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## ONLINE TRADING AND DIGITAL MARKETING BASED ON ISLAMIC PRINCIPLES

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### Abstract

*The rapid development of information technology has changed conventional trading patterns to online transactions through various digital platforms. This research aims to examine the practice of online trading and digital marketing based on Islamic principles. The method used is qualitative research with a literature study approach, using related references. The analysis was carried out in a descriptive-analytical manner with an emphasis on the suitability of digital activities with Islamic law. The results of the study show that online trading in Islam is legal if it meets conditions such as the clarity of goods, ijab qabul, and does not contain haram elements such as riba and gharar. Digital marketing provides a great opportunity for the development of sharia businesses due to its wide reach, cost efficiency, and increased consumer trust. However, challenges such as the lack of halal product filters and the lack of muamalah fiqh education are still obstacles. The solutions offered include the development of sharia-based e-commerce platforms and Islamic digital training for business actors. This study concludes that ethical and sharia-compliant digital marketing can encourage consumer loyalty and strengthen the Islamic economy.*

**Keywords:** sharia e-commerce, digital marketing, sharia compliance

### Introduction

In the era of globalization and the industrial revolution 4.0, the development of information technology has brought significant changes in almost all aspects of human life, including in the trade sector. Trade, which was previously conventional and carried out face-to-face, is now transformed into a digital form through online media such as *e-commerce*, social media, and various other digital platforms. This change not only changes people's consumption patterns, but also requires business actors to adjust their marketing strategies in order to survive in increasingly competitive market competition.

The phenomenon of trading online has become an indispensable part of modern life. Ease of access, transaction speed, and wide market reach are the main factors that encourage people to switch to digital commerce. However, behind this convenience, various complex problems arise, especially in terms of legal certainty, transaction ethics, and validity from a religious perspective, especially in Islam. In Islam, all forms of economic transactions, including trading, must be in accordance with sharia principles that prioritize justice, honesty, and avoid prohibited elements such as riba, gharar (ambiguity), and maisyir (gambling). Therefore, it is important to re-examine the practice of trading online from the point of view of Islamic law.

Trading in Islam is a property exchange contract between the seller and the buyer which is based on the willingness and agreement of both parties. In the digital context, these transactions do not involve physical face-to-face, but rather through technological intermediaries. This raises new questions about the validity of ijab qabul, the clarity of the transaction object, and the protection of the rights and obligations of each party in online transactions. In practice, many business actors do not understand the principle of muamalah in depth, so they have the potential to make transactions that are not in accordance with Islamic teachings.

Data from the Ministry of Communication and Information Technology shows that internet users in Indonesia will reach more than 210 million people in 2023, and more than 80% of internet users are active in making online transactions. However, according to a survey from the Halal Product Assurance Agency (BPJPH), only about 30% of the products circulating on *e-commerce* platforms have been certified halal. This fact shows that there is a gap between the growth of the digital economy and the application of sharia principles in practice. In the academic context, there are still limited studies that comprehensively discuss the integration between sharia principles and digital marketing practices in the modern era. Most research only highlights legal or technological aspects separately, without addressing how Islamic values can be implemented in digital marketing strategies as a whole. This is the research gap that we want to fill through this work, which is to bridge sharia theory with the practice of digital marketing in an applicative manner.

The novelty of this research lies in a holistic approach that combines the concept of online trading, sharia principles, and digital marketing strategies in one frame of thought. This research also offers practical solutions

to overcome the challenges faced by Muslim business actors in the digital era, including the development of sharia-based *e-commerce* platforms and fiqh muamalah education to the public. The main objective of this research is to provide a deeper understanding of the definition, principles, and implementation of online trading in an Islamic perspective. In addition, this study aims to identify opportunities for sharia business development through digital marketing, as well as analyze the challenges and driving factors for success in running a sharia-compliant digital business.

## Literature Review

### A. Definition of Online Trading and Digital Marketing According to Islamic Principles

Online trading in an Islamic perspective is a form of trading transactions that utilize digital or electronic media as an intermediary between sellers and buyers. In general, trading is the exchange of goods or services in certain exchange that is legal according to sharia law. In the digital context, the interaction between sellers and buyers does not occur directly physically, but rather through electronic devices such as computers, mobile phones, and digital platforms. Therefore, the aspect of the validity of transactions in Islamic law is the main concern so that there is no violation of sharia principles.

In Islam, trading must meet certain pillars and conditions to be considered legal. The pillars of trading include the existence of transaction actors (sellers and buyers), objects of sale and purchase (goods/services), and *ijab qabul* as a form of agreement between the two parties. The conditions include that the perpetrators must be puberty, have common sense, and make transactions consciously without coercion. The object of sale and purchase must be clear of type and quality, *halal*, and legally owned by the seller. In the online context, even if there is no physical meeting, *ijab qabul* can still be done through text, voice, or digital interaction as long as there is clear willingness and consent.

According to Ulum (2020), online trading from an Islamic perspective is allowed as long as there are no elements that are contrary to Islamic law such as *riba* (forbidden interest), *gharar* (ambiguity in objects or contracts), and *maisyir* (gambling elements). This means that the goods sold must be clearly specific, not speculative, and not prohibited items such as liquor or pork. In addition, the *ijab qabul* between the seller and the buyer must be clear, even if it is carried out through electronic media, so that the contract is considered valid in sharia (Ulum, 2020).

Meanwhile, digital marketing in the Islamic economy is understood as promotional activities, delivering information, and business communication carried out through digital media or the internet with the aim of increasing sales of goods or services, while still upholding the principles of Islamic ethics. These principles include honesty, openness, fairness, and responsibility. Parakkasi (2020) explained that digital marketing activities in Islam do not only focus on profits, but must also pay attention to moral and spiritual values. Therefore, in digital marketing activities, business actors are obliged to avoid manipulative practices such as misleading advertisements, false testimonials, or product images that do not match reality (Parakkasi, 2020). Both online trading and digital marketing can be carried out in the Islamic economic system as long as business actors comply with sharia principles and avoid practices that are contrary to Islamic values. In this framework, technology becomes a means to facilitate transactions and marketing, not as a tool to justify unethical actions or harm consumers.

### B. Development of Online Trading and Digital Marketing According to Islamic Principles

The development of information and communication technology has created a major transformation in the world of trade. Trading transactions that used to be only conventionally can now be done have shifted towards a digital or online system. This change is marked by an increase in the number of business actors who turn to digital platforms to sell their products, as well as the growing public interest in online shopping. This trend also affects business actors who apply sharia principles in running their businesses.

In recent years, many sharia MSME actors in Indonesia have begun to utilize *e-commerce* platforms such as Shopee, Tokopedia, Bukalapak, and social media such as Instagram, Facebook, and WhatsApp Business as a means of marketing and sales. This happens because digitalization has proven to be able to provide cost efficiency, expand market reach, and provide convenience in the transaction process. However, the practice of trading online in the Islamic economy is inseparable from challenges. One of the main challenges is the lack of filtering of products that are not in accordance with *halal* principles, so Muslim consumers must be more careful in choosing products purchased online (Akbar et al., 2020).

On the other hand, the development of digitalization also presents a great opportunity to strengthen the existence of the Islamic economy. For example, the emergence of *sharia-based e-commerce* platforms such as Salamhome, Hijup, and Muslimarket shows that the need for sharia-compliant digital transactions is increasing. These platforms usually only sell *halal* products and implement payment systems that comply with Islamic law, such as avoiding the use of interest or conventional credit systems. This is a progressive step in forming a digital economy ecosystem based on Islamic principles.

In addition, the support from the government and Islamic financial institutions is also an important supporting factor in the development of online sharia trading. The MSME digitization program by the Ministry

of Cooperatives and SMEs, as well as sharia financing through sharia-based banks and fintech, provide a positive stimulus for Muslim business actors to develop their businesses digitally. Therefore, this development must be optimally utilized while maintaining the integrity of sharia in every stage of the business process.

However, behind this progress, there are other obstacles such as low digital literacy among sharia business actors, lack of understanding of *fiqh muamalah*, and the absence of regulations that specifically regulate sharia-based online trading transactions. This indicates that synergy is needed between academics, practitioners, the government, and scholars in formulating comprehensive guidelines and regulations so that the development of business digitalization can run in accordance with the *maqashid* of sharia, namely maintaining religion, soul, intellect, descendants, and property.

### **C. Benefits of Digital Marketing According to Islamic Principles**

Digital marketing has a number of significant benefits in supporting the development of sharia businesses, both from economic, social, and spiritual aspects. By utilizing information technology, business actors can reach consumers on a wider scale without being limited by geographical limitations. This provides a great opportunity for small and medium-sized businesses to compete in both national and global markets. In the context of Islam, this is in line with the spirit of sharia which encourages economic equality and empowerment of the people.

1. According to Sari (2021), digital marketing in the Islamic framework has advantages because it is able to reduce promotion and distribution costs, speed up the transaction process, and provide flexibility for consumers to access product information. However, the success of digital marketing from an Islamic perspective is largely determined by the extent to which business actors carry out the principles of Islamic business ethics. These principles include honesty in conveying product information, openness in the price and condition of goods, and responsibility for quality and after-sales service (Sari, 2021).
2. Honesty in digital marketing is an important element because consumers cannot see and inspect goods directly before purchasing. Therefore, the product description should be written in detail, the product image should be in accordance with its original condition, and the testimonials should come from the real experience of the user. Manipulative actions such as false advertising, paid reviews, and misleading promotions are strongly contrary to the teachings of Islam and can undermine consumer trust.
3. Transparency is also a crucial factor. In the Islamic system, consumers have the right to get correct and clear information about the products to be purchased. Therefore, business actors must convey information honestly about product specifications, prices, shipping costs, and return or refund policies. This openness will foster a sense of security and comfort in consumers, as well as strengthen loyalty to the brand or product.
4. Another benefit of sharia-based digital marketing is that it is able to build long-term relationships between sellers and consumers based on the value of trust. In Islam, maintaining trust in transactions is a very emphasized obligation. Therefore, business actors who are able to maintain integrity and fulfill the promises in promotion will gain the trust of consumers on a sustainable basis. This trust will be a valuable social capital in building a mutually beneficial and beneficial business community.
5. Apart from the side of business actors, sharia-compliant digital marketing also provides benefits for consumers. Consumers will feel protected from exploitative and fraudulent practices, and will be able to participate in an economic system that upholds justice and blessing. Therefore, digital marketing in an Islamic perspective is not only seen as a business strategy, but also as part of worship and social responsibility.

## **Research Methodology**

### **A. Types of Research**

This research is a type of qualitative research with a library research approach. The literature study was chosen because the topics discussed are conceptual and normative, namely about the practice of online trading and digital marketing from an Islamic perspective. This research does not use empirical data from the field, but focuses on collecting information through relevant scientific literature sources. This approach is used to explore and deepen the views of scholars, academics, and previous researchers on how Islamic principles are applied in online trading and digital marketing. The results of this literature review are then analyzed in depth and systematically to produce conclusions that are valid and scientifically accountable.

### **B. Data Sources and Data Collection Techniques**

The data sources in this study consist of two categories, namely primary sources and secondary sources. Primary sources are obtained directly by researchers from the field such as distributing questionnaires, interviews, observations, while secondary sources are obtained from books that directly discuss online trading and digital marketing in an Islamic perspective as well as scientific journals that support and expand insights and information obtained from primary sources. The data collection technique is carried out by selecting relevant and up-to-date literature, namely the last five years of publications. The selection of this literature is

carried out strictly so that the data obtained is relevant to the current context of the development of digitalization and *sharia* e-commerce.

### C. List of Literature Used

The following table presents a list of journals and books that are referenced in this study.

**Table 1.** Previous Studies

No.	Author (s)	Title	Year	Source Type
1	Ulum, M.	Principles of Online Trading in Islam and Its Application to <i>Islamic E-commerce</i> in Indonesia	2020	Journal
2	Akbar & Fitriansyah	Online Trading Business in an Islamic Perspective	2020	Journal
3	Sari & Ronaldo	The Role of Digital Marketing in Developing Sharia Business in the Digital Era	2021	Journal
4	São Paulo & São Paulo	Online Trading in the Perspective of Islamic Law and Law	2021	Journal
5	Aini et al.	Analysis of Opportunities and Challenges to MSME Empowerment in Indonesia	2022	Journal
6	Parakkasi, I. H.	Sharia Marketing in the Digital Era	2020	Book
7	Malahayatie, M.	The Concept of Sharia Business Ethics	2020	Book
8	Nurmadiansyah, M. T.	Islamic Business Ethics: Concepts and Practices	2021	Book
9	Hendiana & Aly	Online Trading Transactions from an Islamic Economic Perspective	2016	Book
10	Zurohman & Rahayu	Iqtishodiyah	2019	Book
11	Hartini, S., & Fasa, M. I	Digital Marketing in the Perspective of Islamic Economics.	2022	Journal
12	Purnomo, D., Lesmana, T., Novilia, F., Wijono, D., & Bakri, A. A	Analysis of Islamic Business Ethics in Online Trading Transactions in Indonesia	2024	Journal
13	Galib, M., Abubakar, A., & Irham, M	Online Trading in the Perspective of the Qur'an	2024	Journal
14	Kusuma, K. A	Textbook introduction to digital business in an Islamic perspective	2023	Book
15	Zuheri, A. A., & Ghozali, M. L	Sharia Economic Principles in Online Shop Operations: Analysis of DSN-MUI Fatwa No. 146/DSN-MUI/XII/2021 Perspective of Sadd Al-Dzari'ah	2025	Journal

### D. Data Collection Techniques

Data collection techniques are carried out through the process of identification, selection, and classification of literature sources. The identification process begins by searching for relevant literature through online journal databases such as Google Scholar, DOAJ, and the journal portals of leading Islamic universities. After that, a selection is made based on the relevance of the topic, the year of publication, and the quality of the publisher. Only literature that discusses trading and digital marketing from an Islamic perspective is included. The literature is then classified into several themes, such as: the concept of online trading in Islam, Islamic principles of business ethics, the application of digital marketing in the Islamic economy, and the challenges and opportunities of Islamic MSMEs in the digital era.

These data collection steps are briefly presented in the following table:

Table 2. Data Collection Steps	
Step	Activities
1. Literature Identification	Search for sources from relevant scientific journals and books
2. Literature Selection	Filter literature by topic, year of publication, and relevance
3. Classification	Classify literature based on the theme of the study
4. Recording & Review	Compile bibliographies and analyze content in depth

## E. Data Analysis Techniques

The data analysis technique in this study uses a descriptive-analytical approach. The descriptive approach is used to explain the content of literature sources systematically according to the sub-topics of the research, such as the definition of online trading according to Islam, the principles of digital marketing in a sharia perspective, and the benefits and challenges of implementing Islamic values in the digital world. Meanwhile, an analytical approach is carried out to relate the Islamic theories put forward by scholars and academics with the contemporary phenomenon of trading and digital marketing that occurs in Muslim society today. The analysis process is carried out in three stages, namely:

1. Data Reduction is carried out by selecting important parts of the literature that are relevant to the focus of the research.
2. Data Presentation is carried out by arranging information thematically and systematically in accordance with the discussion structure.
3. Temporary Conclusion Drawing is carried out by analyzing information to see the conformity with sharia principles, both from the aspects of ethics, contract, and muamalah.

## Results and discussion

### A. Definition of Online Trading and Digital Marketing According to Islam

In the framework of Islamic law, trading is one of the most important muamalah activities because it reflects the economic interaction between individuals directly. Along with the development of the times and technology, the practice of trading has also undergone a transformation from previously conventional to digital-based. Online trading or *e-commerce* is the process of exchanging goods and services through digital devices, such as computers or smartphones, and utilizing the internet network as a connecting medium between sellers and buyers. In Islam, this kind of trading transactions is allowed, but it must still meet the principles and conditions of trading as explained in the books of fiqh muamalah (Ulum, 2020).

The pillars of trading in Islam consist of the existence of sellers and buyers who are capable of the law, the existence of a clear and halal object of transaction (goods or services), and the existence of *ijab qabul* or a statement of mutual acceptance between the two parties. In the practice of trading online, *ijab qabul* can be done in digital form, such as clicking "agree" or "checkout" on an *e-commerce site*, as long as there is no element of coercion or fraud. One of the important principles in online trading according to Islam is the clarity of information (transparency), so that buyers know exactly the type, specifications, and prices of the goods they are buying without any element of *gharar* or ambiguity (Malahayatie, 2020).

Islam emphasizes the importance of honesty and openness in all types of transactions. The seller is not allowed to hide defects, provide false information, or use manipulative means to attract buyers' attention. In this context, online trading using product photos should ensure that the images truly represent the actual condition of the product. If not, then the transaction can be considered invalid under sharia because it contains elements of fraud or *tadlis* (Nurmadiansyah, 2021).

Digital marketing, which in modern terms is often referred to as digital marketing, is an activity of promoting products and services that are carried out through digital media such as social media, email, websites, and search engines. In the Islamic view, digital marketing is not just a tool to achieve material gains, but is part of a Muslim's moral and ethical responsibility in doing business. The basic principles of Islamic digital marketing are trust, honesty, transparency, and not committing fraud or exploitation of consumers (Parakkasi, 2020).

Islam strongly encourages its adherents to do business in a fair manner and stay away from fraudulent practices. In the context of digital marketing, business actors are not allowed to use *misleading clickbait*, false judgments, or psychological tactics that exploit consumer weaknesses. Such practices are contrary to the spirit of Islam which emphasizes justice and equality in all aspects of life, including in doing business. Therefore, digital marketing in an Islamic perspective must be based on good intentions, halal ways, and a noble goal, which is to provide benefits to others (Hendiana & Aly, 2016).

## **B. Online Trading Opportunities and Digital Marketing**

The development of information and communication technology has brought about a major change in the way humans conduct economic transactions. One of the most significant positive impacts is the opening of great opportunities in the world of sharia-based business through online trading and digital marketing. Digital technology allows Muslim businesses to market and sell their products more widely, cheaply, and efficiently. They are no longer limited by space and time because they can reach consumers from various regions and even other countries just with an internet connection (Sari & Ronaldo, 2021).

This opportunity is getting bigger along with the rapid growth in the number of internet users and digital devices in Indonesia. Based on the latest data, more than 200 million Indonesians are already connected to the internet. This figure shows a very wide market potential for Muslim business actors, especially those who want to develop sharia-based businesses. Muslim consumers who are increasingly aware of Islamic values in their consumption are becoming a promising target market. Halal, ethical, and environmentally friendly products are their main choice in determining the products to be purchased (Zurohman & Rahayu, 2019).

On the other hand, the Indonesian government has also paid considerable attention to the development of the sharia economy, especially in supporting MSMEs. Programs such as the National Proud Made in Indonesia Movement (Gernas BBI), free halal certification for MSMEs, and business digitalization training have a positive impact on increasing the competitiveness of Muslim business actors in the digital era. The presence of marketplaces that provide halal product search features such as Tokopedia and Shopee Halal further expands consumer access to sharia products (Aini et al., 2022).

In addition, the birth of various startups and sharia-based digital platforms is also a very potential opportunity. Some of them even offer features such as online contracts, halal labels from MUI, and sharia payment systems. This creates an increasingly strong and self-sufficient Islamic digital ecosystem. In the long term, the development of this Islamic digital platform can become the backbone of the national sharia economy, as well as an alternative solution to the dominance of the conventional economic system which often contains elements of *riba* and *gharar* (Akbar & Fitriansyah, 2020).

The high public interest in the halal lifestyle is also the main driving factor in opening up opportunities for online sharia trading. Starting from food and beverages, Muslim fashion, halal cosmetics, to sharia banking and investment, all have great potential to be developed digitally. Consumers are now increasingly selective in choosing products, not only based on price or quality, but also the ethical and spiritual values contained in the product (Ulum, 2020).

## **C. Driving Factors for Online Trading Process and Digital Marketing**

The rapid growth of online trading and sharia digital marketing in Indonesia is inseparable from several main driving factors that are structural, cultural, and technological.

1. In terms of technological infrastructure, internet penetration and smartphone use have penetrated almost all regions of Indonesia, including remote areas. This opens up access to a very wide digital market for Islamic business actors to reach consumers without having to build physical outlets (Panggabean & Tanjung, 2021).
2. Operational efficiency is the main attraction in online business. Business actors do not need to rent a place of business or pay many employees. They just need to manage an online store and maintain a good interaction with consumers. This is very much in line with the spirit of Islam which teaches efficiency and good resource management. In the context of sharia, this efficiency also supports the achievement of the goals of sharia *maqashid*, namely the benefit of the *ummah* (Nurmadiansyah, 2021).
3. Wide market reach is another advantage. By utilizing social media such as Instagram, TikTok, Facebook, and WhatsApp, business actors can sell their products throughout Indonesia and even abroad. Some Muslim MSME actors have even successfully exported their halal products to the Middle East, Europe, and Southeast Asian markets with the help of digital platforms (Akbar & Fitriansyah, 2020).
4. The factor of increasing Muslim consumer awareness of the importance of halal products and business ethics is also the main driver. Consumers are not only looking for good and cheap products, but also ensuring that they are halal, *thayyib* (good), and ethically produced and marketed. This awareness fosters a more selective and loyal market for business actors who apply Islamic principles in their business (Zurohman & Rahayu, 2019).
5. Consumer trust. In online trading, consumers rely heavily on the information provided by the seller because they cannot see the product they are going to buy directly. In this case, the principles of honesty, transparency, and responsibility in Islam are the foundation for building such trust. Business actors who are consistent with sharia business ethics will be more trusted and appreciated by their consumers. They are considered not only as sellers, but also as reliable partners (Nizar & Rakhmawati, 2021).

#### **D. Challenges in Islamic Digital Marketing**

Islamic digital marketing in the modern era has great opportunities, but it also faces serious challenges that require the attention of various parties. This challenge is not only technical, but also related to the spiritual and religious values that are the foundation of Islamic muama.

One of the main challenges is the lack of a standardized halal product filtering system on various major *e-commerce* platforms. Today, Muslim consumers often find it difficult to distinguish between halal and non-halal products quickly and accurately. Many products do not include halal information clearly, some even mix halal products with those that do not, both in categories, displays, and search systems. This ambiguity certainly causes confusion, and can cause Muslim consumers to unconsciously buy products that are contrary to their religious principles. In Islam, the consumption of halal goods is not only a matter of preference, but is a religious command that has an impact on the blessings of life and daily worship (Sari & Ronaldo, 2021).

Another challenge is the low literacy of *fiqh muamalah* among business actors, especially Muslim MSME actors. Many of them still do not understand the basic principles of trading in Islam, such as the prohibition of usury, *gharar* (ambiguity), *maysir* (gambling), and the obligation of a valid contract. This can lead to unintentional sharia violations in digital business practices. For example, unclear discount practices, the use of invalid contracts, or manipulation of product information. Therefore, in-depth and systematic education is very important to increase muamalah literacy, so that Muslim business actors can run businesses in accordance with sharia. Online training programs, Islamic economics seminars, and cooperation with Islamic financial institutions need to be intensified (Malahayatie, 2020).

The potential for fraud or manipulation of information in digital marketing is also a big challenge. Many practices of using misleading product photos, fake testimonials, and hiding product shortcomings are found. In Islam, this is included in the form of *tadlis* or fraud, which is clearly prohibited and has a bad impact on the blessings of business. Consumers who are deceived will feel disadvantaged, and in the long run this damages the reputation and sustainability of the business. To overcome these challenges, it is necessary to develop a sharia-based *e-commerce* platform that has a strict system of supervision, product review, and halal certification. Thus, consumer trust can be maintained, and transactions take place within a halal and blessed framework (Aini et al., 2022).

In addition, the lack of support from regulators and related stakeholders is also a challenge in itself. Existing regulations are still not fully adapted to the needs of sharia-based digital transactions. This creates legal loopholes and uncertainty for business actors who want to apply Islamic principles in their online businesses.

#### **E. Benefits of Digital Marketing for Sharia Online Trading**

Behind the various challenges faced, Islamic digital marketing holds a variety of strategic, social, and spiritual benefits that cannot be ignored. The application of Islamic principles in the digital ecosystem is not only about compliance, but also about building sustainability and trust in the long term. Another benefit is the occurrence of an inclusive digital transformation, where business actors from Islamic boarding schools, mosque communities, to students can learn and actively participate in the digital economy. Digital marketing provides space for anyone to start a business without having to have a physical store, thus opening up wider and more equitable economic opportunities.

1. Sharia-compliant digital marketing builds consumer trust and creates a superior business reputation. In Islam, the concept of trust is highly emphasized. Business actors who are honest, transparent, and fair in conveying information will gain the trust of consumers. This trust is the main capital in building customer loyalty in the digital era, where information and reviews spread very quickly. A good reputation not only increases sales, but also brings blessings in sustenance (Nurmadiansyah, 2021).
2. Digital marketing allows for the expansion of the distribution network of halal products globally. By utilizing various platforms such as social media, marketplaces, and websites, business actors can reach consumers from various regions, even across countries. Products such as halal food, Muslim clothing, sharia cosmetics, and Islamic financial services can now be marketed more widely. This is a golden opportunity for sharia MSMEs to upgrade and compete in the global market, which is increasingly aware of ethical and halal products (Parakkasi, 2020).
3. Islamic digital marketing can be used as a means of economic *da'wah*. Through promotional content that contains the values of honesty, responsibility, and blessings, business actors not only sell products, but also convey moral messages to the public. This strategy is able to create a business ecosystem that is not only looking for profit, but also benefits and empowerment of the people. In the long run, a society that is accustomed to Islamic values in shopping will form a more ethical and fair market (Hendiana & Aly, 2016).

#### **F. Important Factors for the Implementation of Sharia Online Trading**

In order for sharia online trading to be implemented effectively and sustainably, a number of important factors are needed that support and synergize. Without the integration of these elements, the great potential of Islamic digital marketing will not be optimal. The factors are as follows:

1. Adherence to Islamic economic principles  
Compliance with basic principles such as halal, justice, transparency, and social responsibility are the main foundations in every digital transaction. This principle must be applied comprehensively, starting from the production process, distribution, to customer service. For example, the use of a valid contract (sale and purchase contract, *ijarah*, *murabahah*), price transparency, and the absence of *gharar* elements are very important so that the transaction is not only legally valid, but also spiritually blessed (Ulum, 2020).
2. Shariah-compliant technological innovation  
Technological developments must be directed to strengthen the sharia system, not just follow global trends. The development of sharia-based *e-commerce* applications, usury-free payment systems, and halal education features is very important to create an Islamic shopping experience. Cooperation between Muslim developers, *fiqh* experts, and Islamic financial institutions needs to be improved to ensure that the technology developed does not contradict Islamic law (Zurohman & Rahayu, 2019).
3. Education and improvement of sharia literacy  
Improving the understanding of *fiqh muamalah*, both for business actors and consumers, is the main key. Without a good understanding, it is very possible that there are deviations or violations of sharia that are not realized. Therefore, the government, Islamic campuses, and zakat institutions can take a strategic role in providing practical and applicable Islamic entrepreneurship training, seminars, and curriculum. Social media can also be used as a means of counseling and digital education (Malahayatie, 2020).
4. Support for government regulations and policies  
Regulations that support digital sharia transactions are essential to create a conducive ecosystem. The government can issue special policies regarding halal *e-commerce*, provide incentives for sharia MSMEs, and support the promotion of halal products in domestic and international markets. In addition, the role of Islamic organizations such as MUI, NU, and Muhammadiyah in conducting halal education and certification is also very vital (Aini et al., 2022).
5. Collaboration between stakeholders  
The implementation of sharia online trading cannot be done partially. Collaboration between business actors, regulators, financial institutions, academics, and the public is needed to create an ecosystem that supports the growth of the sharia economy digitally. This collaboration can be realized in the form of halal business incubation, MSME digitization programs, and national campaigns on the importance of halal transactions in the modern era.

## Conclusion

Online trading based on Islamic principles is a valid form of transaction if it meets the conditions and principles set by sharia, such as the clarity of the transaction object, *ijab qabul* between the seller and the buyer, and does not contain prohibited elements such as *riba*, *gharar*, and *maisyr*. The development of digital technology has opened up great opportunities for the development of sharia businesses, especially through digital marketing that is broad, efficient, and reaches many consumers. However, there are still significant challenges such as the lack of education about *fiqh muamalah*, the lack of filtering of halal products on large platforms, and the risk of digital fraud. Therefore, support from various parties such as the government, Islamic financial institutions, and business actors themselves is needed to create a digital ecosystem that is in accordance with Islamic values. Islamic digital education and training need to be encouraged so that business actors can understand the principles of trading correctly. With an ethical and sharia-based approach, digital marketing is not only able to increase business profits, but also build trust and loyalty of Muslim consumers.

## Suggestions

Some suggestions from this study are:

1. The government and Islamic financial institutions need to provide a platform *e-commerce* based on sharia.
2. Muslim business actors should increase their understanding of the principles of trading in Islam.
3. The need for sustainable sharia digital education and training for MSMEs.



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