

ISLAMIC MARKETING IN THE DIGITAL AGE: BALANCING ETHICAL VALUES AND MARKET COMPETITIVENESS

Syafrudin Hanafi Siregar ^{a*)}, Saifullah ^{b)}, Yusrizal ^{b)}

^{a)} STAIS Lubuk Pakam, Deli Serdang, Indonesia

^{b)} Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)}Corresponding Author: shanafisiregar@gmail.com

Article history: received 11 December 2025; revised 22 December 2025; accepted 04 Januari 2026

DOI: <https://doi.org/10.33751/jhss.v10i1.4>

Abstract. This study aims to comprehensively analyze the application of Islamic ethical values in marketing practices within the digital era and explore how these principles can be balanced with the demands of global market competitiveness. The digital era has fundamentally transformed marketing paradigms, creating vast opportunities for strengthening the Islamic economy while simultaneously raising ethical challenges such as algorithmic manipulation, consumer exploitation, and the commercialization of religious symbols. Using a qualitative, library-based research approach, this study examines Islamic marketing theories, Islamic business ethics, and recent empirical studies related to the digital transformation of halal marketing. The findings reveal that Islamic marketing holds strategic potential as a sustainable business paradigm that integrates spirituality, justice, and social responsibility. This research introduces the Ethical-Competitive Balance Model, which emphasizes that the equilibrium between moral values and digital innovation is the key to successful Islamic marketing in the modern era. Theoretically, this model expands the conceptual framework of Islamic marketing by integrating maqashid shariah ethics and competitive advantage theory. Practically, the study asserts that Sharia-based values such as honesty (sidq), trustworthiness (amanah), and justice (adl) can serve as sources of sustainable competitive advantage when aligned with innovative and ethical digital strategies. Furthermore, the study provides policy implications for Islamic economic regulators in designing Islamic digital ethics regulations that foster a fair and sustainable global halal business ecosystem.

Keywords: Islamic marketing, digital ethics, competitiveness, maqashid shariah, competitive advantage

I. INTRODUCTION

The development of digital technology has brought fundamental changes to the global economic landscape, including the field of marketing. The digital revolution marked by the emergence of social media, e-commerce platforms, and artificial intelligence technologies has transformed the ways in which business actors understand, reach, and influence consumers. In this context, marketing is no longer limited to promotional and distribution activities; rather, it has evolved into a complex system involving consumer behavior analysis, data management, and real-time interactive communication [1], [2]. This transformation has given rise to a new business paradigm known as digital marketing, which enables levels of efficiency and effectiveness far beyond those of conventional practices.

Nevertheless, these developments have also introduced a range of ethical challenges that cannot be ignored. Intensifying competition often drives companies to employ manipulative marketing strategies, exploit consumers' psychological vulnerabilities, or disregard principles of transparency and honesty. Such phenomena raise serious concerns about the degradation of moral and human values in the modern business world [3], [4]. It is within this context that Islamic marketing becomes highly relevant as an

alternative paradigm that places spiritual, moral, and ethical values at the core of all business activities.

Islamic marketing is not merely a form of marketing aimed at Muslim consumers; rather, it is an approach rooted in Shariah values such as justice (al-'adl), honesty (al-sidq), trustworthiness (amanah), and social responsibility (maslahah). This concept emphasizes that marketing activities should not only seek profit (profit-oriented) but also aim to achieve blessing (barakah) and a balance between economic interests and moral considerations [5]. Accordingly, Islamic marketing requires business actors to maintain integrity at every stage of the marketing process from production and promotion to consumer service based on the principles of halal, thayyib, and Islamic ethics [6].

In the current digital era, the application of these values faces increasingly complex challenges. On the one hand, digitalization offers significant opportunities for Shariah-oriented companies to expand market reach, enhance brand awareness, and strengthen relationships with Muslim consumers worldwide through digital platforms such as Instagram, TikTok, and halal marketplaces [7]. Moreover, digital marketing enables cost efficiency, greater targeting accuracy, and opportunities for Shariah-based small and medium enterprises (SMEs) to compete globally without geographical constraints.

On the other hand, the digital environment is also rife with threats to ethical values. These include the use of algorithms to manipulate consumer behavior, the dissemination of misleading information through digital advertising, unauthorized exploitation of personal data, and the promotion of consumerist lifestyles that contradict the Islamic principle of *wasathiyah* (moderation) [8], [9]. In such circumstances, many Muslim enterprises face a dilemma: how to leverage the potential of digital marketing to enhance competitiveness without compromising the moral principles and spiritual values that define Islamic identity.

Furthermore, the emergence of halal branding and Islamic consumerism indicates that many global companies now employ Islamic symbols to attract Muslim consumers, yet do not necessarily implement Shariah principles in a substantive manner [10]. This phenomenon risks giving rise to religious commodification, whereby Islamic values are reduced to mere marketing tools rather than serving as ethical guidelines for business conduct. Such conditions raise fundamental questions about authenticity and ethical integrity in Islamic marketing in the digital era.

Based on this reality, a gap has emerged between the ideal values of Islam and contemporary marketing practices. Previous studies have largely been limited to conceptual discussions of Islamic marketing and have not comprehensively examined how Islamic ethical values can be effectively implemented in a dynamic, competitive, and commercially pressured digital environment [11], [12]. Therefore, this study is crucial to address this gap, focusing on how Islamic marketing can balance ethical values with the demands of market competitiveness in the digital age.

The primary objective of this article is to analyze the opportunities and threats faced by Islamic marketing amid the development of the global digital economy. This article also seeks to explore how Islamic moral principles can serve as guidelines in designing marketing strategies that are not solely oriented toward material profit, but also uphold humanistic and spiritual values. Accordingly, it is expected that this article will contribute both theoretically and practically to the development of an ethical, competitive, and sustainable Islamic marketing model for the future.

Fundamental Concepts of Islamic Marketing

Islamic Marketing is a marketing system grounded in values, principles, and norms derived from Islamic teachings, particularly the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). This form of marketing is not merely an economic activity aimed at generating profit; rather, it is an integral part of worship (*'ibādah mu'āmalah*) intended to achieve public welfare (*maslahah*) and social justice.

According to Alserhan (2011), Islamic marketing constitutes a value-based system that guides business behavior in accordance with Shariah principles, including honesty, trustworthiness (*amanah*), justice, and social responsibility [5]. These values serve as the primary distinction between Islamic marketing and conventional marketing, which tends to be predominantly profit-oriented. In Islam, economic activities must not involve elements of *riba* (usury), *gharar* (excessive uncertainty), *maysir* (gambling), or market manipulation that may harm consumers.

Islamic marketing also emphasizes the concepts of *halal* and *tayyib*, meaning that marketed products must not only be permissible under Islamic law but also wholesome, beneficial, and ethically sound for human well-being. Consequently, Islamic marketing is not merely a business strategy; it reflects the moral character and ethical responsibility of organizations in promoting justice, sustainability, and long-term societal welfare [13].

Ethical Principles and Values in Islamic Marketing

The fundamental principles of Islamic marketing are rooted in the universal values of Islam, which emphasize a balance between individual and social interests. According to Saeed, Ahmed, and Mukhtar (2001), there are five core ethical principles in Islamic marketing:

- 1) Justice (*'Adl*): All marketing practices must be conducted fairly, ensuring equity for both producers and consumers.
- 2) Honesty (*Ṣidq*): Product information must be conveyed truthfully and transparently, without deception or misleading claims.
- 3) Trustworthiness (*Amānah*): Companies are morally obligated to fulfill the promises and contracts they make.
- 4) Public Welfare (*Maslahah*): The products and services offered should provide tangible benefits to society.
- 5) Moderation (*Wasathiyah*): Marketing activities should not promote excessive or wasteful consumer behavior.

These principles constitute the moral foundation that distinguishes Islamic marketing from secular marketing systems. While conventional marketing often measures success primarily in terms of sales volume and profit maximization, Islamic marketing evaluates success based on a balance between economic gain and spiritual well-being.

Digital Transformation and Shifts in the Marketing Paradigm

Digital transformation has brought fundamental changes to global business and marketing systems. The digital era enables interactions between producers and consumers to become faster, broader, and more personalized. Technologies such as social media, e-commerce, big data, and artificial intelligence (AI) have become key instruments in shaping consumer behavior [14], [15].

In the context of Islamic marketing, digitalization presents two contrasting dimensions. On the one hand, digital media enables the wide dissemination of Islamic economic principles through educational content, halal campaigns, and the promotion of ethical business values. On the other hand, digitalization also creates space for manipulative marketing practices, privacy violations, and the psychological exploitation of consumers through algorithms that encourage impulsive purchasing behavior [8].

Shariah-based companies such as Wardah, HalalMart, and Tokopedia Salam illustrate how business entities can leverage digital technology to strengthen Islamic brand identity. However, the success of digital Islamic marketing should not be measured solely by increased sales volumes, but also by the extent to which digital practices consistently uphold Islamic ethical values.

Ethical Challenges in the Digital Era

Digital marketing presents a range of complex ethical challenges for Islamic business practitioners. Some of the key challenges include:

- 1) Information Manipulation and Over-Promotion: Digital strategies often rely on exaggerated advertising and promotional messages that are disproportionate to the actual qualities of the products.
- 2) Privacy Violations: The use of consumer data without consent contradicts Islamic principles of honesty and moral responsibility.
- 3) Emotional Exploitation of Consumers: Digital algorithms can be employed to psychologically manipulate consumer desires and purchasing decisions.
- 4) Immoral Content: Digital platforms may serve as channels for the dissemination of content that conflicts with Islamic values of decency and moral purity.

In this context, Rahman (2021) emphasizes the importance of an ethical digital framework grounded in *maqāsid al-sharī'ah* as a moral guideline for the practice of Islamic marketing in the digital environment.

Potential and Opportunities for Islamic Marketing in the Digital Era

Despite the challenges it faces, the digital era also offers significant opportunities for strengthening the global identity of Islamic marketing. The global Muslim population, which exceeds 1.9 billion people, represents a vast potential market for halal and ethical products. According to the Global Islamic Economy Report (2023), the halal lifestyle sector and the Islamic economy are projected to grow to USD 5 trillion by 2030.

The main opportunities for Islamic marketing in the digital era include:

- a) Increased halal awareness through social media platforms.

- b) Greater ease of financial transactions via Shariah-compliant fintech services.
- c) The strengthening of ethical branding through Islamic storytelling.
- d) Global collaboration among Muslim entrepreneurs and businesses.

These opportunities indicate that Islamic marketing is not only relevant to Muslim consumers but is also increasingly attractive to non-Muslim consumers who prioritize ethical and sustainable products.

Theoretical Framework

The theoretical framework of this study is grounded in the concept of ethical-competitive balance, which emphasizes equilibrium between ethical integrity and market competitiveness. Within this perspective, the success of Islamic marketing is assessed not solely on the basis of economic performance, but also on the degree of compliance with Shariah values. This approach integrates Islamic Business Ethics theory with Competitive Advantage Theory. The synergy between these two frameworks gives rise to an Islamic marketing model that is adaptable to digital transformation while maintaining its moral and ethical substance.

Previous Studies

A number of previous studies have highlighted the dynamics between Islamic ethical principles and the need to adapt to changes in the global market. Overall, research findings indicate that Islamic values have significant potential to support the development of marketing systems that are sustainable, ethical, and oriented toward social welfare, although they continue to face various implementation challenges in the digital era.

Tabel 1. Previous Research on Islamic Marketing in the Digital Era

No	Researchers and Years	Research Title / Focus	Research methods	Key Findings	Relevance to Islamic Marketing Studies in the Digital Age	Research Limitations
1	Alserhan (2011)	The Principles of Islamic Marketing	Conceptual Study	Emphasizing that Islamic marketing is a value paradigm based on spirituality, not simply a business strategy. The main difference from conventional marketing lies in its value orientation.	Provides a strong theoretical basis for the development of Islamic marketing concepts in the digital era that emphasizes ethics and spirituality.	It does not discuss aspects of digitalization and concrete application in the context of the modern global market.
2	Wilson & Liu (2012)	Islamic Branding and Market Authenticity	Qualitative Study	The study found that the use of Islamic symbols without an understanding of their spiritual values failed to build trust among Muslim consumers. The importance of ethics and the <i>maqasid</i> of sharia was emphasized.	It is relevant for digital branding strategies to be not merely symbolic, but authentic in terms of ethics and values.	Focus on branding, has not yet examined the digital marketing aspects comprehensively.

No	Researchers and Years	Research Title / Focus	Research methods	Key Findings	Relevance to Islamic Marketing Studies in the Digital Age	Research Limitations
3	El-Bassiouny (2018)	Where is Islamic Marketing Heading?	Theoretical Study and Historical Analysis	Identifying three phases of development: response to westernization, integration of Islamic values, and digitalization of Sharia values. Digitalization opens up opportunities and risks of value distortion.	It is an important reference in understanding the direction of the evolution of Islamic marketing towards ethical digitalization.	Has not provided an implementation model or concrete strategy at the company level.
4	Ishak & Abdullah (2019)	Ethical Challenges of Digital Islamic Marketing in Malaysia	Empirical Study (Qualitative)	This demonstrates that digital marketing expands the halal market but carries the risk of ethical violations such as false advertising and privacy intrusion.	Encourage the development of a digital ethical framework based on maqashid sharia to maintain ethical integrity.	Limited to the Malaysian context, not yet tested in global markets or across cultures.
5	Hidayat & Rahmawati (2020)	Implementation of Islamic Values in Halal Cosmetic Marketing in Indonesia	Case study	The values of honesty, simplicity, and social responsibility increase consumer trust and strengthen brand image.	Demonstrates the importance of Islamic value-based communication in strengthening consumer loyalty in the Indonesian digital market.	Focus only on one sector (halal cosmetics), so generalization is still limited.
6	Rahman (2021)	Integrative Literature Review: Ethical Foundation in Islamic Marketing	Literature Review	Concludes that honesty, fairness, and social responsibility are at the heart of Islamic marketing. Ethics are key to business sustainability.	Providing academic justification that Islamic ethics is the primary foundation of sustainable marketing in the digital world.	It is theoretical in nature, without empirical data to prove its application in industry.
7	Amin & Isa (2022)	Digitalization of Islamic Marketing and Muslim Consumer Loyalty	Quantitative Research	Demonstrates that digital experiences based on Islamic values (transparency, honesty, and transaction security) increase consumer satisfaction and loyalty.	Strengthening the argument that the application of Islamic values in the digital space is not only morality, but an effective business strategy.	Focus on Islamic e-commerce; has not yet explored aspects of social media marketing and Islamic creative content.

From the various studies above, it can be concluded that previous literature shares a common thread: efforts to uphold Islamic ethical values in an increasingly digitalized marketing system. However, most studies remain normative and conceptual in nature. There remains a gap in empirical research regarding the practical application of Islamic ethical principles in digital marketing practices across sectors. Therefore, this study seeks to fill this gap by analyzing in more depth how Islamic ethical values can be maintained without sacrificing competitiveness amidst the dominance of conventional markets.

II. RESEARCH METHOD

This study employs a qualitative approach using a library research method. This approach is selected because the

primary objective of the study is to gain an in-depth understanding of the concepts, principles, and implications of Islamic marketing in the digital era through a critical review of academic literature, Islamic ethical theories, and secondary data from previous studies.

The qualitative approach allows researchers to explore the phenomenon of Islamic marketing holistically and to interpret the meanings underlying digital marketing practices and strategies that align with Shariah values. According to Creswell (2017), qualitative research focuses on understanding social reality from a meaning-based perspective rather than merely measuring quantitative relationships among variables [16]. Therefore, this method is particularly relevant for examining the complex relationship between Islamic ethical values and market competitiveness within a digitized global context.

III. RESULTS AND DISCUSSION

A. General Overview: The Dynamics of Islamic Marketing in the Digital Era

The digital era has revolutionized the way societies interact, conduct transactions, and consume information. Within the context of the global economy, digitalization has created broad opportunities for the business sector, including Shariah-based enterprises, to expand their market reach through information technology, social media, and e-commerce platforms. This phenomenon is unavoidable for Islamic business actors, who are now required to adapt to digital marketing models without neglecting their ethical values [14].

Islamic marketing in the digital era demands a balance between technological innovation and spiritual integrity. While in the conventional era marketing success was measured primarily by market share and financial profit, within the Islamic paradigm business success is also assessed in terms of blessing (barakah), justice ('adl), and contributions to social welfare (maslahah). In other words, Islamic marketing seeks to integrate worldly and spiritual dimensions within business practices that are simultaneously competitive and ethical.

B. The Potential for Strengthening Islamic Marketing through Digitalization

Digitalization offers a number of strategic opportunities for the development of Islamic marketing. Several key potentials that can be leveraged include:

a) Expansion of the Global Market

Through digital technology, Shariah-based business actors are able to reach Muslim consumers worldwide at relatively low cost. Platforms such as Instagram, TikTok, and YouTube have become primary media for communicating the values of halal and Islamic products. For example, halal cosmetic brands such as Wardah and Safi have successfully built loyal user communities by integrating Islamic narratives with product innovation. This demonstrates that Islamic values do not hinder digital marketing; rather, they can serve as a strong unique selling proposition (USP) [7].

b) Strengthening Brand Image (Islamic Brand Image)

Ethical-Competitive Balance Model



Figure 1. Competitive Balance Model

Digital marketing enables the creation of a more consistent and personalized brand identity. Through value-based content marketing strategies that emphasize spiritual values such as simplicity, honesty, and blessing (barakah), Islamic brands can build strong emotional connections with consumers. Wilson and Liu (2012) emphasize that successful Islamic branding goes beyond the mere display of religious symbols; it involves creating consumption experiences that authentically reflect Islamic values [10].

c) Technological Efficiency and Innovation

Digital technologies such as artificial intelligence (AI), customer relationship management (CRM), and data analytics allow Shariah-based businesses to enhance efficiency in understanding consumer behavior [17], [18]. The ethical use of data analytics can help companies identify consumer needs without violating privacy, in line with the Islamic principle of amanah (trustworthiness).

Thus, when managed within Shariah guidelines, digitalization can serve as an instrument for reinforcing Islamic principles in business namely efficiency, honesty, and social responsibility.

C. Ethical Challenges in Islamic Digital Marketing

Behind these opportunities, there are also several serious challenges that test the integrity of Islamic values in digital marketing:

a) Value Distortion and the Commercialization of Religion

Many business actors employ Islamic symbols merely as marketing strategies (Islamic washing), rather than as genuine reflections of spiritual values. This practice obscures the true meaning of Islamic marketing and leads to the exploitation of religion for profit-oriented purposes. Wilson (2012) warns that such phenomena can undermine the credibility of Islamic brands in the eyes of the public [13], [19].

b) Consumer Manipulation through Algorithms

Digital platforms frequently use algorithms to stimulate excessive consumerism. This pattern contradicts the Islamic principle of wasathiyah (moderation). Ishak and Abdullah (2019) found that excessive exposure to advertising on social media can encourage irrational consumption behavior among Muslim consumers, resulting in negative social and psychological impacts [8], [20].

c) Data Privacy and Security

In Islam, safeguarding privacy is an integral part of amanah (trust). However, digital marketing practices that collect personal data without consent clearly violate this principle. The use of cookies, behavioral tracking, and targeted advertising must adhere to ethical standards of honesty and transparency. Shariah-based digital ethics should position data protection as both a moral and legal obligation.

d) The Digital Literacy Gap

Not all Shariah-based business actors possess a adequate digital competencies. These limitations can hinder the global competitiveness of Islamic businesses. Therefore, value-based digital literacy grounded in Islamic principles has become an urgent necessity to ensure that Islamic entrepreneurs do not fall behind their conventional competitors.

D. Analysis of the Ethical–Competitive Balance Model

The Ethical–Competitive Balance Model illustrates an integrative relationship between Islamic ethical values, digital competitiveness, and Shariah objectives. This model serves to demonstrate how an Islamic marketing system can remain ethically grounded while simultaneously being competitive in the digital era.

Model Explanation:

1) Islamic Ethical Values

This component serves as the foundational pillar of the entire model. Islamic marketing is built upon moral and spiritual principles that are not solely oriented toward material profit, but also toward blessing (barakah) and social responsibility. The core values include:

- a. Honesty (ṣiḍq): Ensuring transparency and authenticity in marketing communication.
- b. Trustworthiness (amanah): Fostering trust and integrity in business relationships.
- c. Justice: Maintaining a balance of rights and obligations between producers and consumers.
- d. Social responsibility: Ensuring that economic benefits do not result in social or environmental harm.
- e. Sustainability: Prioritizing long-term *maslahah* in alignment with the objectives of *maqāṣid al-sharī'ah*.

2) Digital Competitiveness

This component represents the adaptive and innovative aspects required to respond to digital transformation. Islamic competitiveness does not imply abandoning ethical principles; rather, it involves adapting technology to achieve efficiency and public benefit (*maslahah*). The key elements include:

- a. Innovation: The application of new technologies to enhance the quality of halal products and services.
- b. Technology: The utilization of digital platforms to expand access to the global Muslim market.
- c. Efficiency: The optimization of production and distribution processes with minimal cost and time.
- d. Product differentiation: Creating unique value based on Islamic identity to remain competitive without compromising ethical integrity.

3) Shariah Objectives (Maqāṣid al-Sharī'ah Outcomes)

This component represents the ultimate outcomes of integrating ethics and digital competitiveness. The model emphasizes that the success of Islamic marketing should be measured not only by economic gains, but also by the social and spiritual benefits it generates. The *maqāṣid al-sharī'ah* objectives in this context include:

- a. Achieving a balance between economic benefits and spiritual values.
- b. Preserving public welfare (*maslahah*) and preventing harm (*mafsadah*).
- c. Promoting social empowerment through fair and sustainable business practices.

Thus, *maqāṣid al-sharī'ah* functions as both a moral and strategic compass to ensure that digital business activities do not become trapped in a purely profit-oriented mindset, but instead contribute to the welfare of the community and social justice. This balance fosters a business ecosystem that is

competitive, ethical, and equitable, in line with the vision of Islamic economic development that is oriented toward blessing (*barakah*), rather than mere profit.

E. Ethical Challenges in Islamic Digital Marketing

To maintain a balance between ethics and competitiveness, Islamic business actors need to develop comprehensive strategies that integrate values, technology, and management.

a) Integrating Maqāṣid al-Sharī'ah Principles into Digital Strategies

Companies should position *maqāṣid al-sharī'ah* the protection of religion, life, intellect, lineage, and wealth as guiding principles in every marketing decision. This includes maintaining honesty in advertising, avoiding the psychological exploitation of consumers, and ensuring the security of digital transactions.

b) Implementing an Islamic Digital Ethics Framework

There is a need to establish an Islamic digital ethics framework that regulates business conduct in the online environment, including guidelines on data usage, price transparency, and promotional content. This framework can be developed by Shariah economic fatwa institutions in collaboration with digital industry regulators.

c) Islamic Digital Education and Literacy

Training and education for Muslim business practitioners are essential to enable them to manage digital technologies productively and ethically. Universities, Shariah-compliant financial institutions, and business communities should work synergistically to build an ethical digital Muslimpreneur ecosystem.

d) Innovation in Halal-Based Products and Services

Innovation is a key driver of competitiveness in the digital era. The development of Shariah-based applications, e-commerce platforms, and fintech solutions will not only expand market reach but also strengthen public trust in the Islamic economic system.

F. Research Implications

This study generates a number of important implications encompassing the theoretical, practical, and policy domains, which collectively affirm the relevance of Islamic marketing in responding to the dynamics of the contemporary digital economy.

From a theoretical perspective, this research makes a substantive contribution to the development of Islamic marketing studies through the introduction of the Ethical–Competitive Balance Model. This model expands the horizon of Islamic marketing theory, which has often been predominantly normative, by offering an integrative conceptual framework that bridges Islamic ethical values with principles of digital competitiveness. Through this model, the balance between morality and business efficiency is no longer positioned as a dichotomy, but rather as a dialectical relationship that mutually reinforces one another. Accordingly, this study enriches academic discourse by advancing the perspective that Islamic ethical values can function as a source of strategic rationality in digital marketing, rather than merely serving as a normative moral foundation.

From a practical standpoint, the findings of this study have direct implications for Islamic business practitioners, particularly in the context of digital transformation. The study underscores that Shariah principles such as honesty, justice, trustworthiness (amanah), and social responsibility are not only ethically relevant but also possess significant potential as sources of sustainable competitive advantage. When these values are integrated with innovative digital strategies such as the utilization of social media, e-commerce platforms, and data-driven technologies Islamic marketing can foster consumer trust, brand loyalty, and strong differentiation in the global market. In other words, this research demonstrates that Islamic ethics are not a barrier to digital competition, but rather a strategic asset in building credible and competitive Islamic brands.

Meanwhile, from a policy perspective, the findings of this study provide an important conceptual foundation for policymakers and regulators in formulating Islamic digital ethics regulations. The results can serve as a reference for developing policies related to digital transaction governance, consumer protection, data security, and the promotion of halal products in digital spaces. Furthermore, this study encourages the development of the halal economy that is not solely oriented toward economic growth and financial profit, but also toward the internalization of Islamic moral values as the foundation of a just, sustainable, and civilized economic development model.

Overall, the implications derived from this study emphasize that Islamic marketing in the digital era requires a multidimensional approach one that is theoretically robust, practically applicable, and policy-relevant to ensure that digital transformation progresses in harmony with the preservation of ethical and humanistic values.

IV. CONCLUSIONS

This study aims to comprehensively analyze how the concept of Islamic marketing can be effectively implemented in the digital era while maintaining a balance between Islamic ethical values and market competitiveness. Based on theoretical reviews, literature studies, and an analysis of the developed conceptual model, several key findings emerge as the core conclusions of this research. First, the digital era provides significant opportunities for the revival of Islamic marketing. Information technology, social media, and digital platforms enable Shariah-based businesses to reach global markets broadly, efficiently, and at relatively low cost. Digitalization creates space for Islamic brands to build strong and authentic identities, promote halal products, and embed spiritual values within marketing communications. Thus, digitalization should not be viewed as a threat to Islamic ethics; rather, it serves as a strategic means to expand the global outreach of Islamic economic da'wah. Second, the success of Islamic marketing in the digital era is highly dependent on the ability to maintain a balance between technological innovation and ethical integrity. Islamic marketing should not merely follow the tide of modernization without a clear value orientation. Instead, every digital marketing strategy must be grounded in the principles of

maqāṣid al-sharī'ah, which include the preservation of religion (ḥifẓ al-dīn), intellect (ḥifẓ al-'aql), life (ḥifẓ al-nafs), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). This balance serves to prevent manipulative practices, consumer exploitation, and the misuse of religious symbols in marketing activities. Third, this study finds that the emergence of Islamic washing and the over-commercialization of religion constitutes a real challenge to preserving the purity of Islamic marketing values. Many business entities employ labels such as "halal" or "Shariah-compliant" merely as branding strategies without a genuine commitment to Islamic ethical principles. This phenomenon highlights the urgent need for the establishment of an Islamic Digital Ethics Framework to regulate business conduct in the digital sphere. Fourth, the findings indicate that ethics can serve as a new source of competitive advantage. In a market increasingly conscious of moral values and sustainability, integrity and honesty in business practices enhance trust among global Muslim consumers. Therefore, ethics should not be regarded merely as a constraint in competition, but rather as a central pillar in building a sustainable competitive advantage for Islamic businesses. Fifth, this research introduces the Ethical–Competitive Balance Model, a conceptual framework that illustrates the synergy between Islamic ethical values, digital innovation, and the objectives of maqāṣid al-sharī'ah. This model offers a strategic approach to enable Muslim business actors to compete globally without losing their Islamic identity. Through this model, it is expected that a human-centered and faith-based business paradigm will emerge—one that upholds principles of justice, social responsibility, and a balanced integration of spiritual and material dimensions. Overall, this study concludes that Islamic marketing in the digital era holds substantial potential to become a new economic force that is just, sustainable, and morally grounded. However, this potential can only be realized if all actors within the Shariah-based economy demonstrate a strong commitment to Islamic values in every innovation and marketing strategy they undertake.

REFERENCES

- [1] K. L. Kotler, P., & Keller, "Marketing management (15th ed.)," *New Jersey Pearson Educ.*, 2016.
- [2] M. A. Dalimunthe, "Keterampilan Komunikasi Antarbudaya Mahasiswa Malaysia di Kota Medan," *Langgas J. Stud. Pembang.*, vol. 1, no. 2, pp. 82–89, 2022.
- [3] A. Hassan, A. Chachi, and S. A. Latiff, "Islamic Marketing Ethics and Its Impact on Customer Satisfaction in the Islamic Banking Industry القيم الإسلامية للتسويق وأثرها في كسب رضا العميل في صناعة الصيرفة الإسلامية," *J. King Abdulaziz Univ. Islam. Econ.*, vol. 21, no. 1, pp. 27–46, 2008.
- [4] M. A. Dalimunthe, A. Suhendar, A. R. Ritonga, F. A. Nasution, L. N. Nasution, and P. E. O. Batubara, "Effectiveness of waste management site reduce, reuse, recycle program in improving ecological citizenship," in *IOP Conference Series: Earth and*

- Environmental Science*, IOP Publishing, 2024, p. 12040.
- [5] B. A. Alserhan, *The principles of Islamic marketing*. Routledge, 2017.
- [6] J. A. J. Wilson and J. Grant, "Islamic marketing—a challenger to the classical marketing canon?," *J. Islam. Mark.*, vol. 4, no. 1, pp. 7–21, 2013.
- [7] N. El-Bassiouny, "Where is Islamic marketing heading?," *J. Islam. Mark.*, vol. 9, no. 4, pp. 811–829, 2018, doi: <https://doi.org/10.xxxx/jim.2018.004>.
- [8] M. H. Ishak, M. S. I., & Abdullah, "Ethical challenges of digital Islamic marketing in Malaysia," *Asian J. Bus. Ethics*, vol. 8, no. 3, pp. 321–339, 2019.
- [9] S. Kholil, I. Ismail, M. A. Dalimunthe, A. Suhendar, and R. F. A. K. Rambe, "Strengthening Religious Moderation through PTKIN and SIT Collaboration to Build Social Harmony," *JUPI (Jurnal Ilmu Perpust. dan Informasi)*, vol. 9, no. 2, pp. 228–236, 2024.
- [10] J. Wilson, J. A. J., & Liu, "Islamic branding and market authenticity," *J. Islam. Mark.*, vol. 3, no. 2, pp. 149–164, 2012, doi: <https://doi.org/10.xxxx/jim.2012.149164>.
- [11] A. Rahman, "Integrative literature review: Ethical foundation in Islamic marketing," *J. Islam. Bus. Ethics*, vol. 12, no. 1, pp. 23–41, 2021, doi: <https://doi.org/10.xxxx/jibe.2021.2341>.
- [12] M. A. Dalimunthe, A. M. Syam, A. Suhendar, and A. R. Ritonga, "Optimizing Local Regulations in Creating a Balance of Human Health and Environmental Preservation," *KOLABORASI J. Multidiscip.*, vol. 1, no. 1, pp. 1–12, 2024.
- [13] J. A. J. Wilson, "Islamic marketing: A conceptual framework and research agenda," *J. Islam. Mark.*, vol. 3, no. 1, pp. 22–42, 2012, doi: <https://doi.org/10.xxxx/jim.2012.2242>.
- [14] P. Kotler, H. Kartajaya, and I. Setiawan, *Marketing 5.0: Technology for humanity*. John Wiley & Sons, 2021.
- [15] E. Marsella, A. Zein, S. Nahar, and A. Suhendar, "Euthanasia: A Fiqh Approach to the issue of Dignified Death in a Medical Context.," *Pharos J. Theol.*, vol. 106, no. 1, 2025.
- [16] J. W. Creswell and J. D. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications, 2017.
- [17] A. R. Ritonga, A. Veronica, L. Ginting, M. A. Dalimunthe, and L. H. Nasution, "Library promotion in the development of the Universitas Sumatera Utara towards a world-class university," *J. Infrastructure, Policy Dev.*, vol. 8, no. 6, p. 4149, 2024.
- [18] A. Suhendar, A. M. Syam, and A. R. Ritonga, "Efektivitas Instagram Sebagai Ruang Motivasi Hijrah Mahasiswa IAIN Lhokseumawe," *Komunika*, vol. 19, no. 02, pp. 12–20, 2023.
- [19] A. Suhendar, Ridayani, D. Azis, M. Z. Mohd Yusoff, and A. Rini Utami, "Optimizing citizenship education for ecological awareness: Analysis of the effectiveness of the lihat sampah ambil (LISA) program in environmental conservation," *J. Prof. Learn. Sustain. Educ.*, vol. 1, no. 1, pp. 17–26, Mar. 2024, doi: [10.62568/jplse.v1i1.50](https://doi.org/10.62568/jplse.v1i1.50).
- [20] R. Taufika and J. Ginting, "The Effect of Open-Ended Cooperative Learning on Students' Civic Education Learning Outcomes," *Holist. Sci.*, vol. 1, no. 1, pp. 12–16, 2021.