

The Digital Revolution of Islamic Entrepreneurship: A Study on Upholding the Principles of E-Commerce Legitimacy in Marketplaces

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Abstract

The rapid digital transformation in entrepreneurship has significantly influenced Islamic economic practices, particularly e-commerce. However, there is a lack of research focusing on methods to enforce e-commerce legitimacy in Islamic entrepreneurship. This study employs a qualitative library research approach with descriptive-analytical, conceptual, and philosophical methodologies. Secondary data is drawn from classical and contemporary fiqh muamalah texts, academic research, and digital resources. The data is analyzed systematically and normatively to explore key principles and methods for enforcing e-commerce legitimacy. The findings reveal six core principles essential for ensuring legitimacy in e-commerce: (1) mutual benefits for all parties, (2) mutual consent in transactions, (3) transparency in product and service information, (4) justice in avoiding any form of oppression, (5) excellent customer service, and (6) ethical behavior in business activities. These principles ensure compliance with Sharia and foster trust and fairness in digital marketplaces. The study concludes that enforcing e-commerce legitimacy principles is critical for addressing challenges in digital transactions and aligning them with Islamic entrepreneurial ethics. This contributes to prosperity (falah) for both sellers and buyers in worldly and spiritual contexts. Future research should focus on developing practical frameworks for applying these principles across various e-commerce platforms to enhance sustainability and compliance in the Islamic digital economy.

Keywords: Digital Transformation, Islamic Entrepreneurship, E-Commerce Legitimacy, Sharia Compliance, Marketplace Ethics

Abstrak

Transformasi digital yang pesat dalam kewirausahaan telah secara signifikan memengaruhi praktik ekonomi Islam, khususnya dalam e-commerce. Namun, masih terdapat kurangnya penelitian yang berfokus pada metode untuk menegakkan legitimasi e-commerce dalam kewirausahaan Islam. Penelitian ini menggunakan pendekatan penelitian kualitatif dengan metode studi pustaka yang mengadopsi pendekatan deskriptif-analitis, konseptual, dan filosofis. Data sekunder diperoleh dari teks fiqh muamalah klasik dan kontemporer, penelitian akademik, serta sumber digital. Data dianalisis secara sistematis dan normatif untuk mengeksplorasi prinsip-prinsip utama dan metode penegakan legitimasi e-commerce. Temuan penelitian mengungkapkan enam prinsip utama yang esensial untuk memastikan legitimasi dalam e-commerce: (1) manfaat bersama bagi semua pihak, (2) kerelaan dalam transaksi, (3) transparansi informasi produk dan layanan, (4) keadilan dalam menghindari segala bentuk penindasan, (5) layanan pelanggan yang prima, dan (6) perilaku etis dalam aktivitas bisnis. Prinsip-prinsip ini tidak hanya memastikan kepatuhan terhadap syariah tetapi juga

membangun kepercayaan dan keadilan di marketplace digital. Penelitian ini menyimpulkan bahwa penegakan prinsip legitimasi e-commerce sangat penting untuk mengatasi tantangan dalam transaksi digital dan menyelaraskannya dengan etika kewirausahaan Islam. Hal ini berkontribusi pada pencapaian kesejahteraan (falah) bagi penjual dan pembeli dalam konteks duniawi dan spiritual. Penelitian selanjutnya disarankan untuk mengembangkan kerangka kerja praktis untuk menerapkan prinsip-prinsip ini di berbagai platform e-commerce guna meningkatkan keberlanjutan dan kepatuhan dalam ekonomi digital Islam.

Kata Kunci: *Transformasi Digital, Kewirausahaan Islam, Legitimasi E-Commerce, Kepatuhan Syariah, Etika Marketplace.*

Introduction

The core tenet of human activity in the framework of Sharia is that every individual is entitled to opportunities and guarantees for a fulfilling life (Muqarobin & Urrosyidin, 2023). Allah Swt permits each person to engage in actions and devotion through methods that He approves and loves (Asiah, 2017). This aligns with Article 27, Paragraph 2 of the 1945 Constitution of Indonesia, which asserts that every citizen has the right to move, work, seek employment, and enjoy a decent standard of living (MPR RI, 2020).

Sharia does not disregard commercial activities; rather, it regulates and oversees them according to specific guidelines based on the Quran, Sunnah, and ijtihad (Rohmana, 2022). Sharia encompasses a comprehensive set of rules governing commercial transactions to ensure ownership rights and benefits are achieved for the betterment of life both in this world and the hereafter (Masrina, Maharani & Ayustrialni, 2023). When these rules are applied to electronic commerce, online transactions conducted by Muslims are considered valid under sharia. If these rules are absent, such transactions are deemed invalid or meaningless according to Sharia, as they deviate from its principles (Ulum, 2020).

Research on the principles of e-commerce in Islam is extensive, covering both theoretical and practical aspects. These studies can be categorized into two main groups: those focusing on general muamalah principles that underpin e-commerce (Sari, Hidayat & Jasmin, 2024; Fadhilah et al., 2024) and those exploring e-commerce within various Islamic economic perspectives (Hanim, 2022; Muhammad, 2020; Maika & Kautsar, 2019; Firdaus et al., 2022). However, there is a lack of research specifically examining the digital revolution of Islamic entrepreneurship and the enforcement of e-commerce legitimacy methods in marketplaces.

Researchers aim to build on previous work by focusing on the digital transformation of Islamic entrepreneurship, particularly examining how e-commerce legitimacy is enforced in marketplaces. This research addresses three key questions: First, what are the essential methods for ensuring e-commerce legitimacy in marketplaces from an Islamic entrepreneurship perspective? Second, how can these pillars of e-commerce legitimacy be enforced in

marketplaces according to Islamic principles? Third, what are the objectives and benefits of upholding these e-commerce legitimacy principles in marketplaces from an Islamic entrepreneurial viewpoint? Ultimately, this research seeks to provide insights into the current practices of enforcing e-commerce legitimacy within the framework of the digital revolution in Islamic entrepreneurship.

The research on the digital revolution in Islamic entrepreneurship, specifically the enforcement of e-commerce legitimacy in marketplaces, is crucial for two main reasons. First, these methods are vital for maintaining justice and integrity in e-commerce transactions within marketplaces. Second, e-commerce significantly influences the dynamics of muamalah in society, shaping the issues discussed and people's understanding of Islamic economics.

Although extensive research has been conducted on the principles of e-commerce in Islam, previous studies have primarily focused on general theoretical aspects or partial applications within the context of muamalah. Research on the digital transformation of Islamic entrepreneurship, particularly emphasizing methods for enforcing e-commerce legitimacy in marketplaces, remains limited. This creates a significant research gap, especially amid the rapid growth of e-commerce within the modern business ecosystem involving cross-cultural and cross-border transactions.

The urgency of this research lies in the necessity of a robust foundation of Sharia principles to address the challenges of integrating Islamic values into digital economic practices. Without a proper understanding of e-commerce legitimacy from an Islamic perspective, digital entrepreneurship practices risk deviating from Sharia principles, prioritizing transparency, justice, and ethical conduct. Therefore, this study aims to explore the methods for enforcing e-commerce legitimacy as a comprehensive solution to creating digital marketplaces aligned with the principles of Islamic entrepreneurship.

Methods

This research is a qualitative research paradigm, a type of library research, descriptive-analytical, conceptual, and philosophical. So, researchers use secondary data consisting of classical and contemporary muamalah fiqh books, research results, dictionaries, cumulative indexes, and internet sites. Secondary data is obtained and processed by selective categorization. The entire secondary data is grouped based on criteria that are in accordance with the problems and themes, then analyzed descriptively-analytically, conceptually, and philosophically. This research aims to examine the principles and systematics of Islamic entrepreneurship. The enforcement of e-commerce legitimacy methods on marketplaces is

described and analyzed by explanation, research, systematization, interpretation, and evaluation.

Data analysis is organizing and controlling secondary data into patterns, categories, and basic descriptions to obtain answers to the problems studied. The analysis is carried out by researchers logically, systematically, and normatively in relation to the enforcement of e-commerce legitimacy methods on marketplaces. Logical means understanding the data using the logical principles of deduction and induction. The researcher uses the principle of deductive logic, which is to conclude from general problems and rules to specific problems, situations, and conditions related to the enforcement of e-commerce legitimacy methods on marketplaces. The researcher also outlines the principle of inductive logic, which is to conclude from the problem of enforcing the legitimacy of e-commerce on marketplaces to general problems. Finally, the results of this research can be used as guidelines for interested parties and the general public regarding the enforcement of e-commerce legitimacy methods on marketplaces from the perspective of Islamic Entrepreneurship.

Achieving the Benefits of the Parties that Sell and Buy Online

All that brings *mafsadat* or damage, according to Shara's logic; it is forbidden for every Muslim to do business (Salim, 2017). As explained in the Qur'an letter al-Maidah verse 90, it is prohibited to buy and sell pork, alcohol, statues, pornographic films, crosses, wild animals, snakes, and so on. Business activities with this object can be considered an inclination to immorality, even including the prohibition on efforts to facilitate people to get it (Aravik, 2023). For this reason, a Muslim should try to avoid such business activities, prevent people from enjoying these objects, and even slow them down to obtain them (Johari & Maghfirah, 2023).

Likewise, in electronic trading activities using computers, the internet, and other technology, it is obligatory to leave all forms of immorality mentioned above because it is contrary to one of the main principles and principles of Islamic law, namely taking benefits and avoiding *mafsadat* (Aslani & Afrizal, 2017).

Willingness

Willingness means intention, intention, and effort or absolute preference of the parties doing business on the same pedestal, agreeing or agreeing to carry out and or not agreeing to carry out a business transaction (Fathoni, 2013). For example, in the Qur'an letter al-Baqarah verse 273, it is explained that Allah Swt has justified buying and selling and forbidden usury. Here, there is a description of mutual willingness between business actors. For example, the

buyer is willing to discuss matters relating to the purchase, and the seller is willing to discuss matters relating to the sale, and both agree to decide on the price.

Conversely, if sellers practice *ihthikar* or hoarding of products, buyers are pressured to buy these goods, so prices soar (Nawawi, 2020). The Prophet prohibited hoarding goods (*ihthikar*) with a very low and irritated expression (Muslim, 2016). The practice of *ihthikar* and monopoly forces buyers to have no opportunity to make other choices, or the buyer's condition is very weak because he cannot avoid that choice. This practice ignores the essence of buying and selling. Meanwhile, the method and the most important element and essence of buying and selling are mutual consent or willingness (Fasiha & Abdullah, 2018).

Monopoly and buying and selling are two different and contradictory things. A valid sale and purchase require the willingness of the parties. On the other hand, a monopoly without consideration of willingness only takes advantage of a person's urgent need, and the buyer must pay the price set by the seller (Zainuddin, 2020). Sharia strictly prohibits monopolistic practices, regardless of the form and type of monopoly commodity, whether food, clothing, shelter, or so on (Irfanudin, Ramadhan & Arifandi, 2022).

Researchers can conclude that all forms and types of business must uphold the principle of mutual consent between the two parties, especially electronic businesses that use computers, the Internet, and other means of communication. Where in electronic business, the parties do not meet physically, in different places, and through an application system. Such as online business on marketplaces such as Shopee, Tokopedia, Bukalapak, and others. Businesses like this are halal and allowed in Islamic economics. Conversely, if it is not heeded, then the business is prohibited and haram according to Islamic economics.

Informatics

The online sale and purchase agreement is agreed upon by the parties clearly, fairly, and transparently at every element and stage (Sukardi at al., 2023). Information about products or services, procedures, methods and patterns of dealing with them. Details of warranty provisions, product replacement and return. Confirmation that the goods have been sent by the seller and the goods have been received by the buyer. Each party, both the seller and the buyer, is free to make a decision to continue and or cancel the transaction or the right to *khiyar* (Muhammad at al., 2024). In addition, the parties while realizing and fulfilling their rights and obligations, as well as the consequences that apply between them (Abdurohman, Putra & Nurdin, 2020). Sharia prohibits all forms of buying and selling practices that contain elements and loopholes for disputes or disputes, due to incomplete information, lies, fraud, and uncertainty (*gharar*). For

example, the seller deliberately conceals the defects of the goods or the danger posed by certain object transactions.

In the classical Hadith and fiqh books, several examples of buying and selling practices that contain elements of *gharar* can be found, such as buying and selling fish at sea, birds in the air, sperm, and fetuses (Bukhari, 2020). This kind of buying and selling is forbidden in Islam because it contains uncertainty and deception to the detriment of the buyer and the risks he will bear (Mabrurroh et al., 2023). *Gharar* in buying and selling is a part that damages the pillars of the contract, it is in the position of the object of the contract, both products and services. So that the legitimacy of the sale and purchase contract can be canceled, it cannot be considered a transfer of ownership from the seller to the buyer. In fact, the sale and purchase contract is considered to stand upright or valid with the existence and halalness of the contract object or goods (Irmawati, Lutfi & Misbahuddin, 2021).

It should be noted that not all *gharar* is forbidden by Islamic economic law. There are some buying and selling practices that are difficult to avoid small *gharar*. For example, when buying and selling a house, it would be difficult for the buyer to see the foundation or the material in the walls of the house. If unintentional small *gharar* like this is prohibited and not forgiven by Shara' because of primary or emergency needs, it will result in the stalling of the community's economy through certain buying and selling businesses (Irfanudin, 2023).

Every Muslim must be committed, responsible and honest in all matters and activities. For example, in buying and selling, where the seller must not deliberately consciously hide the disgrace of the product, he only shows the good side and then hides the bad side, or he mixes bad goods with good goods (Majah, 2017). Likewise, in terms of scales, by including certain goods that are not of their kind, so that the weight of the scales increases, the price and value increase. Practices like this are the seller's wrongdoing against the buyer, leading to disappointment, even causing quarrels and disputes. Whereas the urgency of buying and selling in the concept of sharia is to provide, facilitate, and assist the community in obtaining certain goods or services (Sahfitri, 2021).

Online business applications such as e-commerce provide access to buyers to freely research, sort, and choose products or services by looking at pictures, videos, descriptions, features, uses, prices, and so on (Mauludin at al., 2022). This method of buying and selling can be part of an effort to anticipate the practice of *gharar*.

Fair Deal Achievement

Online buying and selling or e-commerce aims, among other things, to achieve seller and buyer equity. The benefits or goods obtained by the buyer, and the price or exchange rate obtained by the seller. Each party, both the seller and the buyer, is free without coercion from any party to make a conscious and healthy decision both physically and mentally, carry out a sale and purchase agreement, and achieve justice and useful goodness (Muhammad, 2020).

Sharia forbids parties to justify all means that can damage and cancel the agreement. Sharia requires contracting parties to fulfill the terms and conditions of the contract, and it is necessary to balance what is obtained and what is paid. This is an effort to uphold equilibrium and justice among humans (Puneri, 2021).

Nash al-Quran letter al-Maidah verse 8 explains, that the urgency of the principle of justice to Muslims who believe. Allah SWT commands every Muslim to always strive to uphold justice in his business activities, even though true justice is rarely found. A Muslim should try and act honestly and straight according to ability and ability, as stated in the Qur'an letter al-An'am verse 152.

Business activities such as buying and selling, renting, and other businesses are a competition among humans (Kurlillah, Hisan & Tamam, 2024). The basic human potential contains elements of injustice and ignorance. This can be found in the word of Allah Swt surat al-Ahzab verse 72, that a trust is placed on man, then he is very unjust and ignorant.

The world of commerce is part of a big door that can lead humans into the abyss of injustice. Islam strongly warns and prohibits all forms and types of business leading to injustice. Of course, it is not left behind in the muamalah form of online business as it has become a trend and even a culture of modern society today. For example, some fictitious seller accounts or products that are displayed and sold do not match the original conditions, practices like this damage the sale and purchase contract and oppress the buyer (Friatna, Jihad & Riza, 2022).

The main pillar and principle in the contract of exchange of goods and services, namely buying and selling and wage labor, according to Imam Ibn Taymiyyah is the importance of upholding equilibrium and justice between buyers and sellers. If one party, either the seller or the buyer, cheats or takes unauthorized excess or usury, then he has wronged the other party, and Allah swt curses his actions. Know that Allah Swt does not have an unjust nature, and forbids his servants to commit unjust acts (Mansyur, 2019).

The practice of buying and selling online or e-commerce may violate shara' law, as is also the case in buying and selling in general. Of course, this must be avoided by the parties to the

electronic contract. Usually the mistake is not a business characteristic, but it is just a technical characteristic of the business.

It is an unwise decision if the law of online business such as e-commerce is not allowed due to the fault of external factors of the contract, as the reality is that it is very difficult to avoid it. This is one of the consequences of the characteristics and global economic system without distance and space limits, which is called economic globalization (Ngadino, 2014).

Contemporary Islamic jurists must take an objective attitude and think positively about the digital transformation of business in the form of changes in human mindsets that produce various types of business model advances, such as e-commerce applications. Contemporary scholars must be observant and always strive to perform *ijtihad* with established and strong methods, so that people engaged in business get guidance in their activities (M, Hipni & Radiamoda, 2023). Furthermore, the people get a guarantee of *halal* every business they do, and grow confidence in *sharia*.

Determining the methods of legal legitimacy of online business such as e-commerce is very urgent, part of maintaining property as one of the objectives of *Sharia* (Muhammad, AM & Hasan, 2022). It is an injustice if there is a rejection or obstruction of changing conventional transaction methods to online transactions, such as e-commerce. Even if there is a minor technicality of *gharar*, due to inadvertence or ignorance. It can be forgiven and excused for the sake of the greater good of the *ummah*.

Excellent Service

Service represents an abstract yet vital element of human interaction, characterized by a person's attitude and behavior toward another party. It involves activities such as explaining or offering something to others, which may not directly result in the transfer of ownership of goods or services, as in the case of buying, selling, or renting (Kartika & Yazid, 2023). Within the context of business, service is an integral part of the production process, beginning with input and culminating in output, which ensures the delivery of value to the recipient (Muhtosim, 20217).

In essence, service is a manifestation of the seller's or producer's effort to create a sense of pleasure and satisfaction among buyers or consumers. This is achieved through friendly, polite, and effortless attitudes designed to meet consumer needs effectively. Service is not merely a transactional obligation but a spontaneous and genuine endeavor to ensure customer happiness and satisfaction (Naini et al., 2022). The emphasis on customer satisfaction

transforms service into a central component of consumer engagement and retention strategies in various business contexts.

The importance of effectiveness and efficiency in providing excellent service is particularly prominent in electronic commerce. This is evidenced by the quick responsiveness of applications through various channels such as telephone, chat, and video calls, which cater to the dynamic and immediate needs of online consumers (Suryani & Koranti, 2022). High-quality service in digital marketplaces builds trust, loyalty, and enhances user experience, compensating for the lack of physical interaction.

Consumers or buyers need excellent service (Jumriani, 2019). Consumers are divided into several forms namely the first consumer is highly dependent on the seller or producer and asks to be served various things, such as searching, sorting, choosing, explaining, and delivering products, to electronic or online payments. Second, the buyer is active just to be served; he looks for the required product himself; for example, he tracks and searches on the search menu of the e-commerce application, he chooses himself, and finally, he contacts the admin to pay for the product. Third, buyers communicate via chat and email without physical contact with the seller. Fourth, bank customers who do not need admin people at all, except for emergencies, such as debit cards swallowed by self-service cash machines, mistakes in entering debit card pin several times, and other online payment models (Nguyen, Leeuw & Dullaert, 2017).

There are five service models, the first is the expertise of the seller or company to present its existence to the seller or external parties. Performance infrastructure and office or shop facilities, as well as the interior and exterior of the room. In a virtual store such as an e-commerce application, it can be identified through the desktop, comprehensive features, simple, and easy and fast access. Second, *reliability*, namely the expertise of the seller or company to serve consumers or buyers correctly, honestly, accurately, and reliably. Admin professionalism in describing and answering chats with information that is easy for buyers to understand and easy for them to make online transactions. Third, *responsiveness*, which is understanding and sensitivity in serving consumers, is fast, precise, and accurate. Fourth, protection (*assurance*) is a guarantee, certainty, politeness, and convincing of customers of the quality of the company, its products, and its services. Fifth, *empathy*, namely affection, sympathy, special attention, sincerity, and sincerity from the heart, is personal to understand and serve the normal desires of consumers (Nurakhmawati, Purnamawati & Fahmi, 2022).

Several factors contribute to sales failures due to poor customer service. First, marketers may lack the skills to effectively communicate information about the company, its activities, and products, leading to a disconnect between consumer perceptions and management. Second,

inadequate service standards, even when customer needs are recognized, result in unprofessional and unsatisfactory service. Third, inexperienced or incompetent customer service staff fail to meet expected standards. Fourth, inappropriate product promotions, such as misleading images or simulations, create confusion. Lastly, a mismatch between customer expectations and the reality of services or products further erodes trust and satisfaction. (Hana, 2019). The failure of online services to consumers often stems from poorly optimized websites and ineffective internet marketing.

The effort to do and serve others with excellence and maximum is a kindness and noble deed, especially in business, including online buying and selling. Allah SWT commands humans to be right and good, helping each other, as stated in the Qur'an letter al-Maidah verse 2. The Prophet Muhammad PBUH said that the parameters of a Muslim's faith can be seen from the extent to which he benefits others (Muslim, 2016). Furthermore, the Prophet Muhammad PBUH encouraged every Muslim to help fellow Muslims, free his brother from constraints and difficulties, and cover his brother's disgrace and defects (Al-Tirmidzi, 2003).

Service standards in the Islamic concept are seen from the understanding of the Prophet's Hadith, which states that a person's faith is judged by how he loves and treats his brother as he loves and treats himself (Bukhari, 2020). An attitude of sympathy, empathy, cheerfulness, and politeness is a virtue even if it is just like a radiant face to his brother (Muslim, 2016). These values of social interaction can be applied in the business field, and it is not difficult for sellers to apply them in buying and selling activities. Moreover, these good attitudes are worth worship and get rewarded by Allah SWT, this is explained in the Qur'an letter al-Qasas verse 77.

Service standards and characteristics can be applied in sharia business. First, honesty, namely business and saying what it is, without making up, not lying, and not breaking promises, is explained in the Qur'an letter al-Syu'ara verses 181-183. Second, responsibility is to complete tasks and obligations until completion and completion. Third, mabrur business, namely staying away from lying and deceit. Fourth, achievement or fulfilling good promises to other parties in business. Fifth, loyal and obedient nature, hospitality, and courtesy in service. Sixth, remembering the hereafter in activities or endeavors. For example, a trader still establishes five daily prayers while busy serving buyers (Nurhadi, 2018).

Good morals

The Prophet Muhammad was sent by Allah SWT to the world as a mercy to all nature, as explained in the Qur'an letter al-Anbiya verse 107. The Prophet's hadith reinforces the existence and urgency of the Prophet sent by Allah to perfect human morals (Anas, 2017). The

Prophet was present amid the jahiliyyah Arab community, which had been actively trading, but they practiced usury in the form of exploitation, monopoly, and oppressing the weak.

Islamic morals or service ethics in business include providing accurate information, instilling trust in others, being sincere in serving customers, fostering a strong sense of brotherhood, mastering problems or knowledge about products or services, and doing good to anyone (Al-Naquib, Taufik & Al-Ayubi, 2022).

The work culture of customer service or marketers in the Sharia business follows the characteristics of the Prophet PBUH, namely *shidiq*, *Amanah*, *tabligh*, and *fathanah*. These traits should be the morals or ethics of a businessman in serving his customers (Maulana, El Wafa & Faridah, 2024). The work culture of customer service in Sharia business emphasizes *shindig* (*truthfulness*), *Amanah* (*trustworthiness*), *tabligh* (*effective communication*), and *fathanah* (*intelligence*). These traits form the ethical foundation for business practices, ensuring honesty, reliability, clarity in communication, and competence in serving customers.

Overcoming Barriers to Upholding E-Commerce Legitimacy in Marketplaces

Ensuring the legitimacy of e-commerce in digital marketplaces presents unique challenges that Islamic entrepreneurs must address. These challenges are closely tied to the application of six core principles essential for ensuring e-commerce legitimacy: (1) mutual benefits for all parties, (2) mutual consent in transactions, (3) transparency in product and service information, (4) justice in avoiding any form of oppression, (5) excellent customer service, and (6) ethical behavior in business activities. A lack of comprehensive understanding and application of these principles among stakeholders often leads to issues such as insufficient transparency in product information, unjust pricing strategies, and the absence of standardized ethical practices on many e-commerce platforms. Additionally, the rapid evolution of digital technology frequently outpaces the development of Sharia-compliant frameworks, creating gaps in guidance for entrepreneurs and consumers.

Despite these challenges, the digital marketplace offers immense potential for Islamic entrepreneurship to flourish by integrating these six principles into modern e-commerce practices. Transparency tools can help provide clear and honest product information, while fostering mutual consent ensures that transactions are free from coercion and based on agreement between the parties. Upholding justice prevents exploitative practices, and delivering excellent customer service enhances consumer trust and loyalty. Furthermore, ethical behavior in all business activities strengthens the credibility of Islamic entrepreneurs, positioning them as role models in the digital economy.

To overcome these barriers, concerted efforts are needed to educate stakeholders about the importance of these principles, establish robust regulatory frameworks, and promote the adoption of ethical practices across digital platforms. By adhering to these core principles, Islamic entrepreneurs can set a new standard for equitable and sustainable e-commerce practices, contributing to a thriving digital economy that is rooted in Sharia values and aligned with both ethical and commercial objectives.

Conclusion

The researcher concludes that the digital transformation of Islamic entrepreneurship necessitates adherence to several key principles of e-commerce legitimacy. These include ensuring mutual benefits for all parties, conducting transactions with mutual consent free from coercion, maintaining transparency in product and service information, upholding justice while avoiding any form of oppression, providing excellent customer service, and embodying ethical behavior in all business activities. These principles are essential for achieving compliance with Islamic Sharia and fostering trust and fairness in digital marketplaces. By adhering to these principles, e-commerce practices can achieve *falah* (prosperity and blessings) for sellers and buyers, aligning economic activities with worldly and spiritual goals. This study highlights that integrating these principles into digital marketplaces addresses significant challenges in Islamic entrepreneurship, ensuring that digital transactions are both legally and ethically sound. The findings provide a robust normative foundation for developing sustainable e-commerce practices rooted in Islamic values, offering practical insights for entrepreneurs and policymakers in the Islamic digital economy.

However, this study has certain limitations, particularly in its lack of direct testing on specific e-commerce platforms. Future research is recommended to develop and test practical frameworks for implementing these principles across various e-commerce platforms, as well as to conduct comparative analyses of their effectiveness in different business contexts. Such efforts are crucial to enhance the sustainability and integrity of Islamic digital marketplaces and to ensure that the principles of e-commerce legitimacy are consistently upheld in diverse operational settings.

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