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Industrial Competitiveness through Porter's Five Forces Framework

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Abstract

This study explores the integration of Islamic ethical values into business competitive strategies using Porter's Five Forces framework. The research employs a qualitative descriptive method through literature studies, drawing from academic journals, classical Islamic sources (Qur'an and Hadith), and contemporary scholars. The study examines how each of Porter's forces threat of new entrants, bargaining power of suppliers, bargaining power of buyers, threat of substitutes, and industry rivalry can be aligned with Islamic ethical principles such as justice ('adl), honesty (shiddiq), trust (amanah), and public benefit (maslahah). The findings indicate that integrating Islamic values can address weaknesses in Porter's model, which is predominantly profit-oriented and economically driven. For example, ethical competition encourages market fairness and discourages monopolies; supplier and buyer relationships are guided by transparency and mutual respect; and innovation is seen as a means to serve, not to dominate. The incorporation of Islamic ethics into competitive strategy not only fosters sustainability and long-term business relationships but also transforms competition into a means of spiritual and social contribution. This approach suggests that companies operating in Muslim-majority environments or with shariah-based principles can adopt a more holistic and balanced strategy achieving competitive advantage while adhering to moral responsibilities. The study contributes to the development of Islamic strategic management literature and offers practical implications for Muslim entrepreneurs and policymakers seeking ethical and effective frameworks for industrial competitiveness.

INTRODUCTION

In the current era of globalization and the digital revolution, the competitive landscape between companies in various industrial sectors is undergoing a very rapid and dynamic change (Naufal Eryogia et al., 2024). Technological advancements, shifts in consumer preferences, ease of access to information, and the emergence of various disruptive innovations are challenges as well as opportunities that must be faced by every business actor. In competitive conditions like this, understanding the company's position in the industry is very important so that the business strategy carried out can be more directed, effective, and sustainable(Sismanidou et al., 2020).

One of the most widely used strategic analysis approaches to understanding the dynamics and level of competition of an industry is the Five Forces framework introduced by Michael E. Porter, a professor from Harvard Business School, in 1979 (Anggraini & Susanti, 2022). This model emphasizes that a company's profitability and competitiveness are not only influenced by direct competitors, but also by the five main forces at work in the structure of the industry (Gultom & Lumbanraja, 2022; Oki & Krisnawan, 2022). The five forces are: the threat of new entrants, the bargaining power of suppliers, the bargaining power of buyers, the threat of substitute products or services, and the intensity of competition between companies that already exist in the industry.

In the modern business world, competition strategy plays an important role in determining a company's position and success in the market (Appiah et al., 2021). Michael E. Porter, through his famous work Competitive Strategy (1980), introduced Porter's Five Forces framework which has become an important tool in analyzing the competitiveness of an industry (Jiang et al., 2017). The five forces depicted in this model are the threat of the newcomer, the power of the supplier, purchasing power, the threat of substitute products, and competition between Companies provide in-depth insights into the external factors that affect the market structure and the profits that the Company can make (Butarbutar et al., 2023; Wanyonyi et al., 2021).

However, although Porter's Five Forces provides a useful analysis, the framework is often based on economic principles that tend to place a focus on mere profit and intense competition (Citra Birru et al., 2022). In this context, a more holistic approach, which integrates aspects of ethics and moral values, becomes particularly relevant, especially in business frameworks based on Islamic principles(Hintoro & Fritz Wijaya, 2021). Islam, as a religion that regulates all aspects of life, emphasizes not only worldly gains but also blessings (barakah), justice ('adl), and the benefit of the ummah.

While Porter's Five Forces remains foundational in modern strategic management, its application has largely been rooted in conventional economic paradigms that emphasize profit maximization and aggressive competition. In contrast, Islamic business ethics call for a broader orientation emphasizing not only material success but also moral obligations such as justice (ʿadl), honesty (shiddīq), trust (amānah), and the public good (maṣlaḥah) (Hisan et al., 2024). These values promote fairness, transparency, and social responsibility in economic behavior, which are essential in constructing a more balanced and ethical business environment (Al-Daamee et al., 2024).

Despite the increasing interest in Islamic business principles, there is a notable gap in the literature: few studies have attempted to systematically integrate Islamic ethical values into well-established strategic models like Porter's Five Forces. Most existing works discuss ethics in isolation or in general terms without aligning them explicitly with competitive strategy frameworks. This presents a critical opportunity to contextualize and enrich strategic models with Islamic moral teachings particularly for businesses operating in Muslim-majority societies or those seeking shariah-compliant approaches.

To address this gap, this article seeks to explore the intersection between Islamic ethics and strategic competition by posing the following research questions: 1) How can the Islamic principle of justice (ʿadl) reshape the concept of entry barriers for new market participants in Porter's model?, 2) In what ways can values such as honesty (shiddīq) and trust (amānah) influence the bargaining relationships between firms and their suppliers or buyers?3) How does the ethical concept of ihsān (excellence in doing good) affect strategic responses to substitute products and competitive rivalry?.By addressing these questions, this study aims to contribute to the development of Islamic strategic management literature by offering an integrative framework that aligns Porter's Five Forces with Islamic ethical principles providing not only a tool for business competitiveness but also a model for social and spiritual accountability.

This article is structured as follows. The next section presents the theoretical background of Porter's Five Forces and Islamic ethical principles. The methods section explains the qualitative-descriptive approach used in the study. The core of the paper analyzes each of the Five Forces in light of Islamic ethics. This is followed by a discussion of the strategic implications and comparison with existing literature. The article concludes with a summary of key findings and directions for future research in Islamic strategic management.

METHODS

This study uses a descriptive qualitative approach to describe and analyze how Islamic ethical values can be integrated into competitive strategies based on the framework of Porter's Five Forces(Gumilang, 2016). The data used are secondary data, obtained through literature studies of books, scientific journals, articles, and other relevant documents, including classical Islamic sources such as the Qur'an, Hadith, as well as the thoughts of Muslim and contemporary figures such as Beekun (2006) and Alhabshi (2003).

The analytical technique applied is content analysis. This involved reading and interpreting the selected texts to extract ethical concepts relevant to Islamic teachings, such as ʿadl (justice), shiddīq (honesty), amānah (trustworthiness), maṣlaḥah (public benefit), and ihsān (excellence)(Somantri, 2005). These values were then systematically mapped onto the five components of Porter's model. For example, the principle of justice (ʿadl) was related to the issue of entry barriers and fairness in competition; honesty (shiddīq) and trust (amānah) were examined in the context of buyer and supplier relationships; while ihsān was explored in relation to innovation and rivalry. Through this mapping process, the study synthesizes how Islamic ethics can reinterpret or enhance conventional strategy models. The results are expected to offer an ethically grounded perspective for formulating competitive strategies in Muslim-majority or shariah-oriented business contexts(Hamzah, 2016).

RESULTS AND DISCUSSION

Threat of New Entrants (Integrating *ʿAdl* (Justice))

In Porter's conventional model, new entrants are perceived as a threat because they can reduce the profitability of incumbent firms. Strategies to mitigate this threat typically include raising entry barriers through control of economies of scale, intellectual property, capital requirements, or exclusive distribution channels. These approaches aim to maintain dominance by limiting competition(Prisiliko et al., 2022).

From an Islamic ethical standpoint, however, this exclusivity raises concerns about fairness (*ʿadl*) and public welfare (*maṣlaḥah*). Islam views the market as an open and just space for all players, so long as business is conducted in a lawful (halal) and honest manner. Creating artificial entry barriers contradicts the ethical imperative of inclusive access(Y. et al., 2024).

This view is supported by Beekun (2006), who stresses that monopolistic behavior violates Islamic market ethics, and by Ummar (2021), who highlights spiritual accountability in ensuring fair market entry. Unlike conventional models that seek to minimize competition, Islamic ethics see competition as a means of improving service and fostering collective welfare. This analysis challenges the assumption that market share protection must come at the cost of access and equity.

Bargaining Power of Suppliers (Promoting *Amānah* and *Shiddīq)*

In conventional strategy, suppliers with strong bargaining power may demand higher prices, affecting a firm's cost structure. Typical responses include switching to cheaper suppliers or applying pressure to reduce costs(Niño Durán et al., 2020). In Islamic ethics, such transactional pressure contradicts the principles of *amānah* (trustworthiness) and *shiddīq* (honesty). Suppliers are not mere cost factors, but partners in value creation. Ethical dealings emphasize timely payment, fair negotiation, and mutual benefit (Sismanidou et al., 2020).

Islam does not prohibit competition, but emphasizes the importance of fairness and market openness. The practice of unfairly closing market access is contrary to the principles *of maslahah* and *'adl*. In Islam, the market should be an open arena for anyone to do business, as long as it is done halal and does not harm other parties. Therefore, companies based on Islamic values should welcome newcomers by encouraging collaboration and healthy competition, not by creating artificial barriers that are monopolistic (Robertson & Gatignon, 1991).

The analysis found that in conventional business strategy, firms often build barriers to entry such as economies of scale, exclusive access to distribution, or legal protections to protect market dominance. However, based on Islamic ethical principles, such as *ʿadl* (justice) and *maslahah* (public benefit), preventing new entrants through unfair means is not justified. Ethical business behavior in Islam supports fair competition and discourages monopolistic practices(Baird et al., 2024; Naufal Eryogia et al., 2024). This result is consistent with the findings of Beekun (2006), who argued that Islamic business ethics promote inclusive market access and healthy competition(Felix et al., 2024). Similarly Ummar emphasized the role of spiritual accountability in creating transparent entry systems for new players.

Bargaining Power of Buyers (Centering on *Shiddīq* and *Ihsān)*

In Porter's theory, suppliers with high bargaining power can raise input prices and lower the company's profit margin. Conventional strategies often seek to suppress prices from suppliers or find the cheapest alternatives. But from an Islamic perspective, the relationship between a company and a supplier is not only economical, but also ethical (Bodendorf & Franke, 2024).

The principles *of trust* and *shiddiq* encourage companies to establish honest, trusting, and fair relationships with suppliers. Exploitation of suppliers, such as late payments or unreasonable pricing, is considered to violate the principles of fairness (Hakizimana et al., 2024). Instead, companies that prioritize Islamic ethics will build long-term relationships based on transparency and social responsibility. This can create supply chain stability and a better reputation for the company.

Islamic ethics reject misleading practices, classifying them under *gharar* (uncertainty), which is prohibited. Instead, strategies must reflect *shiddīq* (truthfulness) in advertising and *ihsān* (excellence) in customer service. Serving customers ethically is viewed as a form of spiritual fulfillment, not merely transactional engagement.

The study indicates that companies often try to lower input costs by exerting pressure on suppliers. However, Islamic values particularly *shiddiq* (honesty) and *amanah* (trustworthiness) emphasize fair treatment and mutual benefit. Exploiting suppliers for profit maximization contradicts the Islamic spirit of justice and partnership.This finding aligns with Pranoto and Indradewa (2024), who stated that ethical supplier relationships can lead to long-term competitive advantages through sustainable partnerships and trust.

Buyers have the power to suppress prices, demand higher quality, or request additional services. In conventional business, often the strategy to manage buyer power is through market segmentation and price manipulation(*THE INFLUENCE OF BUYER BARGAINING POWER AND*, 2024). In Islam, the relationship between producers and consumers is framed by the principles of *shiddiq* (honesty), *trust*, and *ihsan*.

An Islamic business strategy does not justify misleading promotions, price manipulation, or concealment of product defects. Instead, companies are encouraged to provide honest information and quality products as a form of service to the community(Kelly & Chicksand, 2024). Islamic ethics demand fair treatment of consumers, including in terms of price, service, and quality assurance. This can actually be a competitive advantage because it builds customer trust and loyalty.

The power of buyers is typically managed through pricing strategies and product differentiation. Islam, however, emphasizes truthfulness in transactions. Misleading information or manipulation of product quality is a form of *gharar* (uncertainty) and is prohibited.

Scientific interpretation suggests that ethical marketing providing honest product descriptions and fair pricing is not only morally right but also contributes to consumer loyalty and brand trust. This supports findings from Appiah et al. (2021), where transparency was shown to strengthen customer relationships and firm competitiveness.

Threat of Substitutes (Advancing Ethical Innovation through *Ihsān)*

A replacement product or service can replace the main product and threaten the sustainability of the business. In Porter's theory, a common strategy for dealing with this threat is product differentiation, service improvement, or technological innovation. In the framework of Islam, innovation is encouraged, but it must be done halal and not detrimental to society or the environment(Loredana, 2024). Companies based on Islamic values see the threat of substitute products as an opportunity to improve and improve the quality of their products in order to provide greater benefits. In this context, *the principle of ihsan* is the driving force to continue to present the best products, not just beat competitors. In fact, if the substitute product provides greater benefits to society, Islam does not view it as a threat, but as a form of sustenance that Allah distributes fairly to mankind(BEJLERI & MEMAJ, 2024).

Substitute products pose a risk to market position. In conventional strategy, the response involves aggressive innovation or discrediting competitors. Islamic ethics, on the other hand, view innovation as a form of *ihsan* (excellence), not to dominate but to serve better. The substitution threat is seen as motivation to improve quality while remaining ethical. According to (Citra Birru et al. 2022), integrating ethical innovation can be a sustainable strategy, aligning closely with the Islamic approach proposed in this study.

Industry Rivalry (Competing through *Fastabiqul Khairāt)*

Fierce competition can lower prices, increase promotional costs, and lower profitability. Conventional strategies usually encourage companies to take aggressive steps to outperform competitors, even through unethical practices such as black campaigns or predatory pricing. Islam views competition as a sunnatullah that can encourage improvement and improvement of quality, as long as it is done ethically (Ussaini & Nuhu, 2024). The concept of *fastabiqul khairat* (competing in goodness) in Islam describes how competition should be conducted: in a way that is healthy, honest, and adds value to consumers (Naufal Eryogia et al., 2024). Competition is not to bring down, but to encourage innovation and expand benefits.

Intense competition often leads companies to engage in destructive practices such as price wars or negative advertising. Islam strongly forbids such actions and instead encourages *fastabiqul khairat* (competing in goodness). Healthy rivalry in Islam is a tool for self-improvement and serving society, not for harming others. The data supports previous findings by Syam et al. (2024), who concluded that ethical rivalry, based on shared prosperity and mutual respect, enhances long-term industrial health.

Table 1: Ethical Interpretation of Porter's Five Forces

Porter's Force	Conventional Strategy	Islamic Ethical Alternative
Threat of New Entrants	Raise barriers	Promote market fairness and openness (*ʿadl*, *maṣlaḥah*)
Bargaining Power of Suppliers	Price suppression	Build trust-based, transparent partnerships (*amānah*, *shiddīq*)
Bargaining Power of Buyers	Price wars, segmentation, manipulative ads	Ethical marketing and service (*shiddīq*, *ihsān*)
Threat of Substitutes	Aggressive innovation, discredit competitors	Serve better through ethical innovation (*ihsān*)
Industry Rivalry	Predatory pricing, black campaigns	Compete in goodness (*fastabiqul khairāt*)

Source: Author's synthesis based on Porter (1980) and Islamic ethical principles from Beekun (2006), Alhabshi (2003), and Soleh (2006)

Porter argues that these forces shape a market structure that can affect the Company's profitability and competitive strategy (Ussaini & Nuhu, 2024). Although this concept is widely applied in conventional industries, the main challenge is how this strategy can be adapted for companies that prioritize moral, social, and sustainability values, which are a necessity in the modern business era (Li, 2023; Suwiyanti et al., 2024).

The results of the analysis show that the integration of Islamic values into Porter's framework not only adds ethical and spiritual dimensions, but also provides long-term competitive advantages.

This approach corrects the weaknesses of Porter's overly economically oriented model by adding perspectives of sustainability, justice, and social responsibility.

Islamic Strategy Management

Islamic strategy management incorporates sharia principles in formulating business policies that not only pursue financial gains but also prioritize justice, transparency, and social responsibility. For example, (Amin, et al. 2017; Akbar, 2020) in their book *Islamic Management* emphasizes that in Islamic management, economic sustainability must be in line with social good and adherence to religious rules. Islam teaches to conduct business with good intentions (niyyah) and avoid exploitation (gharar and riba).

Alhabshab said that companies that carry out strategies based on Islamic values not only prioritize profitability, but are also oriented towards the welfare of the ummah (BEJLERI & MEMAJ, 2024) . The main principles that guide Islamic strategic management include justice ('adl), integrity (amanah), transparency (shiddiq), and social concern(Uwihirwe & Nayituriki, 2024).

Islamic Ethics in Business

Islamic ethics in business is related to the application of moral principles contained in the Qur'an and Hadith in business management. Soleh (2006) revealed that Islamic ethics govern all aspects of business transactions to ensure justice, transparency, and social responsibility the context of competitive strategies, these principles guide decision-making that is not only materially advantageous, but also moral and sustainable (Gultom & Lumbanraja, 2022; Prisiliko et al., 2022).

For example, the principle of maslahah (benefit) leads to the selection of strategies that provide benefits not only to the company but also to society in general. Corporate social responsibility (CSR) in Islam involves attention to social equality, the environment, and sustainability (istikhlaf), which can also be a competitive advantage in a market that increasingly prioritizes ethical aspects in decision-making (Prisiliko et al., 2022).

The Integration of Islamic Ethics in Porter's Five Forces

Integrating Islamic ethics in Porter's Five Forces provides an additional dimension in the Company's competitiveness analysis(Ummah, 2019). While Porter emphasizes economic factors and market structures, Islamic ethics require companies to pay attention to fairness and sustainability in the face of competitive forces (Pangarkar & Prabhudesai, 2024; Pranoto & Indradewa, 2024). Some studies such as those conducted by Beekun (2006) show that companies that integrate Islamic values in competitive strategies not only gain a competitive advantage but also create social added value for society (Iqbal, 2016; Y. et al., 2024).

For example, in the face of the threat of new entrants, companies with Islamic values will tend to avoid monopolistic practices that hinder the entry of new players, and will instead encourage healthy collaboration (Ndzabukelwako et al., 2024; Ummah, 2019). In terms of supplier strength and buyer strength, the company will avoid exploitation and seek to create relationships with both parties, in accordance with the principles of transparency and fairness.

This integration not only strengthens the company's strategic position in the industry, but also makes the business a means of worship and a positive contribution to society. A business strategy based on Islamic ethics can be the answer to the challenges of the modern business world that demands sustainability, accountability, and spiritual values in business practices.

CONCLUSION

This study examined the integration of Islamic ethical values into Porter's Five Forces framework to develop a more holistic and value-driven approach to industrial competitiveness. By engaging with key concepts from both strategic management and Islamic business ethics, this research demonstrated how values such as ʿadl (justice), shiddīq (honesty), amānah (trustworthiness), ihsān (excellence), and maṣlaḥah (public benefit) can ethically reinterpret each of Porter's competitive forces. The analysis revealed that Islamic ethics offer not only normative guidelines but also practical strategic direction, encouraging open markets, transparent buyer-supplier relationships, and healthy competition based on social value rather than destructive dominance. In doing so, this approach challenges the conventional profit-centered model by positioning ethics as a source of long-term competitive advantage.

While this study offers a conceptual contribution, it is not without limitations. The use of qualitative-descriptive methods and literature-based analysis limits its empirical generalizability. Real-world applications of the ethical-strategic model proposed here have yet to be tested across diverse industries and organizational settings. Future research is encouraged to conduct empirical studies such as in-depth case analyses, surveys, or field experiments to validate and refine this integrative framework in various socio-economic and cultural contexts, especially within Muslim-majority markets.

Ultimately, this study proposes that the integration of Islamic ethics into strategic models like Porter's Five Forces can serve as a transformative approach to business competition. By anchoring strategic decision-making in moral and spiritual principles, organizations are better positioned to pursue not only profit, but also societal benefit and divine accountability. This ethical-strategic paradigm has the potential to reshape industrial competitiveness in a way that aligns with the aspirations of shariah-oriented economic systems offering an alternative model rooted in justice, sustainability, and human dignity.

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