

**PRINCIPLES OF ISLAMIC LAW IN ACTIVITIES
ENDORSEMENT FOR MUSLIM FEMALE
INFLUENCERS : STUDY BASED ON
TAFSIR AL-QUR'AN**

**Desi Susanti^{1*}, Hidayatullah Ismail², Amer Jamil Abduh al Sarireh³,
Henrizal Hadi⁴, Ahyarul Abrar⁵, Syifa Hanifah⁶**

^{1,2,4,5,6}Universitas Islam Negeri Sultan Syarif Kasim Riau, ³Mutah University

e-mail: desisusantipku78@gmail.com*, e-mail: hidayatullah.ismail@uin-suska.ac.id, e-mail: asarireh@mutah.edu.jo, e-mail: henrizal.hadi@uin-suska.ac.id, e-mail: ahyarulaabrar@gmail.com, e-mail: syifahanifah282@gmail.com

*Corresponding Author

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Abstract

In the increasingly developing digital era, endorsements have become a popular marketing strategy on social media. However, for a Muslim woman who becomes an influencer, this activity must be by Sharia values, which include honesty, transparency, and moral responsibility. This study aims to analyze the application of Islamic legal principles in endorsement activities by Muslim influencers. The research method is descriptive and qualitative, with data obtained through observation and literature studies. The results of the research show that all muamalah can be done unless there are arguments that prohibit it. Therefore, Muslim influencers must comply with Sharia principles, which include product halalness, clarity of status in transactions, price compliance with quality, and honesty in conveying information. The novelty of this research lies in the deep integration of Islamic legal principles with digital endorsement. This study extends the discourse of Islamic law into the context of modern marketing. It offers applicable ethical guidance for Muslim influencers in the digital era by introducing the perspective of maqashid Sharia (the objectives of Sharia) in endorsement activities.

Keywords: Principles of Islamic Law, Endorsement, Muslim Influencer

Abstrak

Di era digital yang semakin berkembang, endorsement menjadi salah satu strategi pemasaran yang populer di media sosial. Namun bagi seorang muslimah yang menjadi influencer, kegiatan tersebut harus sesuai dengan nilai-nilai syariah yang meliputi kejujuran, transparansi, dan tanggung jawab moral. Penelitian ini bertujuan untuk menganalisis penerapan prinsip hukum Islam dalam aktivitas endorsement yang dilakukan oleh influencer Muslim. Metode penelitian yang digunakan adalah deskriptif dan kualitatif, dengan data yang diperoleh melalui observasi dan studi kepustakaan. Hasil penelitian menunjukkan bahwa semua muamalah boleh dilakukan kecuali ada dalil yang melarangnya. Oleh karena itu, influencer muslim harus mematuhi prinsip syariah yang meliputi kehalalan produk, kejelasan status dalam bertransaksi, kesesuaian harga dengan kualitas, dan kejujuran dalam menyampaikan informasi. Kebaruan penelitian ini terletak pada integrasi mendalam prinsip-prinsip hukum Islam dengan dukungan digital. Kajian ini memperluas wacana hukum Islam ke dalam konteks pemasaran modern.

Menawarkan panduan etika yang dapat diterapkan bagi influencer Muslim di era digital dengan memperkenalkan perspektif maqashid Syariah (tujuan Syariah) dalam kegiatan endorsement.

Kata Kunci : *Prinsip Hukum Islam, Endorsement, Influencer Muslim*

INTRODUCTION

Information technology and social media development have significantly changed how people interact and communicate. One form of marketing communication popular on social media is through *endorsements* by *influencers*. *Influencers* have considerable influence in cyberspace and are often used by companies or brands to promote their products. *Muslim influencers* have a unique and loyal market segment interested in content that aligns with Islamic principles. However, this phenomenon has also given rise to a new profession called *influencers*, including among Muslim women. The issue of women's professional careers continues to be debated because there is an order to stay at home in the asbab an-unusual theory. ¹One of the popular professions for Muslim women at the moment is being a Muslim *influencer* who has a strategic role in shaping opinions and influencing the behavior of her followers, especially in terms of lifestyle and product consumption.

Based on data from Muslim influencers, endorsement activities in Indonesia show a significant increase. Central Statistics Agency (2023) reported that the number of Muslim *content creators* on social media increased by 47% from 2021 to 2023, with a total of 234,567 accounts actively doing *endorsements*. ²This is in line with a report from the Indonesian Financial Services Authority (OJK), which estimates that the value of Indonesia's digital economic transactions will increase to 220 to 360 billion

¹ Muhamad Saleh, "Women's Professional Careers in the Perspective of the Qur'an," *JPPi (Journal of Indonesian Educational Research)* 10, no. 3 (2024): 519–27, <https://doi.org/10.29210/020242795>.

² Central Bureau of Statistics [BPS], "Telecommunication Statistics in Indonesia (Statistik Telekomunikasi Indonesia) 2019," BPS-Statistics Indonesia, no. 1 (2020): 359p, <https://www.bps.go.id/id/publication/2024/08/30/f4b846f397ea452bdc2178b3/statistiktelekomunikasi-indonesia-2023.html>.

US dollars in 2030, based on data from the East Ventures Digital Competitiveness Index 2023.³

This development raises questions about ethics and Islamic principles in endorsement activities. Islam teaches moral and ethical principles in all aspects of life, including transactions and business. Endorsement is not prohibited by Islamic law because it is included as one of the promotional communication actions. Still, most actors do excessive advertising when promoting a product to gain profit, even though they have to cover up the shortcomings of the advertised product so that it can cause losses for consumers.⁴

Studies related to Islamic law in digital activities, such as those conducted by Hartini (2022) and Jianti (2023), show that aspects of product halalness, honesty in promotion, and transparency in contracts are key elements that must be considered. Hartini (2022) emphasized the importance of the halalness of the promoted product as a primary requirement in a Muslim's commercial activities.⁵ Meanwhile, Jianti (2023) emphasized the importance of communication ethics that do not mislead the audience in digital advertising.⁶

Another study by Tarmizi (2021) and Pambekti (2017) highlighted the aspect of contracts in digital transactions, including endorsement activities. Tarmizi (2021) explained that contracts in promotions must meet the principles of pillars and valid requirements according to Islamic law, such as the willingness of both parties and clarity about the object being promoted.⁷ Meanwhile, Pambekti (2017) focused on the

³ "Indonesia's digital economic transactions reach 360 billion dollars in 2030 - ANTARA News," and.

⁴ Zakiyah Zakiyah, "The Phenomenon of Endorsement on Product Sales Reviewed from Islamic Business Ethics," *Al Iqtishadiyah Journal of Islamic Economics and Islamic Economic Law* 7, no. 2 (2021): 107, <https://doi.org/10.31602/iqt.v7i2.6133>.

⁵ Suci Hartini and Muhammad Iqbal Fasa, "Digital Marketing in the Perspective of Islamic Economics," *Journal of Islamic Economics and Business* 5, no. 1 (2022): 197–206.

⁶ Putri Jianti, "Islamic Business Law Ethics in Influencer Marketing Endorsements on Social Media: Case Study at Caramel Hijab" (UIN Sunan Gunung Djati Bandung, 2023).

⁷ Erwandi Tarmizi and Muhammad Maulana Hamzah, "Dropshipping in the Perspective of Contemporary Fiqh Muamalah," *ILTIZAM Journal of Shariah Economics Research* 5, no. 1 (2021): 103–13.

importance of intention (*niyyah*) in commercial activities, influencing the blessings of the income earned.⁸ However, these studies have not explicitly discussed how the interpretation of the Qur'an can be a normative basis in determining the boundaries of endorsement activities for Muslim influencers.

As a complement to previous research, this article focuses on an in-depth analysis of Islamic law principles in endorsement activities, especially for Muslim influencers, using an interpretation approach. By combining the study of interpretation and the principles of *muamalah*, this article aims to enrich the literature on Islamic law in a contemporary context while providing practical guidance for Muslim influencers to maintain their identity and integrity in the digital realm.

In the context of endorsement, a Muslim influencer is expected to uphold Islamic values, such as honesty and justice, and avoid things that are prohibited in Islam, such as promoting products that are haram or contrary to Islamic values. Four principles are key success Factors (KSF) in managing a business in endorsement, namely: *Siddiq* (honest), *Amanah* (trustworthy), *Katonah* (intelligent), and *tabligh* (conveying). In addition, which are essential characteristics in Islam, the attributes of endorsements in Islam that can be used as a guide for endorsers in carrying out their activities, including *Rabbaniyah* (Godliness), *Akhlaqiyah* (Ethics), *Al taqiyah* (Potential), and *Al insaniyah* (humanistic).⁹

However, in the field, there are often cases of *influencers* promoting products with claims that are not entirely honest to attract the interest of their followers. Muslim influencers usually advertise beauty products with promises of instant results or effects that seem "miraculous" without conveying the risks or limitations of the product. The endorsed product may only provide temporary results or have side effects that potentially harm consumers. In addition, some influencers use online loan services or

⁸ Galuh Tri Pambekti, "Comparative analysis of earnings management with the Discretionary Accrual method in Islamic banks and conventional banks," *Journal of Islamic Economics & Finance*, 2017, 81–89.

⁹ Anisyah, Anggriyani, and Rachmat Rizqy Kurniawan, "Endorsement in the Perspective of Contemporary Fiqh," 2023.

financial products that contain interest (riba), which is clearly related to Islamic law. This phenomenon shows a violation of the principles of Islamic law that should be upheld, especially for Muslim influencers to gain large profits quickly without considering the benefits and satisfaction of consumers who buy their products. This behavior is unjustifiable in Islam.

This study is expected to provide a new perspective in building legal and ethical awareness in the digital world so that endorsement activities are oriented towards profit alone and provide beneficial values in accordance with Islamic law. Referring to the background of the problems that have been identified, the practice of implementing endorsement becomes an interesting topic to study, namely regarding the phenomenon of endorsement that occurs in society and its suitability with Islamic law. So, several issues need to be answered in this study: How are Islamic law principles applied in *endorsement activities* by Muslim influencers?

METHOD

This study uses a descriptive approach, namely a qualitative descriptive approach model, using the researcher's main instrument; the descriptive approach model in the investigation is based on observation.¹⁰ To identify, explain, and analyze Islamic law principles applied in endorsement activities by Muslim *influencers*. This study focuses on interpreting the Quran as the primary source for investigating the application of sharia principles in the world of endorsement. This type of research is descriptive qualitative research. This study aims to describe in detail the application of Islamic legal principles in endorsement activities by exploring the understanding and interpretation from an interpretive perspective on promotional activities carried out by Muslim *influencers*. The approach used in this research is normative-empirical. The normative approach focuses on analyzing Islamic legal principles derived from the Qur'an. At the same time, the empirical approach focuses on observation and data collection related to endorsement practices carried out by Muslim influencers on social

¹⁰ Sonny Leksono et al., "Descriptive approach," 2013.

media. Primary data was obtained through in-depth interviews with Muslim *influencers* active in endorsement activities and Islamic law practitioners or interpreters who know the application of Islamic law principles in the digital world and endorsements. Secondary data include literature, books, journal articles, and other references that discuss Islamic law principles, interpretation of the Qur'an, and case studies on endorsement by influencers. The analysis used in this study is a qualitative analysis with an interpretation approach. This study will analyze the verses of the Qur'an related to the principles of Islamic law.

RESULTS AND DISCUSSION

Definition and Principles of Business in Islamic Law

Before discussing the principles in Islamic law, it is necessary to examine what the principle means. Henry Campbell Black defines principle as *a fundamental truth or doctrine, as law, a comprehensive rule or doctrine that furnishes a basis or origin for others*. Satjipto Rahardjo stated that legal principles are the heart of legal regulations and the broadest basis for the birth of legal regulations, which means that these legal regulations can ultimately be returned to and followed by these legal principles.¹¹

As a Muslim involved in the digital world and endorsement, I always uphold the principles of Islamic law at every step. When choosing a brand to endorse, I ensure the product is halal, does not contain usury elements, and is by Sharia. For me, popularity on social media is a mandate that must be accounted for by followers and Allah SWT. Through the content I share, I try to inspire followers to live a lifestyle that follows Islamic teachings, from dressing according to Islamic law to choosing halal and *thoyyib products*. Because, in truth, worldly success must be balanced with obedience to Islamic law.

¹¹ Nur Saniah Nur Saniah, "Basic Principles of Islamic Law from an Al-Quran Perspective," *Al-Kaumiyah* 3, no. 2 (2022): 1–17, <https://doi.org/10.56874/alkaumiyah.v3i2.1077>.

One of the transactions *carried out by* an Influencer is promoting products with endorsed goods. This practice is included in Muamalah activities. In a narrow sense, Hudhari Bek defines the following:¹²

Meaning: "Muamalah are all contracts that allow people to exchange benefits with each other."

In a fiqh rule, it is said *that basically all transactions are permissible unless there is evidence that forbids them*. Therefore, there are Islamic conditions for buying and selling to be valid, halal, and permitted by Islamic law, namely that they must meet the following steps: Halal Products, Clarity of Status, Appropriateness of price to quality of goods, and honesty.¹³

The main principles in Islamic business activities can be described as follows:¹⁴

- a) The principle of justice covers all aspects of life. It is based on QS An-Nahl: 90, QS Al-Maidah: 8, and QS Al-Hasyr 7, which command humans to be fair to each other.
- b) *Al-Ihsan* Principle: This principle recommends that people do good deeds, such as providing benefits to others, rather than imposing rights.
- c) The principle of *Al-Mas'uliyah* is accountability, which includes responsibility.

individual responsibility (mas'uliyahhal-afraad), social (mas'uliyaha-daulah) or government responsibility (mas'uliyah al-daulah).
- d) The principle of *Al-Kifayah* (sufficiency) fulfills the primary needs of the entire community and reduces poverty.
- e) The principle of *Al-Wasathiyah* (balance) is the balance between

¹² Fathurrahman Azhari, *jurisprudence of transactions*, and

¹³ Email Wahibatulmaghfurohu. BUY ONLINE IN ISLAMIC LAW REVIEW, (2020).

¹⁴ Adrian Kasim, "Principles of Islamic Law in Islamic Business Activities," *Al-'Aqdu: Journal of Islamic Economics Law* 3, no. 1 (2023): 58, <https://doi.org/10.30984/ajiel.v3i1.2297>.

individual and societal rights defined by Sharia, including rights of individuals with certain limitations. This is based on QS Al-Isra: 27-29, QS Al-Furqan 67, and QS Al-An'am 141.

- f) The principles of truth and honesty are part of piety in business activities.

From the several principles above, sharia marketing, which is a guide for online business actors, includes:¹⁵

- a) Theistic (*Rabbaniyah*) is a religious value.
- b) Ethics (*Akhlaqiyah*) are morals and ethics.
- c) Realistic (*Al-Waqi'iyah*) is a marketing concept.
- d) Humanities (*Insaniyah*) is a universal marketing.

Endorsement is a channel of brand communication in which celebrities act as spokespersons and endorse the brand with all the attributes of the celebrity's popularity, personality, and social status. Usually, the endorsed party uses or consumes the product/service of the party that endorses it. In other words, *endorsement* is a marketing communication strategy that uses famous figures such as artists as a supporting tool to support public interest in the products offered on social media.¹⁶

The profession as *an endorser* and *influencer* allows women to develop creativity in creating content, building professional networks, earning additional income, sharing valuable experiences and knowledge, and inspiring other women to be productive. Endorsement activities carried out by a Muslim influencer in the study of Islamic law must be by Islamic principles or values,

¹⁵ Itan Naya Annisa Tyara and Luluk Hanifah, "Implementation of Digital Marketing in Increasing Sales of MSMEs in Lamongan Regency Reviewed from the Perspective of Sharia Marketing," *Rizquna: Journal of Sharia Law and Economics* 01, no. 03 (2023): 27–42.

¹⁶ In Economic Perspective and Law, "Endorsement as a marketing tool through social media in the perspective of Islamic economic law 1," no. xx (2018).

playing an essential role in ensuring that every promotion carried out is by religious principles.

A Muslim *influencer* must prioritize Islamic marketing that is by Islamic law. Md. Mahabub Alom and Md. Shariful Haque defines Islamic marketing as " *The process and strategy (Hikmah) of fulfilling need through Halal (Tayyibat) products and services with the mutual consent and welfare (Falah) of both parties ie buyers and sellers for the purpose of achieving material and spiritual wellbeing in the world here and the hereafter.*". This definition emphasizes the importance of fulfilling the needs of the world and the hereafter in the concept of Islamic marketing. Islamic marketing must represent the interests of companies that want to get optimal profits but must still pay attention to the halalness of the products and services offered to consumers.¹⁷

For example, Nurhazirah Hashim and Muhammad Iskandar Hamzah have formulated the concept of Islamic marketing by integrating the 7P's marketing concept with Islamic teachings. The 7Ps referred to here are the seven elements of the marketing mix: *product, promotion, price, place, people, physical environment, and process* .¹⁸

Business in Islamic law is defined as an activity that is not only oriented towards worldly profits but also emphasizes blessings, justice, and honesty. In the digital context, this can be implemented through endorsement activities that comply with sharia principles. The principle of honesty (*side*), for example, requires an influencer to provide a testimonial that is by the facts without exaggerating the quality of the product, thus avoiding *gharar* (uncertainty). In addition, transparency (*bayan*) is also a must, such as disclosing that the promotional content is a paid partnership, so that the audience understands the

¹⁷ Muhammad Anwar Fathoni, "Marketing Concept in Islamic Law Perspective," *Jurisdictie* 9, no. 1 (2018): 128, <https://doi.org/10.18860/j.v9i1.5135>.

¹⁸ AM Jum'ai, "Islamic Marketing Based On Islamic Law Am Jum'ai Faculty of Economics, Sultan Agung Islamic University," 2018.

commercial interests behind the recommendation. In terms of products, endorsements must ensure that there are no haram elements, such as food products that must have halal certification. The principle of justice (fair) must also be applied, where influencers must not promote products in a way that harms other parties or badmouths competitors, but rather simply emphasizes the added value of the advertised product. As a concrete example, an influencer who promotes sharia clothing can focus on the superior design or comfort of the product without bringing down other brands. By applying these principles, endorsement activities not only provide commercial benefits but also become a form of business practice that is in accordance with Islamic values.

Characteristics of *Endorsement* in Islam

There are several characteristics of endorsement in Islam that can be used as a guide for endorsers when carrying out their activities. Among them are the following:¹⁹

1. *Rabbaniyah* (divinity)

Religious characteristics (*dinniyyah*). With the belief that theistic Islamic principles or divine character are right, true, and appropriate, free from any damage, bring truth, defeat falsehood, and bring goodness to the whole world.²⁰ Religious behavior is greatly influenced by morals, while morals are influenced by cultural values, and cultural values are influenced by religious values. There are three criteria for someone to be said to have a religious character: *first*, the connection between oneself and God, *second*, realizing that in doing something there is involvement of oneself

¹⁹ Fatihul Khoir, "The Concept of Endorsement in Islamic Perspective" 2, no. 7 (2023): 3023–30.

²⁰ M.Abdun Naja Febri Agustian, *The Influence of Sharia Marketing Characteristics on Customer Satisfaction with Company Reputation as an Intervening Variable (Study on BMT UGT Sidogiri, Lumajang Branch) as an Intervening Variable (Study on BMT UGT Sidogiri, Lumajang Branch)*, 2020.

with a value system that comes from God, and *third*, always trusting in life.²¹

Philosophically, Sharia has the Principle of Tauhidillah, which is a philosophical principle that has two main characteristics: First, *Ilmun tabiun infi'aliyyun*: This is an objective science that does not require human knowledge. In other words, the object exists by itself, without knowledge of the object. With this, one can believe in the existence of God. Second, *Ilmun fi'liyyun matbu'un* : subjective science that depends on a known subjective object.²²

The principle of *endorsement* in Islam must always be based on divine values. Islamic law requires that everything approved or supported must be in accordance with the principle of tawhid (the oneness of Allah) and in accordance with the truth established by Allah. Support or endorsement is only given to things that bring goodness, reject damage, and are in line with religious provisions. As Allah says in the Qur'an, Surah Al-Baqarah verse: 208

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي كَافَّةٍ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Meaning: O you who believe, enter Islam (peace) completely and do not follow the steps of Satan! Indeed, he is a real enemy for you . (QS: Al-Baqarah: 208)

Ibn Kathir interpreted the verse above as meaning that Allah commands His servants who believe in Him and believe in His Messenger, to hold on to all the ropes of Islam and its Sharia, carry out His commands, and avoid all His prohibitions as much as possible. ²³

²¹ Neng Rina Rahmawati et al., "Religious character from various perspectives and its implications for the Islamic Religious Education learning model," *Ta'dibuna: Journal of Islamic Education* 10, no. 4 (2021): 535, <https://doi.org/10.32832/tadibuna.v10i4.5673>.

²² Kasim, "Principles of Islamic Law in Islamic Business Activities."

²³ Riana Ratna Sari, "Islam Kaffah According to Ibn Kathir's View," *Ishlah: Journal of Ushuluddin, Adab and Dakwah* 1, no. 2 (2019): 132–51, <https://doi.org/10.32939/ishlah.v1i2.46>.

Referring to the verse above, a public figure as a celebrity endorser in the Islamic view when promoting a product needs to make choices in determining the target market segmentation. Providing positive benefits based on Sharia principles Islamic endorsement must fortify itself with spiritual values because promotion or marketing must be familiar with fraud, false oaths . So, the soul of a Muslim endorser believes that the divine laws of Sharia are the most just, most perfect, most harmonious laws in the form of goodness, the most able to prevent all damage, the most able to realize the truth, destroy falsehood, and spread welfare.

2. *Morals* (Ethics)

Another specialty of sharia marketers besides being theistic (*rabbaniyyah*) is also because they prioritize moral issues (morals, ethics) in all aspects of their activities, because moral and ethical values are universal values, taught by religion. ²⁴Regarding ethics, Allah says in the Qur'an, Surah Al-Ahzab: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا²⁴

Meaning: Indeed, in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much . (QS: Al-Ahzab: 21)

According to the interpretation of Ibn Kathir, this noble verse is a strong basis for imitating the Prophet Muhammad in speech, work and daily behavior. This is how Allah, the Most Blessing and the Most High, commanded humans to imitate the Prophet Muhammad.²⁵

²⁴ Siswadi and MF Rohman, "Sharia Principles in the Marketing Strategy of Murabahah Financing Products of the Islamic Financial Institution Baitul Mal Wat Tamwil," *Ummul Qura: Journal of the Sunan ... Islamic Boarding School Institute Journal* , No. 2 (2019): 61–78.

²⁵ Taufik Burhanudin Azis, "The Concept of Exemplary Behavior in Surah Al-Ahzab Verse 21 as a Method of Islamic Education," 2024, 66–80.

This principle emphasizes that endorsements should not be based solely on popularity or profit, but also on the value of goodness and what the product brings to society. In other words, Muslim influencers must ensure that the products or services they endorse are in line with Islamic values and bring *maslahah* or benefits, not just personal gain. This ethical principle is the main filter in choosing products, ensuring that the endorsement still carries a good message, is inspiring, and in accordance with religious guidance.

Principles of *Morality* or Ethics in endorsements direct Muslim influencers to adhere to the values of honesty, justice, responsibility, and goodness in every product or service endorsement. Public figures who are endorsers must maintain the ethics of modesty in promoting products, as the hadith of the Prophet Muhammad SAW to his friend Miswar bin Makhzumah "*Go home and take your clothes! Do not walk naked*" (HR. *Muslim*).

Associated with the phenomenon of public figures as *celebrity endorsement* or endorsers on social media platforms in the current digital era, there are so many public figures who deliberately show their private parts to seek attention and get praise from the opposite sex. Legally, of course, this is prohibited because it is feared that it can cause lust and other despicable acts.

3. *Al-Waqi'iyah* (realistic)

Al-Waqi'iyah or realism is a fundamental value that teaches the importance of being honest and realistic in every action. For an endorser, this principle becomes a moral compass that guides ethical and responsible endorsement practices.

As a wise consumer, you must consider many things when buying goods or using services promoted by celebrities. Selective consumers will also pay attention to other aspects besides quality, such as brand, halalness,

ingredient content, and product suitability. Therefore, Islamic business ethics are here to regulate halal actions in all aspects of business.

A good Muslim Instagram celebrity must have consideration and understanding of what is right to do and what is not allowed in Sharia. "In addition to the halalness of a product that must be carried out by the producer, the marketing and income process must also be considered halal, as regulated in the bill on halal product guarantees consisting of food and beverages, clothing, cosmetics, medicinal products, and others."²⁶

An explanation regarding halal guarantees for the use of a product can be found in QS. Al-Baqarah verse 168.

Meaning: O mankind, eat of what is lawful and good on earth and do not follow the footsteps of Satan. Indeed, he is to you an open enemy . (QS: Al-Baqarah:168)

Advertising by conveying information that is not actually classified as a lie or known as *Bai an-najsi* in Islamic law clearly violates the principles of a Muslim endorsement. Ibn Qudamah al-Maqdisi, one of the famous thinkers from the Hambali school of thought, said that *Najasy* is someone who gives more price to merchandise and in himself has no intention of buying it, he only wants to provide benefits to the trader (so that there are buyers who exceed the price) and detrimental to the buyer, according to Ibnu Qudamah, this action is included in the practice of *Najasy*.²⁷

If it is related to *Najasy Practices* in the Market, fraudulent tricks as mentioned by Ibnu Qudamah still often occur when Muslim influencers promote their endorsed goods by creating magical accounts where they are not actually buyers but only attract buyers' interest. It seemed as if the shop

²⁶ Zakiyah, "The Endorsement Phenomenon for Product Sales Reviewed from Islamic Business Ethics."

²⁷ Rachmat Rizky Kurniawan and Dio Cahyo Ramadhana, "The Case of Najasy in the Market and Its Relevance to Ibn Qudama's Thoughts on Sharia Economic Law, Islamic Economics College, Sebi 2021," *OSF Journal* , 2021, 1–10.

was busy with buyers. In this case, it clearly violates the principles of Islamic law for a Muslim endorser.

4. *Al-Insaniyah* (humanistic)

The principle of humanitarian values in Islamic law emphasizes the importance of welfare, justice, and respect for human values in all aspects of life, including in commercial activities such as endorsements. In the Islamic perspective, endorsements are not just for material gain but must also be based on moral principles that support goodness. Together

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنْ وَلَا يَعْتَبُ بَعْضُكُمْ بَعْضًا أَجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْنُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: O you who believe, stay away from many prejudices! In fact, some prejudices are sins. Do not find fault with others, and do not let any of you gossip about others. Does any of you like to eat the flesh of his dead brother? Of course, you feel disgusted. Fear Allah! Indeed, Allah is the Most Accepting of Repentance, the Most Merciful. (QS: Al-Hujarat: 12)

Based on Tafsir Al-Mishbah, it is a book of interpretation by Prof. Quraish Shihab regarding the verse above states that causing sin is prejudice against other parties, so the verse above prohibits carrying out bad prejudice without any basis, because it can lead someone into sin.²⁸

The verse above is relevant to public figures who are used as endorsers, who must be transparent and not speak ill of competitors' products when promoting a product, as in the hadith of the Prophet Muhammad: *And we have told Yahya bin Ayyub and Qutaibah and Ibn Hajr all from Ismail bin Ja'far, Ibnu Ayyub said : has told us Ismail, he*

²⁸ Syahrul Amsari, Windu Anggara, and Sudirman Suparmin, "Islamic Point of View on the Phenomenon of Celebrity Endorsement as Product Selling Power in the Digital Era," *Scientific Journal of Islamic Economics* 9, no. 2 (2023): 1849, <https://doi.org/10.29040/jiei.v9i2.8383>.

said: has reported to me al-Ala' from his father from Abu Hurairah that the Messenger of Allah passed a pile of food, then he put his hand in into it, then his hand touched something wet, so he asked: "What is this, O owner of the food?", the owner replied: "The food has been exposed to rain water, O Messenger of Allah.", he said: "Why don't you put it in the food section so that humans can see it. Whoever cheats is not from my group" (HR. Muslim)²⁹

In terms of Muslim endorsement, the hadith above explains several important things related to prohibitions that have a correlation with conditions, namely: envying each other, deceiving each other, hating each other, oppressing each other and wronging each other. Because many phenomena are found when an endorsement promotes goods, some individuals compare their products with other stores by badmouthing competitor products.

Endorsement Values Analysis A Muslim Influencer Based on Islamic Law Perspective

Endorsement t by a Muslim *influencer* is an increasingly common practice in today's era. As a Muslim, of course, there are several Islamic legal considerations that must be taken into account when making an endorsement. The following is an analysis of *the endorsement values of a Muslim influencer based on an Islamic legal perspective* :

a) Halal Products

The obligation to maintain halal-haram law in business objects remains valid, including in online business, considering that Islam forbids

²⁹ Ibid. Islamic Point of View on the Phenomenon of Celebrity Endorsement as a Product Selling Power in the Digital Era .

the results of trading goods or services that are haram.³⁰ The halalness of products is one of the requirements in buying and selling and is also an effort to protect consumers. Consumer protection law is not only a civil relationship, but also concerns the interests of parties in general, even concerning the relationship between humans and Allah SWT.³¹

Hala and haram are important in Islam, because they are the core of Islamic law. The Qur'an is a basic command for every halal food consumer in choosing. One of them is the promotion carried out by Muslim influencer endorsements. In making transactions, you must refer to the Qur'an Al-Baqarah 168.

Meaning: O mankind, eat of what is lawful and good on earth and do not follow the footsteps of Satan. Indeed, he is to you an open enemy. (QS: Al-Baqarah: 168)

This verse provides clear instructions for choosing food that meets the criteria of halal and thayyib. In further developments, the halalness of a product is also regulated in the codex, a world organization that regulates the international trade system. Thus, the halalness of the production of food, beverages, drugs, cosmetics, and other halal products is not only an internal problem of Muslims but has entered the international production and trade system. With these provisions, now producer countries, although not countries with large Muslim populations, have implemented a halal production system.³²

³⁰ Angga Syahputra and Yoesrizal M Yoesoef, "Gharar Practices in Product Endorsements on Instagram Social Media," *Al-Mustashfa: Journal of Islamic Economic Law Research* 5, no. 2 (2020): 117, <https://doi.org/10.24235/jm.v5i2.7399>.

³¹ Andi Saputra And Chandra Satria, "Analysis Of Halal Products In An Efforts To Protect Muslim Consumers (Case Study Of Fresh Meat Traders In The Kamboja Market, Duaty Ilir Tiga Village, Ilir Timur I District, Palembang City)," Nd, 141–58.

³² Abu Bakar, Arifa Pratami, and Aji Pribadi Sukma, "Analysis of the Islamic jurisprudence of the halal industry," *Taushiah* 11, no. 1 (2021): 1–13.

In a Hadith of the Prophet SAW: "What is halal is what Allah SWT has made lawful in His Book, what is haram is what Allah SWT has forbidden in His Book, and what Allah SWT has not mentioned is part of what Allah SWT has forgiven for You." (HR. al-Tirmidhi, Ibn Majah and al-Hakim)³³

In the perspective of Islamic law, endorsement practices have been regulated very clearly and comprehensively. Islam makes the halalness of a product the main benchmark that must be considered by a Muslim endorser. This is based on the Al-Quran, Surah Al-Baqarah verse 168 which commands to consume what is halal and good (*thoyyib*). A Muslim endorser has an obligation to ensure the halalness of a product before promoting it to the public. This halalness does not only cover aspects of the ingredients or composition of the product, but also includes the production process that must be in accordance with Sharia. Ideally, the promoted product has been halal certified by an authorized institution to provide a guarantee of halalness to consumers.

The halal aspect in endorsement practices is in line with the *maqashid* Sharia which aims to protect five basic things in human life. In the context of implementing halal product assurance, *maqashid al-syariah* which is built from the five important pillars in human life that must be fulfilled, is an effort to implement the principle of *hifdzu al-nafsi* (protecting the soul), in everyday human life.³⁴

b) Status Clarity

Among the important points that you must pay attention to in every trade is the clarity of your status. Are you as the owner, or at least as a

³³ Abdulrahim Habel, "Abdulrahim Habel Ummul Quro Al-Islami Institute Bogor," *of Islamic Economics* 2, no. 2 (2023): 56–69.

³⁴ Rendi Yudha Bhaskara and M Roy Purwanto, "Cakrawala: Journal of Islamic Studies Muslim Consumer Protection: Halal Product Guarantee from the Perspective of Maqasid Syari'ah Jasser Auda" 18, no. 2 (2023): 103–12.

representative of the owner of the goods, so that you are authorized to sell the goods. Or are you only offering procurement services, and for this service you require certain compensation. ³⁵In making transactions must refer to the Al-Qur'an An-Nisa: 29

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ

Meaning: you who believe, do not consume your neighbor's wealth in a false (false) manner, unless it is in the form of commerce based on mutual consent between you. Don't kill yourself. Indeed, Allah is Most Merciful towards you.

Munasabah Quran letter annisa verse 29 as a basis for carrying out practices or transactions in buying and selling where in the buying and selling must be based on mutual consent or full of willingness. The willingness here must be based on Sharia. Because not every willingness in a transaction The sale and purchase is recognized by Sharia.³⁶

One of the emergence of injustice in transactions is Gharar, which is uncertainty in transactions resulting from the failure to fulfill sharia provisions in the transaction. The impact of transactions containing Gharar is the oppression of one of the parties to the transaction so that this is prohibited in Islam. Some categories of Gharar elements include in terms of quantity the weight or measure is not appropriate, then in terms of quality there is uncertainty in the quality of the goods, then in terms of price there

³⁵ Tira Nur Fitria, "Online Buying and Selling Business (Online Shop) in Islamic Law and State Law," *Scientific Journal of Islamic Economics* 3, No. 01 (2017): 52, <https://doi.org/10.29040/jiei.v3i01.99>.

³⁶ Aris Munandar and Ahmad Hasan Ridwan, "Interpretation of Surah An-Nisa Verse 29 as the Legal Basis for the Ba'i Assalam Contract in Online Buying and Selling Practices," *Rayah Al-Islam* 7, No. 1 (2023): 271–87, <https://doi.org/10.37274/rais.v7i1.659>.

are two prices in one transaction, and finally in terms of time there is uncertainty in time.³⁷

The implementation of this verse in endorsement practices has been further explained in Islamic law such as fiqh muamalah and qawaid fiqhiyyah which require an endorser to know the product details thoroughly, ensure the legality of the product, check the truth of the manufacturer's claims, and convey information accurately to potential consumers. Aspects of clarity that must be considered include the halal status of the product, the authenticity of the goods, the quality of the product, the function and benefits, and the potential side effects that may arise. This shows that Islam pays great attention to aspects of consumer protection through the requirement for clear information.

c) Price Match with Quality of Goods

Islamic Law Analysis of Inconsistency of Goods Sale and purchase is exchanging goods for goods or goods for money, which is done by releasing ownership rights from one to another on the basis of mutual surrender in accordance with the agreement or provisions that have been approved by the shara' and agreed upon. In order to be allowed or not regarding inconsistency of goods, it must first be known about the pillars and conditions that must be met in the sale and purchase. In the Compilation of Sharia Economic Law (KHES) book II, chapter VI on bai', part six on the object of bai' article 76, it is explained that the conditions for the object being traded are that the goods being traded must already exist, the goods being traded must be able to be delivered, the goods being traded must be goods that have a certain value/price; the goods being traded must be halal, the goods

³⁷ Hadith Shohih and Ro'fah Setyowati, "Islamic Law Perspective on Gharar Practices in Islamic Banking Transactions," *Dialogia Iuridica: Journal of Business and Investment Law* 12, No. 2 (2021): 69–82, <https://doi.org/10.28932/di.v12i2.3323>.

being traded must be known by the buyer, the specificity of the goods being traded must be known, the appointment is considered to meet the requirements for the specificity of the goods being traded if the goods are at the place of sale and purchase, the nature of the goods can be known directly by the buyer.³⁸ In Islam, conformity between the goods sold and the price or information conveyed is very important and has been regulated in the Al-Qur'an. One of the relevant verses is in Surah Al- Mutaffifin: 1 -3), which reads:

Meaning: Woe to those who cheat (in measuring and weighing)! n (They are) people who, when they receive a measure from someone else, they ask for it to be fulfilled. (On the other hand,) if they measure or weigh for someone else, they subtract.

Interpretation of Munir described a threat to someone commit fraudulent acts measuring and weighing, namely if he measures or weighs to other people he reduces, or if he asked to be measured or weighed by other people he asked to be added.³⁹

In the past, buying and selling during the time of the Prophet SAW was carried out directly face to face with individuals or a barter system (exchanging objects for objects), at present with the increasing development of technology, someone can buy and sell daily necessities such as bags, clothes, shoes and other needs using sophisticated technology known as online buying and selling which has developed in the midst of society today. So that fraud in terms of composition and components has the potential to occur. In the context of endorsement, a Muslim influencer has a moral and Sharia obligation to ensure that the information conveyed is in accordance with the actual condition of the

³⁸ Wahibatulmaghfurohupmacid, "Online Selling And Buying In Review Of Islamic Law."

³⁹ Mia Dwi Setiawahyu and Yusrizal Efendi, "Fraud in Buying and Selling According to the Qur'an from the Perspective of Al-Munir's Interpretation," *Lathaif: Literacy in Interpretation, Hadith and Philology* 1, no. 1 (2022): 48, <https://doi.org/10.31958/lathaif.v1i1.5746>.

product, the quality or quantity of the goods being promoted is in accordance with the actual, not using filters that make a difference between the original goods and those being promoted. They must avoid the practices of gharar (uncertainty) and tadbis (fraud) which can appear in the form of product quality manipulation, excessive use of filters, or fake testimonials.

d) Honesty

From an Islamic law perspective, the honesty of an influencer in endorsement practices is the main key that cannot be negotiated. Conveying the truth about products is not just a professional obligation, but also a mandate that will be held accountable before Allah SWT. As Rasulullah SAW said in the Qur'an Surah Al-Ahzab 70.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: you who believe, fear Allah and speak the right words. (QS:Al-Ahzab:70)

Islam teaches us not to lie or exaggerate, but to present things as they are. This is because it can create high expectations in the minds of consumers towards the product. Of course, if the product that consumers think is not as good as they want, this can cause disappointment and feelings of being left out. Therefore, business partners, both online stores and celebrities, should not lie or over-praise the advertised product so as not to harm either party. If the endorsement crosses the line by including excessive praise, it contains elements of fraud and is done continuously to arouse the memory and desire to buy the advertised product in the minds of consumers.⁴⁰ A Muslim influencer with integrity is someone who dares to tell the truth about the product being promoted without exaggerating or covering up its shortcomings.

⁴⁰ Rosa Eza Pratami and Mohammad Hasan Bisyr, "Endorsement Practices on Instagram in the Perspective of Islamic Law," *el hisbah: Journal of Islamic Economic Law* 3, No. 1 (2023): 75–88.

CONCLUSION

The conclusion of this study is that the practice of endorsement in the law of Islamic jurisprudence is permitted based on the principle "basically all muamalah can be done, unless there is evidence that prohibits it." Therefore, Muslim influencers are required to comply with sharia principles, including product halalness, clarity of status in transactions, suitability of price to quality, and honesty in conveying information. In Islam, promotional activities are not just business activities, but also a mandate that includes moral and spiritual responsibility. Endorsements that meet these principles not only protect Muslim consumers from potential losses, but also reflect commendable morals and support fair and transparent marketing practices .

The novelty of this study lies in the deep integration of Islamic legal principles with the phenomenon of digital endorsement. This study extends the discourse of Islamic law into the context of modern marketing, while offering applicable ethical guidelines for Muslim influencers in the digital era. By adopting the perspective of maqashid shariah (the objectives of shariah) in endorsement activities, this study makes a significant contribution to the Islamic marketing literature, focusing on shariah compliance, consumer protection, and social justice.

For practical applications, this study recommends the development of ethical guidelines for Muslim influencers, such as organizing sharia literacy training, halal certification for endorsed products, and supervision of endorsement activities by related institutions. In addition, this study can also be a reference for policy makers to build a marketing model based on ethical and relevant Islamic values in the digital era, as well as a means of education for Muslim consumers in choosing halal, tayyib (good), and responsible products.

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