

# Socialization of Pawnship Law (RAHN) From an Islamic Perspective for Teachers of the El Fajr Foundation in Palembang

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Pawning is a form of muamalah transaction frequently used by people to meet economic needs. In Islam, pawning is known as *rahn* and is permitted as long as it meets the principles of justice and does not contain elements of usury. However, many people, including teachers, still do not fully understand the concept and legal provisions of pawning from an Islamic perspective. This community service activity aims to improve the understanding of teachers at the El Fajr Foundation in Palembang regarding pawning law (*rahn*) based on sharia principles. The methods used included outreach, lectures, discussions, and a question-and-answer session. The results of the activity showed an increase in participants' knowledge regarding the concept of *rahn*, the legal basis of pawning in Islam, and the differences between conventional pawning and sharia pawning. This activity is expected to increase Islamic economic legal literacy and encourage the implementation of muamalah practices in accordance with sharia values.

**Keywords:** Rahn, Sharia Pawn, Islamic Law, Community Service, Teacher

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## 1. Introduction

The development of modern economic activity is inseparable from the need for fast and easy access to financing. Under certain circumstances, people often face urgent financial needs to meet living expenses, education, health care, and other social needs. One frequently used solution is the practice of pawning, either through official institutions or through individuals. Pawning is considered practical because it allows individuals to obtain cash by pledging their valuables. [1]

Islam regulates all aspects of human life, including economic relations or muamalah. One form of muamalah that is permitted in Islam is pawning (*rahn*), as explained in the Qur'an and Hadith. Rahn functions as debt collateral which aims to provide a sense of security for the lender without harming either party. [2]

In practice, many people still pawn using conventional systems that involve interest or unilateral use of the pawned item. This situation has the potential to give rise to elements of usury and injustice. Teachers, as educators and role models in society, need to have a proper understanding of the laws of muamalah, particularly pawning from an Islamic perspective. [3]

The reality in society shows that many pawning practices still violate Sharia principles. These practices include charging interest, unclear additional fees, and the use of pawned items by lenders without proper authorization. This situation not only occurs among the general public but also potentially affects educators, including teachers. A lack of understanding of pawning law from an Islamic perspective can lead teachers to engage in transactions that conflict with Sharia values, whether consciously or unconsciously.

As an Islamic-based educational institution, the El Fajr Palembang Foundation plays a strategic role in improving the Islamic literacy of its educators. Therefore, this community service activity aims to promote

the law of pawning (*rahn*) so that teachers can understand and implement economic transactions in accordance with Islamic law.

## 2. Literature Review and Problem Statement

Pawning in Islam is known as *rahn*, namely a contract to hold an item as collateral for repayment of a debt. *Rahn* is permitted in Islamic law as long as it follows the stipulated provisions, including that there must be no elements of usury, *gharar* (obscurity), or oppression of either party. [4]

Fiqh scholars agree that *rahn* is permitted under certain conditions, including the existence of a clear contract, the collateral having economic value, and the absence of elements of usury, *gharar* and injustice. Zuhaili emphasized that *rahn* is a *tabarru'* (mutual assistance) contract, so that there is no justification for unilateral benefits for the lender. This is in line with Ascarya's view, which states that *rahn* aims to maintain justice and balance between the rights and obligations of the parties. [5]

According to Ascarya, *rahn* aims to provide a sense of security for borrowers and lenders, which in its implementation can help individuals obtain liquid funds without being caught in usury and emphasizes that the goods used as collateral must have clear identity, and be fully under the ownership of the borrower until the debt is paid in full. [4]

Meanwhile, according to Rohmah, Sharia financial literacy is important in preventing deviant muamalah practices. However, most previous research has focused more on the normative aspects of law or the implementation of *rahn* in the banking and financial institutions sector, while studies that emphasize pawn law education for non-financial professional groups, such as teachers, are still very limited. [6]

Based on the literature review and previous research, several research gaps can be identified. First, studies on *rahn* generally focus on the theoretical aspects of muamalah jurisprudence or the practices of Islamic financial institutions, while studies that focus on improving pawn law literacy among educators are still limited. Second, there is a paucity of community service research that specifically examines the effectiveness of disseminating pawn law from an Islamic perspective for teachers, a strategic group in spreading Islamic economic literacy.

This gap indicates the need for research and community service activities that are not only theoretical, but also applicable and contextual, especially for teachers who play an important role in forming Islamic understanding in educational environments.

Based on the background, literature review, and research gaps that have been described, the problem statement in this community service is formulated as follows: What is the level of understanding, implementation and teachers of the El Fajr Palembang Foundation regarding the law of pawning (*rahn*) in an Islamic perspective before the socialization activity was carried out? And How has the understanding of the El Fajr Palembang Foundation teachers changed regarding the concept of *rahn* after the socialization activity was carried out?

## 3. Method

This community service activity uses an educational and participatory approach with the following methods:

1. Socialization and Lectures, namely the delivery of material on the meaning of *rahn*, the legal basis of pawning in Islam, the pillars and conditions of *rahn*, and the prohibition of usury in pawning.
2. Discussion and Q&A, to explore participants' understanding and discuss problems frequently encountered in daily pawn practice.

3. Case Study, in the form of a comparative example of conventional pawn practices and sharia pawn practices.

Participants in this community service activity were teachers from the El Fajr Foundation in Palembang, representing various levels of education under the foundation's auspices, including early childhood education, elementary school, and secondary school. The selection of participants was based on the strategic role of teachers as educators and agents of dissemination of Islamic values, including in aspects of Islamic transactions and financial literacy.

This community service activity will be held face-to-face on Saturday, October 11, 2025, at the El Fajr Foundation in Palembang. The implementation date will be adjusted to the school's academic schedule to avoid disruption to teaching and learning activities. All participants participate voluntarily with the full support of the foundation's leadership and the school.

#### 4. Results and Discussion

Based on initial observations and preliminary discussions prior to the presentation, it was discovered that most participants lacked an adequate understanding of pawn law from an Islamic perspective. Their understanding was generally limited to the general definition of pawning, without understanding the fundamental differences between conventional pawning and sharia pawning (*rahn*).

Some participants believed that all forms of pawning were permissible as long as there was an agreement between the parties, without considering any elements of usury or unilateral use of the pawned item. This situation demonstrates the low level of literacy in Islamic economic law, particularly regarding the *rahn* contract.

**Table 1.** Description

No	Aspects of Understanding	Before Socialization	After Socialization
1	Understanding the meaning of <i>rahn</i> (Islamic pawn)	Low, most of the participants do not understand the concept of <i>rahn</i> correctly	The participants were able to explain the meaning of <i>rahn</i> according to an Islamic perspective.
2	Basic knowledge of the law of <i>rahn</i> in Islam	Low number of participants do not yet know the basics of the Qur'an and Hadith	Participants have a high understanding of the basic law of <i>rahn</i> (Al-Baqarah: 283 and Hadith of the Prophet)
3	Understanding rukun and the terms of <i>rahn</i>	Low number of participants do not understand the pillars and conditions systematically	Medium High participants are able to mention the pillars and conditions of <i>rahn</i>
4	The difference between conventional pawnshops and sharia pawnshops	Low participants consider all forms of pawning to be permissible	The participants are able to differentiate between aspects of interest, contracts and utilization of goods.
5	Understanding the prohibition of usury in pawning practices	While some participants know about usury in general	Participants have a high understanding of the form of usury in pawning practices
6	Awareness of implementing <i>rahn</i> according to sharia	Currently	The high number of participants shows a commitment to implementing sharia pawnshops.

Table 1 shows a significant increase in understanding across all measured aspects following the outreach activities. Prior to the activities, participants' understanding of the concept of rahn, its legal basis, and the differences between conventional and Islamic pawning was still relatively low. This indicates that Islamic economic legal literacy among teachers still needs strengthening.

Following the outreach activities, there was a significant increase in understanding, particularly regarding the definition of rahn, its legal basis, and the differences between Sharia and conventional pawning. Participants not only grasped the theoretical concepts but were also able to relate the material to pawning practices frequently encountered in everyday life. This demonstrates the effectiveness of interactive lectures and discussions in enhancing participant understanding.

The increased awareness of participants in implementing rahn practices in accordance with Sharia principles also indicates that this community service activity impacts not only cognitive aspects but also affective ones. This finding aligns with research by Fauzan and Rohman (2021), which found that education on Sharia economic law can increase public understanding and awareness of Sharia-compliant muamalah practices.

## 5. Conclusion

Based on the results of the outreach activities, the primary solution offered is to continuously strengthen education on pawning law ( *rahn* ) from an Islamic perspective for teachers at the El Fajr Foundation in Palembang. Periodic education through outreach, training, and Islamic studies is expected to enhance teachers' understanding of Islamic muamalah concepts in greater depth and comprehensiveness. This ensures that the understanding gained is not temporary but can be consistently applied in everyday life. The next solution is to develop practical and easy-to-understand teaching materials or short modules on Sharia pawn law. These modules can be used as independent references for teachers and as supporting materials for religious development activities in schools. Furthermore, integrating Islamic transaction materials into school activities, such as regular religious study groups or Islamic character development, is expected to strengthen the internalization of Sharia values in educational activities.

## 6. References

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