

# The Philosophical Foundations of Marketing Ethics in the Sharia Economic System from the Perspective of Modern Literature

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## ABSTRACT

This article aims to examine the philosophical foundations of marketing ethics in the Islamic economic system through an analysis of the latest literature. This qualitative study employs a literature review method, drawing on relevant books, academic journals, and Islamic legal documents. The results of the study indicate that Islamic marketing ethics are rooted in the principles of justice, honesty, transparency, the prohibition of fraud (gharar), and social responsibility. Philosophically, these principles refer to the maqashid al-sharia – the primary objectives of Islamic law to promote public welfare and prevent harm in economic activities. The analysis also found that the values of Sharia marketing ethics are not only normative but also practical in building consumer trust and strengthening business competitiveness. This study recommends strengthening the understanding and implementation of Sharia marketing ethics in modern business practices as a contribution to sustainable and equitable economic development.

**Keywords :** Islamic Economics; Justice; Marketing Ethics; Maqashid Al-Sharia; Social Responsibility.

## INTRODUCTION

Marketing ethics in the Islamic economic system is a fundamental aspect that distinguishes Islamic marketing strategies from conventional marketing [9], [10]. In Islam, marketing activities are not only aimed at achieving economic profit but must be based on the principles of justice, honesty, and social responsibility, as taught in the Qur'an and the hadith [11], [12], [13]. The philosophical foundations of Islamic marketing ethics have even been thoroughly examined by classical scholars, such as Al-Ghazali in *Ihya' Ulumuddin*, who emphasized the importance of honesty and transparency, as well as the prohibition against deception (gharar) and unjust practices in every economic transaction [1]. A similar concept is also elaborated by Yusuf al-Qaradawi in *The Lawful and the Prohibited in Islam*, where he outlines the boundaries between what is halal and haram, the importance of avoiding usury (riba), and the obligation to protect consumer rights as part of the worship of muamalah [2], [14].

The growth of the global Islamic economy has spurred the emergence of regulations and ethical standards in marketing based on Islamic principles [15], [16].

Sandikci and Rice note that the application of Islamic ethics in marketing can increase consumer trust and strengthen brand loyalty [3], [17], [18]. However, there is a gap between theory and practice, particularly in the digital age, which opens the door to ethical violations [19], [20].

In Indonesia, sharia marketing practices are also reinforced by regulations and fatwas issued by Islamic scholars, one of which is Fatwa No. 146/DSN-MUI/XII/2021 on the Application of Sharia Principles in Commercial Electronic Transaction Mechanisms (E-Commerce) [4]. Sula (2021) emphasizes that the application of Sharia marketing ethics must be holistic and contextual, in line with the times [5], [21], [22].

A study by Hassan et al. (2023) confirms that integrating Islamic ethical values into modern marketing strategies can provide a competitive advantage, particularly in building a business's reputation and credibility [17], [23]. However, its implementation faces challenges, including a lack of understanding among business practitioners regarding Sharia principles and competitive market pressures that often disregard ethics [6], [16], [24]. On a philosophical level, the *maqashid al-sharia* serve as the primary foundation for formulating Islamic marketing ethics. This concept requires that every marketing activity not only comply with legal requirements but also promote public interest (*maslahah*) and prevent harm (*mafsadah*) [7], [25], [26], [27]. Thus, the orientation of Sharia marketing goes beyond merely achieving financial targets; it also seeks to establish a balance between the interests of producers, consumers, and society at large.

Nevertheless, digitalization and globalization pose new challenges for the implementation of Sharia marketing ethics. The phenomena of online fraud, misleading advertisements, and dishonest promotions pose a real threat to the integrity of Islamic marketing [3], [19], [28]. Therefore, it is necessary to strengthen ethical literacy and oversight relevant to the digital context. In addition to regulatory and supervisory aspects, strengthening the character and moral values of business actors is key to implementing Sharia marketing ethics. Business education grounded in Islamic values, as proposed by Alserhan (2022), can be an effective strategy for to foster business actors who possess integrity and a sense of responsibility [8]. Sula's (2021) findings further reinforce that the internalization of the values of honesty and justice in marketing can enhance long-term business sustainability [5], [29].

The gap between theory and practice in Sharia marketing ethics remains a central issue that warrants further study. Many studies highlight the need for adaptive and contextual implementation models so that ethical principles can be effectively applied across various industrial sectors [6], [15], [16]. Therefore, it is important to examine in greater depth how the philosophical foundations of Sharia marketing ethics can be operationalized in the reality of contemporary business.

Based on the above discussion, this study focuses on three main questions: First, how are the philosophical foundations of marketing ethics in the Islamic economic system formulated in classical and modern literature? Second, to what extent are the principles of Islamic ethics integrated into contemporary marketing practices? Third, what are the challenges and opportunities for implementing Islamic marketing ethics in the era of digitalization and globalization?

By examining various sources of literature and the thoughts of Islamic scholars, this study is expected to make a theoretical and practical contribution to the development of ethical marketing strategies in accordance with Sharia principles. The findings of this study are also expected to serve as a reference for business practitioners, regulators, and academics in strengthening fair, transparent, and sustainable business practices.

## **METHOD**

This study employs a qualitative method using a literature review approach that focuses on textual data analysis. The primary data sources come from scientific literature, such as reputable international journals, English-language reference books, classical Islamic texts, as well as regulatory documents and fatwas relevant to marketing ethics within the Islamic economic system. The types of data analyzed include quotations, narratives, concepts, and findings from various scientific works and authoritative documents related to the research topic.

Data collection was conducted systematically by searching online databases such as Google Scholar, Emerald, SpringerLink, and the national digital library. The researchers also selected and identified sources based on criteria of validity, relevance, and year of publication (within the last five years for journals and books, with the exception of foundational works that remain widely cited in the field). Data from classical texts were obtained from official translations or validated digital sources.

The data analysis technique used was content analysis, beginning with the data reduction stage, followed by the categorization of themes, and culminating in the interpretation of concepts and the identification of patterns of thought regarding Sharia marketing ethics. The analysis was conducted inductively, that is, by comparing findings from various sources to gain a deep and comprehensive understanding of the philosophical foundations and the dynamics of the implementation of Sharia marketing ethics.

Conclusions were drawn through thematic verification of the analysis results, with reference to the research questions and objectives. The results of this study are expected to provide a conceptual synthesis of the philosophical foundations of marketing ethics within the Islamic economic system and to offer relevant recommendations for the development of ethical and sustainable marketing practices. The validity of the results is strengthened through triangulation of data sources and critical discussion of previous research findings.

## **RESULTS AND DISCUSSION**

The results of this study show that the philosophical foundation of marketing ethics in the Islamic economic system is not only normative in nature but also has significant practical implications for guiding business behavior and consumer protection. Findings from the textual data analysis reveal consistency between classical teachings and contemporary literature regarding the importance of ethical principles such as justice, honesty, and social responsibility in Islamic marketing practices. Furthermore, the context of digital development and globalization

presents new challenges that require adjustments to the models and implementation strategies of Islamic marketing ethics for modern business actors.

A review of previous research demonstrates that integrating Sharia values into marketing offers a competitive advantage and builds consumer trust [17], [23]. However, there is a gap between normative ideals and the reality of implementation in the field, particularly in the face of competitive pressures and technological disruption. Therefore, the findings and discussion in this study will be outlined in three main subsections, each addressing the philosophical foundation, the integration of Sharia ethical principles into marketing practices, and the challenges and opportunities of implementation in the digital age.

### **The Philosophical Foundations of Marketing Ethics in the Sharia Economic System**

The philosophical foundation of Sharia marketing ethics is closely linked to the *maqashid al-Sharia*, which prioritizes the public interest as the primary goal in all economic activities, including marketing. The *maqashid al-Sharia* serve as a moral filter to ensure that every business activity is not solely profit-oriented but also takes into account its social and spiritual impacts [8], [25], [26], [27]. Both classical and contemporary literature agree that justice (*'adl*) and honesty (*shidiq*) are core values that every businessperson must uphold [8], [9], [11], [12].

Classical scholarly works such as Al-Ghazali's *Ihya' Ulumuddin* emphasize the importance of avoiding deception (*gharar*) and unjust practices in economic transactions. This is also reflected in contemporary fatwas and regulations that prohibit all forms of exploitation or misleading advertising in marketing [5], [28], [30]. This affirmation of the values of justice and honesty serves as both a philosophical and ethical foundation for building a sustainable Sharia marketing system.

The study by Hassan et al. (2023) adds to our understanding by stating that the philosophy of Sharia marketing ethics does not stem solely from normative texts but is also developed through contextual interpretations of changing times and societal needs (Hassan et al., 2023). Innovations in Islamic marketing are designed to remain faithful to the *maqashid* objectives: safeguarding religion, life, intellect, lineage, and wealth [6], [26], [27]. Furthermore, the philosophy of Sharia marketing positions business activities as a form of worship (*muamalah*), in which every transaction must bring benefit (*maslahat*) and avoid harm (*madharat*). Antonio (2022) emphasizes that this foundation is the key distinction between Sharia marketing and conventional marketing, which generally pursues profit alone [7], [10], [29].

Sandikci & Rice (2021) also point out that this philosophical foundation provides moral and social legitimacy for business actors, enabling sharia marketing to build consumer trust and loyalty in a sustainable manner [3], [18], [31], [32]. Thus, the philosophy of marketing in the sharia economy is deeply rooted in the universal principles of Islam that balance this world and the hereafter. In dialogue with previous research, it was also found that the *maqashid al-sharia*, as a philosophical foundation, has been verified through various empirical studies showing a positive correlation between the application of Sharia ethics and long-term business success

[17], [23]. This distinguishes the Sharia approach from Western business ethics, which tend to be pragmatic and relative [11], [13].

These philosophical values also form the basis for the development of regulations and policies governing Sharia-compliant business in various countries, including Indonesia, Malaysia, and countries in the Middle East [30], [33]. Fatwas, regulations, and guidelines issued by religious authorities serve as important instruments in maintaining the consistency of Sharia marketing ethics amid the challenges of the global market. Historically, the philosophy of Islamic marketing ethics has evolved dynamically, responding to socioeconomic changes without neglecting the core principles of Sharia [21], [34]. Contemporary research underscores the importance of renewing thinking and adjusting strategies to ensure that this foundational philosophy remains relevant in the digital age.

Finally, the findings of this subsection confirm that the philosophical foundation of Sharia marketing ethics is not merely textual but also contextual and practical, forming the basis for the development of a just and beneficial Islamic marketing system.

### **Integration of Sharia Ethical Principles into Contemporary Marketing Practices**

The integration of Sharia ethical principles into contemporary marketing practices presents both a challenge and a strategic opportunity for modern businesses. A study by Hassan et al. (2023) reveals that companies that internalize the values of honesty, transparency, and fairness earn higher levels of trust from Muslim consumers [6], [16], [17]. However, many business owners still lack a deep understanding of the meaning and application of Sharia principles in every aspect of marketing [16], [24].

Sula (2021) notes that the practice of Sharia marketing in Indonesia has begun to develop through regulations, training, and halal certification, which encourage companies to adapt to Islamic ethical standards [5], [24], [35]. However, there are differences in the level of understanding and implementation among various business actors, depending on the scale of the business, the industry, and the level of Sharia literacy.

One contemporary case worth reflecting on is the phenomenon of halal influencer marketing. In Indonesia, an increasing number of halal brands are using Muslim female Instagram influencers to promote their products through social media. However, several cases have revealed endorsements of beauty products with misleading information or unclear halal status, sparking protests from Muslim consumers (Rahman et al., 2022) [19], [20]. This case reflects a key challenge in Sharia marketing ethics: maintaining transparency and honesty, as well as ensuring that every promotion complies with halal standards and is free from *gharar*.

From the perspective of the philosophy of marketing theory in Islamic law, marketing is not merely about strategies to reach target markets; rather, it must be grounded in the paradigms of tauhid (*the oneness of God*) and *maslahah* (the public good). Contemporary Sharia marketing theory emphasizes the integration of spiritual values, in which marketing is part of worship and must balance profit with blessings and social impact (Wilson & Liu, 2019) [10], [36]. This requires mechanisms for Sharia accountability and auditing throughout the entire digital

marketing chain, including halal verification, the authenticity of testimonials, and consumer data protection (Abdullah et al., 2020) [19], [33], [35].

In practice, companies such as Wardah and Halal Corner have implemented community-based marketing by prioritizing halal education and product transparency. Wardah, for example, consistently displays halal certification across its entire product line and publishes details of its halal audit process on social media. This strategy not only builds trust among Muslim consumers but also serves as a *benchmark* for other brands (Hidayat et al., 2020) [18], [32]. However, not all brands are consistent – cases of “*halal washing*,” or halal claims without evidence, still occur, which clearly contradict the *maqashid* of Sharia and Islamic marketing ethics [33], [35].

Sandikci & Rice (2021) compared Sharia marketing practices across various countries and found that multinational companies tend to be more adaptive in integrating Sharia ethics, as their success depends heavily on their reputation and the trust of Muslim markets (Sandikci & Rice, 2021) [37]. Small and medium-sized businesses often still face constraints in terms of resources and access to adequate education [33]. Alserhan’s (2022) research confirms that the integration of Sharia principles into marketing practices is not limited to halal products but also encompasses aspects of service, communication, and even pricing and promotional policies (Alserhan, 2022) [10], [36]. This expands the scope of Sharia marketing ethics beyond the mere halal label.

Sharia principles are also beginning to be integrated into digital marketing through content oversight, promotional transparency, and a commitment to accurate product information. Recent research shows that the use of fake testimonials, misleading advertisements, and *clickbait* violates Sharia marketing ethics and can erode consumer trust (Hassan et al., 2023) [19], [20], [28].

Furthermore, the integration of Sharia ethics into marketing is supported by the development of the halal ecosystem, such as product certification, Sharia audit systems, and mass education through social media. Collaboration among authorities, business associations, and consumer communities is a key driver in expanding the practical application of Sharia principles [24], [35]. In practice, many companies face a dilemma between meeting market targets and maintaining ethical consistency. Sula’s (2021) research emphasizes that strengthening the character and credibility of business actors is key to maintaining ethical integrity in marketing, especially in highly competitive environments.

Cross-national comparative studies also reveal that the successful integration of Sharia principles is significantly influenced by organizational culture, leadership, and the active involvement of local religious institutions [12], [38]. Adaptive and participatory integration models have proven to be more effective in ensuring compliance with Sharia ethical principles in contemporary marketing. Finally, the integration of Sharia ethical principles into contemporary marketing practices must be carried out consistently, innovatively, and contextually in order to address the challenges of our time without losing the essence of Sharia values.

### **Challenges and Opportunities for Implementing Sharia Marketing Ethics in the Era of Digitalization and Globalization**

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The era of digitalization presents significant challenges while also opening up new opportunities for the implementation of Sharia marketing ethics. Research by Sandikci & Rice (2021) notes that digital marketing offers broad access to markets but also increases the risk of ethical violations such as hoaxes, data manipulation, and misleading promotions (Sandikci & Rice, 2021) [19], [20]. Therefore, strengthening regulations and monitoring technologies has become an urgent necessity.

Hassan et al. (2023) emphasize the importance of Sharia-based digital literacy so that consumers and business actors can recognize and avoid unethical promotional practices (Hassan et al., 2023) [14], [20]. Ongoing education through online platforms and social media is one of the key strategies in building an Islamic marketing culture grounded in integrity. Another challenge is adapting Sharia principles to the dynamics of digital consumer behavior, as consumers tend to be more critical and have high expectations regarding transparency and the security of personal data. A study by Alserhan (2022) shows that companies must strengthen their data protection systems and avoid exploiting consumer information for marketing purposes (Alserhan, 2022).

In addition to risks, digitalization also offers significant opportunities to expand the reach of education and oversight regarding Sharia marketing ethics. Sharia-based e-commerce platforms, digital halal certification apps, and online training for business owners are now emerging and receiving a positive response from Muslim consumers. Furthermore, digitalization creates opportunities for collaboration among businesses, regulators, and communities to build a transparent, innovative, and ethical Sharia marketing ecosystem. Community-based oversight and blockchain technology to monitor the halal status of supply chains are beginning to be adopted in Malaysia and the UAE (Hussain et al., 2022) [33]. This model has the potential for wider adoption in Indonesia if supported by adaptive regulations and large-scale digital education.

Sula's (2021) research emphasizes that collaboration among regulators, business actors, and the digital community can create a Sharia marketing ecosystem that is adaptive and resilient to the challenges of globalization (Sula, 2021). This collaboration can also drive innovation in products and services that remain grounded in Sharia ethics.

A participatory oversight model, in which consumers actively report ethical violations, is one effective innovation for maintaining the integrity of digital marketing. Recent research shows that public involvement in ethical oversight can accelerate the detection of and action against unethical practices on digital platforms [19]. A challenge that still needs to be addressed is the disparity in access to technology and digital literacy among micro and small business owners. Efforts to improve literacy and facilitate access to technology are crucial steps toward ensuring that Sharia ethical principles are implemented equitably. Furthermore, the development of adaptive and responsive regulations to advancements in digital technology is essential to ensure that the resulting policies remain relevant and effective. Fatwas and guidelines for Islamic digital marketing must be continuously updated to meet the needs of the times.

Finally, vast opportunities lie ahead for business actors who can integrate technological innovation with consistent adherence to Sharia values in marketing. The success of implementing Sharia marketing ethics in the era of digitalization and globalization will largely depend on the synergy between regulations, education, community participation, and the moral commitment of business actors.

## CONCLUSION

Based on the results of the literature review and discussion conducted, all research questions in this study have been comprehensively answered. The philosophical foundation of marketing ethics in the Islamic economic system is proven to be deeply rooted in the principles of *maqashid al-sharia*, which emphasize justice, honesty, transparency, and social responsibility. These principles are not merely normative but have also been implemented in contemporary marketing regulations and practices, both at the national and international levels. The integration of Sharia ethical values into modern marketing practices has been shown to enhance consumer trust and loyalty, although it is acknowledged that challenges remain in adapting implementation models, particularly in the era of digitalization and globalization. This study also found that the potential for strengthening Sharia marketing is immense when supported by synergy among adaptive regulations, digital literacy, and the internalization of moral values by business actors.

As a recommendation, businesses and regulators are encouraged to continue strengthening their understanding and internalization of Sharia ethical principles in every aspect of marketing, whether through formal education or hands-on training. The development of regulations and fatwas that adapt to the dynamics of digital technology is crucial to ensuring that Sharia marketing remains relevant and effective. Furthermore, collaboration among the government, religious institutions, industry associations, and consumer communities needs to be strengthened to create an ethical, fair, and sustainable marketing ecosystem. Finally, further research focused on testing implementation models across various industrial and cultural contexts is essential to enrich the body of knowledge and ensure that Sharia marketing practices can continue to evolve in line with the challenges of the times.

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