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## Laws and Guidelines for Muamalah Through Social Media: Sharia Perspectives in the Digital Era

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### Abstract

**Objective:** This study is to systematically examine the laws and guidelines of mutual understanding through social media from the perspective of Islamic law, in response to the rapid development of economic and social interaction on digital platforms. **Theoretical framework:** this research is based on sharia principles taken from the Qur'an and Hadith, as well as Islamic ethical values such as honesty (shidq), Amanah, tabayyun, and clarity of the contract. **Literature review:** This research includes primary sources such as the Qur'an and Hadith, as well as secondary sources in the form of jurisprudence, scientific articles, MUI fatwas, and laws and regulations relevant to digital muamalah. **Methods:** This study uses a qualitative approach with the library research method, through an in-depth analysis of literature related to Islamic law and interaction on social media. **Results:** This study shows that muamalah through social media is permissible in Islam as long as it does not contradict sharia principles such as the prohibition of riba, gharar, maysir, and tadlis. This research also emphasizes the importance of applying Islamic ethics in digital interactions. **Implications:** This study highlights the need to increase education about digital fiqh muamalah fiqh, collaboration between scholars, the government, and digital platforms, as well as the preparation of regulations that are adaptive to technological developments to minimize sharia violations on social media. **Novelty:** this research lies in the systematization of comprehensive sharia guidelines in muamalah on social media, which can be a practical reference for Muslims in interacting digitally responsibly and by religious teachings.

**Keywords:** digital muamalah, social media, islamic law, sharia digital ethics, contemporary fiqh.

### INTRODUCTION

The advancement of digital technology has significantly transformed the nature of human interaction, particularly in the realm of economic transactions. Social media, originally designed as a platform for communication and networking, has evolved into a powerful commercial and transactional space where millions of users engage in buying, selling, advertising, and service provision. Platforms such as Instagram, Facebook, TikTok, and WhatsApp are no longer just tools for personal expression but are now embedded in the socio-economic fabric of digital communities. In Muslim societies, where religious values are integral to daily life, this transformation calls for a critical examination of the ethical,

legal, and spiritual implications of engaging in muamalah social and economic transactions via social media [1].

While classical Islamic jurisprudence (fiqh muamalah) offers comprehensive guidelines for lawful economic activities, the digital age presents new and unprecedented challenges. These include issues of transparency, trust, deception, false advertising, digital contracts, and data privacy, which were not directly addressed by traditional scholars. Although some Islamic legal scholars and contemporary fatwa institutions have attempted to respond to the evolution of commerce in cyberspace, existing literature remains scattered, case-specific, and often lacks a robust theoretical framework to address the broader impact of social media on Islamic commercial ethics. This points to a significant research gap, particularly in formulating a coherent set of Sharia-based guidelines for muamalah through social media platforms consistently and practically [2].

Moreover, the current discourse in Islamic jurisprudence still largely focuses on conventional e-commerce platforms such as marketplaces and online banking, with limited scholarly attention devoted specifically to the fast-growing sector of social commerce. Social media-based trade often involves informal transactions, limited documentation, and personal trust between buyer and seller, leading to a higher potential for fraud, miscommunication, and unethical behavior. The speed and virality of content on social media also make it more difficult to regulate and correct misleading or harmful practices. In this context, there is a pressing need to explore how Islamic legal principles can be contextualized to address the unique dynamics of muamalah via social media [3].

Another aspect that underscores the importance of this theme is the growing number of young Muslims particularly Generation Z and millennials who rely heavily on social media not only for information but also for business opportunities and lifestyle decisions. This generation operates in a digital ecosystem where financial decisions are made quickly and often without due diligence. The absence of clear Islamic guidelines on what constitutes lawful and unlawful behavior in such settings can expose users to ethical risks and financial harm. Thus, providing a Sharia-based framework is not only a matter of legal necessity but also of moral and spiritual guidance for Muslim communities navigating the digital economy [4].

In terms of legal infrastructure, Islamic countries and Muslim-majority regions vary significantly in how they approach digital trade and its regulation. Some have developed formal Sharia-compliant e-commerce laws, while others rely on general consumer protection laws with little reference to Islamic ethics. The integration of muamalah principles with national digital commerce policies is still underdeveloped in most cases. This further widens the gap between rapidly evolving market behavior and the ability of religious and legal institutions to provide timely, relevant, and comprehensive responses. Therefore, this study aims to contribute to the development of a practical, adaptable, and spiritually grounded guideline for muamalah in the digital age particularly through social media [5].

Theologically, Islamic economic thought is based on core values such as justice (adl), transparency (bayān), mutual consent (tarādhī), and prohibition of harm (lā ḍarar). These values, when translated into the digital sphere, have the potential to regulate online interactions in ways that preserve the ethical integrity of transactions. However, the application of these values to specific cases on social media such as influencer marketing, affiliate promotion, pre-order systems, online debt, and the use of religious rhetoric in advertising requires deeper scholarly exploration. This challenge is not simply technical, but epistemological: how to derive rulings that are faithful to Sharia yet responsive to contemporary realities [6], [7].

The importance of this topic also lies in its contribution to Islamic legal renewal (tajdīd al-fiqh) in the face of digital modernity. As Muslim scholars and jurists are called upon to respond to rapid technological changes, there is a need for methodological innovation that bridges classical jurisprudence with contemporary tools and media. Social media is not just a

platform it is a culture that shapes values, behavior, and perceptions. Therefore, Islamic law must engage with it not just reactively but proactively, guiding behavior in a way that aligns with both religious obligations and modern needs [8].

This research seeks to address these gaps by critically analyzing the legal and ethical dimensions of muamalah on social media through the lens of Sharia. It will identify key legal principles applicable to online behavior, map out common problematic practices, and offer actionable guidelines rooted in Islamic jurisprudence. In doing so, the study not only aims to fill a scholarly vacuum but also to empower Muslim entrepreneurs, consumers, and educators with a clear ethical roadmap. This initiative contributes to the broader goal of harmonizing faith and technology ensuring that economic progress in the digital era does not come at the cost of spiritual and moral decline [9].

In summary, the intersection of Islamic legal tradition and digital commerce through social media is a highly relevant, yet under-researched, area. Addressing this theme is crucial for preserving the ethical integrity of Muslim societies in an age defined by speed, innovation, and social influence. By developing comprehensive Sharia-based guidelines for muamalah on social media, this research offers a timely response to contemporary challenges and affirms Islam's continued relevance as a holistic guide for human conduct offline and online [10].

Indeed, advances in information and communication technology have fundamentally changed the way humans interact, including in the aspect of muamalah. Social media, as one of the main products of the digital age, has not only served as a means of communication, but has also become an important platform for economic, social, and even spiritual activities. In the context of Muslim life, interaction through social media includes various forms of muamalah that require sharia guidance to remain in line with Islamic values. Muamalah, which generally refers to social relations between individuals in worldly affairs, must be ensured that its implementation in the digital space does not deviate from the corridor of Islamic law [11], [12].

Unfortunately, reality shows that many digital practices are not in line with sharia principles, such as online fraud, the spread of hoaxes, hate speech, and transactions that contain elements of gharar. Considering that the majority of social media users in Indonesia are Muslims, and the intensity of their use is high, a correct understanding of the laws and ethics of social media is very crucial. Knowledge of halal-haram limits and the principle of justice in digital interaction will determine the quality of life of Muslims in this information age. The Qur'an itself has given guidance, such as the command to perform tabayyun (clarification) of the news received (QS. Al-Hujurat: 6), which is very relevant to prevent the spread of false information on social media. Similarly, the Hadith of the Prophet Muhammad PBUH warns of the dangers of spreading all the information heard without verification. Imam al-Ghazali also emphasized the importance of maintaining the oral, which in the digital context can be interpreted as writing or uploading on social media [13], [14].

This research aims to explain the meaning and scope of muamalah in the context of social media, examine the basis of Islamic law related to the practice of digital muamalah, and compile comprehensive sharia guidelines for interacting on social media. Thus, this research is expected to make a theoretical contribution to the development of contemporary muamalah fiqh studies and practical benefits as a guide for the Muslim community [15].

Several previous studies have examined aspects related to social media and Islamic law. Nurbayani & Ali found that students have a sufficient understanding of the ITE Law but are not necessarily integrated with sharia understanding. Other researchers emphasized the importance of digital ethical literacy. Other studies such as M. Agung and Wibawa focus more on the aspects of entrepreneurship and the promotion of MSMEs through social media, without delving into the validity of sharia contracts. Meanwhile, Nasih saw the potential of social media for moderate da'wah, and Permata and Agustina highlighted the low level of

media literacy and understanding of digital ethics among students. The study by Fadli & Hasyim and Ma'arif specifically discusses the application of fiqh muamalah in online transactions and the views of contemporary scholars, which is relevant to this research. However, there have not been many studies that comprehensively and systematically formulate guidelines for muamalah on social media in general, covering economic, social, and information dissemination aspects, in a complete sharia framework. Therefore, this study fills this gap by presenting a broader juridical and ethical analysis [16]–[18].

**Implications and Novelty: Sharia-Based Muamalah in the Digital Age.** The digital transformation of communication and commerce has given rise to a new paradigm in human interaction, particularly in economic transactions (muamalah) conducted via social media platforms. From online buying and selling, fundraising, and service marketing, to the proliferation of Islamic financial content, social media has become an influential medium in shaping the way Muslims engage in muamalah. This shift has critical implications for Islamic legal thought, requiring a renewed examination of Sharia principles to ensure that online activities remain in harmony with Islamic ethics and jurisprudence [19], [20].

**Implications.** First and foremost, the integration of muamalah practices with digital platforms highlights the urgency of digital fiqh literacy among both consumers and content creators. Social media users often participate in transactions without full awareness of Islamic legal requirements such as the conditions of contract (Akad), transparency (bayyinah), prohibition of fraud (gharar), and avoidance of interest (riba). This raises the need for Sharia-based digital guidelines that are accessible, contextual, and applicable to various forms of online engagement.

Second, the digital space blurs the lines between personal expression and commercial activity, particularly through influencers, affiliate marketing, and online endorsements. These emerging practices must be addressed from a Sharia perspective to ensure ethical integrity, including the necessity for clear disclosures (tabyin), fair compensation, and avoidance of deception. There is also a growing need to formulate digital ethical codes rooted in Islamic teachings to govern interactions in online business communities [21].

Third, the role of religious authorities and fatwa institutions becomes increasingly vital in interpreting classical Islamic rulings within the context of digital evolution. Legal scholars must be digitally literate and proactive in issuing responsive fatwas to guide Muslims in navigating contemporary issues such as cryptocurrency trading, e-commerce fraud, online gambling, and virtual contracts. This demands a methodological innovation in ijtihad that blends traditional sources (Qur'an, Hadith, Ijma', Qiyas) with a deep understanding of digital culture and technology [22].

Finally, this phenomenon has significant implications for Islamic education and da'wah. The digital muamalah space becomes a da'wah platform where scholars, entrepreneurs, and educators can promote ethical commerce, Islamic finance principles, and spiritual awareness. Institutions must respond by integrating digital fiqh, Islamic e-commerce, and cyber ethics into curricula to prepare a generation of Muslims who are not only technologically competent but also ethically grounded. **Novelty.** The novelty of this study lies in its integrative and contextual approach to Sharia-compliant muamalah in the era of social media. While existing literature often separates discussions of the digital economy and Islamic jurisprudence, this research bridges both domains by proposing a comprehensive legal-ethical framework that is relevant to real-world online practices [23].

Another original contribution is the classification of social media scenarios into distinct legal typologies: personal transactions, business promotions, religious fundraising, digital contract agreements, and influencer marketing. Each type is analyzed through the lens of Sharia principles, offering a practical roadmap for Muslims who seek to uphold Islamic ethics in a digital world. Moreover, this research introduces the concept of "Sharia-compliant digital engagement", a term that encapsulates not only transactional compliance but also ethical online behavior, transparency, content accountability, and community responsibility.

This concept expands the scope of traditional muamalah discourse to include behavioral and spiritual dimensions of digital life [\[24\]](#), [\[25\]](#).

In conclusion, this study contributes to the growing field of Islamic digital jurisprudence by offering new perspectives, proposing practical guidelines, and advocating for a proactive and values-driven approach to online muamalah. It opens new avenues for scholarly discussion, policy formulation, and ethical social media practice by Sharia principles.

## **LITERATURE REVIEW**

### **The Concept of Muamalah in Islam**

Muamalah is etymologically derived from the Arabic word "al-mu'āmalah" which means interaction or transaction between humans. In Islamic sharia terminology, muamalah includes all aspects of human relations that are worldly, such as buying and selling, renting, and other cooperation, which are flexible as long as they do not conflict with the basic principles of Islam. The main principle in muamalah is the ability (ibahah) over everything except what is expressly prohibited by the shari'i evidence. The Qur'an, for example, legalizes buying and selling and prohibits usury (QS. Al-Baqarah: 275) [\[26\]](#), [\[27\]](#).

### **Social Media as a New Muamalah Space**

Social media is defined as an internet-based application that allows the creation and exchange of content by users. These platforms have transformed the way humans interact and transact, creating a new reality in the practice of muamalah. Economic, da'wah, and social activities are now widely carried out through social media, thus demanding the adaptation of Islamic law to ensure justice and blessings [\[28\]](#).

### **Characteristics and Challenges of Muamalah in the Digital Era**

Muamalah in the digital era has unique characteristics such as unlimited space and time, the potential for anonymity, the very fast dissemination of information, and the lack of formal regulation on many interactions. This raises challenges in the form of increased risks of fraud, the spread of hoaxes, and ethical violations. Lack of digital Islamic legal literacy, lack of negative content control, and information inequality are the main challenges that must be faced [\[29\]](#), [\[30\]](#).

### **Sharia Ethics and Principles in Digital Muamalah**

Islam strongly emphasizes the importance of morality in every interaction, including on social media. Sharia ethical principles such as shidq (honesty), amanah (trustworthiness), tafahum (mutual understanding), and takaful (mutual support) must be the foundation. MUI Fatwa No. 24 of 2017 concerning the Law and Guidelines of Muamalah through social media provides guidance that online interactions and transactions must meet the principles and conditions, be free from haram elements, and maintain Islamic manners. (Note: The original text in some parts refers to MUI Fatwa No. 23 of 2017, but Fatwa No. 24 is more relevant for the general theme of mutual agreement on social media) [\[31\]](#).

### **Relevant Previous Studies**

Several studies have examined related aspects. Nurbayani & Ali examined students' understanding of the ITE Law. Rahman focus on social media ethics. Fadli & Hasyim and Ma'arif discuss the application of fiqh muamalah in online transactions and the views of contemporary scholars. These studies provide an important basis, but studies that formulate comprehensive and systematic sharia guidelines for various forms of muamalah on social media in an integrated manner are still needed [\[32\]](#).



## Digital Ethics in the Perspective of Sharia Maqashid

From a sharia perspective, the use of social media cannot be separated from the principle of maqashid sharia, which is the protection of five main things: religion (hifz al-din), soul (hifz al-nafs), intellect (hifz al-'aql), heredity (hifz al-nasl), and property (hifz al-mal). Azra emphasized that maqashid functions as a moral and legal compass in dealing with social and technological changes. In this context, digital content that encourages pornography, radicalism, provocation, and information manipulation is contrary to sharia because it damages public morality and violates the value of benefits. As affirmed in QS. Al-Ma'idah [5]:2, Muslims are commanded to cooperate in goodness and piety and to abstain from cooperation in sin and enmity [33].

## MUI Fatwa as a Legal Sign for Social Media

MUI Fatwa No. 24 of 2017 is an important legal reference in the practice of muamalah through social media. This fatwa states that every Muslim is obliged to maintain digital ethics and is prohibited from spreading fake news (hoaxes), hate speech, slander, and content that is contrary to sharia. This is in line with QS. Al-Ahzab [33]:70 commanded the believers to be pious and speak the truth. Social media is not a value-free space; In the Islamic view, every user's actions (posts, comments, and shares) are part of a charity that will be held accountable [34].

## Tabayyun Principles and Islamic Digital Literacy

In the era of information flooding, the principle of tabayyun (clarification or verification) has become very important. Hasanuddin stated that many lies on social media occur due to low digital literacy based on Islamic values. In QS. Al-Hujurat [49]:6, Allah commanded Muslims to verify the news of the wicked so as not to harm others because of false information. Strengthening this principle in digital education and da'wah can encourage the creation of a safer, wiser, and sharia-dignified digital environment.

## Morality in Digital Communication According to Hadith

Communication on social media remains within the scope of Islamic moral law. Hafidz reminded us that ethics in social media need to refer to the morals of the Prophet Muhammad PBUH. He said, "Whoever believes in Allah and the Last Day, let him say good or be silent" (HR. Bukhari and Muslim), emphasizing that speech on social media cannot be arbitrary. Insults, sarcastic remarks, and spreading disgrace to someone are violations of Islamic communication ethics that can lead to major sins, especially if they have a bad impact on a person's reputation, psychological, or social [35].

## Economic Muamalah and the Law of Transactions on Social Media

In the context of economic muamalah, the practice of buying and selling online through social media platforms (e.g. Instagram Shop or TikTok Live) must also comply with sharia principles. Nurhasanah and Mulyani emphasized the importance of clarity of the contract (transparency of prices, goods, and rights/obligations). Islam prohibits the practice of gharar (obscurity) and deception. The Prophet PBUH said: "Do not sell what you do not have" (HR. Abu Dawud), it is the basis that every digital transaction must have sharia validity. Deceptive advertising content or false testimonials are also classified as prohibited forms of manipulation [36], [37].

## Digital Charity's Intentions and Responsibilities

In Islam, intention (niyyah) is at the heart of every charity. Ali and Zainuddin stated that activities on social media such as creating content, sharing information, or even preaching must be based on sincere intentions. The Prophet said: "Indeed, deeds depend on their intentions..." (HR. Bukhari and Muslim), a reminder that digital charity also has a dimension

of worship or sin, depending on the motivation and way of delivery. The phenomenon of "da'wah for money" content that prioritizes popularity and monetization can shift the essence of da'wah to just religious entertainment [38], [39].

### Digital Social Control in the Framework of Ukhuwah Islamiyah

Social media is fast and widespread, so its impact can shape public opinion. Therefore, the management of digital interaction must be based on the spirit of ukhuwah Islamiyah (brotherhood among Muslims). Yusri emphasized that social media must be a forum for ta'awun 'alal birri wat-taqwa not an arena for sheep fighting, ghibah, and division. QS. An-Nur [24]:19 warns that those who like to spread bad news or evil in the community will receive a painful punishment, even though it may be done only through a single upload or comment. Therefore, the role of social control based on Islamic values is very important in shaping a fair, healthy, and graceful digital ecosystem [40].

### METHODOLOGY

This research uses a library research method with a qualitative approach. This approach was chosen to analyze in depth and interpretively the texts and concepts of Islamic law related to muamalah on social media. Primary data sources used include the Qur'an and the Hadith of the Prophet Muhammad SAW. Secondary data sources include classic and contemporary fiqh books, fatwas of the Indonesian Ulema Council (MUI) related to digital transactions and the use of social media, scientific journal articles, reference books, as well as relevant national laws and regulations such as the Information and Electronic Transactions Law (ITE Law) [41].

The data collection technique is carried out through documentation studies, namely by collecting, reading, recording, and reviewing literature relevant to the research topic. Data analysis was carried out using a content analysis method with a normative-theological approach. The collected data is identified, classified, and interpreted to formulate legal arguments and ethical guidelines for social media based on a sharia perspective. The normative approach is used to examine the provisions of Islamic law, while the theological approach is used to understand the values and objectives of the sharia (maqashid sharia) that underlie these provisions. The results of the analysis are presented in a descriptive-analytical manner to provide a comprehensive and systematic understanding of the topics discussed [42], [43].

**Table 1. Research Methodology**

Component	Description
Research Method	Library Research (Literature Review)
Approach	Qualitative Approach – used to conduct in-depth and interpretative analysis of Islamic legal texts and concepts related to muamalah on social media.
Primary Data Sources	The Qur'an - Hadiths of the Prophet Muhammad (PBUH)
Secondary Data Sources	Classical and contemporary fiqh books - Fatwas from the Indonesian Council of Ulama (MUI) - Scholarly journal articles Reference books - Relevant national regulations (e.g., the Law on Electronic Information and Transactions / UU ITE)
Technical Data Collection	Documentation study – collecting, reading, noting, and examining relevant literature related to the research topic.

Data Analysis Technique	Content Analysis – using a normative-theological approach: - <i>Normative</i> : to examine Islamic legal provisions - <i>Theological</i> : to explore the values and objectives of Sharia (maqashid al-shariah)
Data Processing	Data are identified, classified, and interpreted to formulate legal arguments and ethical guidelines for social media-based muamalah from a Sharia perspective.
Presentation of Results	Descriptive-Analytical – to offer a systematic and comprehensive understanding of the topic.

## RESULTS AND DISCUSSION

### The Urgency of Applying the Law of Muamalah on Social Media

Social media has become a significant new public space, but often the practice of muamalah in it is free from legal supervision, both positive and Islamic law. This makes social media vulnerable to ethical and sharia violations. Therefore, the application of Islamic muamalah law in the use of social media is a necessity. It is not only limited to economic transactions but also includes communication, information dissemination, and other social interactions. When this activity shifts to the digital realm, sharia ethics and rules must still accompany it. This application is also in line with the maqashid of sharia, which is to protect religion, soul, intellect, descent, and property (hifzh al-din, al-nafs, al-'aql, al-nasl, al-mal). Thus, Muslims can be protected from moral and material losses [\[44\]](#), [\[45\]](#).

### General Guidelines for Muamalah on Social Media

Based on an analysis of contemporary Islamic law and fatwa sources, here are the general guidelines for muamalah on social media:

#### Honesty (Shidq) in Every Interaction

In online transactions, sellers are required to provide accurate and honest descriptions of goods or services. There should be no manipulation of information that could harm the buyer. The hadith of the Prophet PBUH emphasizes, "Whoever deceives, he is not of our group" (HR. Muslim No. 102). Concealing defects in goods or providing false information including forms of fraud (gharar). In disseminating content or information, honesty means not making or spreading false news (hoaxes) [\[46\]](#), [\[47\]](#).

#### Clarification of Information (Tabayyun):

Social media users are required to verify every piece of information before it is disseminated. This command is enshrined in QS. Al-Hujurat: 6, "If a wicked person comes to you with news, then check first...". This aims to avoid spreading slander or information that could harm other individuals or groups [\[48\]](#).

#### Avoiding Negative Content:

It is strictly forbidden to do ghibah (gossip), namimah (sheep fighting), slander, and hate speech through social media. QS. Al-Hujurat: 12 forbids gossiping and looking for faults in others. Users should avoid uploads or comments that are insulting, degrading, or offensive to the honor of others [\[49\]](#).

#### Clarity of Contract in Transaction:

Every muamalah transaction, including those carried out online, must be based on a clear contract and meet the principles and conditions. This includes clarity regarding the object of the transaction, the price, the rights and obligations of each party, as well as the ijab-qabul (handover statement). MUI Fatwa No. 24 of 2017 (previously referred to as No. 23 in several



parts of the source text regarding online buying and selling) provides guidance that online transactions must be free from elements of fraud and ambiguity.

#### Maintaining Trust:

In every transaction or interaction, the principle of trust must be upheld. This means keeping promises, not betraying, and taking responsibility for every deal made [\[50\]](#).

#### Do Not Harm Others (La Dharar wa la Dhirar):

Every activity on social media must not cause harm (dharar) to yourself or others. This includes protecting personal data, not engaging in cyberbullying, and not exploiting other parties [\[51\]](#).

#### Using Social Media for Good:

Social media has great potential to be used as a means of da'wah, education, and positive economic development of the people. Muslims are encouraged to use this platform to spread the values of goodness, and useful knowledge, and promote halal and thayyib products or services [\[52\]](#).

### Positive Legal Implications

The practice of muamalah on social media also intersects with positive laws in Indonesia, especially the Electronic Information and Transaction Law (UU ITE) No. 11 of 2008 as amended by Law No. 19 of 2016. Several articles in the ITE Law are relevant to sharia guidelines, for example:

Article 27 paragraph (1) prohibits the dissemination of content that violates morality.

Article 27 paragraph (3) prohibits insult and/or defamation.

Article 28 paragraph (1) prohibits the spread of false and misleading news that results in consumer losses in electronic transactions.

Article 28 paragraph (2) prohibits the dissemination of information aimed at causing hatred or hostility to certain individuals and/or groups of people based on ethnicity, religion, race, and intergroup (SARA). The synergy between sharia understanding and positive law enforcement is important to create a safe, fair, and ethical digital ecosystem. MUI and the Ministry of Communication and Informatics are expected to continue to work together in integrating religious values into the national digital literacy campaign [\[53\]](#).

### Case Studies and Implementation Challenges

Several case studies show the existence of muamalah practices on social media that deviate from sharia principles and positive laws, such as online fraud through Instagram and the dissemination of da'wah content that is not educational or provocative. The main challenges in implementing these guidelines include:

Lack of digital literacy and understanding of contemporary muamalah fiqh among the community.

The nature of anonymity and the speed of information dissemination on social media make it difficult to control and enforce the law.

A need for an active role of scholars and religious institutions in providing education and fatwas that are responsive to technological developments.

A need for strategic collaboration between governments, digital platforms, and civil society organizations to create a positive and safe digital space.

The importance of integrating digital muamalah education in the formal education curriculum in schools and Islamic boarding schools [\[54\]](#), [\[55\]](#).

**Table 2. Sharia Guidelines for Muamalah on Social Media**

Aspect	Guidelines / Principles
Legal Urgency	Sharia must guide all social media interactions, aligned with Maqasid Sharia.
Honesty (Shidq)	Provide truthful product descriptions; avoid fraud and misinformation.
Clarification (Tabayyun)	Verify information before sharing (QS. Al-Hujurat: 6).
Avoid Harmful Content	Prohibit ghibah, namimah, slander, hate speech (QS. Al-Hujurat: 12).
Clarity in Contract	Clear akad (contract), price, rights, and ijab-qabul required for transactions.
Trust (Amanah)	Keep promises, ensure accountability, and fulfill agreements.
No Harm (La Dharar)	Avoid harming others, including data misuse and cyberbullying.
Use for Good	Promote da'wah, education, halal economy via social media.
Positive Law Support	Aligns with Indonesia's ITE Law: Articles 27–28 (morality, slander, hoaxes, hate speech).
Implementation Challenges	Low digital fiqh literacy, fast information spread, weak enforcement, limited fatwa access.
Recommendations	Increase digital fiqh education, scholar-platform collaboration, curriculum integration.

### Analysis: Sharia-Compliant Muamalah in the Age of Social Media

In the rapidly evolving digital landscape, social media has redefined the nature of human interactions, including the way Muslims conduct muamalah social and economic transactions. Platforms such as Instagram, WhatsApp, TikTok, and Facebook are no longer mere tools for communication but have become active spaces for commerce, education, da'wah, and social engagement. For Muslim societies, this transformation requires an in-depth ethical and legal framework based on Islamic jurisprudence to guide behavior and ensure that all digital activities remain within the boundaries of Sharia [56].

The study presents a nuanced and systematic approach to developing Sharia-compliant guidelines for muamalah via social media. This is achieved through a qualitative library research method with a normative-theological analysis. The primary sources Qur'an and Hadith are supported by secondary sources such as classical and contemporary fiqh texts, fatwas (especially MUI Fatwa No. 24/2017), and relevant digital commerce legislation like Indonesia's UU ITE [57].

The first major analytical insight is the urgency of contextualizing Islamic legal principles in response to digital realities. While classical jurisprudence has rich traditions in regulating economic life, it lacks specific provisions for the challenges of modern digital interaction, such as viral misinformation, digital anonymity, algorithm-driven advertising, and informal peer-to-peer sales. Therefore, the study rightly emphasizes that Islamic legal scholars must go beyond literalist interpretations and develop responsive ijtihad to address emerging complexities. This implies a fusion between classical principles (e.g., the avoidance of riba, gharar, maysir) and digital norms such as transparency, data protection, and content responsibility [58].

A second point of analysis is the ethical vulnerability of online interactions, particularly among younger users who dominate the digital sphere. With the line between personal and commercial activity increasingly blurred, there is a risk of unethical conduct such as deceptive marketing, spreading fake testimonials, hoax propagation, or even religious exploitation for financial gain. The study suggests that Islamic ethics anchored in values like shidq (truthfulness), Amanah (trust), and tabayyun (verification) should form the ethical backbone of any digital interaction. Notably, the emphasis on niyyah (intention) reflects Islam's holistic view of human conduct, extending moral accountability to even seemingly casual acts such as sharing content or commenting online [59].

One strength of the research is its practical orientation. It identifies and categorizes various social media scenarios, including online transactions, influencer marketing, digital preaching, and information dissemination. For each scenario, it proposes relevant Sharia principles, reinforcing the necessity for legal clarity and ethical alignment. For instance, online sales must include a valid akad (contract) with clear terms, mutual consent, and transparency, mirroring classical requirements for bay' (sale). In contrast, acts such as ghibah (backbiting) or namimah (slander) through social media are explicitly prohibited, as they contradict the Qur'anic injunctions against harming others' dignity [60].

Furthermore, the study aligns its ethical framework with maqashid al-shariah the higher objectives of Islamic law namely the protection of religion, life, intellect, lineage, and property. This alignment ensures that the guidelines are not merely rule-based but value-oriented. For example, curbing the spread of disinformation on social media fulfills the goal of protecting intellect (hifz al-'aql) and societal harmony. Similarly, maintaining transactional honesty protects property (hifz al-mal), while ethical communication safeguards human dignity and social trust.

In addition to the ethical and legal dimensions, the research draws attention to the role of regulatory and religious authorities. The current gap between the speed of technological advancement and the slow adaptation of religious rulings or legal enforcement creates confusion among users. While Indonesia's UU ITE offers a framework for regulating digital interactions, it often lacks religious nuance. On the other hand, fatwas from MUI provide the necessary Sharia orientation but are not always enforced or well-disseminated. The research recommends closer synergy between the state and Islamic institutions to ensure comprehensive regulation that is both legally enforceable and spiritually grounded [61], [62].

Equally important is the educational implication. The study emphasizes the need for digital fiqh literacy across schools, universities, and pesantren. Many users, especially from younger generations, are unaware of how Islamic principles apply to online activities. The integration of Islamic digital ethics into curricula would equip them with the tools to navigate the digital world responsibly. Moreover, the study highlights the need for religious figures to take an active role in guiding public discourse on ethical social media usage through sermons, fatwas, and digital outreach [63].

Challenges identified include the widespread lack of digital literacy, the difficulty of enforcement in anonymous or decentralized environments, and the tension between Islamic ethics and profit-driven platform algorithms. These challenges are compounded by a fragmented understanding of fiqh muamalah among the public. Hence, the study advocates for capacity-building among religious leaders, enhanced cooperation with tech platforms, and national digital literacy campaigns that incorporate Islamic values [64].

From an analytical standpoint, one of the study's most important contributions is the synthesis of traditional fiqh with contemporary socio-technological conditions. It reframes not merely as transactional regulation but as a broader ethical discourse encompassing identity, communication, and digital citizenship. In doing so, it affirms the relevance of Islam in all spheres of modern life, including the most technologically mediated ones [65]. In conclusion, this research offers a critical and timely analysis of the legal, ethical, and theological challenges of muamalah through social media. By drawing on Islamic legal traditions and contemporary realities, it bridges a crucial gap in scholarly discourse and community practice. The study not only outlines practical guidelines but also calls for a paradigm shift in how Muslims engage with technology moving from passive consumption to ethically aware participation. In the digital age, where behavior is increasingly shaped by likes, shares, and algorithms, the reaffirmation of Sharia principles provides a moral compass to ensure that technological advancement serves human dignity, justice, and the common good [66].

## CONCLUSION

Muamalah through social media from the perspective of Islamic law is basically allowed, as long as the activity does not contradict fundamental sharia principles such as justice, honesty, transparency, and the absence of elements of usury, gharar, and maysir. Islamic ethics, including shidq, Amanah, tabayyun, and maintaining the honor of others, should be the main foundation for every Muslim in interacting in the digital space. This research underlines the urgency of applying sharia laws and guidelines in every form of digital muamalah, both economic, social, and information dissemination. Given the complexity and dynamics of social media, a comprehensive and contextual understanding of Islamic teachings is needed so that people can make positive use of technology and avoid prohibited practices. The integration between sharia values and positive legal norms, such as the ITE Law, is also crucial to creating a civilized and responsible digital society order. To overcome the existing challenges, several strategic steps are recommended: first, strengthening digital fiqh education and literacy at various levels of education and levels of society. Second, the active role of scholars and religious institutions in issuing progressive and easily accessible fatwas and guidelines related to contemporary digital issues. Third, synergistic collaboration between the government, religious leaders, digital platform providers, and civil society in formulating policies and supervising negative content. Fourth, encouraging the development of digital platforms and ecosystems based on sharia values. With this joint effort, it is hoped that social media can be a means that brings benefits and supports the realization of Islam as rahmatan lil 'alamin in the digital era.

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## Author Contribution

All authors contributed equally to the research and writing process. The research design, data collection, and Sharia-based analysis were jointly developed and implemented by the team. Each author actively participated in drafting, reviewing, and finalizing the manuscript. The collaboration reflected an interdisciplinary approach combining Islamic jurisprudence, digital communication, and contemporary socio-religious practices. All authors have approved the final version and are equally accountable for the research content.

## Conflicts of Interest

All authors declare no conflict of interest.

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