

Mapping Muslim SMEs' Social Media Marketing through the Qur'anic, Sunnah, and Salaf Ethics Spectrum: *A Maqāṣid al-Sharī'ah Analysis*

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Submit: 8-6-2026

Revision/resubmit: 15-6-2026

Approve: 20-6-2026

Abstract

The rapid expansion of social media has transformed marketing practices among Muslim small and medium-sized enterprises (SMEs), creating new opportunities for market growth while simultaneously raising ethical concerns. The increasing use of halal labels, religious symbols, influencer endorsements, and persuasive digital content has generated challenges related to halal-washing, misleading promotional claims, fabricated testimonials, and symbolic religious branding. This study aims to examine how *akhlāq al-tijārāh al-nabawīyyah* (Prophetic business ethics) can serve as a normative and analytical framework for evaluating Muslim SMEs' social media marketing practices. Employing a qualitative library research design, the study analyses Qur'anic verses, Prophetic traditions, classical Islamic scholarship, and contemporary literature on Islamic business ethics, digital marketing, and *Maqāṣid al-Sharī'ah*. Data were analysed through thematic content analysis and conceptual synthesis to identify key ethical principles and their relevance to contemporary digital commerce. The findings reveal that Prophetic commercial ethics are fundamentally grounded in honesty (*ṣidq*), trustworthiness (*amānah*), justice (*'adl*), transparency (*tawḍīh*), and the prohibition of deception (*ghibsh*), manipulation (*tadlīs*), and uncertainty (*gharar*). Interpreted through the lens of *Maqāṣid al-Sharī'ah*, these principles provide a comprehensive evaluative framework for assessing the ethical integrity of digital marketing practices. The study concludes that ethical Islamic marketing requires substantive moral commitment rather than the mere display of religious symbols, labels, or branding strategies. Future studies should empirically examine the implementation of Prophetic business ethics in Muslim SMEs' social media marketing practices.

Keyword: Prophetic Business Ethics; Social Media Marketing; Muslim SMEs; Maqāṣid al-Sharī'ah; Halal-Washing; Islamic Digital Ethics.

Jauhari: *Mapping Muslim SMEs' Social Media Marketing through the Qur'anic, Sunnah, and Salaf Ethics Spectrum*

Abstrak

Perkembangan pesat media sosial telah mengubah praktik pemasaran UMKM Muslim dengan menghadirkan peluang yang luar biasa dalam meluaskan jaringan kerjanya. Tetapi dinamika tersebut juga melahirkan berbagai persoalan baru tentang etika. Meningkatnya penggunaan label halal, simbol keagamaan, dan dukungan influencer dengan memanfaatkan konten promosi digital memunculkan fenomena baru seperti *halal-washing*, klaim promosi yang menyesatkan, testimoni palsu, serta pencitraan religius yang simbolik. Penelitian ini bertujuan untuk mengkaji bagaimana *akhlāq al-tijārāh al-nabawīyyah* (etika perdagangan profetik) dapat digunakan sebagai kerangka normatif dan analitis untuk menilai praktik pemasaran media sosial UMKM Muslim yang tren dewasa ini. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan menganalisis ayat-ayat Al-Qur'an, hadis Nabi, pemikiran ulama klasik, serta literatur kontemporer mengenai etika bisnis Islam dan pemasaran digital, kemudian dianalisis dengan kerangka *Maqāṣid al-Sharī'ah*. Data dianalisis melalui analisis isi tematik dan sintesis konseptual untuk mengidentifikasi prinsip-prinsip etika utama serta relevansinya terhadap perdagangan digital kontemporer. Hasil penelitian menunjukkan bahwa etika perdagangan profetik bertumpu pada nilai kejujuran (*ṣidq*), amanah (*amānah*), keadilan (*'adl*), transparansi (*ṭawḍīḥ*), serta larangan terhadap penipuan (*ghish*), penyamaran cacat (*tadlīs*), dan ketidakjelasan transaksi (*gharar*). Ketika dianalisis melalui kacamata *Maqāṣid al-Sharī'ah*, prinsip-prinsip tersebut membentuk instrumen evaluatif yang komprehensif untuk menilai integritas etis pemasaran digital. Penelitian ini menyimpulkan bahwa pemasaran Islam yang autentik menuntut komitmen moral substantif, bukan sekadar penggunaan simbol, label, atau identitas keagamaan sebagai strategi pemasaran. Peneliti menyarankan penelitian selanjutnya untuk mengkaji secara empiris penerapan etika bisnis profetik dalam praktik pemasaran digital di lingkungan UMKM Muslim.

Kata kunci : *Akhlāq al-Tijārāh al-Nabawīyyah*; Pemasaran Media Sosial; UMKM Muslim; *Maqāṣid al-Sharī'ah*; Halal-Washing; Etika Digital Islam

Introduction

Digital technology has changed how people interact, communicate, and do business. Social media that once served mainly for sharing personal updates has become a busy economic space. Platforms like Instagram, TikTok, Facebook, and WhatsApp are now used for marketing, promotion, and transactions by many businesses, including micro, small, and medium enterprises (MSMEs). This shift gives Muslim-owned MSMEs a big opportunity to reach more customers without the high cost of a physical store; through social media, they can build a brand, talk directly with buyers, and reach national or even global markets more easily.¹

In Indonesia, the growth of the sharia economy is happening alongside rising digital adoption. The government supports digitalizing sharia MSMEs through national programs to strengthen the halal economy ecosystem. Digital tools are seen as a way to boost competitiveness and expand market access for Muslim entrepreneurs. At the same time, digitalization brings new challenges that go beyond technical or business issues and touch on ethics.² Social media platforms further intensify this ethical problem because their algorithms reward visibility, engagement, and emotionally appealing content, thereby incentivizing symbolic religiosity, influencer-driven persuasion, and attention-seeking branding that may conflict with the Prophetic ethics of honesty, transparency, and trustworthiness.³

Making and sharing content online is easy, and some sellers use that ease irresponsibly. Practices like editing product photos, posting fake testimonials and ads, making exaggerated quality claims, and using Islamic symbols without a real basis are increasingly common.⁴ Many businesses use a sharia identity as a marketing tactic to gain trust, but they don't always follow core Islamic business principles such as honesty (*sidq*), trustworthiness (*amanah*), justice (*adl*), and transparency (*tamdih*). When Islamic symbols are used only to attract customers without matching behavior, the sharia identity risks becoming just a marketing label.⁵

¹ Tatik Tatik and Doddy Setiawan, "Does Social Media Marketing Important for MSMEs Performance in Indonesia?," *Asia Pacific Journal of Marketing and Logistics* 37, no. 1 (January 2025): 99–114, <https://doi.org/10.1108/APJML-01-2024-0090>; Diana Situmorang, "Social Media and Business Ethics in The Sharia Economy," *Jurnal Ilmiah Teunuleh* 5, no. 4 (December 2024): 235–51, <https://doi.org/10.51612/teunuleh.v5i4.205>.

² Nasori Nasori et al., "Sertifikasi Halal Dan Pengembangan Solusi Pengawet Produk Lokal Dodol Tape Ekspor Bondowoso Yang Terintegrasi Teknologi Tepat Guna," *Sewagati* 9, no. 1 (February 2025): 2831–39, <https://doi.org/10.12962/j26139960.v9i1.2225>; Situmorang, "Social Media and Business Ethics in The Sharia Economy."

³ Smitha Milli et al., "Engagement, User Satisfaction, and the Amplification of Divisive Content on Social Media," *PNAS Nexus* 4, no. 3 (February 2025): pgaf062, <https://doi.org/10.1093/pnasnexus/pgaf062>.

⁴ Rizal B and Lucky Septari Rusli, "Fenomena Iklan Menyesatkan Di Ruang Digital: Perspektif Perlindungan Konsumen Dan Persaingan Usaha Tidak Sehat," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syaria* 6, no. 4 (November 2025): 1780–92, <https://doi.org/10.24252/iqtishaduna.v6i4.62911>.

⁵ Mochamad Sumpena Sadeli and Luluk Latifah, "Globalized Digital Marketing Strategies amid Technological Disruption: Addressing Ethical Gaps through Maqashid Sharia," *Relevance: Journal of Management and Business* 8, no. 2 (December 2025): 160–74, <https://doi.org/10.22515/relevance.v8i2.12328>.

A worrying result of these trends is halal-washing: claiming halal or sharia compliance to build a positive image without real commitment to sharia principles.⁶ This is similar to greenwashing in environmental issues. Social media makes halal-washing easier because anyone can craft a polished image with attractive visuals and stories, while consumers often only see the surface and can't verify claims. Social algorithms favor attention-grabbing content, not necessarily honest or ethical content. If this continues, the gap between sharia claims and actual sharia practice will grow, harming consumers and eroding public trust in sharia businesses. Trust is a core asset in Islamic economics, so digitalization must also be an ethical transformation that preserves business integrity online.⁷

Although many studies discuss Islamic business ethics, digital marketing, and the sharia economy, most focus on describing what's happening rather than offering tools to evaluate it. There's a lack of conceptual instruments to measure how well social media marketing follows Sharia principles. *Maqāṣid al-Sharī'ah* can fill that gap. Its five main objectives—protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*)—offer a comprehensive way to assess digital business practices. For example, misleading information violates protection of the intellect, while fraud and transaction manipulation violate protection of wealth. Thus, *Maqāṣid al-Sharī'ah* can be used not only as a legal concept but also as an analytical tool to judge whether social media business practices match sharia claims.⁸

Research Question

Based on the background outlined above, this study seeks to investigate how Prophetic ethics of commerce (*akhlāq al-tijārah al-nabawīyyah*), derived from the ethical teachings of the Sunnah and interpreted through the framework of *Maqāṣid al-Sharī'ah*, can be used as an analytical framework for assessing Muslim SMEs' marketing practices on social media, particularly in addressing contemporary challenges such as halal-washing, symbolic religious branding, misleading promotional claims, and other forms of digital ethical misconduct.

Literature Review

Previous studies have widely examined Islamic business ethics within the contexts of digital marketing, e-commerce, and social media, highlighting the importance of honesty, transparency, fairness, and accountability in contemporary business practices. These studies have contributed significantly to understanding how Islamic values can guide digital commercial activities and strengthen consumer trust in increasingly competitive online environments. However, most of the

⁶ Nasori et al., "Sertifikasi Halal Dan Pengembangan Solusi Pengawet Produk Lokal Dodol Tape Ekspor Bondowoso Yang Terintegrasi Teknologi Tepat Guna."

⁷ Situmorang, "Social Media and Business Ethics in The Sharia Economy"; Sadeli and Latifah, "Globalized Digital Marketing Strategies amid Technological Disruption"; Wani Gowhar Quadir, "Maqasid Al-Shariah: Some Preliminary Discussions," *Indonesian Journal of Interdisciplinary Islamic Studies* 1, no. 2 (March 2018): 137–64, <https://doi.org/10.20885/ijis.vol1.iss2.art6>.

⁸ Siti Farida, Akhmad Faozan, and Arina Nur Arofah, "Ethics of Social Media from Maqashid Syari'ah Perspective," *International Proceedings of Nusantara Raya* 1 (December 2022): 35–38, <https://doi.org/10.24090/nuraicon.v1i1.86>.

existing literature remains descriptive or conceptual in nature, focusing primarily on ethical principles, marketing strategies, or individual case studies without providing a comprehensive analytical framework for assessing the ethical quality of business content in digital spaces. Consequently, important contemporary issues such as halal-washing, symbolic religious branding, misleading promotional claims, fake testimonials, and the influence of platform algorithms on ethical decision-making have received limited scholarly attention. Furthermore, while several studies refer to Islamic ethical values in general, few have operationalised *Maqasid al-Shari'ah* as a systematic evaluative framework capable of distinguishing between genuine ethical compliance and the mere appearance of religiosity in social media marketing. Therefore, a critical gap remains in the literature regarding the development of a practical and theoretically grounded model for evaluating the alignment between Islamic ethical principles and actual business practices in digital environments.

Islamic business ethics has become an increasingly important issue as social media and e-commerce continue to shape the way businesses interact with consumers. Research on halal labeling among Indonesian SMEs found that halal symbols are not always used purely for religious compliance but are sometimes employed as a marketing strategy to attract consumer trust.⁹ Similarly, a conceptual study on the Islamic 7Ps marketing model argued that all digital marketing activities should be guided by Islamic values such as honesty, justice, and consumer protection, although the study did not examine how these principles operate in actual social media practices.¹⁰ Another study of *asnaf* entrepreneurs in Malaysia found that integrating Islamic values into digital marketing can help economic empowerment, but its findings were drawn from different areas and a localized sample, which limits their applicability to Indonesia.¹¹ Research on Islamic business ethics in e-commerce also emphasized the importance of transparency, regulation, and technology in maintaining consumer trust, but it focused on online trade in general rather than the unique environment of social media, where images, captions, influencers, and algorithms play a major role in shaping consumer perceptions.¹² Meanwhile, a study on SME marketing practices in Surabaya found that honesty, creative content, and direct communication are essential for building customer trust on social media; however, the study was limited to a single local case and did not provide a systematic framework for evaluating whether digital content truly reflects Islamic ethical

⁹ Arista Fauzi Kartika, "Fenomena Label Halal Is It a Awareness or Branding," *Jurnal Ilmiah Ekonomi Islam* 6, no. 1 (March 2020): 87, <https://doi.org/10.29040/jiei.v6i1.915>.

¹⁰ Abi Huraira Rifas and Mohamed Nazar Mohamed Nushthi, "Islamic Ethical Guidance for Marketing and Digital Marketing: A Study Based on 7 Ps Marketing Model," *El-Qish: Journal of Islamic Economics* 5, no. 1 (June 2025): 1–12, <https://doi.org/10.33830/elqish.v5i1.11903.2025>.

¹¹ Nadiyah Abd Hamid et al., "Insights for Growth: Understanding the Drivers of ASNAF Entrepreneurial Success in Malaysia," *Edehweiss Applied Science and Technology* 8, no. 2 (March 2024): 108–24, <https://doi.org/10.55214/25768484.v8i2.753>.

¹² Juwita Anjelina and Amrul Muzan, "Etika Bisnis Syariah Di Tengah Perkembangan E-Commerce: Kajian Kualitatif Dari Literatur Islam," *Al-Maqashid: Journal of Economics and Islamic Business* 5, no. 1 (July 2025): 1–8, <https://doi.org/10.55352/maqashid.v5i1.1487>.

principles.¹³ Taken together, these studies have contributed valuable insights into Islamic ethics and digital business, but most remain descriptive, conceptual, or limited to specific local contexts.

As a result, important contemporary issues such as halal-washing, misleading religious branding, fake testimonials, manipulated product representations, and the influence of social media algorithms on ethical business behavior remain insufficiently explored. Furthermore, most existing studies emphasize Islamic ethics in a broad sense but rarely engage with the Qur'anic and Prophetic foundations of commercial morality. This is particularly important because the Prophet Muhammad ﷺ explicitly condemned deception (*ghishh*), false claims, concealment of product defects, and dishonest market practices, while emphasizing honesty (*sidq*), trustworthiness (*amanah*), justice (*'adl*), and transparency (*tanqidh*) in trade. Despite the centrality of these teachings, few studies have translated them into a practical framework for evaluating contemporary digital marketing practices. Consequently, there remains a significant theoretical and methodological gap in assessing whether social media-based business activities embody the ethical objectives of Islamic law and the Prophetic model of commerce, or merely utilize Islamic symbols as marketing instruments. Therefore, this study employs *Maqāṣid al-Shari'ah*, informed by relevant Qur'anic injunctions and Sunnah-based business ethics, to evaluate the extent to which Muslim SME marketing practices on social media reflect authentic Islamic ethical commitments rather than symbolic religiosity alone.

Table 1. State of the Arts

No	Study	Main Focus	Main Finding	Research Gap	Contribution of This Research
1	Kartika & Junaidi (2020)	Halal label in UMKM	Halal labels can function as both faith markers and branding tools	The study does not provide a normative Islamic framework to distinguish genuine halal commitment from symbolic halal branding in digital environments	Develops a <i>Maqāṣid</i> -based ethical framework grounded in Qur'anic, Prophetic, and Salaf traditions to evaluate halal-washing in social media marketing
2	Rifas & Nushthi (2025)	7Ps and Islamic marketing ethics	Islamic values should guide all marketing elements	The study offers a conceptual discussion but lacks an operational framework for assessing actual social	Provides a practical evaluative lens for analyzing ethical compliance in Muslim SMEs'

¹³ Ulya Nindyningtyas, "Etika Bisnis Islam Dalam Pemanfaatan Media Sosial Sebagai Strategi Pemasaran UMKM Usaha Toko Baju Thrifting," *IQTISADIE: Journal of Islamic Banking and Shari'ah Economy* 5, no. 01 (April 2025): 40–52, <https://doi.org/10.36781/iqtisadie.v5i01.950>.

No	Study	Main Focus	Main Finding	Research Gap	Contribution of This Research
3	Hajar et al. (2025)	Islamic digital marketing for asnaf	Islamic digital marketing can support economic empowerment	media content and digital marketing practices The focus is limited to <i>asnaf</i> empowerment and does not examine broader ethical challenges in Muslim SMEs' digital marketing activities	social media marketing Extends the discussion to broader Muslim SME contexts and addresses ethical issues such as halal-washing, deceptive promotion, and symbolic religiosity
4	Anjelina & Muzan (2025)	Islamic ethics in e-commerce	Transparency, regulation, and trust are essential for ethical online commerce	The study discusses e-commerce ethics generally but does not provide a <i>Maqāṣid</i> -based assessment of social media marketing practices	Applies <i>Maqāṣid al-Shari'ah</i> as an analytical framework specifically for evaluating social media marketing ethics
5	Nindyaningtyas (2025)	SME marketing on social media	Honest content and direct communication strengthen consumer trust	The study focuses on marketing practice and consumer trust, but lacks a comprehensive Islamic ethical framework integrating classical and contemporary sources	Synthesizes Qur'anic teachings, Prophetic ethics, Salaf deliberations, and <i>Maqāṣid al-Shari'ah</i> into a comprehensive framework for assessing Muslim SMEs' social media marketing

Analytical Framework

This study develops a Sunnah Spectrum Framework (SSF) to assess whether Muslim SMEs' marketing practices on social media genuinely reflect the Prophetic ethics of commerce or merely project symbolic religiosity—as Situmorang addresses it in a different way.¹⁴ The foundation of this framework is *akhlāq al-tijārāh al-nabawīyyah* (Prophetic business ethics), derived from hadiths that emphasize honesty (*ṣidq*), trustworthiness (*amanah*), justice (*ʿadl*), transparency (*tanwīd*) and the prohibition of deception (*ghish*), manipulation (*talāʿub*), and the concealment of product defects (*tadlīs*) as its derivative branches. These ethical principles are subsequently examined through the lens of *Maqāṣid al-Shariʿah* to uncover their broader moral objectives and societal benefits, particularly in relation to the protection of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-ʿaql*), and wealth (*ḥifẓ al-māl*). The framework is then applied to various social media marketing practices, including halal claims, religious branding, customer testimonials, visual product representations, promotional strategies, and audience engagement techniques. Through this approach, the study seeks to determine whether such marketing practices are consistent with the Prophetic model of commerce or whether they contain elements that contradict the Sunnah, such as halal-washing, misleading claims, the exploitation of religious symbols, and the manipulation of consumer trust—directly adapted from the literature.

Method

This study adopts a qualitative library research design to examine the relevance and applicability of Qurʾanic, Prophetic, and *Salaf*-based business ethics in contemporary social media marketing. The data corpus comprises three layers of sources: first, primary normative texts from the Qurʾan and hadith, especially those related to commercial conduct, honesty (*ṣidq*), trustworthiness (*amānah*), justice (*ʿadl*), transparency (*tanwīd*), and the prohibition of deceptive practices (*ghish*); second, classical juristic works of the *salaf* tradition, which serve as interpretive elaborations between the Prophetic texts and the *Maqāṣid al-Shariʿah* framework; and third, contemporary scholarly works on Islamic business ethics, digital marketing, social media commerce, halal branding, and related ethical concerns in the digital economy. The data were collected through an extensive literature search and analysed through thematic content analysis, coding, and conceptual synthesis. The analysis proceeded in three stages: first, extracting core ethical principles from the Qurʾan and Sunnah; second, mapping how classical *salaf* scholars elaborated and operationalised these principles in *fiqh al-muʿāmalāt*; and third, interpreting both layers through *Maqāṣid al-Shariʿah* to assess contemporary social media marketing practices, including halal-washing, symbolic religious branding, fake testimonials, misleading promotional claims, visual manipulation, and other forms of digital ethical misconduct. Through this approach, the study develops a conceptual and normative framework for evaluating the ethical integrity of Muslim SMEs' marketing practices on social media.

¹⁴ Situmorang, "Social Media and Business Ethics in The Sharia Economy."

Results

The Qur'anic Foundation of Prophetic Business Ethics

A review of Qur'anic interpretations on commercial transactions shows that the Qur'an places trade within a clear and well-defined moral framework. While trade is permitted, all forms of ribā are prohibited, whether they appear directly or indirectly within economic activities. At the same time, commercial transactions must remain free from unlawful gain, fraud, deception, and misrepresentation. To examine these principles, this study draws on four major tafsīr works: *Jāmi' al-Bayān* by al-Ṭabarī¹⁵, *al-Jāmi' li Ahkām al-Qur'an* by al-Qurṭubī¹⁶, *Tafsīr Ibn Kathīr*¹⁷, and *Tafsīr al-Miṣbāḥ*¹⁸. Al-Ṭabarī is widely recognized for his comprehensive collection of transmitted reports and early exegetical traditions; al-Qurṭubī is particularly noted for his legal and juristic analysis; Ibn Kathīr frequently explains Qur'anic verses through hadith and reports from the Companions; while *Tafsīr al-Miṣbāḥ* offers a contextual reading that engages closely with contemporary social realities. Taken together, these four tafsīr works provide a strong and balanced foundation for examining Prophetic business ethics and their relevance to social media marketing and Muslim SMEs in the modern digital environment.

Code Q-TRADE-01: Lawful Trade and the Prohibition of Ribā

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّقِهَا فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ﴾ (البقرة: 275)

Meaning:

"Those who engage in ribā will not stand except like a person driven into confusion by the touch of Satan. This condition results from their claim that trade is no different from ribā, even though Allah has clearly permitted trade and prohibited ribā. Whoever receives this warning from his Lord and refrains from it may retain what was acquired in the past, and his matter rests with Allah. However, those who return to the practice of ribā are the inhabitants of the Fire, wherein they will remain permanently."

(QS al-Baqarah [2]: 275)¹⁹

In *Tafsīr al-Ṭabarī*, this verse is interpreted as a clear distinction between lawful commercial transactions and illegitimate forms of gain. Al-Ṭabarī emphasizes that the concept of trade cannot

¹⁵ Abū Ja'far Muḥammad ibn Jarīr Al-Ṭabarī, *Jāmi' al-Bayān Fi Ta'wīl al-Qur'an*, vol. 30, Ed. Aḥmad Muḥammad Shākir (Beirut: Mu'assasat al-Risālah, 2000).

¹⁶ Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Anṣārī Al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'An*, ed. Hisyām Samīr al-Bukhārī, IV (Riyadh: Dār 'Ālam al-Kutub, 2003).

¹⁷ Ismā'il ibn 'Umar Ibn Kathīr, *Tafsīr Al-Qur'an al-'Azīm (Tafsīr Ibn Kathīr)*, ed. Sāmī bin Muḥammad as-Salāmah, II (Riyadh, Saudi Arabia: Dār Ṭayyibah li al-Nashr wa al-Tawzī', 1999).

¹⁸ M. Quraish Shihab, *Tafsīr Al-Miṣbāḥ: Pesan, Kesan, Dan Keserasian al-Qur'an*, 11th ed. (Ciputat, Jakarta: Lentera Hati, 2007).

¹⁹ Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat, Kementerian Agama RI, *Al-Qur'an Dan Terjemah*, Edisi Penyempurnaan, Terjemahan Indonesia (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Kementerian Agama Republik Indonesia, 2017).

be used to justify every form of profit, particularly those obtained through unjust means.²⁰ Similarly, al-Qurṭubī views the verse as a foundational principle of Islamic commercial law, restricting economic transactions to legitimate and ethically acceptable forms rather than merely profitable ones.²¹ Ibn Kathīr further explains that the verse serves as an important foundation of *fiqh al-mu'āmalāt*, as Islam recognizes trade as a lawful economic activity while rejecting forms of gain that are exploitative, oppressive, or harmful to others.²² In *Tafsīr al-Miṣbāḥ*, the ethical message of the verse is extended to contemporary contexts, where economic activities are encouraged to be productive and beneficial, yet must remain consistent with the principles of justice, honesty, and social responsibility.²³

Code Q-TRADE-02: Prohibition Against Unlawful Appropriation of Wealth

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾ (النساء: 29)

Meaning:

O you who believe, do not consume one another's wealth unjustly, but only through trade conducted by mutual consent among you." (QS. al-Nisā' [4]: 29)

Al-Ṭabarī explains that the phrase *bil-bāṭil* refers to all forms of acquiring wealth through means that are not sanctioned by Islamic law, while the expression *tijārah 'an tarāḍin minkum* indicates that mutual consent must be based on genuine understanding rather than deception or manipulation.²⁴ Al-Qurṭubī approaches the verse from a legal perspective, arguing that valid consent in a transaction requires the absence of fraud, coercion, and the concealment of essential information.²⁵ Similarly, Ibn Kathīr relates the verse to the broader prohibition of unjustly consuming the wealth of others and portrays lawful transactions as those founded upon openness, honesty, and fairness.²⁶ In *Tafsīr al-Miṣbāḥ*, the verse is particularly relevant to contemporary digital commerce, where consumers may appear to consent to a purchase, yet that consent becomes ethically questionable when it is shaped by misleading product images, fabricated testimonials, or unverified religious claims.²⁷ In such circumstances, the principle of genuine mutual consent is no longer fully realized.

²⁰ Al-Ṭabarī, *Jāmi' al-Bayān Fi Ta'wīl al-Qur'an*, vol. 30.

²¹ Al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'ān*.

²² Ibn Kathīr, *Tafsīr Al-Qur'an al-'Azīm (Tafsīr Ibn Kathīr)*.

²³ Shihab, *Tafsīr Al-Miṣbāḥ: Pesan, Kesan, Dan Keserasian al-Qur'an*.

²⁴ Al-Ṭabarī, *Jāmi' al-Bayān Fi Ta'wīl al-Qur'an*, vol. 30.

²⁵ Al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'ān*.

²⁶ Ibn Kathīr, *Tafsīr Al-Qur'an al-'Azīm (Tafsīr Ibn Kathīr)*.

²⁷ Shihab, *Tafsīr Al-Miṣbāḥ: Pesan, Kesan, Dan Keserasian al-Qur'an*.

Code Q-TRADE-03: Fairness in Measurement and Trade

﴿ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾
 (الإسراء: 35)

Meaning:

“And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.” (Al-Isra’ : 35)²⁸

Al-Ṭabarī interprets this verse as a general command to uphold accuracy, balance, and justice in every form of measurement, evaluation, and exchange.²⁹ Al-Qurṭubī regards it as a legal foundation for prohibiting fraud in commercial transactions, particularly in matters of trade that directly affect the rights of others.³⁰ Ibn Kathīr further emphasizes that fairness in measurement represents a fundamental standard of economic integrity and therefore cannot be compromised under any circumstances.³¹ In *Tafsīr al-Miṣbāḥ*, the ethical spirit of this verse can be extended to contemporary digital commerce and e-commerce environments.³² What is presented to consumers should correspond to the actual quality and condition of the product. Information should not be exaggerated, deceptively enhanced, used to manipulate consumer perception, or stripped of important details that may influence purchasing decisions. Such practices undermine the principle of justice that lies at the heart of Qur’anic commercial ethics.

Code Q-TRADE-04: Condemnation of Fraud and Denial of Rights

وَيْلٌ لِّلْمُطَفِّفِينَ
 الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ
 وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

Meaning:

“Woe to those who give less than what is due; those who, when they receive by measure from others, demand it in full, but when they measure or weigh for others, they reduce it.” (QS. al-Muṭaffifīn [83]: 1–3)³³

²⁸ Lajnah Pentashihan Mushaf Al-Qur’an, Badan Litbang dan Diklat, Kementerian Agama RI, *Al-Qur’an Dan Terjemah*.

²⁹ Al-Ṭabarī, *Jamī‘ al-Bayān Fi Ta’wīl al-Qur’an*, vol. 30.

³⁰ Al-Qurṭubī, *Al-Jāmi‘ Li Ahkām al-Qur’ān*.

³¹ Ibn Kathīr, *Tafsīr Al-Qur’an al-‘Azīm (Tafsīr Ibn Kathīr)*.

³² Shihab, *Tafsīr Al-Miṣbāḥ: Pesan, Kesan, Dan Kekeragaman al-Qur’an*.

³³ Lajnah Pentashihan Mushaf Al-Qur’an, Badan Litbang dan Diklat, Kementerian Agama RI, *Al-Qur’an Dan Terjemah*.

Sūrah al-Muṭaffifin opens with a strong condemnation of those who engage in fraud through dishonest measurements and weights. More broadly, the central theme of the sūrah demonstrates that deception in commercial transactions is viewed as a serious moral violation in the Qur'an.³⁴ Al-Ṭabarī specifically explains that these verses serve as a severe ethical warning against dishonest trading practices and any form of deliberate reduction of others' rights.³⁵ Al-Qurṭubī regards them as an important foundation for establishing a just marketplace and protecting the rights of buyers—or, in contemporary production and marketing contexts, consumers.³⁶ Ibn Kathīr further argues that the warning reflects the gravity of depriving others of what rightfully belongs to them through commercial transactions.³⁷ In *Tafsīr al-Miṣbāḥ*, the message of this sūrah extends naturally to modern forms of trade, including practices such as halal-washing, fabricated testimonials, misleading promotional narratives, and manipulated product representations on social media.³⁸ Although these practices may not involve physical weights and measures, they operate through the same ethical mechanism condemned by the Qur'an: reducing the consumer's right to receive accurate, complete, and truthful information before making a purchasing decision.

Code Q-TRADE-05: Pursuit of livelihood without neglecting remembrance and moral consciousness

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (الجمعة: 10)

Meaning:

*And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. (QS. Al-Jumu'ah: 10)*³⁹

This verse demonstrates that Islam has never opposed or discouraged economic activity. Rather, Islam regulates economic life so that it remains within the framework of obedience to Allah and ethical responsibility.⁴⁰ Al-Ṭabarī interprets the verse as permission to return to worldly activities after fulfilling the obligation of worship.⁴¹ Al-Qurṭubī further highlights both its ethical and legal dimensions, arguing that work, trade, and economic pursuits are permissible, but they

³⁴ Fatima Kassāb Ḥmoud Al-Khālidi, "From Taghrīr to Trust: A Comparative Study of Misrepresentation Challenges in Online Sales Contracts Within Islamic Law and the Jordanian Legal Framework," in *Contemporary Business Research in the Islamic World*, ed. John Fraedrich et al., Springer Proceedings in Business and Economics (Singapore: Springer Nature Singapore, 2024), 297–322, https://doi.org/10.1007/978-981-97-5400-7_17.

³⁵ Al-Ṭabarī, *Jāmi' al-Bayān Fi Ta'Wīl al-Qur'an*, vol. 30.

³⁶ Al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'ān*.

³⁷ Ibn Kathīr, *Tafsīr Al-Qur'an al-'Azīm (Tafsīr Ibn Kathīr)*.

³⁸ Shihab, *Tafsīr Al-Miṣbāḥ: Pesan, Kesan, Dan Kesorasian al-Qur'an*.

³⁹ Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat, Kementerian Agama RI, *Al-Qur'an Dan Terjemah*.

⁴⁰ Wardatul Fitriyah, "Islamic Business Ethics in Qs. Al-Jumu'ah Verses 9-10 From The Perspective of Quraish Shihab," *Al-Jadwa: Jurnal Studi Islam* 3, no. 2 (March 2024): 221–36, <https://doi.org/10.38073/aljadwa.v3i2.1761>.

⁴¹ Al-Ṭabarī, *Jāmi' al-Bayān Fi Ta'Wīl al-Qur'an*, vol. 30.

must never overshadow a Muslim's primary obligations to Allah.⁴² Ibn Kathīr regards the verse as evidence of Islam's balanced approach, where devotion and economic effort are not contradictory but complementary.⁴³ Likewise, *Tafsīr al-Miṣbah* explains that seeking sustenance is itself part of religious life; however, the methods employed must remain honest, lawful, and ethically sound.⁴⁴ Regardless of how economic practices evolve through technological and social transformations, these moral values must remain intact and continue to guide commercial conduct.

The Hadith Basis of Prophetic Trade Principles

Code: S-TRADE-01: Honesty and trustworthiness in trade

Rasulullah ﷺ said:

”التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ“
رَوَايَةُ الْإِمَامِ التِّرْمِذِيِّ: أَخْرَجَهُ فِي سُنَنِهِ (كِتَابُ الْبَيْعِ عَنْ رَسُولِ اللَّهِ ﷺ، بَابُ مَا جَاءَ فِي التَّجَارِ وَمَا قِيلَ فِيهِمْ) مِنْ حَدِيثِ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، وَقَالَ عَنْهُ الْإِمَامُ التِّرْمِذِيُّ إِنَّهُ حَدِيثٌ حَسَنٌ.

Meaning:

”The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs (shuhadā’).”

This hadith is narrated from Abu Sa‘id al-Khudri in *Jāmi‘ at-Tirmidhī* no. 1209, which al-Tirmidhī classified as *ḥasan*.⁴⁵ Several narrations are also transmitted from Companions, including Ibn ‘Umar, in *Sunan Ibn Mājah*.⁴⁶ The key insight from this hadith is that honesty and trustworthiness are not mere complements in business; rather, they constitute core values that determine the moral standing of a merchant. In the context of social media, this hadith provides the ethical foundation that captions, testimonials, labels, and promotional claims must be truthful, and not crafted solely to project a religious impression.

Code S-TRADE-02: Prohibition of Fraud in Transactions

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ - وَهُوَ الْإِسْكَنْدَرَانِيُّ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَتَأَلَّتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: ”مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟“ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ، قَالَ: ”أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَي يَرَاهُ النَّاسُ؟“ مَنْ عَشَّ فَلَيْسَ مِنِّي“

⁴² Al-Qurtubī, *Al-Jāmi‘ Li Ahkām al-Qur‘ān*.

⁴³ Ibn Kathīr, *Tafsīr Al-Qur‘ān al-‘Azīm* (Tafsīr Ibn Kathīr).

⁴⁴ Shihab, *Tafsīr Al-Miṣbah: Pesan, Kesan, Dan Kesan al-Qur‘ān*.

⁴⁵ Abū ‘Isā Muḥammad ibn ‘Isā ibn Sawra ibn Mūsā ibn al-Ḍaḥḥāk al-Sulamī at-Tirmidhī, *Jāmi‘ at-Tirmidhī*, IV (Beirut: Dār al-Ma‘rifah, 1995).

⁴⁶ Abū Abdullāh Muḥammad Ibn Mājah al-Rabi‘ī, *Sunan Ibn Mājah*, cetakan I (Cairo, Egypt: Dar Ihya al-Kutub al-‘Arabiyyah, 1952).

Meaning:

Qutaybah ibn Sa'īd reported to us, Ya'qūb — who is al-Iskandarānī — narrated from Mūsā ibn 'Uqbah, from al-'Alā' ibn 'Abd al-Raḥmān, from his father, from Abū Hurayrah: Rasulullah ﷺ passed by a heap of food and inserted his hand into it, and his fingers felt moisture. He said, "What is this, O owner of the food?" The man replied, "It was touched by rain, O Messenger of Allah." He said, "Why did you not place it on top of the food so that people could see it? Whoever deceives is not of me."

This hadith is recorded in *Ṣaḥīḥ Muslim* no. 101, and it is classified as *ṣaḥīḥ*. The wording of this hadith is strikingly firm and direct, leaving no room for compromise regarding any form of deception. Its key implication is that every practice which obscures the truth, distorts information, or manipulates the perception of buyers falls within the domain of ghish.⁴⁷

Code S-TRADE-03: Product Defects Disclosure and Transactions Blessing

Rasulullah ﷺ said:

“الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِطَتْ بَرَكَةُ بَيْعِهِمَا”

Meaning:

"The two parties to a sale retain the option (to conclude or withdraw) as long as they have not yet parted. If they speak truthfully and disclose the condition of the goods, their transaction will be blessed. But if they conceal and lie, the blessing of their sale will be erased."

This hadith is narrated from Ḥakīm ibn Ḥizām in *Ṣaḥīḥ al-Bukhārī* no. 2079 and is classified as *ṣaḥīḥ*.⁴⁸ It states that the seller and buyer retain the option to conclude or withdraw from the transaction as long as they have not yet parted. If both speak truthfully and disclose the condition of the goods, their transaction will be blessed. Conversely, if they conceal defects or resort to falsehood, the blessing of the sale is removed. The most salient implication of this hadith is the obligation to provide full disclosure of a product's condition, including its flaws and defects.⁴⁹

Code S-TRADE-04: Prohibition of False Oaths in Trade

Rasulullah ﷺ said:

“الْحَلْفُ مُنْقَعَةٌ لِلْسَّالِعَةِ مُمَحَقَّةٌ لِلْبَرَكَةِ”

Which means: “An oath may indeed make goods sell more quickly, but it erases the blessing.” This hadith is narrated from Abū Hurayrah in *Ṣaḥīḥ al-Bukhārī* no. 2087 and is classified as *ṣaḥīḥ*.⁵⁰ The

⁴⁷ Abū al-Ḥusayn ibn al-Ḥajjāj Muslim, *Ṣaḥīḥ Muslim* (Istanbul, Turki: Dār at-Ṭabā'ah al-Āmirah, 2001).

⁴⁸ Muhammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 9, The Translation of the Meanings of *Ṣaḥīḥ al-Bukhārī* (Arabic-English), Translated by Dr. Muhammad Muhsin Khan (Riyadh: Darussalam Publishers & Distributors, 1997). *Hadīth* no. 2079.

⁴⁹ al-'Asqalānī Ibn Hajar, *Fath al-Bārī bi Syarḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dar el-Maktab, 2001).

⁵⁰ al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, *Hadīth* no. 2087

implication of this narration is that promotion which pressures consumers through oaths, excessive insistence, or disproportionate persuasive language is not a practice commended in the Sunnah.

Code S-TRADE-05: Ban on Selling Items Not Yet Possessed

حَدَّثَنَا هَنَادٌ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ:
 أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا نَبِيَّ الرَّجُلُ فَيَسْأَلُنِي مِنَ الْبَيْعِ مَا لَيْسَ عِنْدِي، أَتَبَاغُهُ لَهُ مِنَ السُّوقِ ثُمَّ أُبِيعُهُ مِنْهُ؟
 قَالَ ﷺ: " لَا تَبِعْ مَا لَيْسَ عِنْدَكَ "

Meaning:

Hannād narrated to us, Abū Bakr ibn 'Ayyāsh narrated from Abū Ḥuṣayn, from Ḥabīb ibn Abi Thābit, from Ḥakīm ibn Ḥizām, who said: I came to the Messenger of Allah ﷺ and said: "A man comes to me asking for something to buy which I do not have. I then purchase it for him from the market and sell it to him." The Prophet ﷺ replied: "Do not sell what you do not possess." (Jāmi' at-Tirmidhī no. 1232)

This hadith is narrated from Ḥakīm ibn Ḥizām in *Jāmi' at-Tirmidhī* no. 1232 and is graded *ḥasan*. Its central point is that transactions must be grounded in actual ownership or the ability to deliver goods in reality, not in promises that remain uncertain. In the context of social media commerce, this principle is highly relevant for examining practices such as unclear pre-orders, fabricated stock claims, speculative sales, or promotional campaigns for products not yet ready but marketed as if already available.

Classical Scholars' Deliberations on This Matter

Code B-TRADE-01: Honesty and Trustworthiness in Earning (Kasb Ḥalāl)

In *Iḥyā' 'Ulūm al-Dīn*, Volume II (*Rub' al-'Ādā*), which contains a dedicated section on *adab al-kasb wa al-ma'āsh* (the ethics of earning and transactions), al-Ghazālī discusses honesty (*ṣidq*) in trade, the prohibition of deception (*tadlīs* and *gharar*), and the merchant's obligation of trustworthiness (*amānah*).

"وَلَنْ يَنْتَهْضَ مَنْ طَلَبَ الدُّنْيَا وَسِيلَةً إِلَى الْآخِرَةِ وَدَرِيعَةً مَا لَمْ يَتَأَدَّبْ فِي طَلَبِهَا بِآدَابِ الشَّرِيعَةِ"

Meaning:

"A person who seeks the world as a means to the Hereafter will never stand firm unless he pursues it with the etiquette of the Shari'ah."⁵¹

⁵¹ Abu Hamid Al-Ghazali, "Ihya' Ulumuddin," in *Ihya' Ulumuddin* (Beirut, Lebanon: Dar al-Kutub al-Islāmiya, 1980). *Muqaddimah* Page 5.

Moreover, in the Third Chapter on justice in “transactions”, al-Ghazālī also affirms the prohibition of ghisb as follows:

“وَأَمَّا الْغِشُّ فَهُوَ إِخْفَاءُ الْعَيْبِ عَنِ الْمُشْتَرِي، وَهُوَ مُحَرَّمٌ لِإِجْمَاعِ الْمُسْلِمِينَ”

Meaning:

“As for ghisb (fraud), it is concealing a defect from the buyer, and it is forbidden by the consensus of the Muslims.”⁵²

In his work *Badā'i' al-Ṣanā'i'*, Imām 'Alā' al-Dīn Abū Bakr ibn Mas'ūd ibn Aḥmad ibn 'Alā' al-Dīn al-Kasānī al-Ḥanafī also states explicitly:

“فَكُلُّ مَا يُوجِبُ نُقْصَانَ الثَّمَنِ فِي عَادَةِ التُّجَّارِ نُقْصَانًا فَاحِشًا أَوْ يَسِيرًا، فَهُوَ عَيْبٌ يُوجِبُ الْخِيَارَ”

Meaning:

“Thus, anything that causes a reduction in price according to the custom of merchants—whether the reduction is great or small—is considered a defect that establishes the right of optional annulment (*khīyar*).”⁵³

Ibn Ḥajar al-Haytamī, in his work *Al-Zawājir 'an Iqtirāf al-Kabā'ir*, even elaborates the classification of this sin in detail:

“الْكَبِيرَةُ الْمُؤَفِّئَةُ الْمَانْتَيْنِ: الْغِشُّ فِي الْبَيْعِ وَغَيْرِهِ كَالْتَّصْرِیَّةِ، وَهِيَ مَنْعُ حَلَبِ ذَاتِ اللَّبَنِ إِيهَامًا لِكَثْرَتِهِ”

Which means:

“The two-hundredth major sin is deception in trade and beyond, such as *al-tasrīyah*—withholding the milking of a dairy animal for several days before sale so that its milk appears more abundant.”⁵⁴

Code B-TRADE-02: Rejection of Tadrīs and Gharar

In his discussion of the prohibition of *gharar*, Ibn Rushd states emphatically:

“وَأَجْمَعُوا عَلَى أَنَّ بَيْعَ الْغَرَرِ لَا يَجُوزُ، وَاحْتَلَفُوا فِي تَفْصِيلِهِ”

⁵² Al-Ghazālī, “Ihya' Ulumuddin.” Tome II *bab al-'adl fi al-mu'āmalāt Kitāb Ādab al-Kash wa al-Ma'āsh* Page 91.

⁵³ 'Alā' al-Dīn Abū Bakr ibn Mas'ūd al-Kāsānī, *Badā'i' al-Ṣanā'i' Fi Tartīb al-Sharā'i'*, II (Beirut: Dār al-Kitāb al-'Arabī, 1982). Section *khīyar al-'ayb* in *Kitāb al-Bay'* Page 275/5ج.

⁵⁴ al-Haytamī Ibn Ḥajar, *Al-Zawājir 'an Iqtirāf al-Kabā'ir*, tahqiq. 'Abd al-Laṭīf Ḥasan 'Abd al-Raḥmān (Beirut, Lebanon: Dār al-Kutub al-'Ilmiyyah, 2013).

Meaning:

*"The scholars have reached consensus that a sale involving gharar (uncertainty, ambiguity, or risk) is not permissible, although they differ in its particulars."*⁵⁵

Ibn Rushd then affirms the legal consequences for manipulative practices in transactions, including *tadlis* (the concealment of defects):

“وَاتَّفَقُوا عَلَى أَنَّ التَّدْلِيْسَ يُوجِبُ خِيَارَ الرَّدِّ”

Meaning:

*"They agreed that tadlis (concealment of defects) gives rise to the buyer's right of annulment (khiyār al-radd)."*⁵⁶

Furthermore, Al-Qarāfi formulates the distinguishing principle that lies at the heart of his analysis regarding the seller's liability and the limits of information that must be disclosed:

“الْفَرْقُ بَيْنَ مَا يُوجِبُ الضَّمَانَ وَبَيْنَ مَا لَا يُوجِبُهُ فِي الْمُعَامَلَاتِ يَقُومُ عَلَى الْقَصْدِ وَالتَّغْيِيرِ”

Meaning:

*"The distinction between what entails liability (damān) and what does not in transactions rests upon intention and deception."*⁵⁷

In his exposition on the obligation of disclosure, Al-Qarāfi further emphasizes:

“كُلُّ مَا كَانَ الْمُشْتَرِي يَمْتَنِعُ مِنَ الشِّرَاءِ لَوْ عَلِمَهُ فَإِخْفَاؤُهُ غِشٌّ مُحَرَّمٌ”

Means:

*"Anything that would cause the buyer to refrain from purchase if known—its concealment is forbidden as ghash."*⁵⁸

Al-Qarāfi's exposition places the objective sociological measure (market custom and buyer expectations) alongside the element of the seller's intention as the decisive criteria for determining when negligence or concealment becomes a legal violation.

⁵⁵ Ibn Rushd (Averroës), *The Distinguished Jurist's Primer*, tr. Imran Ahsan Khan Nyazee, Org. Bidāyat al-Mujtahid Wa Nihāyat al-Muqtaṣid (Reading, United Kingdom: Garnet Publishing, 2000). Vol. 2 pp. 152–153

⁵⁶ Ibn Rushd (Averroës), *The Distinguished Jurist's Primer*. Juz' 2, Page 211.

⁵⁷ Shihāb al-Dīn Al-Qarāfi, *Kitāb Al-Furūq Aw Anwār al-Burūq Fī Anwā' al-Furūq*, ed. Muḥammad Sarraj & 'Alī Jumū'a, 3rd Ed (Cairo, Egypt: Dār al-Salām, 2010).

⁵⁸ Al-Qarāfi, *Kitāb Al-Furūq Aw Anwār al-Burūq Fī Anwā' al-Furūq*.

Code B-TRADE-03: Manipulative Practices Prohibition

In *Al-Ashbāh wa al-Nazā'ir*, in the chapter on commercial transactions, al-Suyūṭī consistently affirms that good intention cannot justify methods that cause harm, and that every transaction must rest upon clarity of the object and the mutual consent of both parties. He states emphatically:

“.... وَمِنْهَا: صَمَانُ الدَّرَكِ، جُوزَ عَلَى خِلَافِ الْقِيَاسِ؛ لِأَنَّهُ يَبِيعُ مَا لَمْ يَوْجَدْ، وَلَكِنَّهُ لِلصَّرُورَةِ”

Which means:

“...and included among these is *ḍamān al-darak* (guarantee of ownership), which is permitted even though it contradicts *qiyās*, since it involves the sale of something not yet existent (its existence being unclear). Nevertheless, it is allowed due to necessity (*ḍarūra*).”⁵⁹

In *Ihya' 'Ulūm al-Dīn*, in the chapter *Adab al-Kash wa al-Ma'āsh*, al-Ghazālī places strong emphasis on integrity, honesty, and pure intention (*ikhlaṣ*) in the pursuit of livelihood. In his view, practices such as *ghishsh* (fraud), *ihtikār* (hoarding), and *taḥrīf al-nuqūd* (the circulation of counterfeit currency) represent a denial of the fundamental values of religion and are strictly prohibited in commercial transactions.

“الِاخْتِكَارُ: فَبَائِعُ الطَّعَامِ يَدَّخِرُ الطَّعَامَ يَنْتَظِرُ بِهِ عِلَاءَ الْأَسْعَارِ، وَهُوَ ظُلْمٌ عَامٌّ، وَصَاحِبُهُ مَذْمُومٌ فِي الشَّرْعِ”

Means:

Al-ihtikār (monopoly/ boarding): namely, a seller of food who withholds his goods while waiting for the price to rise. This constitutes widespread injustice, and the perpetrator is condemned in the *Shari'ah*.⁶⁰

Ibn al-Qayyim draws attention to manipulative practices such as *najash* (false bidding) and *ihtikār* (hoarding). For him, these practices are prohibited not merely because of their outward form, but because they embody trickery, fraud, and the infliction of harm upon others—contradicting the objectives of the *Shari'ah*, which seek to preserve public welfare.

“وَالْتَجَشُّ لِمَا فِيهِ مِنَ الْغِشِّ وَالتَّغْرِيرِ بِالنَّاسِ وَخِدَاعِهِمْ”

Meaning:

“and *najash* (bidding without the intention to purchase) is prohibited because it involves *ghishsh* (fraud), *taghrīr* (deception), and *khidā'* (trickery) against others.”⁶¹

⁵⁹ Jalāl al-Dīn 'Abd al-Rahmān ibn Abī Bakr al-Suyūṭī, *Al-Ashbāh Wa al-Nazā'ir Fī Qawā'id Wa Furū' Fiqh al-Shāfi'iyyah*, 1st ed., (Beirut, Lebanon: Dār al-Kutub al-'Ilmiyyah, 1983). In *Qism al-Thānī: Al-Masā'il allatī Khālafat al-Qiyās*. Page 92.

⁶⁰ Al-Ghazali, “Ihya' Ulumuddin.” Juz 2, Kitāb 13 (*Adab al-Kash wa al-Ma'āsh*), *Bāb al-Thalīth: Fī Bayān al-'Adl fī al-Mu'amalah* Page 75.

⁶¹ Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawziyyah, *I'lām Al-Muwaqī'in 'an Rabb al-'Ālamīn*, Taḥqīq: Muḥammad 'Uthmān al-Khusht (Beirut, Lebanon: Dār al-Kutub al-'Ilmiyyah, 1991). Juz 2, Page 11.

Code BTRADE-04. Validity of Earning (Kasb) and Clarity of Ownership

Al-Shaybānī, in his work *Kitāb al-Kasb*, provides a detailed exposition on *kasb* and *iktisāb*, carefully analyzing lawful means of earning, ethical principles, and the obligations of Muslims in commerce which at the same time serves as a benchmark that every legitimate ownership must be grounded in lawful effort.

”بَابُ الْاِكْتِسَابِ فِي عُرْفِ أَهْلِ اللِّسَانِ تَحْصِيلُ الْمَالِ بِمَا يَحِلُّ مِنَ الْأَسْبَابِ... ثُمَّ بَدَأَ مُحَمَّدٌ رَحِمَهُ اللَّهُ الْكِتَابَ بِقَوْلِهِ: طَلَبُ الْكَسْبِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ كَمَا أَنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ“

Meaning:

“The chapter on earning (*al-iktisāb*) refers to the acquisition of wealth through lawful means... Then Muḥammad, may Allah have mercy on him, begins the book by stating: ‘Seeking livelihood is an obligation upon every Muslim, just as seeking knowledge is an obligation.’”⁶²

In his discussion of clarity of ownership in commercial transactions, Ibn al-Qayyim emphasizes that *bayyinah* (proof) encompasses anything that can make the truth evident. Within the context of ownership, this principle establishes that property rights must rest upon clear and indisputable evidence.

”الْبَيِّنَةُ اسْمٌ لِكُلِّ مَا يَبَيِّنُ الْحَقَّ وَيُظْهِرُهُ“

Means:

“*Al-Bayyinah* (proof) is the designation for anything that can clarify and make the truth manifest.”⁶³

Thus, the salaf scholars clearly asserted that, in order to maintain *shar‘i* caution, every Muslim is obliged in all transactions to adhere to the principles of *ṣidq* (honesty) and *amānah* (trustworthiness), while remaining free from *gharar* (uncertainty), *ghish* (fraud), and *ihtikār* (hoarding). Ownership must be clear, grounded in authentic proof, and acquired through lawful means with full accountability, for wealth is a trust over which one will ultimately be held responsible before Allah.

All findings from the Qur’anic texts, hadith, and classical juristic statements will be synthesized within the framework of *Maqāṣid al-Shar‘i‘ah*, ensuring that the discussion systematically highlights ethical objectives and public welfare, as outlined in the following section of the manuscript’s discourse.

⁶² Muḥammad ibn al-Ḥasan Al-Shaybānī, *Kitāb Al-Kasb*, ed. Suheil Zakkar (Beirut: Dar al-Basha’ir al-Islamiyyah, 1997). Page 18.

⁶³ Muḥammad ibn Abī Bakr Ibn Qayyim al-Jawziyyah, *Al-Turuq al-Hukmiyyah Fī al-Siyāsah al-Shar‘iyyah*, ed. Muḥammad Ḥāmid al-Fiqrī (Beirut, Lebanon: Dār al-Kutub al-‘Ilmiyyah, 1990). pp 12-13.

Discussion

Al-Shāṭibī in *Al-Muwāfaqāt* affirms that *Shari'ah* is instituted solely for human welfare in both worlds.⁶⁴ Al-Shāṭibī argues that *Shari'ah* is established for human welfare in both worlds. Guided by this premise, the following discussion synthesizes the Qur'anic, Prophetic, and Salaf-based findings through the *Maqāṣid al-Shari'ah* framework, so that the analysis moves beyond description toward ethical interpretation. In this sense, the *maqāṣid* function not only as a conceptual lens but also as an evaluative tool for assessing how social media marketing practices may realize or violate the higher objectives of *Shari'ah*.

Hifẓ al-dīn: When Religion Becomes a Commodity

Al-Shāṭibī places *dīn* at the highest level of the *ḍarūriyyāt*, covering not only ritual worship but the integrity of religion as a moral system.⁶⁵ The findings indicate that this objective is threatened when Islamic symbols, halal labels, and religious aesthetics are employed merely as marketing instruments without corresponding ethical commitment.⁶⁶ The Qur'an condemns the wrongful consumption of wealth and the concealment of truth (Q. 2:188; 3:71), while also commanding honesty and justice in commercial dealings (Q. 16:90). Likewise, the Prophet ﷺ warned, “*Whoever deceives us is not one of us*”, establishing deception (*ghibṣ*) as a fundamental violation of Islamic commercial ethics. Building upon these textual foundations, Al-Qarāfī clarifies that moral fault rests on *qaṣd* (intention) and *taghrīr* (deception).⁶⁷ Read through the lens of *Maqāṣid al-Shari'ah*, these findings suggest that deploying Islamic symbols while knowingly violating their ethical substance constitutes a form of religious falsification that undermines *hifẓ al-dīn* at the *ḍarūrī* level. Positively, this *maqāṣad* demands that social media serve as a space of digital da‘wah, strengthening rather than diluting Islamic commercial ethics.

Hifẓ al-Nafs: Protecting Human Dignity from Algorithmic Exploitation

Hifẓ al-nafs extends beyond physical safety to encompass mental health, dignity, and holistic psychological well-being. The findings show that the Qur'an links ethical exchange to mutual consent (*tarāḍin*) and prohibits forms of economic conduct that undermine human welfare (Q. 4:29). Likewise, the Prophet ﷺ prohibited transactions involving deception and exploitation, thereby protecting individuals from material and psychological harm. Building upon these foundations, al-Ghazālī stresses that commerce degrading human worth corrupts both the transaction and the trader's moral character.⁶⁸ Al-Māwardī makes reciprocity explicit: a Muslim

⁶⁴ Abū Ishāq Ibrāhīm ibn Mūsā al-Shāṭibī, *Al-Muwāfaqāt Fi Uṣūl al-Shari'ah*, ed. Abū 'Ubayda Mashhūr Āl Salmān (Khobar, Saudi Arabia: Dār Ibn 'Affān, 1997). Page 6.

⁶⁵ al-Shāṭibī, *Al-Muwāfaqāt Fi Uṣūl al-Shari'ah*.

⁶⁶ Wahyu Budi Nugroho, *Sosiologi Kehidupan Sehari-hari* (Pustaka Egaliter, 2021), pp. 87–94; Kartika, “Fenomena Label Halal Is It an Awareness or Branding,” pp. 87–94.”

⁶⁷ Al-Qarāfī, *Kitāb Al-Furūq Aw Anwār al-Burūq Fi Anwā' al-Furūq*, Juz 1, Page 328.

⁶⁸ Al-Ghazālī, “Ihya' Ulumuddin.” pp. 60–91

may only treat others as he wishes to be treated himself.⁶⁹ In digital contexts, algorithmic manipulation—using consumer data to exploit psychological weaknesses rather than inform rational choice—violates *hiḥẓ al-naḥs* and the Qur'anic principle of *tarādīn* (mutual consent).⁷⁰ Mulyani, Suwar & Athal show that digital environments systematically erode authentic self-expression and deliberative choice, confirming harm at the ecosystem level.⁷¹ Al-Suyūṭī's maxim harm must be eliminated—applies fully: businesses that structurally drive impulsive consumption and regret impose real *ḍarar* and must be normatively prevented.⁷²

***Hiḥẓ al-'Aql*: Safeguarding Rational Agency from Informational Corruption**

Hiḥẓ al-'aql is the *maqṣad* most directly implicated in social-media information dynamics. The findings indicate that the Qur'an places a strong emphasis on verification and informed judgment, most notably through the principle of *tabayyūn* (Q. 49:6), which requires information to be critically examined before acceptance or action. Likewise, the Prophet ﷺ warned against transmitting information without adequate verification, thereby safeguarding individuals and communities from error, misinformation, and unjust consequences. Building upon these textual foundations, ibn Qayyim al-Jawziyyah insists that sound legal reasoning (*ijtibād*) depends on accurate perception of reality (*fahm al-wāqī'*), warning that ignorance of this principle has caused grave errors and burdens unintended by Sharī'ah.⁷³ In digital ethics, corrupted information environments degrade the epistemic basis for Islamic economic decisions. Nandito et al. identify buzzer propaganda and clickbait advertising as ecosystem-level *tadlīs*.⁷⁴ Algorithms privileging engagement over truth obstruct the Qur'anic duty of *tabayyūn*.⁷⁵ Al-Suyūṭī's maxim of certainty is not removed by doubt—requires verified information as the basis of business communication.⁷⁶ Positively, *hiḥẓ al-'aql* calls for what Situmorang terms “digital *ijtibād*”: applying Islamic intellectual discipline creatively to new ethical challenges.⁷⁷

⁶⁹ Abū al-Ḥasan 'Alī ibn Muḥammad Al-Māwardī, *Adab al-Dunyā Wa al-Dīn*, ed. Muḥammad Ṣabbāḥ (Beirut, Lebanon: Dār Maktabat al-Ḥayāh, 1986). Page 255.

⁷⁰ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an Dan Terjemahannya*, Edisi Penyempurnaan (Jakarta: Kementerian Agama RI, 2019). QS. Al-Nisā' [4]:29.

⁷¹ Mulyani Mulyani, Arizul Suwar, and Tuhfatul Athal, “Challenges and Strategies for Maintaining Self-Authenticity in the Digital Age: A Philosophical and Social Analysis,” *Jurnal Ilmiah Teunuleh* 5, no. 3 (September 2024): pp. 111–126, <https://doi.org/10.51612/teunuleh.v5i3.161>.

⁷² al-Suyūṭī, *Al-Ashbāḥ Wa al-Naẓā'ir Fi Qawā'id Wa Furū' Fiqh al-Shāfi'īyah*, Kitāb al-Bay' (Book of Sales). Page 8.

⁷³ Ibn Qayyim al-Jawziyyah, *I'lām Al-Muwaqī'in 'an Rabb al-'Ālamin*. pp. 14–17

⁷⁴ Nandito Nandito et al., “Propaganda Buzzer Dalam Iklan Digital Kontemporer: Strategi Komunikasi, Persepsi, Dan Dampaknya,” *Dialogika: Jurnal Penelitian Komunikasi Dan Sosialisasi* 1, no. 3 (June 2025): 94–113, <https://doi.org/10.62383/dialogika.v1i3.420>.

⁷⁵ Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an Dan Terjemahannya*. (QS. Al-Ḥujūrāt [49]:6)

⁷⁶ al-Suyūṭī, *Al-Ashbāḥ Wa al-Naẓā'ir Fi Qawā'id Wa Furū' Fiqh al-Shāfi'īyah*, Kitāb al-Bay' (Book of Sales). Page 8.

⁷⁷ Situmorang, “Social Media and Business Ethics in The Sharia Economy.”

***Hifẓ al-Nasl*: Intergenerational Ethics and Educational Responsibility**

In digital economies, *hifẓ al-nasl* extends beyond biology to the transmission of Islamic business ethics across generations and within communities. The findings suggest that the Qur'an frames such responsibility as a collective moral obligation, commanding believers to protect themselves and their families from harm (Q. 66:6), while the Prophet ﷺ emphasized that every person is a guardian (rā'in) responsible for those under his or her care. Building upon these foundations, al-Māwardī's metaphor of the world as the field of the Hereafter underscores responsibility not only to oneself but to those who inherit today's actions. Businesses that erode ethical norms harm current consumers while planting destructive habits for the future.⁷⁸ Dewi & Kholifah show that influencer economies disproportionately target youth, normalizing consumerist values during identity formation.⁷⁹ When Muslim influencers prioritize popularity over honesty, the impact is generational moral socialization. From the perspective of *hifẓ al-nasl*, Muslim digital entrepreneurs bear an educative duty: to cultivate bottom-up sustainability of Islamic ethics through authentic role models (*uswah*) for future generations.

***Hifẓ al-Māl*: Transactional Integrity and Protection of Digital Wealth**

Hifẓ al-māl carries the densest implications for digital business practice. The findings show that the Qur'an prohibits wrongful consumption of wealth (Q. 2:188) and requires that commercial exchange be conducted with mutual consent (Q. 4:29), thereby establishing the protection of economic rights as a fundamental ethical objective. Likewise, the Prophet ﷺ condemned deception in trade and taught that truthful disclosure brings blessing to commercial transactions, whereas concealment and falsehood remove it. Building upon these foundations, Abū 'Ubayd al-Qāsim ibn Sallām framed its purpose as ensuring that no rights are lost and no one is wronged.⁸⁰ Al-Shāṭibī expanded this functionalist standard: any act leading to damage or loss of wealth contradicts the *maqāṣid* regardless of form.⁸¹ Ibn Rushd confirmed cross-madhhab consensus against *bay' al-gharar*.⁸² Fake reviews and falsified social proof are digital equivalents of *tadlis*, precisely captured by Al-Qarāfī's principle that concealing information which would deter purchase constitutes prohibited fraud.⁸³ Beyond individual transactions, consumer data itself functions as digital wealth, with market value and financial impact; exploiting it without consent is unlawful appropriation under al-Shāṭibī's standard. Affirmatively, Qadir, Eleshin & Adebayo⁸⁴

⁷⁸ Al-Māwardī, *Adab al-Dunyā Wa al-Dīn*. Page 255.

⁷⁹ Erlita Khrisinta Dewi and Citra Ayu Nur Kholifah, "Fenomena Endorsement Sebagai Tren Media Pemasaran Digital di Indonesia," *Nusantara Hasana Journal* 1, no. 10 (March 2022): 152–62, <https://doi.org/10.59003/nhj.v1i10.834>.

⁸⁰ Abū 'Ubayd al-Qāsim ibn Sallām, *Kitāb Al-Ammāl* (Beirut, Lebanon: Dār al-Fikr, 1988). Page 3.

⁸¹ al-Shāṭibī, *Al-Muwāfaqāt Fi Uṣūl al-Sharī'ah*. Page 20.

⁸² Ibn Rushd (Averroës), *The Distinguished Jurist's Primer*. Page 140.

⁸³ Al-Qarāfī, *Kitāb Al-Furūq Aw Annār al-Burūq Fi Annā' al-Furūq*. Page 337.

⁸⁴ Rodiyah Lolade Qadir, Muhdawwal Aremu Eleshin, and Afeez Muhammed Adebayo, "Development of Sustainable Value Chain Framework for Halal Opportunities in Green Economy: A Systematic Review," in *Green and*

show that the Halal Value Chain within the Green Economy framework operationalizes *ḥifẓ al-māl* structurally—ensuring economic rights through institutional architecture rather than mere individual compliance.

Table 3. Maqāṣid-Based Mapping of Prophetic Business Ethics in Social Media Marketing

Maqāṣid Dimension	Prophetic Principle	Digital Marketing Indicator	Ethical Violation	Short Source Cue
<i>Ḥifẓ al-dīn</i> (Preservation of Faith)	<i>Ikhlāṣ</i> (Sincerity), <i>Ṣidq</i> (Honesty)	Ethical use of Islamic symbols and halal labels	Halal-washing, symbolic religiosity, deceptive religious branding	- al-Shāṭibī, Al-Muwāfaqāt; - al-Qarāfī, Al-Furūq
<i>Ḥifẓ al-Nafs</i> (Preservation of Life)	<i>Tarādīn</i> (Mutual Consent), <i>Al-Darar Yuẓāl</i> (Harm Reduction)	Consumer autonomy and welfare protection	Algorithmic manipulation, dark patterns, compulsive-consumption strategies	- Qur'an 4:29; - al-Suyūṭī, Al-Ashbāh wa al-Naẓā'ir
<i>Ḥifẓ al-'Aql</i> (Preservation of Intellect)	<i>Tabayyun</i> (Verification), <i>Ṣidq</i> (Honesty), No <i>Tadlīs</i> (Deception)	Fact-checking, truthful communication, transparent content	Buzzer propaganda, misinformation, clickbait, and manipulated visuals	- Qur'an 49:6; - Ibn Qayyim, I'lām al-Muwaqqi'īn
<i>Ḥifẓ al-Nasl</i> (Preservation of Posterity)	<i>Uswah Ḥasanah</i> (Exemplary Conduct)	Ethical influencer and content creator behavior	Attention-seeking branding, performative piety, normalization of consumerism	- al-Māwardī, Adab al-Dunyā wa al-Dīn
<i>Ḥifẓ al-Māl</i> (Preservation of Wealth)	<i>Amānah</i> (Trust), <i>Tawḍīḥ</i> (Clarity), No <i>Ghibṣ</i> (Fraud), No <i>Gharar</i> (Uncertainty)	Transparent transactions, clear product information, responsible data use	Fake reviews, concealed defects, misleading claims, misuse of consumer data, and ambiguous offers	- Abū 'Ubayd, Kitāb al-Amwāl; - Ibn Rushd, Bidāyat al-Mujtahid; - al-Qarāfī, Al-Furūq

Blue Economy Frameworks for Halal Industry Sustainability, ed. Monsuru Adekunle Salisu et al. (Singapore: Springer Nature Singapore, 2025), 275–299, https://doi.org/10.1007/978-981-96-1729-6_15.

Jauhari: *Mapping Muslim SMEs' Social Media Marketing through the Qur'anic, Sunnah, and Salaf Ethics Spectrum*

Conclusion

This study shows that the ethical foundations of social media marketing for Muslim SMEs cannot be reduced to the visible display of halal labels, religious symbols, or Islamic branding. By reading Qur'anic teachings, Prophetic traditions, and the deliberations of classical Muslim scholars together, it establishes *akhlāq al-tijārāh al-nabawīyyah* as a coherent moral framework rooted in honesty (*ṣidq*), trustworthiness (*amānah*), transparency (*tanḍīh*), justice (*ʿadl*), and the rejection of deception (*ghish*), concealment (*tadlis*), and uncertainty (*gharar*). When these principles are viewed through *Maqāṣid al-Sharīʿah*, they become a useful normative instrument for assessing digital marketing practice. The analysis further shows that halal-washing, symbolic religious branding, fabricated testimonials, manipulated product images, misleading promotional claims, and speculative sales are not merely commercial irregularities but ethical violations that weaken the protection of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-ʿaql*), and wealth (*ḥifẓ al-māl*). In this sense, authentic Islamic marketing depends on substantive ethical commitment, not the strategic performance of religiosity. The Sunnah Spectrum Framework offers a bridge between classical Islamic commercial ethics and the realities of the digital marketplace. Future studies should test and operationalise this framework through content analysis, digital ethnography, and consumer perception research across different social media platforms and Muslim business sectors to examine its validity, reach, and practical contribution to ethical digital commerce.

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