

Online Buying and Selling Through Social Media to Increase Efficiency and Fairness Islamic Economic Perspective

¹ Muhammad Samsunar, ² Rahmawati Muin, ³ Nasrullah Bin Sapa

^{1,2,3} Alauddin State Islamic University (UIN) Makassar

Email : * muhsamsunar1998@gmail.com

rahmawati.muin@uin-alauddin.ac.id

nasrullah.sapa@uin-alauddin.ac.id

Abstract

Purpose/Objective This study aims to examine online buying and selling practices conducted through social media platforms and analyze their role in increasing efficiency and fairness from an Islamic economic perspective.

Methods This study uses a qualitative descriptive approach based on an extensive literature review of academic journals, books, Islamic jurisprudence (fiqh), mu'āmalāt (Islamic jurisprudence), and regulations related to digital commerce and social media-based transactions. Social media platforms such as Instagram, Facebook, WhatsApp, and TikTok are used as illustrative examples to illustrate contemporary online commerce practices commonly implemented by small and medium-sized enterprises.

Results Findings indicate that online transactions via social media can significantly improve economic efficiency by reducing transaction costs, expanding market reach, and accelerating information exchange. From an Islamic economic perspective, these practices are considered permissible (halal) as long as they comply with sharia principles, including transparency (bayān), informed consent, and the ability to communicate effectively. together (tarāḍī), honesty (ṣidq), and avoid ghara ,deception(tadlīs), and Injustice (ẓulm). Unfair practices such as misleading product information, unclear pricing, and non-transparent delivery systems have been identified as violations of Islamic ethical standards and can undermine trust and fairness in digital transactions.

Implications This study implies and contribute that strengthening sharia compliance, ethical awareness, and regulatory oversight in social media commerce is crucial to ensure fairness, consumer protection, and sustainable digital economic development in accordance with Islamic economic values.

Keywords: Online Buying and Selling; Social Media; Economic Efficiency; Justice; Islamic Economic Perspective



Copyright :

By the Author

¹Muhammad Samsunar

²Rahmawati Muin

³Nasrullah Bin Sapa

Submit : 05-jan-2026

Revised : 04-feb-2026

Publish : 15-feb-2026

INTRODUCTION

The digital era has brought about fundamental and structural transformations in economic activity, particularly in the way transactions are conducted. Rapid advances in information and communication technology (ICT) have reshaped traditional economic systems, shifting them from location-dependent face-to-face transactions to technology-mediated online exchanges that can take place anytime and anywhere. This transformation has significantly altered the behavior of producers and consumers, creating an environment better economy dynamic , efficient , and each other connected (Silmiati et al., 2024) .

One of the most prominent manifestations of this transformation is the rise in online buying and selling practices through social media platforms. Social media apps like Instagram, Facebook, WhatsApp, and TikTok have evolved beyond their original role as communication and social interaction tools into commercial platforms that facilitate economic transactions, commonly referred to as social commerce. These platforms allow sellers to showcase products, promote brands, communicate, and engage with customers. with customers , and finish transaction in One digital ecosystem (Laili et al., 2022) .

The popularity of online commerce through social media is largely driven by its ease of use and relatively low operational costs. Unlike conventional businesses that require physical stores, rent, and extensive infrastructure, social media-based businesses can operate with minimal capital. Sellers only need internet access and digital devices, making these platforms highly attractive to micro, small, and medium enterprises (MSMEs). This encourages greater participation . wide in activity economy And push growth entrepreneurship (Aaizulrahman & Qazzafi, 2025) .

Furthermore, social media platforms enable direct and interactive communication between sellers and buyers. Features such as direct messaging, comment sections, live broadcasts, and customer reviews enable real-time interaction, reducing information asymmetry and increasing transaction efficiency. This interactive communication plays a crucial role in building trust and transparency, which are essential elements in any economic transaction, especially from an Islamic economic perspective that emphasizes honesty And agreement together (Adel et al, 2025) .

Another important aspect of social media-based transactions is their ability to eliminate geographical barriers. Sellers can reach consumers across regions and even internationally without the need for physical branches. This significantly expands market reach, improves distribution efficiency, and

enhances competitiveness. From the consumer perspective, buyers benefit from greater convenience, access to a wider selection of products, and the ability to compare prices. And quality product with fast And efficient (Shifa, 2021) .

However, despite these advantages, online buying and selling through social media also presents ethical, legal, and economic challenges. Issues such as unclear contractual agreements, lack of product transparency, misleading information, and the potential for fraud remain rife. (Maulana et al., 2025) In the context of Islamic economics, these challenges are crucial, as transactions must be free from elements of *gharar* (uncertainty), *tadlis* (fraud), and *zulm* (injustice). Therefore, it is crucial to critically examine whether social media-based trading practices are truly increase efficiency And justice in accordance with principles Islamic economics (Herlina et al., 2019) .

Apart from the many advantages offered by online trading through social media platforms, this mode of transaction also cause various problem economics , ethics , and critical institutions (Mutaufiq, 2025). Problem general covering fraudulent practices , dissemination of misleading or incomplete product information, lack of transparency in pricing and product quality, and imbalances in bargaining power between sellers and buyers. These problems are often exacerbated by the absence of standard contracts and effective regulatory oversight , which can lead to damage trust consumer And integrity market (Daulay, 2025) .

These challenges pose a serious threat to the principle of justice, which is a fundamental value in Islamic economics. In Islamic economic thought, all economic activities must be based on justice (*‘adl*), honesty (*ṣidq*), and each other profitable (*maslahah*) between transacting parties (Nurbaeti et al., 2025). Transactions involving Fraud , uncertainty, or exploitation are strictly prohibited, as they contradict the ethical and moral objectives of Islamic law (*maqāṣid al-sharī‘ah*). Consequently, practices such as product misrepresentation, hidden fees, and unilateral domination by the seller are not in accordance with Islamic law . with principles Islamic economics and can cancel legitimacy transaction (Sutrisno et al., 2024) .

Furthermore, Islamic economics places a strong emphasis on clear contractual agreements (*akad*), transparency in the exchange of goods and services, and informed consent from both parties. In the context of social media-based commerce, these requirements are not always adequately met, particularly when transactions are conducted informally through private messages or live-streamed sales. This raises important questions regarding the compliance of such practices with Sharia principles, particularly

regarding the avoidance of gharar (excessive uncertainty) and tadlis (fraud or deception power) (Dadiyanto & Khasanah, 2025).

In response to these challenges, this study aims to analyze online buying and selling practices conducted through social media platforms to assess their potential to improve economic efficiency and equity from an Islamic economic perspective. The focus is on examining how digital transactions can reduce transaction costs, improve market access, and simplify distribution processes while adhering to Islamic ethical values. By integrating efficiency with equity, this study seeks to determine whether social media-based commerce can function as a mechanism appropriate for an Islamic economy with sharia (Fahlefi, 2025).

The findings of this study are expected to provide theoretical and practical contributions to the development of ethical, transparent, and Sharia-compliant digital commerce practices. Academically, this study enriches the literature on Islamic economics and digital business by providing empirical and conceptual insights into social media-based transactions. Practically, the results of this study can serve as a reference for policymakers, business practitioners, and Muslim entrepreneurs in designing online commerce models that uphold Islamic principles. Islamic values at the same time still competitive in digital economy (Wulandari & Hasriadi, 2022).

METHOD

This study adopts a qualitative descriptive research method to explore and analyze online buying and selling practices conducted through social media platforms from an Islamic economic perspective. A qualitative approach is deemed appropriate because this study aims to understand ethical concepts, principles, and dimensions rather than measuring variables statistically. By emphasizing conceptual interpretation and analysis, this method allows for a more in-depth examination of how online buying and selling practices are implemented in digital trade in harmony with values of normative Islamic economics (Arum & Azzaki, 2024).

Data collection was conducted through a comprehensive and systematic literature review. Data sources included classic and contemporary books on Islamic economics, peer-reviewed journal articles, and relevant literature. Colleagues, and reports officially published by institutions related (Najib, 2021). These sources provide theoretical foundations as well as empirical insights into online commerce, social media-based commerce, market efficiency, and fairness in economic transactions. The literature review approach ensures that the analysis is based on reference authoritative academic and credible (Wahyuni & Sutrismi, 2022).

The analytical process involves comparative and thematic analysis of the collected data. Contemporary online buying and selling practices through social media, such as product promotion, pricing strategies, transaction mechanisms, and communication between sellers and buyers, are systematically examined and compared with core Islamic economic principles. These principles include: justice ('adl), transparency , honesty , agreement together (tarāḍin), prohibition gharar (uncertainty), tadlis (fraud), and zulm (injustice) (Wati, 2024) .

Through this comparative analysis, this study assesses the compatibility of social media-based commerce with Islamic economic values, particularly in terms of economic efficiency and fairness. Efficiency is evaluated by examining the ability of online commerce to reduce transaction costs, expand market access, and facilitate timely exchanges. Fairness is assessed by analyzing the extent to which transactions uphold ethical behavior, protect consumer rights, and ensure balanced relationships . between seller And buyer (Putri Sari, 2023) .

Using a qualitative descriptive methodology, this study provides a conceptual and normative evaluation of online buying and selling practices through social media. This approach allows for a holistic understanding of digital commerce not only as an economic activity but also as a moral and ethical practice within an Islamic economic framework.

RESULTS

Efficiency About Online Purchasing and Selling via Social Media

The study's findings indicate that online buying and selling through social media platforms significantly contributes to economic efficiency, particularly through reduced transaction costs, accelerated information exchange, and expanded market access. The absence of physical retail infrastructure allows sellers to minimize operational costs such as rent and maintenance, while direct interaction between sellers and buyers reduces reliance on intermediaries. This efficiency is particularly beneficial for small and medium-sized enterprises (SMEs), which often face challenges. operating under capital constraints (Rifa'i, 2025) .

In addition, social media facilitates the rapid and widespread dissemination of product information, allowing consumers to access real-time data, compare prices, and evaluate the credibility of sellers across multiple platforms. This process reduces information asymmetry. And shorten time taking decision , so that increase efficiency transaction (Risni et al., 2025). Furthermore, features such as hashtags, targeted advertising, and content sharing enable sellers to reach a wider market beyond the borders of

geographical , increasing Power competition And choice consumer (Setiawan et al., 2024) .

From an academic perspective, this study contributes by integrating the concept of economic efficiency in digital commerce with Islamic economic principles, demonstrating that efficiency in social media-based transactions is not merely technical but also normative. Efficiency is proven to align with Islamic values when it supports transparency, reduces unnecessary costs, and encourages broader market participation without violating Sharia principles. These findings enrich the discourse on digital commerce by positioning efficiency as an economic and ethical construct within an Islamic economic framework.

Sales Efficiency Buy Online Through Social Media

The results of this study indicate that fairness in online buying and selling through social media platforms is largely determined by the level of transparency and ethical behavior demonstrated throughout the transaction process. Key determinants of fairness include transparent and accurate product information, clear and consistent pricing mechanisms, honest and responsive communication between sellers and buyers, and reliable delivery systems and after-sales service. When these elements are present, online transactions are more likely to uphold a balance of rights and obligations for both parties.

Transparency in product information plays a crucial role in ensuring fairness. Detailed descriptions, clear specifications, and authentic visual representations help consumers make informed purchasing decisions. Similarly, clear pricing mechanisms, such as disclosing the total cost, including shipping and additional fees, prevent misunderstandings and reduce the risk of disputes. Honest communication, particularly through direct messaging or live interaction features, further strengthens trust and minimizes fraud. asymmetry information between seller And buyer (Bayu D Sumaila, 2022) .

However, the findings also revealed several unfair practices common in social media-based commerce. These include misleading or exaggerated product descriptions, unclear or incomplete specifications, hidden fees, and weak accountability mechanisms in the event of disputes. In many cases, the absence of formal contracts and standardized consumer protection frameworks makes it difficult for buyers to seek redress, increasing their vulnerability. These practices not only undermine trust , but also undermine consumer confidence. consumer but Also weaken integrity online market in overall (Fitria, 2025) .

From an Islamic economic perspective, the practices No fair This very problematic , because contradictory with fundamental principles such as justice (‘adl), honesty (ṣidq), and agreement together (tarāḍin). Islamically firm forbid Transactions involving gharar (excessive uncertainty) and tadlis (fraud), both of which are generally associated with misleading information and hidden costs. Therefore, fairness in online transactions is not only a legal or procedural issue, but also a moral obligation that must be met . held in high esteem tall For ensure compliance to sharia (Silmiasi et al., 2024) .

In summary, the research findings demonstrate that fairness in social media-based online transactions can be achieved when transparency, honesty, and accountability are consistently maintained. Conversely, the persistence of unfair practices poses significant challenges to consumer trust and the development of ethical markets, highlighting the need for stronger ethical standards and governance in digital commerce.

DISCUSSION:

Efficiency of Online Buying and Selling Through Social Media

From an Islamic economic perspective, efficiency in online buying and selling via social media is considered permissible. And beneficial as far as matter That push interest general (maṣlaḥah) and still consistent with fundamental sharia principles . Islamic economics does not reject efficiency; rather, it supports efficient economic behavior that generates lawful profits, social welfare, and optimal resource utilization. In this context, reducing transaction costs, accelerating information dissemination, and expanding market access are legitimate forms of efficiency and are in line with Islamic teachings.

Social media based trading minimizes operational costs and distribution , which reflects Islamic prohibition against waste (isrāf) and unnecessary expenses . The rapid flow of information through digital platforms also reduces information asymmetry and facilitates informed decision-making, thus supporting fair competition And transaction smoother market (Nur Hikmah et al ., 2023). Conditions This describe how technological efficiency can function in harmony with Islamic ethical norms.

Additionally, social media platforms lower market entry barriers for small and medium-sized enterprises (SMEs), enabling broader participation in economic activities with limited capital . This support objective syariah (maqāṣid al- sharī‘ah), esp promotion distribution just wealth And subtraction gap socio-economic (Syifa Un Nafsi et al., 2024) .

However, Islamic economics firmly emphasizes that efficiency must not be at the expense of ethical values. Practices such as deceptive advertising, information manipulation, concealment of product defects, and exploitation of information asymmetry contradictory with principle justice (*‘adl*), honesty (*ṣidq*), and accountability . Although these practices may seem efficient in the short term, they are fundamentally inconsistent with the Islamic conception of efficiency, which integrates not quite enough moral responsibility with performance economy (Risni et al., 2025) .

Overall, this study contributes by clarifying that efficiency in social media-based commerce, from an Islamic economic perspective, is measured not only by speed or cost reduction, but also by its ability to generate social welfare, uphold justice, and ensure ethical sustainability. This integrative perspective strengthens the conceptual link between digital economic efficiency and Islamic normative values.

Justice In Online Transactions

Justice is a fundamental pillar of economic transactions in Islamic economics, serving as an ethical foundation that governs interactions between market participants. In the context of online buying and selling through social media platforms, justice is closely linked to transparency, honesty, and mutual consent (*tarādī*) between sellers and buyers. Islamic economics requires that all important information regarding products, prices, payment methods, and delivery conditions be disclosed clearly and accurately so that both parties can make informed decisions. This requirement aims to prevent *gharar* (excessive uncertainty) and *tadlis* (fraud or trickery), which are strictly prohibited in Islamic transactions (Farma & Umuri, 2025) .

This discussion reveals that various unfair practices commonly observed in social media-based commerce significantly undermine transactional fairness. These practices include misleading or exaggerated product descriptions, unclear or hidden costs, delayed or unreliable deliveries, and the absence of effective accountability mechanisms in the event of disputes. These practices undermine consumer confidence and distort market fairness, as they place buyers at a disadvantage. From an Islamic perspective, these actions violate the principle of justice (*‘adl*) and contradict the ethical goals of Sharia, which emphasize balance and protection for all parties involved in activity economy (Kholisah et al., 2025) .

Islamic economics places strong moral and religious obligations on seller For uphold tall trust (*amanah*) and fulfil all Faithfully fulfill contractual commitments . Sellers are required to deliver products as described, adhere

to agreed prices and delivery schedules, and respond responsibly to customer complaints. Failure to fulfill these obligations constitutes not only unethical business conduct but also a violation of religious obligations. At the same time, buyers are also expected to act honestly and responsibly by providing accurate information, fulfilling payment obligations, and avoiding opportunistic behavior. Ethical responsibilities reciprocate. come back This ensure balance And justice in transaction market (Hermansyah, 2023) .

Therefore, strengthening ethical awareness and Sharia compliance among sellers and buyers is crucial to ensuring fairness and sustainability in online transactions. Integrating Islamic ethical values into digital commerce practices can increase trust, reduce disputes, and promote long-term economic stability. In this regard, fairness in online transactions is not merely a procedural requirement but a moral commitment that underlies the legitimacy and sustainability of online transactions. sustainability trading social media based in framework Islamic economics (Nurmadinda et al., 2025) .

CLOSING

Online buying and selling practices through social media have the potential to increase economic efficiency and fairness if implemented in accordance with Islamic economic principles. Trading through social media can reduce costs, increase market access, and facilitate faster transactions. From an Islamic perspective, these practices are permissible as long as they uphold transparency, honesty, mutual consent, and justice, while avoiding prohibited elements such as *gharar* (unlawful activity), fraud, and exploitation.

To ensure sustainable and fair digital commerce, it is recommended that sellers strengthen ethical awareness and Sharia compliance, while regulators and platform providers develop mechanisms to protect consumers and promote fair transactions.

CONFLICT OF INTEREST STATEMENT

The authors declare that there are no financial, professional, or personal conflicts of interest that could have influenced the work reported in this paper. This research was conducted independently and without any commercial or institutional relationships that could be construed as a potential conflict of interest.

CRedit AUTHOR CONTRIBUTIONS

Muhammad Samsunar: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft.

Rahmawati Muin: Supervision, Validation, Review & Editing, Theoretical Framework Development.

Nasrullah Bin Sapa: Review & Editing, Academic Guidance, Final Approval of Manuscript.

USE OF GENERATIVE AI

The authors confirm that generative AI tools (Quillbot, Turnitin, Perplexity, Chat GPT) were used only for language editing and clarity improvement. All research ideas, literature analysis, interpretation, and conclusions were entirely developed by the authors.

THANK YOU (OPTIONAL)

The author would like to express his sincere gratitude to all parties who have provided support and assistance in completing this research. Although this research did not receive specific financial funding from any institution, valuable academic support, references, and insights from scholars and practitioners in the fields of Islamic economics and digital commerce have significantly contributed to the development of this article. From an Islamic perspective, these practices are permissible as long as they uphold transparency, honesty, mutual consent, and justice, and avoid prohibited elements such as gharar, deception, and exploitation.

To ensure sustainable and fair digital trade, it is recommended that sellers strengthen ethical awareness and Sharia compliance, while regulators and platform providers develop mechanism For protect consumer And promote fair transactions .

Interest writer on Article This used as condition For do exam close (munaqasah) for get title postgraduate academic program on field economy Shia Alauddin State Islamic University (UIN) Makassar. The authors state No There is conflict related interests with publication article This . All writer has agree manuscript end And responsible answer on the contents . Generative AI tools used solely For editing Language And improvement clarity . All content research , analysis , and conclusion fully is not quite enough answer writer .

BIBLIOGRAPHY

- Aaizulrahman, A., & Qazzafi, A. (2025). Analysis of Business Ethics in Online Buying and Selling Practices from an Islamic Economic Perspective. *Seriat Ekonomisi* , 2 (2), 43–51. <https://doi.org/10.35335/px1e7h69>
- Adel, IR, & Rinaldi, A. (2025). Gharar in Digital Economic Transactions: A Qualitative Analysis of E-Commerce Practices. *Dawi* , 2 (3), 447–455.
- Arum, HS, & Azzaki, A. (2024). The Effectiveness of Islamic Business Ethics in Building Trust in the Digital Economy Era from an Islamic Historical Perspective. *Journal of Research and Community Service* , 2 (2), 181–200. <https://doi.org/10.55352/ojppm.v2i2.1378>
- Bayu D Sumaila, AM (2022). Justisia Ekonomika. *Journal of Master of Islamic Economic Law* , 6 (1), 440–453.
- Dadiyanto, D., & Khasanah, KN (2025). Online Shopping and the Consumption Ethics of Muslim Students: An Analysis of Islamic Law on Digital Consumptive Behavior. *Warga Negara: Indonesian Multidisciplinary Scientific Journal* , 5 (3), 922–930. <https://doi.org/10.53866/jimi.v5i3.833>
- Daulay, UD (2025). The Impact of the Factory-to-Consumer Business Model on MSMEs in Indonesia: An Islamic Business Ethics Perspective on the Implementation of TEMU. *Journal of Islamic Economics and Business Perbanas* , 5 (2), 168. <https://doi.org/10.56174/pjieb.v5i2.335>
- Fahlefi, R. (2025). *Competitiveness Strategy for Traditional Markets: A Sharia Economic Perspective in the Digital Era and Global Markets* . 6 , 471–482.
- Farma, J., & Umuri, K. (2025). Ekobis: Journal of Islamic Economics and Business : *Conceptual Analysis of Marketing Strategy Through Live Streaming on Social Media from the Perspective of Islamic Business Ethics* <http://doi.org/jurnal.ar-raniry.ac.id/index.php/ekobis> .
- Fitria, TN (2025). E-Commerce Marketing Strategy: Exploring Promotional Tools in the Muslim Fashion Industry. *Scientific Journal of Islamic Economics* , 11 (02), 1–19.
- Herlina, L., Hamidi, ML, & Doddy, M. (2019). The Concept of Branding from the Perspective of Islamic Business Ethics. *Journal of Islamic Economics and Banking* , 7 (1), 55–67. <https://doi.org/10.46899/jeps.v7i1.99>
- Hermansyah, Y. (2023). Legal Analysis of Online Buying and Selling Transactions from the Perspective of Sharia Economic Law. *Jurnal.Lppmpelitabangsa.Id* , 08 (01), 109–114. <https://journal.lppmpelitabangsa.id/index.php/jespb/article/view/1685>

- Ilmiati, YN, Yasin, M., & Rois, I. (2024). An Islamic Economic Perspective on the Behavior of the Millennial Generation in Mataram City; The COD Online Store System. *Istinbath* , 23 (1), 32–48. <https://doi.org/10.20414/ijhi.v23i1.739>
- Kholisah, N., Muhibbin, M., & Isnaeni, D. (2025). *Affiliate Business in the Digital Era: A Normative Analysis of Its Legal Status in Islamic Economic Law* . 14 (3), 972–986.
- Laili, R.N., Lorenza, N.W., & Alrasyid, H. (2022). An Islamic Perspective on Consumer Protection in Online Fashion Business. *Proceedings of Islamic Economics, Business, and Philanthropy* , 1 (2), 496–500. <https://jurnalfebi.iainkediri.ac.id/index.php/proceedings>
- Maulana, I., Hantanty, INT, & Ulfah, IF (2025). Analytical Study on the Presence of Gharar Elements in Flash Sale Transactions at TikTok Stores from an Islamic Economic Perspective. *Az-Zahra International Proceedings* , 1 (1), 11–19.
- Mutaufig, A. (2025). *MAINTAINING BUSINESS PROSPERITY: DIGITAL MARKETING ANALYSIS IN THE FRAMEWORK OF MAQASHID SHARIA* . 5 (2), 156–165.
- Najib, A. (2021). *Sharia Perspective on E-Commerce Affiliate Marketing in Indonesia: A Case Study of Shopee Marketplace* . 32 (3), 167–186.
- Nur Hikmah, Muhammad Ali Subkan, & Purwati Purwati. (2023). Marketing Strategy from an Islamic Economic Perspective (A Study of Uliq Food Kudus). *MUQADDIMAH: Journal of Economics, Management, Accounting and Business* , 1 (2), 277–290. <https://doi.org/10.59246/muqaddimah.v1i2.486>
- Nurbaeti, F., Affandi, M., Safri, R., & Mukti, T. (2025). *Product Differentiation and Monopolistic Market Competition in the Retail Coffee Industry in Indonesia: A Review of Sharia Compliance and Its Impact on Consumer Choices* . 0–108,(2) 0–10 DOI:<https://doi.org/10.24256/dinamis.v8i2.7142>.
- Nurmadinda, AR, Zakiyah, S., Indriati, H., & Hinawati, T. (2025). Increasing Revenue through Instagram, Shopee, TikTok, and WhatsApp Applications from a Sharia Economic Perspective: (Case Study of Rabbani Wonosobo Shop). *Social Sciences & Humanities Proceedings Series* , 22 , 83–91. <https://doi.org/10.30595/pssh.v22i.1530>
- Putri Sari. (2023). Market Development in the Umayyad Era: Encouraging Structured Economic Activities. *Journal of Economics and Business* , 9 (2), 45–60.
- Rifa'i, A. (2025). *The influence of e-commerce, digital payments, and digital literacy on MSME income from an Islamic economic perspective* . 16 (2),

Risni, TW, Hendy, Syahidah, NL, & Santoso, K. (2025). The Priority Principles of Online Buying and Selling from an Islamic Perspective. *Scientific Journal of Accounting, Management, and Islamic Economics (JAM-EKIS)* , 8 (2), 914–925. <https://doi.org/10.36085/jamekis.v8i2.7990>

Setiawan, A.T., Alghina, S., & Farid, M. (2024). *Online Buying and Selling Transactions in the Perspective of Islamic Business Ethics: A Study of Barabai Printing Art* . 200–209.

Shifa, M. (2021). Analysis of Buying and Selling Practices. *Journal of Social Sciences, Economics, and Management Research* , 1 (5), 467–476. <https://jrssem.publikasiindonesia.id/index.php/jrssem/article/view/42>

Sutrisno, S., Sampurno, FD, Mahendra, YI, & Fitriyah, H. (2024). Digitalization Boosts the Creative Economy from an Islamic Economic Perspective. *Proceedings of ISETH (International Summit on Science, Technology, and Humanity)* , 526–530. <https://doi.org/10.23917/iseth.3903>

Syifa Un Nafsi, Fahmi, C., & Sholihin, R. (2024). Validity of Used Goods Auction Practices on the Facebook Platform. *JURISTA: Journal of Law and Justice* , 8 (2), 622–643. <https://doi.org/10.22373/jurista.v8i2.195>

Wahyuni, S., & Sutrismi, S. (2022). Analysis of Online Buying and Selling Transactions Through the Shopee Application Based on an Islamic Economic Perspective. *Point of View Research Management* , 3 (1), 42–54. <http://journal.accountingpointofview.id/index.php/POVREMA/article/view/181%0Ahttp://journal.accountingpointofview.id/index.php/POVREMA/article/download/181/145>

Wati, TW (2024). Online Buying and Selling on Shopee from the Perspective of Islamic Economic Law: Analysis of Contracts and Transaction Principles. *SAQIFAH: Journal of Islamic Economic Law* , 9 (2), 21–32.

Wulandari, SR, & Hasriadi. (2022). Online Marketing Strategy from a Sharia Economic Perspective. *ETDC: Indonesian Journal of Educational Research and Review* , 2 (1), 28–41. <https://doi.org/10.51574/ijrer.v2i1.1166>