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An Analysis of Islamic Economic Law on the Sale and Purchase of Articulated Animal Skeletons at Alghi Artskeleton Workshop

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Abstract

This research aims to uncover the operational mechanism and the Islamic Economic Law (Hukum Ekonomi Syariah) perspective on the sale and purchase of articulated skeletons (animal bone assembly) at the Alghi Artskeleton Shop in Sumedang. The approach used is empirical-juridical with a descriptive analytical method and qualitative data. Data collection techniques were conducted through observation, interviews with the shop owner, and documentary studies. The results show that the bone assembly mechanism involves complex technical stages, ranging from manual fleshing, clearing tissue using Dermestid beetle colonies, to degreasing and oxidation processes for sterilization. From the perspective of Islamic Economic Law, this practice is categorized under the Ijarah al-Amal (labor/service) contract, where the compensation provided constitutes wages (ujrah) for technical expertise and the service of processing waste into educational media, rather than merely a price for the physical bone material. This transaction is deemed valid because it fulfills the principle of public interest (maqashid shariah), particularly in preserving the intellect (hifdh al-'aql) for research and educational purposes, and has undergone a purification process (tathir) that removes any elements of impurity (najis).

Keywords: *Sharia Economic Law; Articulating Skeleton; Ijarah al-Amal; Educational Media.*

Abstrak

Penelitian ini bertujuan untuk mengungkap mekanisme praktik dan tinjauan Hukum Ekonomi Syariah terhadap jual beli articulating skeleton (perakitan tulang hewan) di Toko Alghi Artskeleton, Sumedang. Metode penelitian yang digunakan adalah penelitian lapangan (field research) dengan pendekatan kualitatif dan metode yuridis empiris. Teknik pengumpulan data dilakukan melalui observasi, wawancara dengan pemilik toko, serta studi dokumentasi. Hasil penelitian menunjukkan bahwa mekanisme perakitan tulang melibatkan tahapan teknis yang rumit, mulai dari fleshing manual, pembersihan jaringan menggunakan koloni kumbang Dermestid, hingga proses degreasing dan oksidasi untuk sterilisasi. Secara tinjauan Hukum Ekonomi Syariah, praktik ini dikategorikan sebagai akad Ijarah al-Amal (jasa), di mana kompensasi yang diberikan merupakan upah (ujrah) atas keahlian teknis dan jasa pengolahan limbah menjadi media edukasi, bukan sekadar harga atas material fisik tulang. Transaksi ini dinilai sah karena memenuhi prinsip kemaslahatan (maqashid syariah), khususnya dalam menjaga akal (hifdz al-'aql) untuk kepentingan riset dan pendidikan, serta telah melalui proses penyucian (tathir) yang menghilangkan unsur najis.

Kata Kunci: *Hukum Ekonomi Syariah; Articulating Skeleton; Ijarah al-Amal; Media Edukasi.*

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Introduction

Muamalah is an integral part of Islamic teachings that governs social and economic relations among humans based on the principles of *maqashid syari'ah*, such as justice, public interest (*maslahah*), and mutual assistance (*tabarru'*) (Djuwaini, 2016). In the modern era, *muamalah* practices have evolved rapidly alongside technological advancements, giving rise to various new and more complex transaction instruments. However, this dynamic often triggers issues concerning Sharia compliance, such as the potential emergence of elements of usury (*riba*), uncertainty (*gharar*), and speculation (*maysir*). In Indonesia, the Islamic economy possesses a strong constitutional foundation, reinforced by regulations such as Law No. 3 of 2006 and Law No. 21 of 2008. This encourages business actors to conduct operations that are not solely oriented toward material gain, but are also aligned with the spirit of Sharia law (Mardani, 2019).

One of the emerging commercial innovations is the trade of articulating skeletons, which refers to the process of reassembling an animal framework into its natural anatomical position for educational, research, or display purposes (Afrizon, 2019). Despite its high economic value, this transaction raises critical issues from the perspective of Islamic Economic Law (*Hukum Ekonomi Syariah*), particularly regarding the original legal status of the bones, the animal slaughtering procedures, and the clarity of the material sources, specifically whether they derive from unslaughtered carcasses or religiously permissible animals. The author found numerous buying and selling practices of articulating skeletons on social media with unclear sources, one of which is at Toko Alghi Artskeleton, Sumedang.

This study specifically aims to uncover and describe the mechanisms and objectives of the sale and purchase transactions of animal bone articulating skeletons conducted by Toko Alghi Artskeleton in Sumedang. In addition, this research is directed to analyze in depth how Islamic Economic Law reviews the validity of these transactional practices. Practically, the results of this study are expected to provide education and legal considerations for the public in selecting products containing animal bone elements so that they remain aligned with halal principles. For business practitioners, this research can serve as a guideline for conducting business within the corridors of Sharia. Theoretically, this study contributes to the expansion of the horizons of Islamic Economic Law, particularly in examining unconventional objects of sale and purchase (*ghairu ma'ruf*) such as animal bones. It enriches academic literature regarding the ethical boundaries of trade in Islamic economics.

In positioning the research novelty, several relevant studies serve as references, including Fajar Pangestu's study on the legal standing of taxidermy

trade focusing on the aspects of *thaharah* and the status of carcasses (Pangestu, 2023). Utari Sulistyaningsih also examined the practice of taxidermy creation lease services through the approach of an *ijarah* contract and the principle of *maslahah*. Furthermore, Muhammad Fatkhur Rohman analyzed the application of a *salam* contract in the trade of dugong rib cigarette pipes related to the legality of protected species (Muhamad fatkhur rohman, 2022). There is also a comparative study by Maulidah et al. examining the views of Imam Malik and Imam Shafi'i regarding the utility value of contract objects in wild animals. The fundamental difference between this study and those previous works lies in its specific material object, focusing on bone assembly (articulating skeleton) and its analytical focus on transparency and the effectiveness of Islamic economic law at Toko Alghi Artskeleton.

Theoretically, this research rests on the principle that Islamic economic law aims to regulate human economic activity to achieve justice and protect society from detrimental practices such as usury (*riba*), uncertainty (*gharar*), and speculation (*maysir*). Specifically, this practice falls within the scope of *Ahkam al-Madaniyah* or Islamic commercial jurisprudence (*fiqh muamalah*), which governs property transactions (*al-muawadah al-maliyah*) to fulfill human life needs that continue to develop (Jaenudin, 2022). In Islam, sale and purchase transactions are declared valid if they are based on a contract that fulfills its pillars and conditions, including clarity of the subjects, price, and the contract object, which must be pure, beneficial, and lawful. The phenomenon of the articulating skeleton as a process of reassembling animal frameworks for educational and research purposes demands a reexamination from the perspective of *fiqh muamalah*, particularly regarding the halal status of the bone sources and their purification processes. Referring to MUI Fatwa Number 47 of 2012, animal parts such as bones can be utilized for non consumptive goods through certain processes; thus, this study will examine whether the practice at Toko Alghi Artskeleton has fulfilled the criteria of utility and validity of such objects according to contract theory in Islamic Economic Law.

The research method employed is field research with a qualitative approach and an empirical juridical method. This approach is used to examine in depth the application of Islamic Economic Law principles and Positive Law to the actual practice of articulating skeleton sales in society. The research is primarily located at Toko Alghi Artskeleton, Sumedang Regency, West Java, with a series of field data collection stages carried out gradually from April to September 2026. The first interview stage took place on April 13-15, 2026, at Toko Alghi Artskeleton, followed by a second interview stage on September 26, 2026.

To maintain data validity and fulfill the source triangulation principle, research subjects were determined using purposive sampling involving several informants with relevant backgrounds. The research subjects consist of primary informants, namely the owner/manager of Toko Alghi Artskeleton (Sumedang) as the main object of study to explore in depth information regarding business mechanisms, contract forms, and transaction operations. In addition, to strengthen the triangulation of similar business actors, the researcher also involved Abbyzar Raffi as the owner of Toko Annuit Tera as a comparative informant to confirm the standards of business customs (*'urf tijari*) among articulating skeleton business practitioners. Consumer perspectives were also explored through interviews with Fadila Nurul Iman as a buyer of articulating skeleton products to provide perspectives related to the fulfillment of buyer rights, clarity of item specifications (*ghairu ma'ruf*), and contract satisfaction.

Data collection techniques were conducted systematically through direct field observation, in depth interviews with informants, and documentary studies. In addition to field data, the researcher utilized primary legal materials consisting of the Al-Qur'an, Hadith, and the Indonesian Civil Code (*KUHPerdata*) Articles 1457–1590, as well as secondary legal materials such as DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017 and other Islamic Economic Law literature.

The testing of data trustworthiness was conducted through several techniques, including source triangulation by comparing statements from the owner of Toko Alghi Artskeleton, the owner of Toko Annuit Tera (Abbyzar Raffi), and the consumer (Fadila Nurul Iman). The researcher also applied document triangulation by cross checking field findings against norms of Islamic law and Positive Law, as well as conducting member checks by reconfirming draft interview transcripts with sources to avoid misinterpretation.

The collected data was subsequently analyzed using a descriptive-analytical technique through data reduction, data presentation (classification and systematization), and concluding. This analysis aims to evaluate the compliance of sale and purchase practices at Toko Alghi Artskeleton with Sharia law provisions, particularly regarding contract validity and the clarity of the transaction object.

Method

This study employed a field research design using a qualitative approach and an empirical legal (yuridis empiris) method. This approach was used to

conduct an in depth examination of the application of Sharia Economic Law principles and positive law to the actual practice of buying and selling articulated skeletons. The primary research site was Alghi Artskeleton Shop, located in Sumedang Regency, West Java, with field data collection conducted in phases from April to September 2026. The first round of interviews was conducted on April 13-15, 2026, at Alghi Artskeleton Shop, followed by a second round on September 26, 2026.

To ensure data validity and satisfy the source triangulation principle, research subjects were selected using purposive sampling involving several informants with relevant backgrounds. The subjects of this study comprised key informants, specifically the owner/manager of Alghi Artskeleton Shop (Sumedang) as the primary research object to obtain in depth information regarding business mechanisms, types of contract (*akad*), and transaction operations. Furthermore, to strengthen triangulation among similar business actors, the researcher involved Abbyzar Raffi, owner of Annuit Tera Shop, as a comparative informant to confirm standard transaction customs (*'urf tijari*) among articulating skeleton business actors. Consumer side perspectives were also examined through interviews with Fadila Nurul Iman, a buyer of articulating skeleton products, to provide insights into buyer rights fulfillment, clarity of product specifications (*ghairu ma'ruf*), and contract satisfaction.

Data collection was systematically carried out through direct on site observation, in depth interviews with key informants, and documentary studies. In addition to primary field data, this study utilized primary legal materials, including the Quran, Hadith, and Articles 1457-1590 of the Indonesian Civil Code (KUHPerdata). Secondary legal materials were also incorporated, such as DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017 and other relevant literature on Sharia Economic Law.

Data trustworthiness was established using several validation techniques, including source triangulation by cross checking accounts from the owner of Alghi Artskeleton Shop, the owner of Annuit Tera Shop (Abbyzar Raffi), and the consumer (Fadila Nurul Iman). Document triangulation was also applied by comparing field findings against Islamic legal norms and positive law. Additionally, member checks were conducted by returning draft interview transcripts to the respondents for verification to prevent misinterpretation.

The collected data were subsequently analyzed using a descriptive analytical technique through data reduction, data display (classification and systematization), and conclusion drawing/verification. This analysis aimed to evaluate the alignment of commercial practices at Alghi Artskeleton Shop with

Sharia legal provisions, specifically regarding contract validity (*shihhat al-'aqd*) and the clarity of the transaction object (*ma'qud 'alaih*).

Result and Discussion

The phenomenon of articulating or reassembling animal bone structures is no longer merely a technical practice in biology laboratories, but has transformed into part of the creative and circular economy ecosystem (Fauzi, 2022). In Sumedang Regency, this phenomenon was pioneered by Alghi Artskeleton, a business unit that integrates anatomical knowledge with high technical skill to create a new market niche (Pratama & Sari, 2026). Through the touch of specialized expertise, organic waste in the form of animal bones, which originally lacked economic value (*māl mutaqawwim*), is transformed into an object of educational utility (*maslahah*) through the intervention of professional labor services (*ijārah al-'amal*). (Zuhaili, 2024) In this context, the financial compensation provided by consumers does not constitute a price for the physical bone material, but rather a wage (*ujrah*) for technical dedication and intellectual skill in anatomical reconstruction.

Based on the research findings, this animal bone processing practice is more appropriately categorized as an *ijārah* (service) contract, where the primary economic value lies in the skill of assembly or articulation, rather than merely the sale of bone material (Fathoni, 2020). The utilization of waste from slaughterhouses (*RPH*), pet remains, and specimens from conservation institutions demonstrates that the service provider acts as a party that converts worthless waste into valuable educational media (Mulyana, 2025).

To strengthen data validity through triangulation of similar business actors, a comparative interview was conducted on September 26, 2026, with Abbyzar Raffi as the owner of Toko Annuit Tera. The interview results show a similarity in standard business customs (*'urf tijarī*) in the skeleton articulation industry in this bone specimen. Abbyzar Raffi confirmed that freedom from fat (*degreasing*), the degree of whiteness (*whitening*), and bone completeness are the main variables that must be agreed upon at the outset to prevent flaws in intent (*'irādah*) or misunderstandings in the contract.

From the perspective of DSN-MUI Fatwa No.153/DSN-MUI/VI/2024 concerning the Sale and Purchase of Waste, the utilization of these animal remains is permissible because they possess utility (*manfa'ah*). However, due to the complexity of the process, the dominance of the service element in this transaction is evident from the mechanism of determining wages (*ujrah*), which is directly proportional to the degree of technical difficulty (*al-ajru bi qadri al-masyaqqah*). The series of procedures ranging from manual fleshing to the use of Dermestid beetle colonies to ensure the integrity of microscopic

bone structures demonstrates that what is being transacted is the utility of expert labor. Consequently, this contract fulfills the validity criteria of *ijārah*, where the utility of the service must be determinable and possess beneficial value for the user. This is in alignment with the principles of *Maqāshid Sharī'ah*, particularly in the preservation of intellect (*hifdz al-'aql*) (Syafe'i, 2021), where the service provider facilitates university research needs through precise anatomical reconstruction. The involvement of conservation institutions as raw material suppliers further reinforces that this service is conducted on a foundation of positive law legality for scientific purposes.

The transformation process from animal remains into clean, ready to assemble osteological material begins with the fleshing stage, where soft tissues, skin, and internal organs are cleaned manually using sharp instruments with extreme care to avoid leaving scratch marks on the bone cortex surface. After the coarse remaining meat is removed, there are two primary methods for deeply cleaning the remaining attached tissues: the first is the water maceration method, and the second is the biological method using insects. In the maceration method, the bones are soaked in warm water at a controlled temperature to trigger anaerobic bacterial activity that breaks down residual proteins (Widayani, 2020). However, for smaller and more fragile specimens, the use of Dermestid beetle colonies (*Dermestes maculatus*) is far more effective.

Figure 1. The fleshing phase



Source: Researcher's documentation (2026)

The biological method using insects, specifically Dermestid beetle colonies (*Dermestes maculatus*), is a highly favored cleaning technique in professional osteology due to its ability to preserve the integrity of even the smallest and most fragile bone structures. This process is carried out by placing the skinned and dried specimen into a specialized container containing thousands of larvae and adult beetles, which collectively consume the remaining meat and connective tissue down to microscopic crevices unreachable by a scalpel (Putra, 2021). The primary advantage of this method is its capability to produce a clean skeleton without the risk of damage caused

by heat or harsh chemicals in the initial phase, making it ideal for handling small animal skulls or body parts with intricate details. However, because these insects consume only protein and not fat, bones cleaned by dermestid colonies must still immediately undergo a chemical degreasing stage to ensure no oil residues remain within the bone pores.

Figure 2. Bone cleaning using dermestid beetles



Source: Researcher's documentation (2026)

After the bones are completely free of soft tissue through one of these methods, the most crucial and time consuming stage is degreasing. This is the process of extracting lipids or fats trapped within the bone marrow and pores using specialized detergent solutions or organic solvents repeatedly until the soaking water is completely clear. This stage cannot be bypassed because residual fat will cause the bones to discolor to yellow, emit a rancid odor, and slowly decay. Although the insect method is extremely clean in removing flesh, it cannot eliminate the fat inside the bones; therefore, this chemical process remains mandatory. Once all fat content has been successfully extracted until the bone pores are completely clean and the soaking water no longer shows oil residue, only then are the bones ready to enter the aesthetic and final sterilization stage through whitening.

The next step is the oxidation or whitening process using a Hydrogen Peroxide solution to bleach as well as sterilize the bones from remaining pathogenic microorganisms. The use of this substance is highly recommended because it is far safer than chlorine or household bleach, which are corrosive and can cause the bones to become chalky and brittle (Ramadhan, 2019). This series of procedures finally concludes with a slow drying process in an area with good air circulation, away from direct sunlight exposure. This is carried out to prevent microscopic cracking or warping caused by drastic temperature fluctuations (Sutrisno, 2019), resulting in bone material that is sturdy, naturally pristine white, and of professional quality for research needs or articulated art projects.

Figure 3. The oxidation or bleaching process



Source: Researcher's documentation (2026)

After being removed from the chemical solution, the bones must not be dried immediately. They must first be drained to discharge any remaining liquid trapped within the marrow cavities. Following this, a rinse is performed using gently running clean water. This step aims to neutralize residual chemicals adhering to the bone cortex surface. If residual peroxide or detergent is not thoroughly rinsed, the substances may continue to react slowly, risking making the bone structure overly brittle or triggering the appearance of white crystalline residue on the bone surface in the future.

Figure 4. Slow drying process



Source: Researcher's documentation (2026)

After all fat content has been successfully extracted until the bone pores are completely clean and the soaking water no longer shows oil residue, only then are the bones ready to enter the aesthetic and final sterilization stage through whitening using a Hydrogen Peroxide solution. Once the desired level of brightness is achieved and the bones are dried slowly to avoid microscopic cracks, the final stage that most determines their economic and educational value is the articulation or reassembly process.

Figure 5. The assembly process



Source: Researcher's documentation (2026)

At this stage, each bone element is reassembled according to its original anatomical structure using stainless steel wire, specialized high strength adhesives, and external supports if necessary. Precision in determining joint angles is crucial so that the specimen is not only structurally sound, but also capable of displaying a gesture that is dynamic and biologically accurate. This assembly process transforms a previously disorganized pile of bone material into a single, complete skeletal unit that possesses high artistic value and a clear instructional function, rendering it a final product ready to be marketed both as a learning medium and an exclusive collection piece.

Subsequently, the skeleton that has completed all stages of articulation becomes a solid final product with stable structural integrity. Visually, the skeleton displays a naturally clean white color and a smooth bone surface texture, indicating that the sterilization and degreasing processes were executed flawlessly. All bone elements, ranging from the cranial structure (skull) to the phalanges (digit bones), are reassembled into their correct anatomical positions, thereby accurately visualizing the animal's body proportions as if the subject were standing or engaging in specific movements.

The existence of this finished skeleton is not merely an aesthetic object, but rather an instructional medium with remarkable durability if maintained under controlled ambient room conditions. The clarity of every detail, such as nerve openings (*foramina*), muscle attachments (*processes*), and joint spaces, makes it a highly effective tool for biological research, veterinary medical education, and exhibits in conservation museums. Thus, this transformation reflects a technical success in converting remaining biological material previously considered organic waste into a valuable, sterile knowledge asset with high economic value.

Figure 6. The completed articulated animal skeleton



Source: Researcher's documentation (2026)

Referring to the principles of the DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017, the benefit being transacted must be tangible and *mubāḥ* (permissible) (Aprilia, 2023). The articulating service, or reassembly using wire according to the original anatomical position, provides significant added value for educational institutions. Within the *ijārah* framework, wage certainty (*ujrah musamman*) at Alghi Artskeleton is determined based on the anatomical complexity and dimensions of the specimen. The fact that smaller animals command higher service fees legally proves that the object of the contract (*'aqd*) is the practitioner's skill and precision; this aligns with the principles of Islamic economic justice, where compensation is rendered for the sacrifice of time and creative effort by the service provider. Thus, from a legal substance perspective, transactions at Toko Alghi Artskeleton represent a manifestation of the *ijārah al-'amal* contract, wherein the service provider (*mujīr*) leases their expertise to deliver benefits in the form of assembly services to the service user (*musta'jir*). The validity of this contract is further fortified by the purification process (*taṭhīr*) through chemical oxidation, which transforms the status of the material from impure (*najis*) or unbeneficial into a pure and permissible (*mubāḥ*) medium of information utilized to preserve the intellect (*Ḥifẓ al-'Aql*).

Based on the interview results, the ordering procedure for animal bone articulation services is conducted through two main schemes: the provision of ready to use products (ready stock) and a custom order system. In the custom order scheme, the client acts as the specimen provider who requests the informant's services to perform the anatomical reconstruction process. From the perspective of Syariah Economic Law, this practice represents a synthesis of the *ijārah* (labor service) and *istiṣnā'* (manufacturing order) contracts.

The application of a down payment as a commitment fee for custom orders aligns with the principles of DSN-MUI Fatwa No. 06/DSN-MUI/IV/2000 concerning *Istiṣnā'* Sale and Purchase, wherein payments may be rendered in advance, in installments, or upon completion. The existence of this down payment serves as a binding commitment (*'urbūn*) allowing the service provider to initiate the lengthy bone processing workflow while mitigating the risk of unilateral cancellation that could disadvantage the service provider. Transaction certainty achieved through this down payment mechanism not only safeguards the service provider but also establishes professional service standards that ultimately build trust among various service users.

Meanwhile, the target consumers for bone articulation services demonstrate a diverse segmentation, ranging from educational institutions and art collectors to conservation organizations. The dominance of biology laboratories and universities as service users indicates that this activity possesses tangible *maṣlaḥah* (public benefit) in supporting the higher objectives of Islamic law (*Maqāṣid al-Sharī'ah*) to preserve intellect (*Ḥifẓ al-'Aql*). Through articulating services, specimens that were originally organic waste are transformed into highly effective and durable academic support tools.

The involvement of conservation organizations as both consumers and strategic partners adds a robust dimension of legality and conservation to this service. In practice, conservation institutions frequently require articulation services to document animals that have died of natural causes for museum display or public education media regarding biodiversity. Under Syariah Economic Law, collaboration with official institutions aligns with the principles of *Maqāṣid al-Sharī'ah* in environmental preservation (*Ḥifẓ al-Bī'ah*) (Rojihisawa, 2025). By documenting the anatomical structures of animals without resorting to illegal poaching, this service supports efforts to preserve genetic and morphological information of fauna through physical remains that have undergone the purification process (*taṭhīr*).

On the other hand, the emergence of private collectors and artists as a new target market indicates an expansion of the service's utility value toward aesthetics and decoration. As long as such utilization does not violate Shari'a boundaries (such as not being turned into objects of worship), the provision of display services crafted from animal bones that have undergone the purification process (*taṭhīr*) is permissible. This aligns with the flexibility embedded in DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017, which emphasizes that the benefits derived from a service or good must be permissible (*mubāḥ*) under Islamic law.

The aspect of transparency regarding the origin of the bones (whether the animal was ritually slaughtered or died of natural causes) constitutes a crucial point in ensuring mutual consent (*'an tarāḍin*) between the parties. The honesty displayed by the informant serves as an implementation of the principle of *Tabayyūn* (clarity of information) to avoid *Tadlīs* (deception) and *Gharar* (uncertainty). This is highly relevant for consumers who maintain specific concerns regarding religious aspects (the impurity status of animal carcass bones) as well as legal dimensions (wildlife protection status).

From the buyer's perspective, Fadila Nurul Iman as a consumer confirmed that the transaction process conducted with Toko Alghi Artskeleton has fulfilled the principles of mutual consent and transparency. The consumer received detailed descriptions regarding the condition of the ordered animal bone specimens, estimated processing times, and warranty schemes for structural repairs in the event of shipping damage. This transparency of information provides certainty (*khiyār*) and consent (*'an tarāḍin*) for the buyer in transacting unique objects that are uncommon in the general market (*ghayr ma'rūf*).

By providing comprehensive information, the seller guarantees the right of *khiyār* (the option to choose) for buyers or service users. From the perspective of Islamic economic law, this transparency ensures that transactions proceed upon a foundation of honesty (*ṣiddīq*), thereby preserving blessings (*barakah*) in business transactions and minimizing potential future disputes (*nizā'*) (Hafidhuddin, 2024).

The utilization of animal bone articulation services offers substantial utility for educational and research pursuits. According to the research findings, this service allows students to gain a permanent understanding of living organisms' anatomical structures, eliminating the necessity for repeated dissections of new specimens (Zulhelmi, 2019). In jurisprudence principles, this aligns with the doctrine of *Maṣlaḥah Mursalah*, namely taking actions that secure public interest and avert harm (*jalb al-maṣāliḥ wa dar' al-mafāsid*).

By extending the utility value of biological remains, the service provider helps mitigate the exploitation of live animals for destructive practical learning purposes. This corresponds with DSN-MUI Fatwa No. 153/DSN-MUI/VI/2024, which affirms that waste reprocessed to yield tangible benefits for human beings is recognized as a valid commodity in *mu'āmalah*. Furthermore, utilizing animal remains represents a form of reverence toward God's creation, preventing wasteful squandering (*tabdhīr*).

The service provider's awareness regarding religious rulings on the impurity (*najis*) status of animal bones constitutes a crucial point in determining the validity of this service. The informant performs thorough

cleaning via chemical processes until no flesh, fat, or foul odor remains. From the perspective of Islamic economic law, this process can be categorized as an effort toward material purification (*taṭhīr*). to ensure that the object of the service is in a permissible (*mubāḥ*) condition for utilization.(Nasrullah, 2025)

Referring to DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017, the benefit constituting the object of the contract must be pure (*ṭāhir*) or capable of being purified. The service provider's success in eliminating impure (*najis*) elements from animal bones whether derived from ritually slaughtered animals or those that died of natural causes renders the final product, in the form of an anatomical skeleton, suitable for use as an educational tool or display item. This process provides a sense of assurance and trust (*amānah*) for consumers who strictly consider religious aspects when owning or interacting with animal derived products.

Pricing in this service provides a strong confirmation that the underlying transaction is an *Ijārah* (service/labor lease) contract rather than a mere sale of goods. Based on interview findings, the price is not determined by the material value of the raw bone material, but rather by the level of complexity and the specimen's size. Smaller animal sizes demand a higher degree of precision during the reconstruction process, which consequently translates to a higher service fee (*ujrah*).

This difficulty based pricing concept is valid in Islamic law provided it adheres to the principles of fairness and transparency. This aligns with the wage setting mechanism in *muʻāmalah*, wherein the amount of compensation is proportional to the workload and skill exerted (*al-ajru bi-qadri al-masyaqqah*) (Zaki, 2025). Thus, customers are paying for the service provider’s intellectual value and technical skills in assembling a precise anatomical structure, making it a fair transaction free from price exploitation or injustice.

Fairness in determining such service fees (*ujrah*) can only be deemed legally valid under Islamic law if the object worked upon fulfills legal compliance qualifications. Therefore, beyond considering economic and aesthetic values, the service provider also integrates compliance with wildlife protection regulations as an absolute prerequisite when accepting any order.

The commitment to refrain from processing protected animals constitutes a tangible implementation of *Maqāṣid al-Sharīʻah*, specifically in safeguarding the environment (*ḥifẓ al-bīʾah*). Islamic jurisprudence prohibits excessive exploitation of nature and the destruction of ecosystems. By remaining selective regarding animal species, the service provider actively contributes to educating the public that the utilization of animal specimens for

scientific purposes must not compromise the sustainability of endangered species.

Referring to DSN-MUI Fatwa No. 110/DSN-MUI/IX/2017, one of the validity requirements for a benefit in a service contract is that it must not conflict with applicable laws. The legality of the object serves as an absolute prerequisite for a service to be recognized under Islamic law. The service provider's integrity in verifying the types of animals entering their workshop also represents a form of transparency and protection for consumers (educational institutions and conservation agencies) to prevent them from getting entangled in legal issues in the future. This ensures that the entire service chain from material procurement to anatomical reconstruction operates within the corridors of legal compliance and public welfare (*maṣlaḥah ʻāmmah*).

Examined from the perspective of Indonesian Civil Law, particularly Article 1457 of the Indonesian Civil Code (*Kitab Undang-Undang Hukum Perdata* / KUHPerdata), a sale and purchase agreement is defined as a contract wherein one party binds themselves to deliver an item and the other party agrees to pay the stipulated price. The agreement on price and object established between Toko Alghi Artskeleton and Fadila Nurul Iman becomes legally binding upon reaching mutual consent pursuant to Article 1458 of the Civil Code, even though the item in the form of an animal skeleton requires a manufacturing process prior to delivery. Furthermore, the seller has fulfilled their obligation to warrant against hidden defects as regulated in Article 1504 of the Civil Code through warranty mechanisms and honest upfront disclosure of specifications at the outset of the transaction.

Conclusion

Based on the research findings and discussion, it can be concluded that the practice of animal bone articulation (*articulating skeleton*) at Toko Alghi Artskeleton represents a manifestation of the *Ijārah al-ʻAmal* (labor/service lease) contract, wherein the primary determinant of its economic value lies in the professional expertise (*skill*), anatomical precision, and physical effort (*juhd*) of the service provider, rather than the raw physical bone material. Under Islamic economic law, this transaction is legally valid as it satisfies the fundamental pillars (*rukun*) and conditions (*sharṭ*) of *ijārah*, where the contract's object is the benefit derived from reconstruction services that are permissible (*mubāḥ*) and possess valuable utility (*māl mutaqawwim*) for educational purposes (*ḥifẓ al-ʻaql*). This transformation of biological waste through intricate osteotechnical processes converts valueless material into a chemically purified knowledge asset (*ṭāhir*). Consequently, the financial

compensation received by the service provider constitutes a fair wage (*ujrah*) for the service benefits generated, fundamentally distinguishing it from the prohibited sale of dead animal carcasses (*maytah*).

Declaration

Conflicts of Interest	:	The authors declare no conflict of interest.
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