



Sharia economic law analysis of the stability and liquidity of tether currency investments

Lia Indah Khilmina¹, Cici Dea Permata Exsti², Bella Mei Mulya Wati³

^{1,2,3}Ekonomika & Bisnis, Universitas Selamat Sri, Kendal, Indonesia

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ABSTRACT

This study aims to analyze the interpretation of Islamic economic law regarding Tether Currency investments and its impact on economic stability and liquidity in the context of societal progress in the 5.0 era. The development of financial technology has introduced various digital assets, including stablecoins such as Tether, which offer the potential for investment diversification but also raise questions regarding their compliance with Sharia principles. Using a qualitative-descriptive approach and literature review, this study explores fatwas related to digital assets, the characteristics of Tether, and their implications for achieving Sharia issues and objectives. The results indicate that the legal status of Tether in the Islamic economy still requires in-depth review, particularly regarding the issues of gharar, riba, and maisir. Although Tether has the potential to increase transaction efficiency and investment accessibility in the 5.0 era, this research provides a new theoretical foundation by integrating the stablecoin concept with the maqashid sharia for formulating halal standards for digital assets. This research focuses specifically on Tether as a fiat-backed stablecoin and does not generalize to other cryptocurrencies. This study recommends the development of a comprehensive fatwa framework for digital assets to ensure halal and blessed investments for society.

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Corresponding Author:

Lia Indah Khilmina,
Ekonomika dan Bisnis,
Universitas Selamat Sri,
St. Soekarno-Hatta KM. 03, Kendal, 51351, Indonesia,
Email: Liakhilmina@gmail.com

INTRODUCTION

The rapid development of information and communication technology has now created significant innovations, particularly in the global financial system (Schoggers et al., 2024). The 5.0 era marks a shift in the development paradigm, focusing not only on technological advancement but also on the harmony between humans, technology, and the environment to create a more inclusive, sustainable, and human-centered society (society 5.0) (Von Haartman et al., 2025). Knowledge of sharia investment is a key pillar for individual and institutional investors in making decisions that align with sharia principles (Peebles, 2020). In the digital era, the function of money has evolved from a mere medium of exchange to a high value commodity through the emergence of

cryptocurrencies (Suci et al., 2025). This progressive financial technology is shifting the paradigm of payment systems from fiat money and e-money to virtual assets (Rejeb et al., 2021), which requires a thorough understanding of the classification of digital assets in Islamic jurisprudence (*fiqh muamalah*) (Bonang & Sukmana, 2020). However, the rapid adoption of digital assets like Tether is often not accompanied by clarity regarding their legal status whether they function as a medium of exchange or a commodity (*sil'ah*) (Sumual et al., 2023). Without comprehensive investment knowledge, investors risk becoming trapped in speculative practices that violate sharia principles (Nafis, 2011).

Cryptocurrencies have a unique feature that has become a new innovation in global finance. This unique feature allows them to be traded like foreign currencies (Syahrial & Syai'in, 2025). In this context, innovation in financial technology (fintech) is developing rapidly, including digital assets such as cryptocurrencies and stablecoins (Sahab & Oulfarsi, 2024). One of the most widely used stablecoins is Tether (USDT), which is designed to maintain a stable exchange rate, generally pegged to the United States dollar (USD) (Dixit & Prasad, 2025). This stability makes it an attractive option for investors looking to avoid the high volatility of the cryptocurrency market while benefiting from the speed and efficiency of blockchain-based transactions (Rahayu, 2023). Crypto users in Indonesia continued to grow in the first three months of 2025, despite a consistent decline in transaction value (Burhanuddin, 2022). Hasan Fawzi, Chief Executive of the Financial Services Authority (OJK), Supervising Technology Innovation in the Financial Sector, Digital Financial Assets, and Crypto Assets, stated that as of March 2025, the number of crypto investors in Indonesia had reached 13.71 million (Susilowardhani et al., 2022). This represents an increase compared to February's 13.31 million. The total value of crypto transactions in March 2025 reached IDR 32.45 trillion, a 25.6% decrease compared to IDR 32.78 trillion in February 2025. Meanwhile, in January 2025, crypto transactions in Indonesia reached IDR 44.07 trillion (Belinda, 2025). Investing in digital assets, including Tether, has become a global phenomenon. Tether was the first stablecoin to emerge and achieved the largest market capitalization, earning it the nickname "king of stablecoins." While it deserves full credit for pioneering stablecoin practices, Tether has not yet established a reputation as a solution to combat speculative practices (Rosa & Pareschi, 2021). Data shows a significant increase in Tether's trading volume and market capitalization, indicating widespread adoption among both individual and institutional investors (Nawatmi et al., 2024).

Tether's potential to facilitate cross-border transactions, reduce costs, and increase financial inclusion is considered a driver of economic progress in the 5.0 Era. However, in Muslim-majority countries like Indonesia, fundamental questions arise regarding the suitability of Tether investments with Sharia principles (Haris, 2021). Whether Tether is classified as *tsaman*, *sil'ah*, or *mal i'tibari* (a type of Islamic financial instrument) determines the applicable transaction rules, particularly regarding usury (*riba*) or *sharf* (interest). This raises the question of whether it meets Sharia requirements for digital currency or merely represents a claim on an underlying asset that gives rise to *gharar* (Tarigan et al., 2025). From a sharia perspective, Tether's value stability is tested to ensure its function as a fair store of value without manipulation, while liquidity is analyzed to ensure the security of investors' rights in asset liquidation (*hifdz al-mal*). This study fills a research gap by evaluating whether Tether's stability and liquidity meet regulatory standards and Islamic economic principles of welfare or whether it is merely a speculative instrument (Vanni & Dkk, 2023). Preventive protection is regulated by Law Number 8 of 1999 concerning consumer protection, then regulated by Regulation of the Commodity Futures Trading Regulatory Agency (Bappebti) Number 2 of 2019, which transfers authority to supervise crypto assets from Bappebti to the Financial Services Authority (OJK), namely POJK Number 7 of 2024, effective January 10, 2025, concerning the Implementation of Digital Financial Asset Trading, Including Crypto Assets. Repressive protection covers dispute resolution through litigation in court or non-litigation, such as mediation and arbitration through BAKTI, to provide faster and more efficient legal protection (Huda & Soelistyo, 2025).

Sharia economic law provides a clear framework for assets (*mal*), transactions (*akad*), and investments, which must be free from usury (*riba*), *gharar* (*gharar*), gambling (*maisir*), and other prohibited activities. MUI and other fatwa bodies have issued various fatwas regarding cryptocurrencies, but specific interpretations regarding stablecoins like Tether still require in-depth study. Some scholars argue that stablecoins backed by real assets have the potential to be *halal* (permissible), while others question the transparency of asset reserves and their operational mechanisms, which may contain *gharar* or potentially become a means of speculation. This research is crucial due to a gap in previous literature that tends to generalize all crypto assets as speculative instruments without distinguishing the mechanisms of stablecoins like Tether. So far, studies of Islamic economic law have been limited to the general validity of crypto, but have not yet explored in-depth analysis of Tether's stability and liquidity as key variables in maintaining capital security (*hifdz al-mal*). This research is crucial due to the key issue of the uncertain legal status of stablecoins as collateralized assets, which has left Sharia compliance standards for Tether's stability and liquidity speculative. Previous studies have tended to focus on the general legality of cryptocurrencies at a macro level, but none have specifically examined Tether's pegging (value stability) and redeemability (liquidity) mechanisms within the framework of Sharia economic law. To address this gap, this study aims to identify the interpretation of Sharia economic law regarding Tether; evaluate the extent to which its value stability mitigates the risk of *gharar*; and analyze whether the liquidity of this digital asset is effective in achieving the *Maqasid* of Sharia, particularly asset protection (*hifdz al-mal*). This research is expected to provide a new contribution in the form of an applicable digital legal framework for Muslim investors and policymakers to ensure transparency and fairness in investment in the 5.0 era.

RESEARCH METHOD

This study applies a qualitative-descriptive approach through content analysis and thematic analysis models to systematically abstract Islamic legal principles. Primary data sourced from the Qur'an and Hadith were selected using thematic criteria, focusing on texts concerning usury, *sarf* contracts, and the principle of *hifdz al-mal*. The review of *fiqh* literature prioritized the primary legal basis in Indonesia, while still using a comparative *fiqh* approach to broaden the spectrum of analysis related to the classification of digital money. To address the divergence of fatwas between sharia institutions, this study employed the *tarjih* method by analyzing the strength of *illat* (legal reasons) and the relevance of the benefit of each opinion to the technical characteristics of stablecoins. The validity and objectivity of secondary data, particularly Tether's white paper and internal documents, were tested through source triangulation techniques, comparing the data to third-party audit reports and global financial authority regulations. Given that this study did not utilize field data, the analysis of stability and liquidity was conducted deductively by comparing Tether's technical mechanisms to ideal Islamic financial instrument standards in Islamic economics literature. The reliability and validity of legal interpretations were ensured through an audit trail procedure, in which each conclusion was logically drawn from validated textual premises. This descriptive-analytical process aims to produce a comprehensive, objective, and applicable legal interpretation of the dynamics of digital assets in the 5.0 era.

RESULTS AND DISCUSSIONS

Sharia economic law of regarding tether currency

With the increasingly complex dynamics of the global economy, Sharia economic law offers an alternative based on the values of justice, *tawazun* (conservation), *maslahah* (benefit), and *syumuliyyah* (community), making it relevant not only for the Muslim community but also for the wider community. Sharia economics not only regulates financial transactions but also a system of life that regulates economic behavior with the objectives of *maqasid sharia* (objectives of sharia). In

this regard, Sharia economic law is a collection of principles, values, foundations, and regulations regarding economic activities implemented between legal entities to meet commercial and non-commercial needs based on the Qur'an and Hadith (Fajri, 2022). A thorough understanding of fundamental principles is key to understanding Islamic business practices as a whole, specifically the principles of Sharia Economic Law. First; Unity, a reflection of the concept of monotheism, which integrates all aspects of economics, politics, and society, providing comprehensive consistency and order. Second; Equilibrium, which requires fairness in work and business activities. Third; Free Will, which allows for personal interests to be pursued freely, with no prohibition against enriching oneself as long as such freedom does not harm the collective interest. This freedom includes *zakat*, *infaq*, and *sadaqah*. Fourth; Responsibility, namely in order to fulfill the demands of justice and unity, humans must be responsible for their actions, logically this principle is closely related to free will. Fifth; True, namely truth in this case is the right intention, attitude and behavior in the process of agreement or transaction, in this principle Islamic business ethics is very guarded and acts preventively against the possibility of loss to one of the parties when carrying out transactions, cooperation, or agreements in business. These principles can be understood as nothing other than the existence of freedom in ownership with a commitment to moral values in economic practices (Kholidah & Dkk, 2016). The interpretation of Islamic economic law regarding the Tether currency is a complex issue that requires an in-depth review of Tether's technical and operational characteristics, as well as the principles of Islamic jurisprudence (*fiqh*) in *muamalah* (Islamic jurisprudence). Before discussing Tether specifically, it is important to understand the general view of non-stablecoin cryptocurrencies. Most fatwa institutions, including DSN of MUI through Fatwa No. 116/DSN-MUI/IX/2017 concerning Electronic Money and Fatwa No. 117/DSN-MUI/IX/2017 concerning E-Commerce, tend to view cryptocurrencies as commodities or digital assets, not legitimate currencies under Islamic law, if they do not meet the criteria of *tsaman* (legal means of exchange). The main issue raised is *gharar*, or uncertainty. The extremely high price volatility in cryptocurrencies is considered to contain elements of *gharar fahisy*, or extreme uncertainty that can harm transacting parties. This is explained in the Qur'an, Surah an-Nisa', verse 29, which means:

"O you who believe, do not consume your neighbor's wealth in a vanity (unrighteous) manner, except in the form of business based on mutual consent between you. Do not kill yourselves. Indeed, Allah is Most Merciful to you."

Then *dharar* or loss, namely speculative nature and the absence of guarantees can cause major losses for investors, which is contrary to the principle of avoiding loss or *dharar* in Islamic economics, explained in the rules of *fiqh*, namely *Adh-Dhararu Yuzal* (danger must be removed) is the second major rule in *fiqh*, which means not to harm oneself and not to harm others. This rule aims to maintain the welfare of the community by prohibiting actions that cause harm to oneself or others, and requires the elimination of everything that is dangerous and detrimental. Then *maysir* or also called gambling that cryptocurrency transactions are considered highly speculative and rely on price predictions can be categorized as *maysir*, explained in the Qur'an, Surah al-Maidah verse 90 which means:

"O you who believe, indeed drinking alcohol, gambling, (sacrificing to) idols, and drawing lots of fortunes with arrows are abominable acts (and) are among the acts of Satan. So, stay away from these (acts) so that you will be lucky."

In the Financial Services Authority Regulation number 27 of 2004 concerning the Implementation of Digital Financial Asset Trading Including Crypto Assets in article 1 number 6 it is explained that Crypto Assets in this case including Tether are a representation of a digital asset of value which can be stored or transferred using technology such as blockchain to verify the security and validity of information and can be transacted, stored or transferred electronically in the form of digital coins, tokens or other asset representations which include backed crypto-assets and unbacked crypto-assets. Based on these three points, namely digital value representation,

blockchain technology, and backed/unbacked categories, the process of storing or transferring assets using blockchain technology inherently does not contain elements of usury. Basically, it can be categorized as usury if, firstly, Tether is used in a debt-credit agreement and there is excessive interest, secondly, cryptocurrency, especially Stablecoins like Tether, is treated as currency/value exchanged for currency or similar assets in a non-cash/delayed or unequal manner. In this case, the transaction activity of storing or transferring does not directly constitute usury. *Sharf* or *qardh* contracts involving Tether must be based on sharia principles to avoid such usury, as explained in the Qur'an, Surah Al-Baqarah, verse 275, which means:

"In fact, Allah has permitted buying and selling and prohibited usury."

In addition to usury, crypto-backed assets aim to avoid *gharar* (unclear risk) because their value is linked to real assets. Blockchain technology avoids *gharar* in terms of ownership and transaction history because it ensures clarity regarding who owns and how the assets can be transferred. Financial Services Authority Regulation No. 27 of 2004 concerning the Implementation of Digital Financial Asset Trading, Including Crypto Assets, paragraph 5 discusses the Governance of Storage and Security of Digital Financial Assets, Article 41, which states that each trader's Digital Financial Assets are stored in a separate account or media in a storage location; and storage of Digital Financial Assets, including cryptocurrency, is carried out by placing private keys in a hardware security module that meets federal information processing standards with a reference of at least level 3 (Huda & Soelistyo, 2025). The security and ownership perspective from a sharia perspective, namely segregated accounts and hardware security modules, supports the halal nature of transactions because, firstly, clear ownership (milk tam/perfect ownership rights), segregated accounts help ensure that each trader has clear ownership rights to their assets. In sharia economic law, ownership of traded goods or assets must be certain and clear (sil'ah). Secondly, asset protection (hifzh al-mal), the use of hardware security modules is a very strict security measure to protect private keys from theft or manipulation, in sharia principles, hifzh al-mal is recommended. This security strictly avoids dharar elements and maintains the trust of service providers. As the Prophet Muhammad said in the narration of al-Tirmidhi, No. 1209, which means, namely:

"Honest and trustworthy traders will be raised up with the Prophets, the righteous and the martyrs."

The hadith, narrated by Abu Isa at-Tirmidhi and narrated by Abu Sa'id Al Khudri, explains the virtues of honest and trustworthy traders in carrying out their trading activities. In cryptocurrency, audit reports, clear whitepapers, and transparent transaction histories reflect the principles of this hadith. This aims to create harmonious relationships and avoid disputes. The Prophet Muhammad (peace be upon him) highly commended traders who uphold the values of honesty and responsibility, promising them a special place in the afterlife, alongside the Prophets, the Siddiqin, and the martyrs. Therefore, transparency in Islamic economic transactions is crucial to ensuring the absence of fraud, cheating, or ambiguity in a transaction or agreement (Wijaksana & Faishal, 2025). In addition, in implementing a contract, there are pillars and conditions that must be met. Regarding the pillars of a contract in Islamic law, according to the majority of scholars, the pillars of a contract are: First, al-'aqidain are the parties carrying out the contract, also known as legal subjects. Legal subjects are divided into two, namely individuals and legal entities. Individuals as the subject of the contract are parties that can be burdened by law, also known as mukallaf. The requirements to be a mukallaf are being mature and having sound mind. Legal entities include the state, autonomous regions, organizations, companies, or foundations. Second; mahalul 'aqd is something that is made the object of the contract and is imposed on it by the legal consequences that will arise. The form of the object can be a tangible object or a benefit, the conditions of mahalul 'aqd are that the object of the contract already exists when the contract is carried out, the object of the contract must be justified by sharia, must be clear and recognizable, and can be handed over. Third; *sighat al-'aqd* is an expression of the parties who carry out the

contract in the form of *ijab* and *qabul*. The scholars require three things in carrying out *ijab* and *qabul*, namely *jala'ul ma'na* is the goal contained in the statement clearly, so that it can be understood for what is desired. *Tawafuq* is the existence of conformity between *ijab* and *qabul*. *Jazmul iradataini* is between *ijab* and *qabul* showing the will of the parties with certainty, there is no doubt and no coercion (Nurdin, 2018). It is explained in the Qur'an, Surah Al-Maidah, verse 1, which means:

"O you who believe, fulfill these promises"

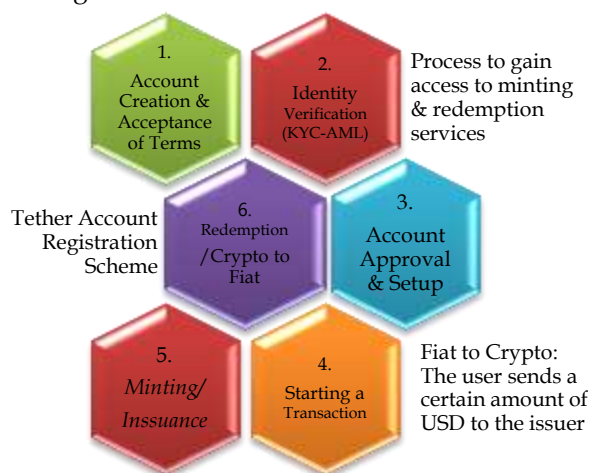
The word *al-'Uqud* in this verse refers to all types of legal agreements and commitments. *Al-'aqidain* in Tether currency transactions are the parties carrying out the transaction (seller and buyer/investor and platform provider, this aspect is generally fulfilled, because the transaction is carried out between the investor (individual) and the trading platform (the party representing or as facilitator). These parties are guaranteed to have the legal skills to carry out the transaction. Then *mahalul 'aqd* in this case is the Tether/USDT token must be in the form of mall mutaqawwim or valuable assets. Tether is claimed to be a digital asset backed 1:1 by US dollar fiat reserves and other assets, potentially giving it the potential to have an underlying asset. Furthermore, *sighat al-'aqd* in Tether currency transactions, namely the offer and acceptance that indicate an agreement between the parties, must be clear, uninterrupted, and executed in a single contracting assembly, even if conducted virtually. The *sighat al-'aqd* process is exemplified by pressing the buy or sell button on a trading platform. This is considered to fulfill the formal requirements of *sighat* in modern digital transactions, provided the object and intention are clear.

Stability and liquidity of tether currency investment

Cryptocurrency is a digital asset designed to function as a medium of exchange, using strong cryptography to secure financial transactions, control the creation of additional units, and verify asset transfers. Cryptocurrency uses decentralized control, unlike centralized digital currencies and central bank systems (Widyastuti & Hermanto, 2021). Market capitalization does not significantly affect cryptocurrency returns. If investors are looking for high returns, it is recommended to choose cryptocurrencies with high trading volume and price volatility. However, it's important to note that high price volatility also carries greater risks (Juwita et al., 2023). Tether was launched in 2014, when it was known as Realcoin, created by Block Pierce, Reeve Collins, and Craig Sellars. In November 2014, Realcoin was renamed Tether by a company called Tether Limited in Hong Kong. Following the 2018 cryptocurrency boom, an article was published claiming that Tether was being used to inflate and manipulate the price of Bitcoin. It has been suggested that cryptocurrency exchanges may have vested interests in continuing to distribute Tether and generally promoting the use of stablecoins to increase trading volume (Pyykkö et al., 2024). Furthermore, stablecoins provide cryptocurrency exchanges with the opportunity to become less reliant on unstable banking relationships (Lipton et al., 2020). These currencies are specifically designed to bridge the gap between traditional currencies and cryptocurrencies by offering users stability, transparency, and minimal transaction fees. USDT's value tends to be stable and is often used simply as an alternative trading pair to facilitate crypto assets. Currently, USDT ranks second among altcoins after Ethereum (Ikrima & Darmawan, 2023).

Tether, also known as USDT, is a crypto token claimed by the Tether company to be worth US\$1 per token. Generally, these crypto tokens are pegged at a specific ratio, such as 1:1, to the US dollar, Japanese yen, and the European euro. The Tether USDT token is also the world's largest stablecoin (Puspana, 2025). Tether is considered a stablecoin, designed to maintain its value relative to other assets and avoid significant price fluctuations. Therefore, it can be used as a medium of exchange and an investment vehicle that is not affected by price speculation (Kholiq et al., 2024). USDT can be said to be the result of global blockchain technology innovation that is auditable and cryptographically controlled. Issuers and market participants can utilize this technology through a concession system for transactions using foreign currencies and assets with

relatively stable values. Tether tokens have been officially traded since 2015, and Tether can provide USD-valued assets for people without having a USD bank account (Widyastuti & Hermanto, 2021). The Tether registration scheme is as follows:



Scheme 1 Tether Account Registration

Source: Data processed by the author, Tether.to.

Tether's value circulation process consists of two main mechanisms: Issuance and Redemption. For Minting (the flow from Fiat to Crypto), Investors/Users first send a certain amount of USD to the bank account of Tether Limited (the Issuer) (Ardiana et al., 2020). Once the fiat funds are verified and locked in reserve (at a 1:1 ratio), Tether Limited then mints equivalent USDT tokens on a blockchain (such as Ethereum or TRC-20), which are then sent to the investor's digital wallet for use. Conversely, the Withdrawal process (the flow from Crypto to Fiat) begins when Investors/Users send USDT back to the Tether Limited smart contract address. Once the tokens are verified, Tether Limited burns the USDT from circulation and transfers the previously reserved USD back from its bank account to the Investor's bank account. Here is a chart of Tether's growth:

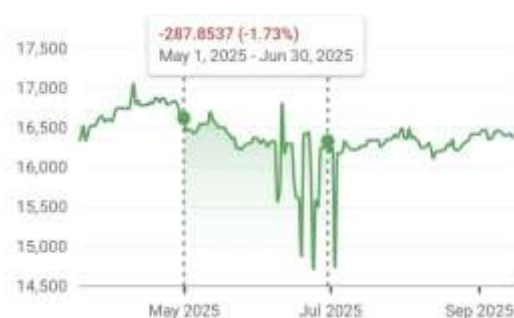


Figure 2. Tether Prices

Source: Google Finance

The price of Tether decreased by 1.73% from May 1 to June 30, 2025. On May 1, Tether reached a price of Rp. 16,608, falling to Rp. 16,320 on June 30, 2025. The price of Tether decreased by Rp. 288 during that period. In this case, the volume and market cap of the Tether stablecoin significantly influence its price. Fundamental analysis is more appropriate for this stablecoin. Furthermore, Tether is less recommended as an investment asset aimed at generating future profits, given its small profit and loss and minimal potential for value appreciation. However, Tether is more suitable for use as a savings asset, due to its relatively stable value.

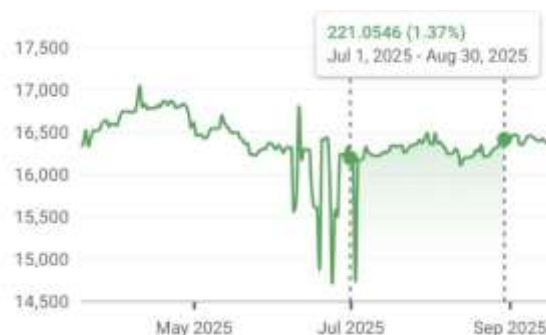


Figure 1. Tether Prices

Source: Google Finance

Meanwhile, the price of Tether from July 1 to August 30, 2025, increased by 1.37%. On July 1, Tether reached a price of Rp. 16,187, rising to a price of Rp. 16,409, on August 30, 2025. The price increase for Tether during that period was Rp. 222. This data shows a stable but insignificant increase in the value of Tether. Although Tether is known as a stablecoin designed to maintain its price near \$1, small fluctuations such as this are quite normal due to market dynamics, transaction costs, and demand. A 1.37% increase in two months is considered small compared to the volatility of other cryptocurrencies such as Bitcoin or Ethereum, which often experience drastic increases or decreases in a short period of time. The increase in Tether's price is not due to an increase in Tether's internal productivity, such as increased transaction speed or reduced operational costs, but is almost entirely driven by fluctuations in the exchange rate against the US dollar (Aleksandra et al., 2021). In the context of this research, stability is not only measured by nominal value, but also by the consistency of the pegging. Tether (USDT) demonstrates a very high level of stability as a stablecoin, successfully maintaining a 1:1 parity against the US dollar (Schoggers et al., 2024). Conversely, fluctuations in the USDT/IDR exchange rate, where the Rupiah weakened from IDR 16,187 to IDR 16,409 per USDT on August 30, 2025, indicate that the stability risk lies primarily in the counterpart fiat currency (the Rupiah), not Tether itself. From a sharia economic perspective, Tether's maintained stability mitigates *gharar* (price uncertainty) for investors seeking to protect their assets (*hifdz al-mal*) from local currency depreciation (Rejeb et al., 2021). Meanwhile, Tether's liquidity is reflected in its ability to remain the most readily convertible asset on the global market without significant loss of value. Although the Rupiah's depreciation has increased the economic "input cost" of acquiring 1 USDT, this has not reduced Tether's liquidity. In fact, the increase in Tether transaction volume amidst the Rupiah's depreciation indicates that investors are choosing Tether as an emergency liquidity instrument to maintain their international purchasing power (Saparuddin, 2015). A common weakness of cryptocurrencies lies in the lack of a central authority to control extreme fluctuations. However, USDT has proven its liquidity effectiveness by precisely tracking exchange rate changes, making it the most stable digital asset compared to other cryptocurrencies. Thus, Tether's stability against the US Dollar and its liquidity in the digital foreign exchange market make it a technical solution to the monetary challenges of the 5.0 era (Yunita, 2022)., although it also exposes the vulnerability of Rupiah exchange rate stability to the management of domestic monetary authorities.

CONCLUSION

This study concludes that Tether (USDT) has a strong legal basis from a Sharia Economic Law perspective because its asset-backed mechanism minimizes *gharar* and extreme volatility. Tether's operations, based on transparency and digital security, align with the principle of *hifdz al-mal*

(protection of assets) and fulfill the pillars of contracts in digital transactions. As an investment instrument, Tether's stability is proven by its ability to maintain parity against the US dollar, making it an effective hedging asset. Meanwhile, Tether's liquidity has proven superior in facilitating cross-border transactions, although its price fluctuations against the Rupiah more closely reflect domestic exchange rate dynamics. Academic Implications and Limitations, this study enriches the literature on Islamic economic law by integrating the concept of stablecoins into the maqasid sharia framework and the classification of mal i'tibari. However, this study is limited by its focus on fiat-backed Tether (USDT), making the results infeasible for generalization to other types of speculative crypto assets or algorithmic stablecoins that lack physical reserves. Based on the above findings, the researchers recommend that monetary authorities immediately formulate specific regulations governing standardized audits of digital asset reserves to ensure public transparency. Muslim investors are advised to prioritize platforms that utilize segregated accounts and avoid using Tether for margin trading practices that involve usury. Finally, a comprehensive fatwa from the National Sharia Council (DSN-MUI) specifically addressing the status of stablecoins is needed to provide legal certainty for the public in the 5.0 era.

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