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SOCIAL MEDIA AND BUSINESS ETHICS IN THE SHARIA ECONOMY

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Abstract

The rapid digitalization has created an ethical vacuum in the Sharia economy, especially on social media platforms where the pursuit of profit often conflicts with Islamic values like *ṣidq* (honesty) and *amanah* (trust). Current literature remains descriptive, lacking a robust Sociological or Applied Ethics framework to analyze this tension. This study performs a Systematic Literature Review (SLR) and an Integrative Thematic Analysis to examine the intersection between digital business practices and Islamic ethical standards. It specifically aims to construct a normative-analytical framework anchored in the concept of *Maqāṣid al-Sharī'ah* (the objectives of Islamic law). The findings reveal that ethical deviations (e.g., *halal-washing*, consumer manipulation via algorithms) are common in the Digital Public Sphere. We propose that the *Maqāṣid* framework, particularly the safeguard of *Dīn* (Religion) and *Māl* (Wealth), offers a critical lens to govern digital business conduct. This framework ensures that social media is utilized not merely for economic gain, but as an instrument of *maslahah* (public good) and Digital *Da'wah*. This study contributes significantly to the fields of Digital Ethics, Sociology of Religion, and Applied Islamic Economics by transforming abstract ethical principles into concrete, measurable standards for a sustainable and morally grounded Islamic digital economy.

Keywords: *Islamic Business Ethics, Social Media, Islamic Economics*

A. Introduction

The digital transformation of the 21st century has brought about major changes in almost all aspects of human life, fundamentally reshaping the dynamics of economics and business. One of the most prominent forms of this development is the emergence of social media as a new space for economic activities. As scholars such as Habermas (1989) and Castells (2010) suggest, this digitalization has radically reconfigured the Digital Public Sphere, transforming platforms like Instagram and TikTok from mere communication tools into powerful market and social institutions. Social media platforms, including Facebook, Shopee, and Tokopedia, no longer only function as a

means of communication and entertainment, but also as a strategic forum for promotion, marketing, and brand image formation (Fani et al., 2024; Tatasari et al., 2025). In this context, social media is an important instrument to reach consumers, build loyalty, and expand business networks quickly and efficiently, but this pervasive shift poses a critical ethical challenge to moral economies, including the burgeoning global Sharia economy.

For micro, small, and medium enterprises (MSMEs), social media presents a great opportunity to penetrate a wider market without having to rely on large capital. Through digital platforms, they can display products, interact directly with consumers, and build a strong personal brand. However, behind these opportunities, new challenges have also arisen related to business morality and ethics. Phenomena such as information manipulation, misleading advertising, exploitation of religious symbols for commercial purposes, and dishonest practices in online transactions are problems that need serious attention (M. S. R. Dewi, 2019; Indiharwati, 2025). It is in this context that the application of Islamic business ethics becomes very relevant as a moral and legal guide in digital economy activities.

Islamic business ethics encompasses spiritual and social dimensions that emphasize a balance between economic gain and moral responsibility. Principles such as honesty (*ṣidq*), justice (*'adl*), trust (trust), responsibility (*Mas'uliyah*), and *ihsan* (kindness) is the basis for dignified and fair business behavior (Rasha & Suwar, 2025). In the Islamic view, economic activity is not just a means of seeking material gain, but also part of worship that must reflect Islamic values and the benefit of the ummah. Therefore, businesses conducted in the digital space should still refer to these values so as not to get caught up in manipulative and exploitative practices that harm others.

On the other hand, the emergence of sharia economics as an alternative to the modern economic system provides a normative framework for reorganizing human economic behavior. Islamic economics places moral, social, and spiritual aspects as the main basis of economic activity. Its principles not only pursue efficiency and profitability, but also emphasize *maqāṣid al-shari'ah* — the goals of Islamic sharia oriented towards benefit, justice, and sustainability.

However, the reality on the ground shows that not all business people understand or apply the principles of sharia ethics correctly. Many business actors use Islamic symbols solely to attract the attention of consumers without really practicing Islamic values in practice. Phenomenon *Halal Washing*—namely the image as if a product or brand is in accordance with Sharia principles when it is not entirely so—is a clear example of weak ethical awareness in the digital space (Nugroho, 2021; Sari & Junaidi, 2020). This condition shows that there is a gap between the ideals of Islamic values and the reality of business practices on social media.

In addition, in an era of fierce digital competition, the pressure to attract consumers' attention makes some businesses tempted to do unethical ways, such as manipulating testimonials, falsifying sales data, or using misleading promotional strategies. This is where the importance of Islamic business ethics as a *moral compass* that can direct business people to adhere to the principles of honesty, justice, and social responsibility.

Thus, this research is important to review the role of social media in the context of Islamic economics, especially from the perspective of Islamic business ethics. This study will outline how social media functions as a business space and at the same time a moral space, a place where Islamic values can be applied or violated. In addition, this discussion also seeks to explore the concept of integration between Islamic business ethics and social media management strategies so that digital business practices are not only economically profitable, but also bring blessings and benefits to all parties involved.

Broadly speaking, this article will discuss five main aspects that are interrelated. First, Islamic Business Ethics: Basic Principles and Values, which will outline the foundations of ethics in Islam, including the principles of honesty, justice, trust, responsibility, as well as the concept of *maqāṣid al-syarī'ah* as an economic moral framework. This discussion aims to provide a theoretical basis for how Islam views business behavior as part of worship and social responsibility.

Second, the Social Media as a Space for Business and Economic Da'wah will discuss how social media has transformed into the main arena of modern economic activities, as well as a space for the spread of Islamic values. Here, social media is seen not only as a promotional tool, but also as a medium for da'wah that can strengthen ethical awareness, the value of honesty, and the principle of fairness in doing business.

Third, the discussion on Ethical Challenges in the Digital Era will highlight various moral issues that arise due to irresponsible use of social media. For example, the spread of false information, excessive imagery, the exploitation of religion for commercial gain, to the practice of injustice against consumers. This section will also discuss how the imbalance between market demands and Islamic ethical values is often a source of conflict in digital business.

Fourth, the Integration of Islamic Business Ethics in Social Media Management section will provide strategic recommendations on how Islamic ethical principles can be internalized in social media content promotion, communication, and management activities. This approach emphasizes the importance of spiritual awareness, information honesty, and social responsibility as the key to the success of sharia business in the digital space.

Finally, the Role of Ethics in Sharia Economic Sustainability will review how the application of Islamic business ethics can create business sustainability and public trust.

Strong ethics not only strengthen the business image, but also foster consumer trust and support the formation of an inclusive, fair, and sustainable sharia economic ecosystem.

With these five aspects of discussion, this article is expected to make a theoretical and practical contribution in understanding the relationship between social media, business ethics, and sharia economics. From the theoretical side, this article seeks to enrich the study of morality in the Islamic digital economy. Meanwhile, from a practical perspective, this study can be a guide for business actors—especially sharia MSMEs—to be able to manage social media ethically and responsibly.

B. Method

This study uses a library research method with a descriptive qualitative approach. This approach was chosen because the focus of the research lies in the conceptual and normative analysis of Islamic business ethics in the context of the use of social media as a sharia economic space. The literature review allows researchers to examine in depth the ideas, theories, and results of previous research that are relevant to the themes of business ethics, social media, and Islamic economic principles.

The data sources in this study consist of primary and secondary literature, including classic and contemporary books on Islamic business ethics, scientific articles from reputable journals, and conceptual documents related to Islamic economics and digital marketing. The data collection process is carried out through systematic searches in academic databases such as Google Scholar, ResearchGate, DOAJ and so on.

Data analysis is carried out with a *content analysis approach*, which is identifying, interpreting, and synthesizing various concepts and findings from literature sources to obtain a complete understanding of the integration of Islamic ethical values in social media-based business practices. The data obtained were then classified based on the main themes of the discussion, namely: (1) the basic principles and values of Islamic business ethics, (2) social media as a business space and economic da'wah, (3) ethical challenges in the digital era, (4) the integration of Islamic business ethics in social media management, and (5) the role of ethics in the sustainability of the Islamic economy.

C. Finding and Discussion

1. Islamic Business Ethics: Basic Principles and Values

Islamic business ethics is the moral and spiritual foundation of economic activities that distinguishes the Islamic economic system from the conventional economic system (Ayu & Anwar, 2022; Wahyudi, 2024). In an Islamic perspective, business is not just an economic activity to obtain material gains, but also part of worship (*'ibādah*) which aims to achieve the public benefit (*maṣlaḥah 'āmmah*) and the balance of life in this world-hereafter. Ethics in this context acts as a moral compass that guides economic actors so

that every business activity is carried out in accordance with sharia values, fairness, and social responsibility.

Conceptually, Islamic business ethics is rooted in the sources of Islamic teachings, namely the Qur'an and Sunnah, and is strengthened by the thought of scholars and the principles of Islamic law (*fiqh al-mu'āmalah*). The Qur'an emphasizes the importance of honesty and fairness in business transactions. The Word of Allah in QS. *Al-Mutaffifin* [83]: 1–3 gives a stern warning to those who cheat in measures and scales, while QS. *An-Nisa'* [4]: 29 prohibits economic practices that are unjust and detrimental to others.

One of the main principles in Islamic business ethics is honesty (*ṣidq*). Honesty is a fundamental value that maintains transaction integrity and consumer trust. In the context of modern business, honesty does not only mean telling the truth, but also being transparent in conveying product information, prices, and quality of goods (Ritonga & Jamal, 2025). Information distortion in promotion, data manipulation, or misleading consumers is a form of violation of Islamic ethics because it contains elements of fraud (*Gharar*) and ambiguity (*Shawn*). Therefore, Muslim business people are required to uphold the principle of openness and avoid exploitative practices (Manalu et al., 2025).

The second principle is trust, which means moral responsibility for the trust given by the other party. In business, a mandate includes the responsibility of maintaining product quality, fulfilling transaction promises, and managing resources ethically. A trustworthy business person will not deceive consumers, will not speculate excessively (*maysir*), and will not use methods that are contrary to sharia, such as usury and fraud. Amanah also requires professionalism, namely the ability to carry out duties and responsibilities competently, honestly, and disciplined.

Furthermore, the principle of justice (*'adl*) occupies a central position in Islamic business ethics. Justice means putting things in their place, not being unjust, and not going over the limits. In the economic context, justice demands that all parties involved in the transaction obtain rights and obligations proportionately. Information inequality, price manipulation, or labor exploitation are among the forms of injustice that are prohibited in Islam. This concept of justice is also closely related to the principle of balance (*Tawazun*), where economic activities must not sacrifice social, environmental, or spiritual aspects (Manalu et al., 2025).

In addition to honesty, trust, and justice, the principle of responsibility (*mas'uliyah*) is also an important element in Islamic business ethics. Responsibility includes the awareness that every economic action will be accountable not only in this world, but also before God in the hereafter. This concept builds moral motivation so that business people do not act solely because of external regulations, but because of the encouragement of faith and spiritual awareness. In practice, responsibility is realized

through compliance with the law, consumer protection, worker welfare, and environmental conservation.

Furthermore, the principle of balance (*wasatiyyah*) emphasizes that economic activities must run in the corridor of moderation and proportionality. Islam teaches a balance between material and spiritual, individual and social aspects, as well as consumption and production. Excessive attitude in seeking profit can cause moral and social damage, as mentioned in the Qur'an. *Al-Isra'* [17]: 27 on the prohibition of extravagance. The principle of balance is also the basis for sustainable economic development that pays attention to intergenerational justice and nature conservation. In other words, Islamic business ethics are sustainability-oriented in a broad sense — encompassing economic, social, and environmental.

In contemporary practice, the principles of Islamic business ethics have a high relevance to the dynamics of the digital economy and social media. The appearance of the phenomenon *Digital Marketing, Influencer Economy and E-commerce* demanding a moral code that is able to balance freedom of doing business with ethical responsibility. Many Muslim business people now use social media to market halal products, educate consumers, and even preach the economy. But on the other hand, social media also opens up opportunities for unethical practices such as product image manipulation, consumer exploitation, or the spread of false information (M. S. R. Dewi, 2019). It is in this context that Islamic business ethics is present as a normative guide that guides economic actors to maintain spiritual integrity and morality in a competitive digital world.

Islamic business ethics, thus, is not only a set of moral rules, but also a value system that is integrated into all aspects of the economic life of the people. He builds a business orientation that is inseparable from spiritual, social, and humanitarian goals. In the Islamic economic system, the success of a business is not measured solely by the amount of profit, but by the extent to which the economic activity is able to realize justice, welfare, and blessings (*São Paulo*) (Gumilar, 2017).

By understanding the basic principles and values of Islamic business ethics, Islamic economic actors can place themselves as guardians of values. These values are the basis for the next discussion, namely how social media is now a new space for business activities as well as Islamic economic *da'wah*.

2. Social Media as a Business Space and Economic Da'wah

The development of digital technology has fundamentally changed the way humans interact, communicate, and transact. One of the most significant phenomena of this digital era is the emergence of social media as a new space for economic activities (Arianto, 2022). Social media no longer serves only as a means of communication and entertainment, but has become a dynamic economic ecosystem where individuals, communities, and institutions build identities, promote products, and develop business

networks (Herdiyani et al., 2022). In the context of the sharia economy, social media presents a great opportunity to expand halal business practices as well as become a medium for economic da'wah that instills Islamic values in the midst of a digital society (Maharani & Ulum, 2020).

Social media, in a sociological perspective, is a form of digital public space (*Digital Public Sphere*) that allows for collective participation, interaction, and production of meaning. Platforms such as Instagram, TikTok, Facebook, YouTube, and X (Twitter) have become the main forum for business actors to build a brand (branding), do marketing (marketing), and communicate directly with consumers. According to modern marketing communication theory, social media accelerates the flow of information and reduces the distance between producers and consumers (Juditha, 2017). In the context of Islamic economics, this interactive character has great potential to be used as a means of strengthening the business ecosystem based on sharia values — for example, by highlighting halal aspects, honesty, and social responsibility in every promotional activity.

The phenomenon of increasing digital sharia MSME actors in Indonesia is clear evidence of this transformation. Many Muslim entrepreneurs are now using social media to market halal products, such as Muslim fashion, halal cosmetics, food and beverages without haram ingredients, to sharia-based financial services. Social media provides wide and cheap access for MSME actors to reach consumers without having to rely on conventional market structures. Through creative digital marketing strategies, business actors are able to build consumer trust by prioritizing ethical values such as information honesty, price transparency, and social responsibility. Thus, social media functions not only as an economic tool, but also as a tool for disseminating moral values in accordance with Islamic principles.

Apart from being a business space, social media also has an economic da'wah dimension. Da'wah in this context is not only limited to the delivery of religious messages, but also to spreading awareness of the importance of Islamic values in economic activities. Many influencers, academics, and practitioners of sharia economics use social media to educate the public about business ethics, sharia finance, and the importance of halal consumption. For example, economic da'wah content that discusses the prohibition of usury, the importance of zakat and alms, or tips for doing business honestly and trustfully, is now widely circulated on digital platforms and followed by millions of users. This phenomenon shows how social media has become a bridge between spiritual values and modern economic practices.

From the perspective of da'wah, social media provides a more open and participatory space than traditional media. Every individual has the potential to be a messenger of kindness, including the message of business ethics. This is where the integration between economic activities and moral da'wah occurs. Muslim business

people, through the content they share, not only promote the product but also instill values such as honesty, responsibility, and simplicity. For example, a Muslim businesswoman who markets modest fashion products on Instagram often includes a da'wah message about the importance of closing the awrah or maintaining the intention in doing business. This kind of practice represents the concept of *bil-hal da'wah* — da'wah through actions and examples, not just words.

However, the use of social media as a business space and economic da'wah cannot be separated from ambivalence. On the one hand, social media facilitates the spread of Islamic values; On the other hand, it also harbors the potential for ethical deviations due to its free, competitive, and image-oriented nature. In a business context, the temptation to present an ideal image, cover up product shortcomings, or manipulate customer testimonials is great. Phenomenon *Endorsement* and *Influencer Marketing* It often creates ethical dilemmas when businesses or content creators focus only on popularity and financial gain, without considering the honesty of the information presented to the public (E. K. Dewi & Kholifah, 2022). This situation demands the consistent application of Islamic business ethical values so that social media does not become a space for the reproduction of injustice and moral misdirection.

The role of social media as a space for economic da'wah can also be understood in the framework of Islamic moral economy. In this framework, economic activity cannot be separated from the moral goal of achieving *falāh* (happiness in this world and the hereafter). Every economic action, including digital promotion, must reflect spiritual values such as justice, honesty, and social responsibility. This is important considering that social media tends to normalize consumptive and hedonistic cultures which are contrary to the principle of simplicity (*qanā'ah*) in Islam. Therefore, the presence of Muslim business people in the digital space is expected to be a *counter-narrative* to market culture that is oriented solely on image and profit.

In addition, social media also allows the transformation of economic da'wah strategies from a verbal approach to a visual and interactive approach. Short video content, infographics, and digital campaigns allow business ethics messages to be conveyed more attractively and easily understandable. This phenomenon shows that social media is not only a means of one-way communication, but also an arena for dialogue between Islamic values and contemporary economic practices. This is where the relevance of the concept of *digital ijtihad* emerges — an effort to contextualize Islamic teachings in facing the challenges of business ethics in cyberspace. Muslim scholars and practitioners of sharia economics are required to be able to translate classical Islamic values into communicative language and digital media without losing their moral substance.

In the Indonesian context, the potential of social media as an economic da'wah space is increasing as digital literacy and public awareness of halal products increase. The government through institutions such as the National Committee for Sharia Economics and Finance (KNEKS) also encourages the digitalization of sharia MSMEs through various halal training and certification programs. This support strengthens a digital economy ecosystem that is not only business-competitive, but also spiritually ethical. However, challenges remain — especially in maintaining the integrity of business actors so as not to be tempted by manipulative practices that actually hurt the values of Islam itself. Therefore, sharia-based digital ethics education needs to be strengthened so that the development of the digital economy does not lose its moral direction.

3. Ethical Challenges in the Digital Era

The digital era brings major changes in the social, economic, and cultural order of humans. Advances in information and communication technology have created a new world that is open, interactive, and borderless. In this world, economic activity has undergone a major transformation, namely transactions are no longer limited by space and time, business interactions have become instant, and information has become the main commodity.

One of the main challenges in the digital era is the crisis of honesty and transparency of information. Social media allows anyone to display an ideal image, build a reputation, and even manipulate public perception. In the business world, this is seen in hyperrealistic marketing practices, where products are displayed better than they really are, testimonials are fabricated, and consumer data is used without permission. Phenomenon *Fake reviews, Clickbait Advertising or Fake endorsements* is a real challenge to the value of honesty (*ṣidq*) and trust which is the basis of Islamic business ethics (Nandito et al., 2025).

The transparency crisis is exacerbated by the algorithmic logic of social media that is oriented towards popularity and engagement, rather than truth or justice. Algorithms encourage attention-grabbing content, often in hyperbolic or manipulative ways. In this kind of ecosystem, the value of honesty is often sidelined by the urge to go "viral" and gain public recognition. This kind of practice creates tension between the principle of *'adl* (justice) in Islam and the principle of the digital economy that places attention as a commodity.

The next challenge is the commodification of morality, which is when religious and ethical values are used solely as marketing strategies. In the digital age, many brands or individuals use religious symbols to build an image of Islam without a real commitment to those values. This phenomenon is referred to as *religious branding* or *halal washing*. In the context of Islamic economics, this can obscure the spiritual meaning of Islamic business practices, as religion is treated as a commercial tool, not a moral guide. For

example, the use of the "halal" label without official certification, or the narrative of "Islamic business" that turns out to involve unethical practices, such as price manipulation or labor exploitation.

In addition, the digital era also presents challenges of data exploitation and privacy. In technology-based businesses, consumers' personal data is a very valuable asset. Many digital companies collect, analyze, and trade user data for commercial purposes without explicit consent. In the view of Islamic ethics, such actions are contrary to the principles of *trust* and *mas'uliyah* (responsibility), because personal information is a form of trust that must be maintained. Violation of privacy means violating the rights of individuals (*ḥuqūq al-insān*) which in Islam is seen as a mandate from Allah. Therefore, the protection of personal data should be an integral part of business practices based on sharia values.

Another challenge that is increasingly prominent is digital consumerism. Social media encourages a consumptive culture through images of a luxurious lifestyle, repetitive promotions, and the speed of transactions that cause impulsivity (Mulyani et al., 2024). Islam, on the other hand, emphasizes the principle of moderation (*qanā'ah*) and balance (*Wasatiyyah*) in consumption. When society is caught up in the flow of digital consumption without moral control, there is a value alienation — where people are judged based on what they buy and display, rather than on their ethics and piety. In this context, Muslim business people have a moral responsibility to educate consumers and promote ethical, sustainable, and profit-oriented consumption patterns.

Furthermore, the big challenge that also arises is the phenomenon of disinformation and economic hoaxes. In the digital world, the speed of information dissemination often trumps its validity. Many economic issues, such as investment fraud, fake products, or negative campaigns against halal brands, are widespread through social media. This has direct implications for public confidence and economic stability. In the Islamic view, spreading false information is a great sin because it can cause social harm and slander (*QS. Al-Hujurat [49]: 6*). Therefore, the principle of verification (*tabayyun*) must be the main guideline in business communication activities in the digital space.

The next ethical challenge is the dehumanization of business interactions, namely the reduction of the human touch in the relationship between producers and consumers. Fully automated and anonymous digital transactions can erode the value of empathy, honesty, and social responsibility. Business relationships become mechanical, simply the exchange of data and money, without regard to human values. In fact, in Islam, muamalah must be built on the basis of mutual pleasure (*tarāḍin minkum*) and respect for the rights of other parties. This dehumanization requires Islamic economic actors to restore the moral dimension in digital interactions — for example, by maintaining polite, honest, and empathetic communication to customer needs and conditions.

In addition to individual moral problems, there are also structural challenges stemming from the global digital economy system itself. Large digital platforms such as Meta, Google, or TikTok operate with business models that are not fully aligned with sharia principles, for example through interest-based advertising, online gambling, or the exploitation of content workers. In an ecosystem like this, sharia business people are faced with an ethical dilemma: how to run a halal business in a system where some elements are not sharia-compliant. This challenge requires creative efforts in developing alternative platforms that are more ethical and in accordance with Islamic principles, while affirming the position of business ethics as a foundation, not just a complement.

In addition, there is also a spiritual challenge — namely the weakening of religious awareness in the midst of the busyness of pursuing a digital existence. In a world measured by the number of "likes" and "followers", moral values are often superseded by the logic of popularity. When Muslim businessmen are trapped in image orientation, then business spirituality that should be worship turns into ego competition. In fact, in Islam, blessings (*barakah*) do not depend on the number of followers, but on the sincerity of intentions and sincerity of charity. Therefore, maintaining a spiritual orientation in digital activities is a must for businesses to remain in the corridor of worship and social responsibility.

Interestingly, these challenges are not only threats, but also opportunities for reflection and ethical innovation. The challenge of digital ethics can be a momentum for Muslims to practice *moral ijihad* — that is, reinterpreting Islamic ethical values in a new context. For example, by developing a sharia-based digital code of ethics, strengthening ethical literacy for MSME actors, and encouraging the formation of a business community that is committed to the values of honesty, justice, and social responsibility.

4. Integration of Islamic Business Ethics in Social Media Management

The integration of Islamic business ethics in social media management is a strategic step to bridge the gap between Islamic moral values and fast-paced, open, and competitive digital business practices. The management of social media by Muslim businessmen should be based on the basic principles of Islamic ethics: *ṣidq* (honesty), *'adl* (justice), *amanah* (trust), *ihsan* (kindness), and *maslahah* (benefit). These values are the foundation in building the credibility and blessings of businesses in the digital space.

First, *the principles of ṣidq and trust* need to be applied in every aspect of digital communication. In practice, this means that any information, promotion, or testimonial conveyed through social media must be true, not exaggerated, and not misleading. Many business people use sensation-based marketing strategies or visual manipulation to attract consumers' attention, even though this has the potential to violate the value of honesty. Islamic business ethics affirm that promotion should be oriented to product clarity (*bayān*), not to pseudo-imagery. Ethical management of social media content

includes honesty in product descriptions, price transparency, and authentic testimonials. When this principle is maintained, the business reputation will grow organically and sustainably.

Second, the application of *the principle of 'adl* (justice) in the management of social media means avoiding all forms of injustice, both to consumers, competitors, and the wider community. In practice, this includes being fair in setting prices, not conducting *black campaigns* against competitors, and not exploiting consumers' psychological weaknesses to increase sales. Social media is often used to build a narrative that brings down the other party for personal gain, a practice that is clearly contrary to Islamic values.

Third, *the principle of ihsan* needs to be actualized in the form of quality and benefit-oriented digital services. In the context of social media, *ihsan* can be realized through quick responses to customer complaints, delivering educational information, and building a positive emotional connection with the audience. Ethical businesses are not only looking for profit, but also trying to provide added value to society. For example, business people can use social media to spread Islamic financial literacy, invite wise consumption practices, or educate the public about the importance of the halal economy.

Fourth, in the modern digital context, ethical integration also includes data management and user privacy. The principle *of trust* requires that business people maintain the confidentiality of consumer information and not use personal data for unauthorized purposes. For example, not selling customer data to third parties or not using manipulative algorithms that deceive consumers. Islamic ethics emphasizes moral responsibility in the use of technology; Therefore, any form of privacy violation is considered a betrayal of the trust given. In the long run, adherence to these principles will strengthen public trust and distinguish Islamic businesses from the often unethical practices of digital capitalism.

Fifth, the principle *of maslahah* (benefit) is the basis for the social orientation of social media management based on Islamic ethics. The ultimate goal of business in an Islamic perspective is not just material gain, but a contribution to the welfare of society. Therefore, digital communication and marketing strategies must be directed towards creating social and moral value. For example, businesses can promote local products, empower small communities through digital collaboration, or use social media platforms to support sharia-based social campaigns.

In its implementation, the integration of Islamic business ethics on social media requires a systematic and consistent approach. Businesses must have explicit digital ethics guidelines, which include content guidance, interaction, and data governance. In addition, it is necessary to build digital ethical literacy for all teams involved, from

management to content managers. Every social media activity — whether it's promotional posts, collaborations with influencers, or responses to consumers — must go through ethical considerations that are in line with *maqāṣid al-syarī'ah*, namely safeguarding religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), heredity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*).

The application of this ethics can also be supported by sharia technology innovations, such as the development of halal marketing applications, blockchain-based digital certification for halal products, or the use of artificial intelligence that is transparent and fair. The integration of ethics and technology will strengthen the competitiveness of Islamic businesses in the digital era, while maintaining its moral sustainability.

5. The Role of Ethics in the Sustainability of Sharia Economy

Ethics has a fundamental position in ensuring the *sustainability* of the sharia economy. In the context of Islam, sustainability is not only understood economically or ecologically, but also morally and spiritually. The sharia economic system is built on the basis of ethical values that govern human relationships with Allah (*ḥabl min Allāh*), fellow human beings (*ḥabl min al-nās*), and the environment. Without an ethical foundation, the practice of Islamic economics risks losing its direction and turning into just another form of religious capitalism that promotes the label of "halal" without moral substance. Therefore, ethics is the spirit that animates all Islamic economic activities, ensuring a balance between the interests of individuals, society, and the environment in a sustainable manner.

In the framework of sharia economics, sustainability rests on the principle of *maqāṣid al-sharī'ah*, which is an effort to maintain human welfare by protecting five main aspects: religion, soul, intellect, descent, and property. Ethics function as a controlling mechanism so that every economic activity remains in line with these goals. For example, the principle of honesty (*ṣidq*) keeps transactions transparent and not detrimental to other parties, while the principle of fairness (*'adl*) ensures a proportionate distribution of benefits.

Ethics also function as social capital that strengthens trust between business actors, consumers, and the community. This trust is an important asset for the sustainability of the sharia economy. In the midst of increasing economic uncertainty and the rise of manipulative business practices in the digital age, businesses that uphold the principles of Islamic ethics will find it easier to build consumer loyalty and social legitimacy. When business people behave honestly, keep their promises, and maintain product quality, they are investing in long-term trust that is the basis for sustainability. In the Islamic view, this trust is a form of *trust* whose value cannot be measured by financial gain alone.

In addition, ethics also play a role in maintaining a balance between economic goals and social responsibility. Sharia economics not only regulates how to obtain profits, but also how to divide and use those profits for benefit. The principles of *maslahah* and *ta'āwun* (help-help) encourage business people not to be oriented to capital accumulation alone, but also to community empowerment, poverty alleviation, and the creation of collective welfare. In this context, ethics serves as a moral instrument that guides business people to remain on the side of the values of distributive justice and social solidarity. An ethical business not only avoids usury, gharar, and maysir, but is also committed to creating a positive impact on society and the environment.

Furthermore, ethics play an important role in bringing spiritual sustainability to the Islamic economic system. Economic activity in Islam is seen as part of worship, not merely worldly affairs. Every transaction, production, and consumption has a moral and spiritual dimension that must be accounted for before God. Ethics is a bridge between the material and spiritual dimensions, ensuring that economic activities remain within the corridor of faith and devotion. This is in line with the words of Allah in QS. Al-Jumu'ah [62]:10, which affirms that people should seek Allah's bounty on earth, but do not forget the Hereafter.

In today's digital economy era, the role of ethics is becoming increasingly important as technological transformation brings complex new moral consequences. The Islamic economy faces challenges in the form of religious commercialization, the exploitation of halal symbols, and the emergence of consumptive behavior that is contrary to the principles of Islamic simplicity. In conditions like this, ethics function as a *value guard* that guides economic actors not to slip into practices that undermine the essence of sharia. Integrity, transparency, and social responsibility must remain the main characteristics of the Islamic economy amid the flow of digital capitalism.

In addition to maintaining moral sustainability, ethics also contribute to the structural sustainability of the sharia economy. This means that the sharia economic system can survive and develop because it has a solid value base and is adaptive to changing times. Ethics are the distinguishing factor between the sharia economy and the conventional economic system that is purely profit-oriented. Values such as honesty, trust, and social responsibility make the Islamic economy resilient to crises of trust, as often happens in capitalist systems.

The concept of ethical sustainability is also related to the development of *Green Economy* and *Halal Value Chain* in the modern business world (Qadir et al., 2025). Islamic principles that reject the overexploitation of natural resources and promote ecological justice show that Islamic ethics are in line with the paradigm of sustainable development (*Sustainable Development*). Ethics encourage sharia economic actors to prioritize a balance between economic needs and environmental sustainability. Thus, Islamic

business ethics can contribute not only to the economic development of the ummah, but also to the broader global agenda of sustainability.

More than that, the role of ethics is also seen in building economic moral literacy in society. A society that understands the value of Islamic ethics will become wiser consumers and producers, considering not only price or prestige, but also the halalness, fairness, and social impact of economic transactions. This ethical awareness is the foundation for the growth of a sustainable sharia economy from the bottom up (*bottom-up sustainability*). In this case, ethics function as a social mechanism that fosters an economic culture that is just and blessing-oriented, not just material gain.

D. Conclusion

This research confirms that ethics is the main foundation in sharia economic practices, especially in the use of social media as a business space and da'wah. Social media opens up great opportunities for the development of the Islamic economy, but it also presents ethical challenges such as the spread of misleading information, the exploitation of religious symbols, and the commercialization of religious values. Therefore, the application of Islamic business ethics principles — *şidq* (honesty), *'adl* (justice), *amanah* (trust), *ihsan* (kindness), and *maslahah* (benefit) — is very important as a moral guide for digital business people.

Ethics not only maintain the integrity of business actors, but also strengthen consumer trust and ensure moral, social, and spiritual sustainability in economic activities. Ethical social media management means prioritizing information transparency, social responsibility, and making economic activities part of da'wah and worship. Thus, the integration of ethics in digital business practices not only creates competitiveness, but also strengthens the character of the sharia economy as a just, blessed, and sustainable system.

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