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Integrating Al-Ghazali's Thought on *Fiqh muamalah* and *Maqashid Sharia* to Mitigate Digital Business Ethics Violations in Indonesia

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Abstract

This study aims to analyze the integration of fiqh muamalah principles and Al-Ghazali's Maqasid Sharia thought in formulating a mitigation framework for digital business ethics violations in Indonesia. A descriptive qualitative approach was employed via a literature review; data were gathered from secondary sources specifically 20 accredited national journal articles published between 2020 and 2026 retrieved from the Google Scholar database. Data collection was conducted systematically using keywords, and analysis involved content analysis and descriptive qualitative methods through stages of reduction, categorization, and inductive conclusion drawing. The findings identify five primary forms of digital fraud: dark patterns, algorithmic manipulation, exaggerated affiliate marketing claims, fake reviews or buyers, and the manipulation of product descriptions and pricing. Filtering through fiqh muamalah specifically the prohibitions known as MAGHRIBLIS (Maysir, Gharar, Riba, Tadlis) serves as a formal legal filter to ensure the validity of contracts and the principle of mutual consent (an-taradin). Meanwhile, the concepts of Maqasid Syariah (Hifz ad-Din, Hifz an-Nafs, Hifz al-'Aql, Hifz an-Nasl, and Hifz al-Mal) and Al-Ghazali's perspective on maslahah (public interest) provide an ethical-spiritual foundation for systemic mitigation. The study implies that mitigating digital business ethics violations requires collective responsibility; it offers practical guidance for merchants, consumers, platform providers, and regulators to formulate transparent and fair digital trade policies, while also encouraging future empirical research to test the operational effectiveness of this framework on specific e-commerce platforms.

INTRODUCTION

The rapid advancement of information technology in Indonesia has transformed the national economic landscape into a digital-based business ecosystem. Marketing through social media and e-commerce platforms offers high efficiency, relatively low operating costs, and market accessibility without geographical limitations. However, the ease and openness of this digital ecosystem are not balanced by strict screening and qualification standards for business operators. Excessively open market access allows anyone to become a seller without adequate training in business ethics. As a result, the digital space is rife with various unethical practices and commercial manipulation. Phenomena such as the manipulation of product descriptions, exaggerated claims (overclaims), the use of fake reviews and fake buyers, and unfair price manipulation have become real problems that harm consumers and undermine a healthy competitive environment. As reported by CNBC Indonesia and Kompasiana, the more advanced marketing technology

becomes, the more vulnerable the digital business sector is to violations; one such issue highlighted in these news articles is the prevalence of exaggerated claims (T. Purwanti, 2024; Tiara, 2024).

The prevalence of such ethical violations indicates a critical gap between the advancement of digital transaction infrastructure and the moral maturity of those involved. Theoretically, trading activities conducted via electronic platforms are still categorized as *muamalah* contracts, which are fundamentally *mubah* (permissible) and valid under Islamic law, provided that the essential elements and conditions of a sale and purchase are fulfilled, the transaction is free from prohibited elements, and it does not involve injustice or monopolistic practices (Ahmad & Supriadi, 2025; Triwibowo & Adam, 2023). The validity and blessings of such transactions depend heavily on adherence to fundamental Sharia principles, such as being free from elements of *maysir* (gambling), *gharar* (uncertainty), *riba*, and *tadlis* (fraud), as well as the fulfillment of mutual consent (*an-taradin*). When digital transactions are conducted without a strong moral foundation, the potential for material and non-material losses borne by society becomes very significant. Therefore, a systematic and proven ethical framework is needed to mitigate such violations, so that the expansion of the digital economy in Indonesia does not merely pursue profitability but also preserves the values of justice and blessing. Studies on Islamic business ethics and Sharia compliance in the digital economy have, in fact, attracted the attention of many previous researchers. A number of studies have focused on evaluating the application of Sharia ethics and principles on major e-commerce platforms and marketplaces in Indonesia. For example, a study by (Rusli & Alisyah, 2021) found that Bukalapak's operations have generally sought to emulate the business practices of the Prophet Muhammad SAW, although they are still marred by issues such as dishonesty among some sellers, violations of consumer rights, and delays in handling complaints. Similarly, research by (Az-Zahra et al., 2024) and (A'yun et al., 2021) found that transactions on platforms such as Shopee, Tokopedia, and Lazada are not yet entirely free from deviations from Sharia ethics. These issues are primarily driven by users' limited understanding of Sharia principles and the prevalence of human error, resulting in the principles of tawhid and honesty in transactions not being fully implemented in the digital space. On the other hand, recent literature also extensively explains the importance of the *Maqasid sharia* framework and the pillars of Islamic ethics as instruments for realizing transparent and equitable digital business governance. Research by (Yulianto et al., 2026), (Rahmat, 2026) and (Salvia & Malahayatie, 2023) confirms that the integration of the values of tawhid, justice, and the public interest has proven effective in safeguarding technology-based business activities from the risks of *riba, gharar, and maysir*. More specifically, (Zulqifli & Hasanah, 2026) emphasize that the adoption of *Maqasid sharia* requires transparency regarding product specifications and fair pricing to protect the rights of all parties. Meanwhile, in the context of UMKM digitalization, (L. Lestari & Aisyah, 2023) underscore the relevance of the *Maqasid sharia* framework from the perspective of Ibn 'Asyur particularly the aspects of *al-wudhuh* (transparency) and *al-adl* (justice)as the primary foundations for minimizing the risk of irregularities in digital marketing and payment channels.

Although previous studies have extensively discussed the urgency of Sharia ethics in digital business, the majority of research still focuses on superficial normative evaluations or is limited to examining user behavior on a single specific platform. The existing literature has not yet delved deeply into the complexity of modern digital business issues, which are marked by systematic fraudulent practices. Phenomena such as the manipulation of algorithms and the use of "dark patterns" in app interfaces to trigger impulsive consumer decisions, as well as the prevalence of exaggerated claims in affiliate marketing, are often overlooked by contemporary *fiqh muamalah*

analysis. In fact, these forms of digital misconduct not only cause financial harm to consumers but also constitute fundamental violations of the prohibitions against *gharar* (uncertainty) and *tadlis* (deception), which are concealed behind technological sophistication. These limitations in scope highlight a theoretical and practical gap that urgently needs to be addressed. Most studies have not fully integrated how Islamic ethical thought particularly the pillar of tawhid and the *Maqasid sharia* framework from Al-Ghazali's perspectivecan function as an instrument to mitigate such digital fraud. Al-Ghazali's thought on the preservation of wealth (*hifz al-mal*) and the concept of *maslahah* hold strong relevance for preventing various forms of modern transaction manipulation that often disregard the values of justice and honesty. Therefore, this study aims to address this gap by expanding the discussion of digital business ethics beyond the realm of conventional e-commerce transactions to comprehensively analyze the structure of digital fraud through the integration of the principles of *muamalah fiqh* and the *Maqasid sharia* as articulated in Al-Ghazali's thought..

Based on the gap analysis presented above, this study specifically aims to analyze the integration of the principles of *muamalah fiqh* and the *Maqasid syariah* as articulated by Al-Ghazali in formulating mitigation strategies for various forms of digital business ethics violations in Indonesia. This study seeks to answer the main question of how the principle of *tauhid* and the concept of *Maqasid sharia* particularly the preservation of wealth (*hifz al-mal*) from Al-Ghazali's perspective can be utilized to dissect and address modern digital fraud practices such as algorithm manipulation, dark patterns, and overclaims in digital marketing. The novelty of this study lies in its analytical approach, which does not merely examine the ethics of electronic transactions in general or focus on a specific social media platform, but rather offers a new, more comprehensive perspective for addressing various forms of contemporary digital business fraud in greater depth.

METHODS

This study employs a descriptive qualitative approach using a literature review method. The study focuses on analyzing the integration of Al-Ghazali's thought and the principles of *muamalah* fiqh in formulating a framework for mitigating digital business fraud in Indonesia. The data used consists of secondary data sourced from two main categories: primary literature, including the classical works and thought of Al -Ghazali (particularly the concepts of *Maqasid sharia* and Ihya' Ulum al-Din) as well as texts on *muamalah* fiqh, and secondary literature consisting of scholarly articles from accredited national journals and reputable scientific journals published between 2020 and 2026 that examine Islamic business ethics, e-commerce, and digital consumer behavior.

The data collection procedure was conducted through a systematic search of the Google Scholar academic database using three main keyword phrases: "*Maqasid syariah* to mitigate digital business fraud," "Islamic business ethics in e-commerce," and "Mitigation of fraud in digital business." The search yielded 20 articles relevant to this study. The inclusion criteria for the literature encompassed scholarly articles relevant to the phenomenon of modern digital business fraud that also contained an analysis of Sharia principles. The collected data were then analyzed using content analysis and descriptive qualitative analysis through three stages. First, data reduction to identify specific issues of digital fraud. Second, categorization and conceptualization of the data based on the pillars of Islamic ethics and the thought of Al-Ghazali. Third, inductive reasoning to formulate a comprehensive ethical mitigation framework.

RESULTS AND DISCUSSION

Results

Based on a review of various scientific literature and relevant secondary data, the research findings were grouped into two main focuses. The first focus outlines the various forms and

patterns of ethical violations that are prevalent in today's digital business ecosystem. The second focus presents the framework of *fiqh muamalah* principles and Al-Ghazali's *Maqasid sharia* framework, which serve as a conceptual foundation for mitigating such fraudulent practices.

Forms of Digital Business Ethics Violations

Based on a review of the literature and empirical data on digital economic activity in Indonesia, business ethics violations are no longer limited to simple conventional transactions but have evolved into complex forms of digital manipulation. This study identifies five main forms of ethical violations within Indonesia's digital business ecosystem. First, interface manipulation (dark patterns) the design of app or e-commerce platform interfaces intentionally crafted to manipulate or trap consumers into making decisions they do not intend, such as the automatic addition of hidden fees at checkout or systems that make transaction cancellations unnecessarily difficult. Second, algorithmic manipulation, which involves non-transparent product recommendation systems designed to steer users toward specific products based on the seller's profit margin, as well as prioritizing stores that manipulate sales volume. This aligns with research conducted by (Salamah et al., 2025; Anjelina & Muzan, 2025; N. Purwanti & Pujawati, 2021), whose findings indicate that the principle of transparency in digital business does not yet align with Sharia business ethics. This is because sellers manipulate product photos and bear no accountability for such actions. Third, exaggerated claims in marketing (affiliate marketing overclaims), which refer to promotional practices by affiliate marketers or content creators who make excessive and unreasonable claims about a product's benefits, quality, or specifications in order to earn sales commissions, without regard for the accuracy of the information. This assertion is supported by research findings (Susanti & Kusumasari, 2026), which conclude that the widespread use of influencers in digital marketing strategies (affiliate marketing) is often abused through exaggerated claims (overclaims) that mislead buyers. Fourth, reputation manipulation (fake reviews and fake buyers), which involves the use of fake accounts or bots to post five-star reviews and create fictitious purchase histories in order to artificially build a trustworthy image for the store (fake social proof). Fifth, manipulation of product descriptions and prices, evidenced by discrepancies between product photos or descriptions and the actual products received by consumers, as well as price manipulation through fake discounts (anchoring prices) and unreasonable pricing. The following is empirical evidence regarding manipulated product descriptions found on one online shopping platform.

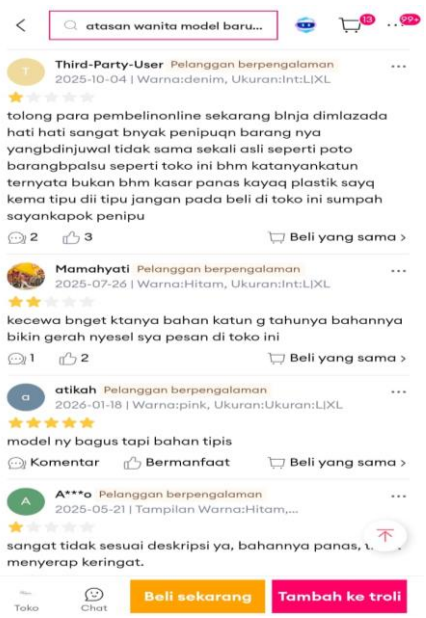


Figure 1. Customer reviews



Figure 2. Customer reviews

The prevalence of various forms of misconduct in the digital business sector is driven by the lack of filtering mechanisms and ethical standards for businesses entering the digital ecosystem, resulting in open market access being exploited to reap unilateral profits while disregarding consumer rights.

The Application of Al-Ghazali's Principles of *Fiqh muamalah* and *Maqasid al-Sharia*

To address these various forms of digital fraud, this study formulates two main conceptual foundations in Islamic law as ethical mitigation tools. The first foundation is the principles of *fiqh muamalah* and the prevention of the elements MAGHRIBLIS (*Maysir, Gharar, Riba, Tadlis*). Digital business transactions must fundamentally meet the validity criteria of *muamalah* contracts, namely being free from the elements MAGHRIBLIS (*Maysir, Gharar, Riba, Tadlis*), as well as from *Haram, Riswah, and Dzulum*. In the digital context, the primary emphasis is on preventing the element of gharar or uncertainty regarding product specifications and pricing preventing the element of tadlis in the form of fraud or the concealment of product defects, and upholding the principles of mutual consent (*an-taradin*) and honesty (*sidq*).

The second foundation is the integration of the five pillars of *Maqasid sharia* from Al-Ghazali's perspective. Al-Ghazali's thought places public interest (*maslahah*) as the primary objective of lawmaking, which in digital business is operationalized through five main pillars. *Hifẓ ad-Din* (preserving religion) serves to uphold the intention of worship and moral integrity in digital commercial activities. *Hifẓ an-Nafs* (preserving life) serves to protect consumers from physical and psychological harm caused by dangerous products or system manipulation. *Hifẓ al-'Aql* (preserving reason) is tasked with safeguarding consumers' rationality from the cognitive traps set by psychological marketing techniques (dark patterns). *Hifẓ an-Nasl* (preserving lineage and social order) focuses on maintaining harmonious relationships among economic actors by preventing unfair competition practices. Finally, *Hifẓ al-Mal* (preserving wealth) ensures the protection of consumers' assets against fraud, price manipulation, and the theft of financial information. These two pillars represent Islamic business ethics that must be applied in business operations particularly in the digital sector to foster a fair and ethical business environment and to cultivate values of justice, solidarity, and *barakah* (divine blessing) (P. S. Lestari & Jubaedah,

2023).

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DISCUSSION

Analysis of Digital Business Violation Mitigation through *Fiqh Muamalah* Principles and the Prevention of MAGHRIBLIS

Modern digital commerce practices in Indonesia which are rapidly expanding within the e-commerce and social commerce ecosystems do not, in fact, alter the fundamental principles of *muamalah*, which demand clarity and honesty. In line with the findings of a study (Rahman & Priyantini, 2026), which explains that digital business actors must apply the concepts of *shiddiq* (honesty), justice, and amanah to prevent ethical violations in digital business. The absence of face-to-face interaction demands a much higher level of transparency than conventional transactions. However, the reality on the ground shows that technological conveniences are often exploited by unscrupulous business operators to conceal product defects through misleading descriptions, make exaggerated claims in affiliate marketing promotions, and even fabricate a store's reputation using fake buyers and reviews. From the perspective of *fiqh muamalah*, this series of actions explicitly falls under the practices of *tadlis* (fraud) and *gharar* (ambiguity of information), which directly undermine the validity of transactions by violating the principle of mutual consent (*an-taradin*).

Furthermore, screening using the prohibition framework MAGHRIBLIS (*Maysir, Riba, Gharar, Tadlis*) can uncover structured forms of digital fraud at the system interface level. Dark pattern phenomena such as the use of fake countdown timers, hidden subscription sign-ups, and unilateral fee additions during the checkout process constitute forms of deliberate gharar that trap consumers. These practices intentionally restrict freedom of choice (*khiyar*) and exploit buyers' psychological vulnerabilities. This lack of transparency creates a stark information imbalance, in which one party benefits at the expense of and through the helplessness of the other party, who is trapped in the digital interface's snare.

Meanwhile, algorithmic manipulation and price engineering such as price gouging or predatory pricing on digital platforms have the potential to push trading activities into the category of maysir (harmful speculation) as well as transactions involving exploitation of value. Manipulating product search results to unfairly eliminate competitors undermines a fair market environment. Therefore, upholding the pillars of Islamic ethics which include the values of tauhid (monotheism), justice (*'adl*), responsibility (*mas'uliyah*), and honesty (*sidq*) is a critical instrument. These values serve as a legal filter that restricts the scope of business actors' actions, preventing them from resorting to any means necessary to reap financial gains in the digital space. Furthermore, the enforcement of these pillars of Islamic ethics is essential to ensure the validity of transactions in digital business specifically, to ensure such transactions are free from elements prohibited in commercial transactions, namely maysir, gharar, riba, and tadlis (A'yun et al., 2021).

The Integration of Al-Ghazali's Thought (*Maqasid sharia* and *Maslahah*) into the Framework of Digital Business Ethics

To formulate a mitigation framework that goes beyond formal legal boundaries, Al-Ghazali's thoughts on the Maqasid al-Sharia provide a profound philosophical and ethical foundation. Al-Ghazali emphasizes that economic activity is a means to achieve worldly and otherworldly well-being, which must uphold the five main pillars of Sharia. In the context of regulating digital business, the pillar of *Hifz ad-Din* (preserving religion) serves as a moral foundation to ensure that the intent behind transactions remains within the framework of

worship. At the same time, the pillars of *Hifẓ an-Nafs* (preserving life) and *Hifẓ al-'Aql* (preserving reason) play a crucial role in protecting consumers from the psychological manipulation of "dark patterns" as well as commercial content that triggers mental anxiety and undermines buyers' rationality. The fulfillment of public interest in these pillars can only be realized if the digital ecosystem is utilized for constructive education, rather than becoming a source of moral and intellectual harm.

Under the pillar of material protection, *Hifẓ al-Mal* (preserving wealth) serves as the primary foundation for safeguarding the public's financial rights against various forms of digital fraud. Practices such as price manipulation, misleading product information, and the use of exaggerated claims in digital promotions are, in essence, forms of unjustly depriving others of their wealth. Furthermore, the pillar of *Hifẓ an-Nasl* (preserving the next generation and social welfare) guides the creation of a healthy and equitable digital business ecosystem. The sustainability of the community's economic order in the future depends heavily on the extent to which today's digital commerce upholds the value of transparency and prevents moral decay in future generations. The relevance of mapping these five pillars of *Maqasid sharia* aligns with findings (Zulfa et al., 2023; Mutaufiq et al., 2024) indicating that the consistent application of *Maqasid sharia* principles can mitigate the risk of ethical violations in digital business and holds significant potential for supporting business sustainability. This is supported by research findings (Ruslang et al., 2020), which show that the application of *Maqasid sharia* principles in accordance with Islamic business ethics has positive implications for the sustainability of digital businesses on the Shopee platform, as evidenced by an increase in users both sellers and buyers.

Through the integration of the concept of *maslahah* (public interest) from Al-Ghazali's perspective, the framework for mitigating ethical issues in digital business should not rely solely on the individual conscience of sellers but must also involve collective responsibility. E-commerce platform providers and regulators have a moral obligation to create a transparent system architecture (*al-wudhuh*) and to impose strict sanctions on those who violate ethical standards. The combination of *fiqh muamalah* principles as legal constraints and Al-Ghazali's thought as an ethical and spiritual guide produces a comprehensive mitigation model. This model is not only capable of addressing technical fraud on digital platforms but also addresses the root of the consciousness of digital economy actors in Indonesia.

CONCLUSION

Conclusion

This study concludes that the prevalence of digital business ethics violations in Indonesia such as interface manipulation (dark patterns), algorithm manipulation, exaggerated claims in affiliate marketing, fake reviews and buyers, and the falsification of product descriptions and prices is not merely a technical issue with the applications. This phenomenon reflects a neglected moral gap resulting from the absence of ethical filtering and qualification mechanisms for business actors entering the digital commerce ecosystem. Through the lens of *fiqh muamalah*, prevention based on the MAGHRIBLIS prohibitions (*Maysir, Riba, Gharar, Tadlis*) has proven effective as a formal legal filter to identify and limit these forms of fraud, thereby ensuring the validity of contracts and establishing mutual consent (*an-taradin*) as an absolute requirement for digital transactions.

Meanwhile, the integration of Al-Ghazali's thought based on the five pillars of *Maqasid sharia (Hifẓ ad-Din, Hifẓ an-Nafs, Hifẓ al-'Aql, Hifẓ an-Nasl, Hifẓ al-Mal)* and the concept of maslahah provides a profound ethical and spiritual foundation for designing holistic mitigation strategies.

This framework broadens the scope of business ethics so that it does not merely stop at individual compliance with transaction laws, but rather promotes the establishment of a digital economic order that protects the physical, rational, and financial rights of society. This ethical framework emphasizes that mitigating digital fraud cannot be left solely to individual conscience but requires a digital system architecture that is fair, transparent (*al-wudhuh*), and oriented toward the common good.

Limitations and Recommendations

The main limitation of this study lies in its approach, which remains focused on qualitative-descriptive analysis based on a literature review. The resulting mitigation model remains at the conceptual-theoretical level and has not yet been empirically tested for its effectiveness when applied to specific e-commerce or social commerce platforms. Furthermore, the scope of the secondary data used does not directly measure the level of understanding and compliance among digital business actors with the principles of *fiqh muamalah* and the pillars of *Maqasid sharia* in their daily operations.

To address these limitations, this study formulates a number of concrete implications and recommendations for various stakeholders. For the academic community, future research is encouraged to adopt a quantitative approach or conduct exploratory case studies to test the effectiveness of this mitigation framework in the field, as well as to develop digital ethics audit indicators based on the *Maqasid sharia*. In practical terms, for merchants or digital business operators, these findings serve as a moral guide to prioritize honesty (*sidq*) and avoid misleading promotional practices (overclaims). For buyers (consumers), this study emphasizes the importance of improving digital literacy and understanding *muamalah* rights so they can be more rational and critical of marketing manipulation. Meanwhile, for platform providers and regulators, the study's findings underscore the need to integrate system transparency features, tighten seller qualifications, and formulate digital trade regulations based on the principles of Sharia justice to create a sustainable digital business ecosystem.

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