

Digital Business Ethics and Sharia Literacy: An Integrative Study on Islamic Values in the Use of Social Media by Muslim Entrepreneurs

Masnama K¹, Irwandi¹, Hijrana Nengsih¹, Asriadi Arifin²

¹Islamic University of DDI AG. Ambo Dalle Polewali Mandar, Indonesia

²Institute of Islamic Religion of DDI Sidenreng Rappang, Indonesia

✉ masnamakadir@gmail.com*

Abstract

The development of digital technology has changed the paradigm of modern business, including among Muslim entrepreneurs who now utilize social media as a primary means of promotion and transactions. However, this dynamic raises ethical challenges that need to be examined from the perspective of Islamic values. This study aims to analyze how Islamic values such as amanah, sidq, 'adl, ta'awun, and maslahah are integrated into digital business ethics. The method used is a qualitative approach through literature study, with descriptive-thematic analysis of relevant academic literature. The results show that the application of Islamic values in digital activities plays a significant role in building consumer trust, creating spirituality-based business sustainability, and fostering social responsibility in the digital economy ecosystem. The implications of this study emphasize the need to develop Islamic digital business ethics guidelines and increase ethical literacy for Muslim entrepreneurs to be able to carry out fair, blessed, and sustainable business practices in the era of digital transformation.

Article Information:

Received Agustus 30, 2025

Revised September 17, 2025

Accepted September 29, 2025

Keywords: *Islamic Values, Digital Business Ethics, Social Media, Muslim Business Actors*

How to cite:

K, M., Irwandi, I., Nengsih, H., & Arifin, A. (2025). Integration of Islamic Values in Digital Business Ethics: a Case Study of Social Media Use by Muslim Business Actors. *El-Kahfi | Journal of Islamic Economics*, 6(02), 402 - 411. <https://doi.org/10.58958/elkahfi.v6i02.586>

E-ISSN:

2722 – 6557

Published by:

Manna wa Salwa College of Islamic Economics, Tanah Datar, West Sumatra, Indonesia

INTRODUCTION

Muslim entrepreneurs find themselves at a crossroads between the demands of digital innovation and the need to uphold Islamic values in their business activities. In a competitive digital business ecosystem, moral aspects are often displaced by a sole focus on profit. Islamic business ethics, however, emphasizes values such as honesty (*sidq*), trustworthiness (*amanah*), justice (*'adl*), responsibility, and the common good (*maslahah*) as the primary foundations of transactions (Saputra et al., 2022). This imbalance between economic demands and moral values puts digital businesses at risk of losing the spiritual spirit that is the hallmark of Islamic economics. This aligns with the view of Darmawati et al. (2023) that many Muslim digital entrepreneurs face moral dilemmas due to pressures from algorithms, market trends, and branding needs, which often require compromise with Islamic values.

Meanwhile, in the context of digital business, every Muslim business actor must conduct their business activities not solely for worldly gain, but also to obtain blessings and the pleasure of Allah. The basic principles of Islamic business ethics require that every transaction be conducted with the intention of worship and based on honesty, justice, and social responsibility (Anwar et al., 2024). In business practices through social media, these values must be embodied in honesty in product information, price transparency, polite interactions with customers, and the avoidance of misleading promotions. Thus, the integration of Islamic values into digital business ethics is not only a moral obligation but also a form of actualizing faith in economic activity (Sanshia & Azzaki, 2024).

However, although numerous studies have examined Islamic business ethics within the context of the modern economy, there remains a significant research gap concerning the specific implementation of Islamic values in digital business practices—particularly in the use of social media by Muslim entrepreneurs. Existing studies have largely focused on empirical aspects, while discussions addressing how these values are concretely manifested in digital behavior remain very limited (Khayati, 2023; Saputra et al., 2022). Meanwhile, the study of digital business ethics and Sharia literacy represents an integrative exploration of Islamic values in the use of social media by Muslim entrepreneurs, which has not yet been specifically investigated.

The urgency of this research is even greater given that the digital business ecosystem is now a primary space for Muslim businesses, including MSMEs. Without a consistent understanding and application of Islamic values, businesses are potentially caught up in practices that conflict with Sharia principles, such as fraud, exploitation, or unethical promotions. Furthermore, modern Muslim consumers are increasingly selective in assessing the moral integrity of business owners, making the application of Islamic business ethics both a competitive advantage and a spiritual responsibility (Darmawati et al., 2023). Therefore, it is crucial to conduct research that empirically examines how Muslim businesses integrate Islamic values into digital business ethics through social media, in order to identify patterns, obstacles, and contextual solutions to the challenges of the digital era.

Based on this description, this study aims to analyze how Muslim business actors integrate Islamic values into digital business ethics through the use of social media, and to identify challenges and opportunities in implementing Islamic business ethics in the digital era. Therefore, the results of this study are expected to provide theoretical contributions to the development of the concept of Islamic-based digital business ethics, as well as practical contributions for Muslim business actors in implementing Sharia principles in the digital

space.

METHODS

This research employed a qualitative approach with library research methods. This approach was chosen because the research focused on conceptual and normative analysis of the integration of Islamic values into digital business ethics. According to Zed (2018), library research enables researchers to comprehensively understand existing concepts and theories and place them in a new, more specific context through synthetic analysis.

The researchers collected data from various primary and secondary literature sources, such as national and international scientific journals, academic books, proceedings, and research reports related to Islamic business ethics and digital business practices on social media. These sources were selected considering their relevance, credibility, and recency of publication. Data collection techniques included a literature search using academic databases from scientific articles.

Data analysis was conducted using descriptive-analytical and thematic methods. The first stage was data reduction, which involved selecting and categorizing literature according to key themes, such as Islamic ethical values, digital business practices, and the use of social media by Muslim entrepreneurs. The second stage was content analysis to identify patterns of integration of Islamic values within the context of digital business ethics, including aspects of strategy, interaction, and digital morality. Next, the researcher conducted a thematic interpretation to connect classical Islamic business ethics theories (such as *amanah*, *justice*, and *maslahah*) with modern practices in the digital space. This analysis technique follows the guidelines of Bowen (2009), who emphasized that document analysis in library research must go through an interpretive process to produce meaningful and contextual understanding. The final result of this process is a conceptual synthesis that explains the extent to which Muslim business actors can integrate Islamic values into digital business ethics through the use of social media.

RESULT AND DISCUSSION

Islamic Values as the Foundation of Digital Business Ethics

The results of the literature review indicate that Islamic values such as *amanah* (trust), *sidq* (honesty), *'adl* (justice), *ta'awun* (cooperation), and *maslahah* (benefit) are the main principles that must underlie all business activities, including in the digital realm (Anwar et al., 2024). In the context of Islamic business ethics, Islamic values are translated into business practices through the application of moral and spiritual principles that guide business actors to behave honestly, fairly, and responsibly in every economic activity (Wati, I., & Luayyin, RH, 2025). In this context, Islamic Business Ethics serves as a moral and spiritual guideline that guides business actors to conduct economic activities fairly, honestly, and responsibly in accordance with sharia principles. This ethic emphasizes the importance of honesty in conveying correct information about the goods or services offered, without any elements of deception, manipulation, or exploitation of consumers (Mursidah, M. (2025).

Research by Darmawati et al. (2023) confirms that strengthening Islamic ethics in digital business practices not only strengthens consumer trust but also builds spiritually-based business sustainability. Therefore, Muslim business owners need to understand that the application of Islamic values is not merely a religious symbol, but rather a moral identity that differentiates them in a digital marketplace rife with unfair competition.

Implementation of Islamic Business Ethics in the Use of Social Media

Social media has become a platform for economic da'wah, requiring Muslim businesses to uphold the values of *amanah* (honesty), *'adl* (justice), *ihsan* (goodness), and *maslahah* (benefit). Businesses must ensure that the promotional content they distribute does not contain elements of fraud, product image manipulation, or consumer exploitation through misleading information. The principles of transparency and accountability require that all information regarding product prices, quality, and benefits be conveyed honestly and proportionally to maintain public trust. Based on a review of several studies (Khayati, 2023; Saputra et al., 2022), Muslim businesses are beginning to utilize digital platforms like Instagram and TikTok not only to market their products but also to convey Islamic messages through educational content, digital charity, and ethical promotions. However, this practice is not yet widespread.

Some business owners still use excessive and manipulative promotional strategies to increase sales, potentially violating the principles of honesty and trustworthiness. In digital business practices, some business owners often use promotional strategies that are not in line with the principles of Islamic business ethics, such as making exaggerated claims, displaying false testimonials, or covering up product deficiencies to attract consumers. Such strategies are considered *ghuluw* (excessive), which is prohibited in Islam because it contains elements of deception (*tadlis*) and is detrimental to others (Arianti, A., 2025). Research by Ramadiansyah et al. (2024) shows that some Muslim business owners in South Denpasar have attempted to implement Islamic ethics, but do not yet have structured guidelines for conducting digital communication in accordance with Islamic law. This demonstrates the need for ethical guidelines that integrate Islamic values with the characteristics of social media.

Challenges of Integrating Islamic Values in Digital Business

In integrating Islamic values into digital business, the biggest challenges are the pressure of social media algorithms that demand viral content, price competition, and rapidly changing market trends. The rapid trend of digital transformation requires business actors, including Muslim entrepreneurs, to adapt to changing consumer patterns that are increasingly dependent on technology and social media. Modern consumers are not only looking for products, but also experiences, values, and trust built through intense digital interactions (Ifadhila, et.al, 2024). According to Darmawati et al. (2023), this situation often forces Muslim entrepreneurs to balance profit orientation with moral commitment. Furthermore, there are ethical dilemmas in the use of *influencers* and sponsored advertising, which sometimes ignore the honesty aspect of the advertised product. Research by Vanessa, G., & Angel, Y. (2024) highlights the importance of Muslim business actors' responsibility in utilizing social media appropriately and responsibly amidst the rapid flow of economic digitalization. Social media now functions not only as a promotional tool but also as a space for moral interaction between producers and consumers.

Ethical responsibility and awareness not to mislead audiences for profit are obligations that every producer must fulfill on social media. Using *influencers* as a promotional strategy also requires ethical considerations, because although influencer advertising costs are relatively cheaper than conventional media, its effectiveness must still be balanced with the principles of *trustworthiness* and *honesty*. Muslim businesses should ensure that the influencers they use understand and reflect Islamic values in all promoted content. Thus, digital promotion is not solely profit-oriented but also serves as a means of

economic *da'wah* based on integrity, social responsibility, and blessings.

Another challenge is the low level of Islamic business ethics literacy among young entrepreneurs, resulting in many not understanding the moral consequences of deceptive or misleading digital marketing activities (Sanshia & Azzaki, 2024). Muslim entrepreneurs face various challenges in integrating Islamic values into their digital businesses, such as low digital literacy, a lack of understanding of Islamic business ethics principles, and the temptation to use unethical marketing strategies such as price manipulation or misleading advertising (Luthfy, DR, & Mukhlas, OS, 2024). Therefore, educational and literacy efforts are needed to strengthen the ethical awareness of Muslim entrepreneurs in the digital world.

Integration of Ethics and Spirituality in Digital Business Strategy

The successful integration of Islamic values into digital business ethics depends not only on adherence to Sharia law but also on the internalization of spiritual values within business actors. Anwar et al. (2024) stated that business actors who understand business as a form of worship will more consistently maintain integrity and honesty even when faced with market pressures.

A spiritual approach creates a balance between worldly and otherworldly orientations, so that business owners seek not only material gain but also blessings. This integration of spirituality is crucial for building an ethical, fair, and sustainable digital business ecosystem. In the context of social media, business owners can implement this by avoiding content containing *gharar* (unclear content), presenting honest testimonials, and maintaining polite interactions with religious values.

The Relevance of Islamic Business Ethics for the Sustainability of the Digital Economy

Islamic business ethics plays a crucial role in the sustainability of the digital economy in the modern era. Islamic values such as justice, social responsibility, and welfare can form the basis for the development of an inclusive and equitable digital economy. According to Saputra et al. (2022), implementing Islamic ethical principles can reduce consumer exploitation and strengthen trust in online transactions. Furthermore, integrating Islamic values can serve as a *branding strategy* that differentiates Muslim businesses from competitors while strengthening customer loyalty. Therefore, strengthening Islamic business ethics in digital businesses is not only a moral imperative but also an economic sustainability strategy relevant to the vision of a *green economy* and sustainable development based on spiritual values.

Table 1. Model of Islamic Ethics Integration in Digital Business

Main Components	Conceptual Description	Examples of Implementation on Social Media	Impact on Digital Business Sustainability
Islamic Values (Ethical Foundation)	Moral and spiritual values that form the foundation of Islamic business behavior: <i>amanah</i> (trustworthiness), <i>sidq</i> (honesty), <i>adl</i> (justice), <i>ta'āwun</i> (cooperation), and <i>maṣlahah</i> (benefit).	- Providing honest product information.- Avoiding deceit or exaggerated promotion.- Prioritizing social benefit.	Enhances consumer trust and loyalty based on spiritual values.
Islamic Business Ethics	Application of Islamic moral principles in digital	- Ensuring transparency in pricing	Builds an ethical, trustworthy, and

Main Components	Conceptual Description	Examples of Implementation on Social Media	Impact on Digital Business Sustainability
in Social Media	interaction and promotion.	and product quality.- Avoiding image manipulation or fake testimonials.- Using influencers with integrity.	blessing-oriented business image.
Challenges of Digitalization	The dynamics of social media: viral algorithms, market pressure, and low ethical literacy.	- Temptation to create excessive content (<i>ghuluw</i>).- Limited understanding of digital ethics among young entrepreneurs.	Potential decline in business morality and public trust if Islamic values are neglected.
Integration of Spirituality and Business Strategy	Internalizing the value of worship (<i>ibadah</i>) in business activities to maintain balance between worldly and spiritual goals.	- Intending business as a form of worship.- Avoiding <i>gharar</i> (ambiguity) in content.- Practicing polite and educational interaction.	Establishes an ethical, just, and sustainable digital business ecosystem.
Relevance to Digital Economic Sustainability	Islamic ethics as a strategy for developing a just, inclusive, and spiritually sustainable digital economy.	- Practicing marketing based on honesty and social responsibility.- Educating consumers through Islamic-themed content.	Promotes a <i>green economy</i> and business sustainability oriented toward the public good (<i>maṣlahah al-‘āmmah</i>).

The integration of Islamic values into digital business ethics is a response to the shifting business paradigm brought about by the massive development of information technology. In the digital space, interactions between producers and consumers are no longer limited by time and space, thus increasing demands for transparency and integrity. Values such as *amanah* (trustworthiness), *sidq* (honesty), and *'adl* (justice) form a crucial ethical foundation for maintaining fairness and public trust.

According to Anwar, Balbisi, and Wahidah (2024), these principles serve as moral instruments that balance profit-oriented and social responsibility among business actors in the digital world. Therefore, integrating Islamic values into digital business is not merely a normative adaptation, but a form of moral transformation in the face of the era of algorithmic capitalism.

The application of Islamic values in online business activities requires a deep understanding of the meaning of ethics as a form of responsibility to Allah (*habl min Allah*) and fellow human beings (*habl min al-nas*). In this context, *amanah* and *sidq* are interpreted not only as honesty in transactions but also as a form of moral commitment in presenting product information on social media. Darmawati et al. (2023) emphasize that digital transparency is a manifestation of *amanah* in the contemporary context, where every piece of information conveyed by business actors will be an indicator of their spiritual integrity. Business actors who adhere to Islamic ethics will avoid the practices of *gharar*

(uncertainty) and *tadlis* (fraud), two very common practices in modern online marketing systems.

The implementation of Islamic business ethics on social media also demonstrates a shift in the media's function from being a mere promotional tool to a means of economic *da'wah*. Khayati's (2023) study found that many Muslim business owners use platforms like Instagram and TikTok not only to sell products but also to instill moral and spiritual values through educational and inspirational content. Thus, digital business practices can be a vehicle for developing a progressive Islamic identity. However, as noted by Saputra et al. (2022), many business owners still use social media excessively and manipulatively, for example by creating the illusion of product quality or imitating viral strategies that are inconsistent with Islamic *moral principles*. This demonstrates a gap between the understanding of Islamic ethics and digital marketing practices in practice.

Ramadiansyah et al.'s (2024) research in South Denpasar revealed that some Muslim business owners have attempted to implement Sharia principles in digital communications, but still lack concrete operational guidelines. This lack of ethical guidelines leaves many business owners trapped in a dilemma between adhering to moral values and following market trends. From an Islamic ethical perspective, the lack of explicit digital ethical guidelines has the potential to create *moral hazard* among young entrepreneurs. Therefore, religious institutions and academics need to play an active role in developing Islamic digital business ethics standards that can serve as practical guidelines for social media-based economic activities.

One of the main challenges in implementing Islamic business ethics in the digital world is the pressure of social media algorithms that encourage consumer behavior and exploit public attention. According to Darmawati et al. (2023), these algorithmic systems often prioritize sensational content to increase reach, thereby neglecting the values of honesty and politeness in communication. Another challenge is the low level of digital ethics literacy among young Muslim entrepreneurs, which leads to practices such as *clickbait*, false testimonials, and excessive promotion being considered commonplace. Sanshia and Azzaki (2024) emphasize that without strengthening Islamic ethical literacy, entrepreneurs are easily tempted to sacrifice the principle of honesty for short-term profits.

From a spiritual perspective, integrating Islamic values into digital business requires internalizing the intention of worship in every economic activity. According to Anwar et al. (2024), entrepreneurs who view business as a form of worship will maintain integrity and avoid fraud even in the absence of external oversight. This spirituality creates a balance between economic goals (*maqasid tijarah*) and moral goals (*maqasid syariah*). When entrepreneurs understand that true success lies in blessings, not just material gain, their business strategies will be more ethical and sustainable.

This spiritual approach also creates a new dimension in branding and communication for Muslim businesses. According to Saputra et al. (2022), businesses that combine religious values and professional ethics in their digital strategies tend to have stronger reputations and higher customer loyalty. This demonstrates that spirituality and professionalism are not mutually exclusive but rather mutually reinforcing. In this context, *Islamic business ethics* serves as a differentiation strategy that sets Muslim businesses apart from their competitors in the competitive digital marketplace.

Beyond individual aspects, strengthening Islamic business ethics also requires support from social and institutional ecosystems. Research by Darmawati et al. (2023) highlights the importance of collaboration between the government, religious institutions,

and digital platforms to formulate guidelines for social media use that align with Islamic values. Without institutional support, business ethics will remain merely a moral ideal without any implementable power. Therefore, the development of "Sharia Digital Business Ethics" needs to be codified in the form of regulations and Islamic entrepreneurship education to serve as a normative and practical guide for the next generation of Muslim digital entrepreneurs.

Conceptually, Islamic business ethics can provide a solution to the moral crisis facing the global digital economy. Digital business systems are often characterized by data exploitation, market manipulation, and the hegemony of digital capital. In this context, Islamic values such as *maslahah* (benefit), *justice*, and *social responsibility* can serve as moral filters to create a just and humane digital ecosystem. In line with Khayati's (2023) findings, implementing the principles of justice and social responsibility in online businesses can strengthen consumer trust and reduce information asymmetry between sellers and buyers.

Thus, strengthening Islamic business ethics in the digital era is not only a moral imperative but also a strategic necessity for the economic sustainability of the Muslim community. Islamic ethics offers a paradigm oriented toward justice, balance, and welfare, which aligns with the vision of a *green economy* and sustainable development. As emphasized by Sanshia and Azzaki (2024), integrating Islamic ethics into digital business practices will produce an economic model that is not only materially efficient but also spiritually dignified. Therefore, this study emphasizes the need for Muslim business actors to utilize Islamic values as a philosophical and practical foundation for managing digital businesses that are just and sustainable.

This study enriches Islamic economic ethics theory by presenting a new perspective on how Islamic moral values interact with the algorithm-based structure of the digital economy. The integration of Islamic ethics in the digital context not only broadens the scope of the theory into new areas previously dominated by secular ethics but also strengthens the position of Islamic ethics as a normative paradigm that is adaptive to technological change. This demonstrates that Islamic economic ethics theory has the dynamic capacity to reinterpret the concept of *maqasid al-Shari'ah* in the context of modern economic digitalization, thus giving rise to a new conceptual model: Islamic digital business ethics as a synthesis of spiritual morality, social responsibility, and economic efficiency.

CONCLUSION

The integration of Islamic values such as *amanah* (trust), *sidq* (honesty), *'adl* (justice), *ta'awun* (cooperation), and *maslahah* (benefit) is a fundamental foundation for establishing a just and blessed digital business ethic. In the context of social media, the application of these values is reflected in honesty in promotions, transparency of product information, responsibility towards consumers, and politeness in digital communication. However, the phenomena of information manipulation, excessive promotion, and the pressure of social media algorithms still pose moral challenges for Muslim business actors. Therefore, the application of Islamic business ethics must be understood not merely as a religious symbol, but as a moral and spiritual identity that guides business behavior in the digital space.

This study recommends that Muslim business owners strengthen their Islamic business ethics literacy through Sharia-based entrepreneurship education and training in

the ethical use of social media. The government, religious institutions, and academics need to collaborate to formulate contextual Islamic digital business ethics guidelines, encompassing the principles of *justice, honesty, transparency, and social responsibility*. Thus, implementing Islamic business ethics is not only a moral obligation but also a *sustainable Islamic digital economy strategy* that balances profit-oriented values with spirituality, justice, and social responsibility.

REFERENCES

- Anwar, K., Balbisi, D. N., & Wahidah, N. (2024). The Implementation Of Tiktok Live Shopping: An Islamic Business Ethics Perspective. *Journal Of Islamic Economics, Management, And Business (Jiemb)*, 6(2), 183-198. <https://doi.org/10.21580/Jiemb.2024.6.2.24246>
- Arianti, A. (2025, August). Bisnis Syariah Tapi Promo Menyesatkan: Di Mana Letak Salahnya?. In *Gunung Djati Conference Series* (Vol. 56, Pp. 873-880).
- Arifin, A., & Markarma, M. R. (2024). Ekonomi Islam (Sebuah Tinjauan Filsafat: Ontologi; Epistemologi; Aksiologi). *Ekalaya: Jurnal Ekonomi Akuntansi*, 2(3), 186-194.
- Arifin, A. (2023). Fatwa Dsn-Mui No. 04/Dsn-Mui/Iv/2000 Tentang Murabahah: Refleksi Kritis Terhadap Implementasi Bsi Dimensi Ekonomi Islam. *Balanca*, 1-11.
- Arifin, A., Abubakar, A., Haddade, H., & Ramadhani, S. (2023). Simbiosis Mutualisme: Hukum Islam Dan Perbankan Syariah. *Rikaz*, 1-13.
- Bowen, G. A. (2009). Document Analysis As A Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27-40. <https://doi.org/10.3316/Orio902027>
- Budiono, I. N., Arifin, A., & Harfiana, F. (2022). Meningkatkan Literasi Keuangan Syariah Melalui Pelatihan Sistem Operasional Perbankan Syariah Bagi Guru Dan Siswa Uptd Sman 5 Parepare. *Makkareso*, 11-21.
- Darmawati, A., Ridha', M. A., Afifah, R., & Abdullah Bin Jadid, B. F. (2023). Unlocking The Potential: Exploring Digital Social Marketing Technology In The Realm Of Islamic Business Ethics. *Indo-Islamika*, 13(2), 67-89. <https://journal.uinik.ac.id/index.php/Indo-Islamika/article/view/35241>
- Efendi, A., Tawwab, M. A., Siradiuddin, S., & Arifin, A. (2024). Landasan Hukum Svar'i Dan Hukum Positif Halal Haram Industri Produk Halal Indonesia. *Journal Of Islamic Economic And Law (Jiel)*, 1(1), 12-26.
- Hartini, S., Fasa, M. I., & Suharto. (2022). Digital Marketing Dalam Perspektif Ekonomi Islam. *Jurnal Ekonomika Dan Bisnis Islam*, 5(1), 197-206. <https://doi.org/10.26740/Jekobi.V5n1.P197-206>
- Ifadhila, I., Rukmana, A. Y., Erwin, E., Ratnaningrum, L. P. R. A., Aprilia, M., Setiawan, R., ... & Setiawan, H. (2024). *Pemasaran Digital Di Era Society 5.0: Transformasi Bisnis Di Dunia Digital*. Pt. Sonpedia Publishing Indonesia.
- Irwandi, I., & Arifin, A. (2025). Marketing Strategy Of Non-Bank Islamic Financial Institutions To Enhance Financial Inclusion In Indonesia. *El-Kahfi | Journal Of Islamic Economics*, 6(02), 381-389.
- Khayati, I. (2023). Digital Marketing Perspective Of Islamic Business Ethics. *Jurnal Koperasi Dan Manajemen*, 3(2), 41-52. <https://doi.org/10.52838/Komastie.V3i02.128>
- Luthfy, D. R., & Mukhlas, O. S. (2024). Etika Bisnis Islam Dalam Ekonomi Digital: Model Pendampingan Usaha Mikro Kecil Menengah (Umkh) Yang Berkelanjutan Di Jawa Barat. *Islamika*, 8(2), 52-62.
- Mursidah, M. (2025). Etika Bisnis Islam Dalam Hubungan Produsen Dan Konsumen: Kajian Terhadap Prinsip Kejujuran Dan Transparansi. *The Journal Of Islamic Economics And Business (Joebis)*, 1(1), 69-84.
- Ramadiansyah, S. A., Srikandi, M. B., Prasetyo, B. D., & Khlil, M. A. M. (2024). The Role Of Social Media In Improving Business Communication Among Muslim Entrepreneurs

- In South Denpasar. *Islamic Communication Journal*, 9(2), 341–356. <https://doi.org/10.21580/Icj.2024.9.2.23693>
- Sanshia Arum, H., & Azzaki, A. (2024). The Effectiveness Of Islamic Business Ethics In Building Trust In The Digital Economy Era From The Perspective Of Islamic History. *Opportunity: Jurnal Penelitian Dan Pengabdian Masyarakat*, 2(2), 181–200. <https://doi.org/10.55352/Ojppm.V2i2.1378>
- Saputra, A. D., Rahmatia, A., Wahyuningsih, S. H., & Azhar, A. (2022). Online Business Practices: A Study Of Islamic Business Ethics Perspective In Indonesia. *Jurnal Penelitian*, 19(1), 97–108. <https://doi.org/10.28918/Jupe.V19i1.4614>
- Vanessa, G., & Angel, Y. (2024). Membangun Kepercayaan Di Era Digital Melalui Etika Bisnis Influencer Dan Endorsement Yang Bertanggung Jawab. *Jurnal Intelek Insan Cendikia*, 1(5), 1366–1371.
- Wati, I., & Luayyin, R. H. (2025). Strategi Pemasaran Produk Umkm Pia (Nuris) Probolinggo Dalam Meningkatkan Penjualan Melalui Perspektif Etika Bisnis Islam. *Iqtishodiyah: Jurnal Ekonomi Dan Bisnis Islam*, 11(2), 127–147.
- Zed, M. (2018). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- .

Copyright holder:

© Masnama K, Irwandi, Hijrana Nengsih, Asriadi Arifin (2025)

First publication right:

El-kahfi: Journal Of Islamics Economics

This article is licensed under:

CC-BY-SA