

Evaluating Deceptive E-commerce Discounts via Maqashid Sharia: Protecting Muslim Consumer Welfare

Dewi Mutmainnah¹

¹Sekolah Tinggi Ilmu Ekonomi Indonesia (STIESIA) Surabaya, Indonesia

Article Info

Keywords:

Deceptive Discounts
Maqashid Sharia
E-Commerce
Consumer Protection
Islamic Business Ethics

ABSTRACT

This study examines deceptive discount practices on Indonesian e-commerce platforms from the perspective of Maqashid Sharia. Such deceptive discounts for example, pre-inflated price markups, opaque flash sales, repeated discount schemes, and misleading discount labels inflict both financial and moral harm on consumers. Through a qualitative, literature-based analysis, the study finds that these practices directly violate two primary Maqashid Dharuriyyat objectives: Hifz al-Mal (protection of wealth) and Hifz al-Din (protection of religion and moral integrity). These unethical practices involve elements of *tadlis* (fraud) and *gharar* (excessive uncertainty), both explicitly prohibited by Islamic law, thereby causing unjust losses to consumers. The study recommends integrating Maqashid Sharia principles into consumer protection policy and education, strengthening monitoring and enforcement by authorities, and promoting Islamic business ethics and consumer awareness among e-commerce stakeholders. Integrating Maqashid Sharia offers a comprehensive ethical framework to safeguard Muslim consumers and promote a fair, transparent, and trustworthy digital marketplace.

This is an open access article under the [CC BY-SA](#) license.



Corresponding Author:

Dewi Mutmainnah
Sekolah Tinggi Ilmu Ekonomi Indonesia (STIESIA) Surabaya, Indonesia
Email: dewimutmainnah@stiesia.ac.id

1. INTRODUCTION

The e-commerce sector in Indonesia is showing rapid growth, with Gross Merchandise Value (GMV) reaching USD 62 billion in 2023 and projected to grow to USD 82 billion by 2025 [1]. This growth is driven by widespread internet penetration, increased smartphone usage, and the adoption of new digital technologies such as live streaming in sales, as well as flexible payment innovations. Indonesia's demographic, dominated by a young population with a high adaptability to an online lifestyle, also contributes to the accelerated growth of e-commerce.

This phenomenon has prompted various online shopping platforms like Tokopedia, Shopee, and Lazada to compete fiercely through various marketing strategies, one of which is offering massive discounts, especially during special occasions like flash sales or National Online Shopping Day (= Harbolnas). These discounts have proven effective in attracting many consumers because they create a perception of "savings," which often triggers impulse purchases.

However, the prevalence of discount-driven growth masks widespread deceptive practices that systematically harm stakeholders. Fake discounts defined as price manipulations where pre-discount markups create illusory savings [2] directly violate Islamic commercial ethics (honesty, transparency) [3] and Indonesian law [4]. Critically, these practices inflict tangible damage: consumers suffer financial losses from artificially inflated "discounted" prices, while MSMEs face unfair competition from larger sellers manipulating algorithms. High-profile cases (Lazada 2016; Shopee 2021) reflect recurring patterns: pre-discount markups, stock-limited "flash sales," misleading urgency tactics, and hidden-terrain labels.

Most alarmingly, as of early December 2021, the National Audit Agency (BPKN) recorded 3,177 complaints, 481 of which were in the e-commerce sector. Of this number, complaints related to the e-commerce sector were the second largest, after complaints from the financial services sector. In addition to implementing legal protection measures to ensure consumer protection, the state has also established an autonomous body called

the State Consumer Protection Agency (BPKN), regulated in Government Regulation Number 4 of 2019. The agency aims to support the advancement of consumer protection by providing recommendations and insights to the government regarding consumer welfare. According to the Indonesian Consumer Protection Agency (YLKI), fake discounts are also practiced in several supermarkets and roadside shops. They raise prices first and then offer large discounts of between 30% and 75%. This is done to increase consumer interest. This discount fraud arises from weak oversight by the local Trade Office. These institutions aim to protect consumers who suffer financial losses due to business actors violating laws and regulations.

This erodes trust a cornerstone of e-commerce and reveals a critical gap: existing regulatory and ethical frameworks fail to address the theological-economic harm of such practices. Specifically, fake discounts constitute *tadlis* (fraud) and *gharar* (excessive uncertainty), violating core *Maqashid Sharia* objectives: *Hifz al-Mal* (protection of wealth) through unjust financial extraction and *Hifz al-Din* (protection of faith) by normalizing deceit in trade.

The Indonesian government has actually established regulations to protect consumers, such as Law Number 8 of 1999 concerning Consumer Protection (UUPK), Articles 4 and 10, and Minister of Trade Regulation Number 31 of 2023, Article 13, which prohibits price manipulation and misleading promotions [4]. However, the implementation of these regulations remains weak, as evidenced by the indecisive response to reports of violations and the relatively passive nature of oversight, often based solely on consumer reports. Furthermore, limited human resources and technology also pose challenges in enforcing these regulations.

Several previous studies have also examined the discount phenomenon on e-commerce platforms, including those by Amalia Muazzah Adawiah, Abdal, and Tajul Arifin, who examined the phenomenon of discounts during double digit moments in e-commerce from an Islamic sociological economic perspective. Their research found that excessive discounts often come with hidden conditions and can be detrimental to consumers, emphasizing the importance of transparency and honesty in accordance with Islamic business ethics [5].

Salwa Noviana Putri and Heru Sugiyono also examined business actors' accountability for fake discount promotions in the context of e-commerce double dates. Their research revealed a lack of understanding of their legal obligations, resulting in a lack of accountability for fake discounts, with recommendations for stricter law enforcement. (Putri and Sugiyono 2023)

In addition, the author has also conducted similar research highlighting the role of *Hisbah* as a supervisory mechanism to ensure *Sharia* compliance in the modern business context [6]. Specifically, this published research focuses on the role of *Hisbah* in monitoring and preventing fraudulent discount practices on e-commerce platforms, proposing solutions through moral oversight, social sanctions, consumer education, and advocacy for Islamic value-based policies to create a fair, transparent, and *Sharia*-compliant e-commerce ecosystem.

The study of *Hisbah*'s role as a moral and ethical oversight mechanism in preventing fraudulent discount practices in e-commerce requires a deeper exploration of the philosophical foundations behind consumer protection in Islam, particularly through the lens of *Maqasid Sharia*. *Maqasid Sharia*, as the objectives of *sharia* [7], provides a comprehensive framework for safeguarding the welfare of the people, including in economic transactions. Therefore, this study will analyze how fraudulent discount practices conflict with *Maqasid Sharia* and how this framework can become a key pillar of Muslim consumer protection in the e-commerce era.

Based on the formulation of the problem, this study aims to analyze the practice of fake discounts in e-commerce from the perspective of violations of *Maqashid Syariah*, outline the role of *Maqashid Syariah* as a theoretical framework for the protection of Muslim consumers from fake discount practices, and try to formulate practical recommendations and policies based on *Maqashid Syariah* to strengthen consumer protection in e-commerce.

The novelty of this research lies in its specific focus on analyzing the practice of fake discounts in e-commerce from the perspective of *Maqasid Sharia*. While previous studies have discussed *Hisbah* as a mechanism for moral and ethical oversight, as well as conventional legal regulations, this study offers a deeper philosophical dimension. The author explicitly outlines how violations in the form of fake discounts directly contradict the objectives of *Sharia*, specifically *Hifz al-Mal* (protection of property) and *Hifz al-Din* (protection of religion from fraudulent practices). Thus, this study not only identifies the problem and oversight mechanism but also provides a strong theological-philosophical foundation for Muslim consumer protection in the digital realm, thus hopefully making a significant contribution to the literature on Islamic economics in the contemporary context.

2. METHOD

2.1 Research Approach

This research adopts a qualitative approach using a library research method, as outlined by Sugiyono [8]. selected for its capacity to critically analyze textual and conceptual relationships between *Maqashid Sharia*, deceptive discounts, and consumer protection frameworks. This approach is optimal for:

- a. Interpreting religious-legal texts (*Qur'an*, *hadith*, *fatwas*) and secular regulations.
- b. Synthesizing ethical principles across disciplines (Islamic economics, digital commerce).
- c. Generating theory-rooted policy recommendations.

2.2 Data Collection & Sources

Data was systematically gathered from three domains:

- Islamic Primary Sources: *Qur'anic* verses, *hadith*, and fatwas on commercial ethics (e.g., MUI fatwas on *gharar*).
- Legal Documents: Indonesian consumer laws (UUPK No. 8/1999, MOT Regulation No. 31/2023).
- Academic Literature: Peer-reviewed journals/books on *Maqashid Sharia*, e-commerce fraud, and consumer behavior (sourced via Scopus, Google Scholar). Inclusion criteria: Relevance to deceptive pricing, Islamic ethics, or regulatory gaps (2015–2024 publications prioritized).

2.3 Analytical Framework: Integrating Maqashid Sharia

Data was analyzed through a four phase descriptive analytical process, explicitly applying *Maqashid Sharia* as the evaluative lens:

Table 1. Descriptive Analytical Process

Phase	Procedure	Maqashid Integration
Content Analysis [9]	Identified core concepts: <i>tadlis</i> (fraud), <i>gharar</i> (uncertainty), <i>Hifz al-Mal</i> (wealth protection), <i>Hifz al-Din</i> (faith protection).	Coded textual data against <i>Maqashid Dharuriyyat</i> (essential objectives) violations.
Thematic Synthesis	Grouped findings into themes: (a) Regulatory weaknesses; (b) Ethical breaches; (c) <i>Maqashid</i> violations.	Mapped deceptive tactics (e.g., pre-markup discounts) to violations of <i>Hifz al-Mal</i> and <i>Hifz al-Din</i> .
Critical Interpretation	Evaluated themes through <i>Maqashid</i> hierarchy: Prioritized <i>dharuriyyat</i> (essentials) over <i>hajiyyat</i> (complementary needs).	Assessed severity of harm: Financial loss → <i>Hifz al-Mal</i> ; Erosion of trust → <i>Hifz al-Din</i> .
Normative Inference [10]	Derived policy solutions grounded in <i>Maqashid</i> principles (e.g., <i>maslahah</i> /public interest).	Formulated recommendations ensuring <i>istihsan</i> (juristic preference) for consumer welfare.

2.4 Validity & Limitations

Validity was ensured through:

- Triangulation: Cross-verifying rulings (e.g., MUI fatwas vs. classical *fiqh* texts).
- Peer debriefing: Discussion with Islamic economics scholars.
- Limitations: Reliance on textual sources; fieldwork (e.g., consumer surveys) recommended for future studies.

3. RESULTS AND DISCUSSION

3.1 Deceptive Discount Practices in E-commerce as a Violation of Maqashid Sharia

Equations should be placed at the center of the line and provided consecutively with equation numbers in parentheses flushed to the right margin, as in (1). The use of Microsoft Equation Editor or Math Type is preferred.

The rapid expansion of Indonesia's e-commerce sector, projected to reach a market value of USD 82 billion by 2025, has driven various marketing innovations, including large-scale discount promotions. This growth is supported by increasingly widespread internet access and the high level of public adaptation to a digital lifestyle. However, alongside these developments, a serious issue has emerged: the prevalence of deceptive discount practices that potentially harm consumers.

Deceptive discounts refer to price manipulation strategies wherein the price of a product is artificially increased prior to the application of a discount, creating the illusion of significant savings that do not reflect the product's actual or normal price. Such practices contradict the fundamental principles of honesty and fairness in commerce and may undermine consumer trust in e-commerce platforms.

Several patterns of deceptive discount practices [6] are commonly found in e-commerce transactions in Indonesia, including:

1) Price Mark-Up Before Discount

This is the most prevalent pattern, where the price of a product is significantly increased before a promotional period begins. For instance, a product initially priced at IDR 75,000 is raised to IDR 150,000 and then offered at a 50% discount, effectively returning it to its original price. This tactic creates the illusion that consumers are receiving substantial savings, while in reality, the price remains the same or even higher than the normal pre-promotion price.

Lazada's 2016 *Harbolnas* case involved a smartphone whose price spiked 120% pre-discount. This constitutes *tadlis fi'l-sifah* (fraud in attributes) under Hanafi jurisprudence, as the "discounted" price misrepresented true value.

2) Non-Transparent Flash Sales

Products are offered for a very limited time with claims of extremely low prices. In practice, however, the available stock is very limited, and the regular price is not significantly different from the discounted price. This misleads consumers into purchasing without obtaining real economic benefit.

Shopee iBoxofficial (2021) listed 10 units at 70% off while hiding 500+ units at 5% discount elsewhere. This creates *gharar fahish* (excessive uncertainty) by obscuring stock availability, violating Malik's *al-Muwatta* standards for transparent sales.

3) Repeated Discounts

The same product is continuously offered at a discounted price that is, in fact, its regular price. This strategy creates a false sense of urgency and compels consumers to make immediate purchases under the assumption that the offer is limited.

4) Misleading Discount Labels

E-commerce platforms display discount labels with extremely high percentages, such as "80% OFF." However, after the purchase, it becomes evident that the actual price reduction is negligible compared to the normal price. Furthermore, there are often hidden terms and conditions that were not clearly communicated beforehand.

The identification of these patterns indicates that deceptive discount practices in e-commerce are not merely a matter of business ethics but are also intrinsically linked to consumer protection and the sustainability of a fair and healthy digital trade ecosystem.

These deceptive discount practices fundamentally contradict Maqashid Sharia, which refers to the higher objectives that Sharia aims to achieve for the benefit of the ummah [11]. In this context, two core components of the Maqashid Dharuriyyat [12] that are most directly violated are Hifz al-Mal (protection of wealth) and Hifz al-Din (protection of religion and moral integrity).

Hifz al-Mal violations extend beyond financial loss to unjust enrichment (seller's *riba al-fadl* through artificial pricing) and disruption of fair market equilibrium (Ibn Ashur's *maslahah iqtisadiyyah*). Hifz al-Din violations involve normalizing deceit (contrary to Qur'an 17:35 on full measurement) and eroding societal trust (negating *amanah* as a pillar of *Muamalat*).

3.1.1 *Violation of Hifz al-Mal (Protection of Wealth)*

Hifz al-Mal, or the protection of wealth, is one of the five essential objectives of Sharia (Maqashid Sharia) aimed at safeguarding individual and communal property in a lawful, fair, and transparent manner [7]. Sharia strictly prohibits all forms of unlawful acquisition of wealth, fraud, or exploitative practices that harm others [13]. Within the context of e-commerce transactions, the principle of Hifz al-Mal demands honest price transparency and accurate product or service information.

Deceptive discount practices directly violate Hifz al-Mal for the following reasons:

1) Causing Financial Losses

Consumers are led to believe they are receiving substantial financial benefits from discounts, whereas in reality, they are paying the same or even higher prices than the regular price, or they do not receive the promised benefits. This situation causes consumers to spend their wealth without receiving equivalent value, representing an unfair form of financial harm.

2) Injustice in Transactions

Deceptive discounts create a significant information imbalance between sellers and buyers. Sellers possess full knowledge of the original prices and discount schemes, while consumers are misled. This contradicts the principle of justice (*al-'adl*) emphasized in Sharia, where both parties should have sufficient information to make rational and fair transactional decisions [14].

3) Irrational Impulsive Purchases

The perception of "savings" generated by deceptive discounts often encourages consumers to make impulsive purchases. Such purchases, not based on accurate information or genuine need, can lead consumers to spend their wealth inefficiently or on unnecessary items, contradicting the Islamic spirit of prudent wealth management [15].

3.1.2 *Violation of Hifz al-Din (Protection of Religion/Moral Integrity)*

Hifz al-Din refers to the preservation of religion [16] and the moral integrity of the community. It includes the prohibition of all forms of behavior contrary to Islamic values, such as fraud, dishonesty, and deceit in all aspects of life, including trade. Islam places a strong emphasis on honesty (*sidq*) and trustworthiness (*amanah*) in all forms of transactions [17].

Deceptive discount practices violate Hifz al-Din in the following ways:

1) Elements of Fraud (*Tadlis*) and Uncertainty (*Gharar*)

Deceptive discounts constitute a form of fraud (*tadlis*), where sellers conceal the truth about the actual price or value of a discount. They may also involve elements of *gharar* (excessive uncertainty or ambiguity), as consumers do not have clear and accurate information regarding the true conditions of the offered discount. *Tadlis* and *gharar* [18] are explicitly prohibited in Sharia transactions as they can lead to harm and disputes.

2) Undermining Islamic Business Ethics

Islam strongly encourages traders to act with honesty and transparency in every transaction [19] Deceptive discount practices fundamentally contradict these Islamic business ethics, as they involve lies and manipulation. This not only causes material loss but also damages moral values and trust within the overall trading system.

3) Erosion of Public Trust

When deceptive discount practices become widespread, consumer trust in e-commerce platforms and even the entire digital trade system diminishes. The loss of trust can harm a healthy economic order, as trust [20] is the primary foundation for any sustainable economic transaction.

3.2 Maqashid Sharia as the Pillar of Muslim Consumer Protection in E-commerce

Due to the widespread occurrence of deceptive discount practices and their detrimental impacts, Maqashid Sharia emerges as a strong and comprehensive conceptual framework for upholding Muslim consumer protection in e-commerce. Maqashid Sharia is not merely a set of formal regulations; it is a philosophy that ensures every policy and practice within Islam aims to realize *maslahah* (well-being) and eliminate *mafsadah* (harm) for the *ummah* [16]

Maqashid Sharia provides a higher ethical and legal foundation that goes beyond formal regulations. It focuses on the ultimate objective of every Sharia provision, namely, safeguarding the five primary needs [12] of human beings: religion, life, intellect, lineage, and wealth. In the context of e-commerce transactions, Maqashid Sharia offers a strong framework for: First, Guaranteeing Transactional Justice; where Sharia aims to create justice in every aspect of life, including trade. Maqashid Sharia encourages full transparency, clarity of information, and prohibition of all forms of exploitation or fraud. Deceptive discounts, which create informational injustice, directly contradict this objective of justice.

Second, Realizing Consumer *Maslahah* (Welfare); in which every transaction must bring benefit and welfare to both parties involved [21]. In the case of deceptive discounts, what occurs is harm (*mafsadah*) to the consumer. Therefore, Sharia through its Maqashid inherently demands business practices that bring about welfare, including in pricing and promotional strategies.

Third, Building a Foundation of Trust; where Islamic teachings strongly emphasize the importance of trust in every social and economic interaction. Maqashid Sharia requires business actors to act with honesty (*sidq*) and trustworthiness (*amanah*). By upholding these values, e-commerce can build a strong foundation of trust with consumers, which in turn will support sustainable and healthy growth of the digital economy.

In the case of deceptive discounts, the protection of wealth (*Hifz al-Mal*) and the protection of religion/moral integrity (*Hifz al-Din*) become the primary priorities of Maqashid Sharia. The implementation of *Hifz al-Mal*, in protecting consumer wealth, obliges e-commerce platforms to provide accurate and non-misleading price information. Every discount promotion must reflect an actual reduction from the normal price prevailing in the market. Price verification mechanisms, such as price history or comparison with reasonable market prices, need to be applied to ensure consumers are not deceived by price manipulation. This is in line with the principle of *hisbah* [22], which ensures fairness in weights and prices in the marketplace, adapted to the digital realm.

The implementation of *Hifz al-Din*, where the protection of religion in this context emphasizes the prohibition of *gharar* and *tadlis*. Platforms and sellers must ensure that every transaction is free from elements of ambiguity or fraud. Discount information must be clear, transparent, and unambiguous. There must be no hidden terms that harm consumers. Violations of honesty in business, such as deceptive discounts, are considered sinful and damage a person's Islamic integrity in commercial dealings.

Maqashid Sharia plays a role in encouraging business actors not only to comply with regulations; it also promotes moral awareness and deep business ethics. Business actors who understand Maqashid Sharia will be internally motivated to act honestly and fairly, not merely out of fear of legal sanctions, but because of spiritual commitment and a desire to seek divine blessings. This will encourage the creation of an e-commerce ecosystem that not only seeks material profit but also upholds moral and social values [19].

Critically, not all discounts violate Sharia:

- 1) Permissible cases: Time-bound true discounts clearing excess stock (*istihlak al-fadl*) align with *maslahah* by preventing waste (Ibn Qayyim's *I'lam al-Muwaqqi'in*).
- 2) Modern scholarly debate: Contemporary *fiqh* bodies (e.g., OIC *Fiqh* Academy) permit urgency-driven flash sales if stock transparency exists – contrasting with Indonesia's opaque practices.
- 3) Comparative insight: Unlike EU's utilitarian Price Indication Directive (focused on market efficiency), Maqashid Sharia centers moral accountability to God (*taqwa*) in transactions.

3.3 Maqashid Sharia-Based Recommendations for Protecting Muslim Consumers from Deceptive Discounts

Based on Maqashid Sharia analysis, collaborative efforts from various stakeholders are necessary to realize effective protection for Muslim consumers from deceptive discount practices in e-commerce. These recommendations are rooted in Sharia principles aimed at achieving welfare (maslahah) and justice.

Although regulations such as Law No. 8 of 1999 and Ministry of Trade Regulation No. 31 of 2023 already exist, their enforcement remains weak due to limited resources and passive monitoring [23]. Therefore, integrating Maqashid Sharia can strengthen the existing regulatory framework through: First, Strengthening Regulations with a Maqashid Sharia Perspective; where authorities need to review and reinforce existing regulations by explicitly incorporating Maqashid Sharia principles, especially Hifz al-Mal and Hifz al-Din, as the philosophical foundation for legal enforcement against deceptive discount practices. This may include reaffirming the prohibition of gharar and tadbis in digital promotions.

Second, Enhancing Proactive Monitoring; in which the government and related authorities (e.g., Financial Services Authority/OJK, National Consumer Protection Agency/BPKN, Ministry of Trade) need to proactively monitor e-commerce platforms rather than merely responding to consumer reports. The use of technology such as Artificial Intelligence (AI), which has been applied to detect fraud and manage pricing, should be optimized to detect price anomalies and deceptive discount practices in real time [24].

Third, Conducting Extensive Education for E-commerce Business Actors; regarding Islamic business ethics, the obligation to act honestly and transparently, as well as the legal and moral consequences of deceptive discount practices. This aligns with the role of Hisbah, which emphasizes moral awareness and individual commitment [25] to the values of honesty (sidq) and accountability to Allah (amanah).

Beyond authorities and business actors, consumers also have an active role in realizing a fairer and Sharia-compliant e-commerce ecosystem by first, Increasing Understanding of Their Rights as Consumers; the applicable regulations, as well as business ethics principles in Islam (such as the prohibition of gharar and tadbis). This education will help them distinguish between honest promotions and price manipulation.

Second, Adopting a Critical (Tabayyun) Attitude; where overly extravagant discount claims should be scrutinized by verifying the truthfulness of information before making a purchase. This aligns with Islamic teachings to not be easily enticed and to be able to distinguish between right and wrong.

Third, Reporting Harmful Practices; to the relevant and authorized parties if there are violations of law and business ethics. This action is part of enjoining amar ma'ruf nahi munkar [26], which is also the core of Hisbah [27], namely preventing wrongdoing in the market.

By integrating Maqashid Sharia principles at every level of the e-commerce ecosystem, it is expected that a digital trade environment can be created that is not only efficient and innovative but also honest, just, trustworthy (amanah), and full of integrity, ultimately protecting the comprehensive welfare of Muslim consumers.

4. CONCLUSION

The widespread practice of deceptive discounts on e-commerce platforms has become a critical issue that harms consumers, particularly Muslim consumers, and fundamentally contradicts the principles of justice in Islamic economics. While the growth of e-commerce is driven by innovation and aggressive promotion, it is often accompanied by price manipulation that creates the illusion of significant discounts, yet offers no real benefit to buyers. Although the government already has consumer protection regulations, their enforcement faces challenges in monitoring and limited resources, necessitating a more comprehensive approach.

This study identifies that deceptive discount practices directly violate the higher objectives of Sharia (Maqashid Sharia), particularly in two fundamental aspects: Hifz al-Mal (protection of wealth) and Hifz al-Din (protection of religion/moral integrity). Violations of Hifz al-Mal occur because deceptive discounts cause unfair financial losses to consumers, where they spend their wealth without receiving equivalent value as advertised, and create informational injustice in transactions. Meanwhile, violations of Hifz al-Din arise because these practices involve elements of fraud (tadbis) and ambiguity (gharar), which are explicitly prohibited in Islam, damaging Islamic business ethics that uphold honesty (sidq) and trustworthiness (amanah), as well as eroding public trust in the digital trade system.

Maqashid Sharia, as a comprehensive philosophical framework, serves as the main pillar for protecting Muslim consumers from deceptive discount practices. It provides a higher normative and ethical foundation that goes beyond mere formal compliance with regulations. By focusing on Sharia's objective to realize maslahah (welfare) and eliminate mafsadah (harm), Maqashid Sharia demands full transparency, honesty in price information and promotions, and guarantees justice in every transaction. The prioritization of Hifz al-Mal and Hifz al-Din explicitly mandates the prohibition of price manipulation and all forms of fraud, while encouraging the formation of an e-commerce ecosystem based on trust and integrity.

Thus, protecting Muslim consumers from deceptive discount practices is not merely a matter of law or economics but is an integral part of striving to achieve the objectives of Sharia in realizing the welfare of the

ummah. The application of Maqashid Sharia can act as a catalyst to create a more ethical, transparent, and just e-commerce environment where consumer rights are respected and Islamic principles are upheld.

REFERENCES

- [1] A. Luthfi, "2025, Nilai E-Commerce Indonesia Diprediksi Capai Rp1,2 Kuadriliun Lebih," *Technologue.id*. Accessed: Jan. 21, 2025. [Online]. Available: <https://technologue.id/2025-nilai-e-commerce-indonesia-diprediksi-capai-rp12-kuadriliun-lebih>
- [2] V. M. Iskandar, P. L. S. Sewu, and D. Hendrawan, "Ethics and Liability of Business Actors in Providing Discounts in E-Commerce Transactions," *J. Huk. Sehasen*, vol. 10, no. 2, pp. 616–617, 2024.
- [3] S. B. S. Bahri, "WILAYATUL HISBAH: INSTRUMEN PENEGAKAN AMAR MA'RUF NAHI MUNKAR DALAM ISLAM," *El-Faqih J. Huk. Dan Ekon. Islam*, vol. 1, no. 1, pp. 61–74, 2024.
- [4] S. N. Putri and H. Sugiyono, "Pertanggungjawaban Pelaku Usaha Pemberi Diskon Palsu dalam Praktik Jual Beli Event Tanggal Kembar E-Commerce," *J. Interpret. Huk.*, vol. 4, no. 3, pp. 536–546, 2023.
- [5] A. M. Adawiah, A. Abdal, and T. Arifin, "Diskon Angka Kembar: Trik atau Ilusi Bisnis? Kajian Sosiologi Ekonomi Islam terhadap Perlindungan Konsumen," *J. Huk. Ekon. Syariah AICONOMIA*, vol. 3, no. 2, pp. 68–78, 2024.
- [6] D. Mutmainnah, "Hisbah dalam Praktik Diskon Palsu pada Platform E-Commerce," *J. Manag. Soc. Sci.*, vol. 3, no. 4, pp. 131–141, 2024.
- [7] M. Iqbal, "Maqasid Syariah Sebagai Dasar Paradigma Ekonomi Islam," *Hikmah*, vol. 16, no. 2, pp. 47–58, 2019.
- [8] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta, 2009.
- [9] H. A. Tanzeh, "Penelitian Kualitatif," *Akad. Pustaka*, 2018.
- [10] E. D. Darmiyati Zuchdi and W. Afifah, *Analisis Konten Etnografi & Grounded Theory, dan Hermeneutika Dalam Penelitian*, vol. 314. Bumi Aksara, 2021.
- [11] N. Zatadini and S. Syamsuri, "Konsep Maqashid Syariah menurut Al-Syatibi dan kontribusinya dalam kebijakan fiskal," *AL-FALAH J. Islam. Econ.*, vol. 3, no. 2, pp. 1–16, 2018.
- [12] A. Kurniawan and H. Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al-Mabsut J. Studi Islam Dan Sos.*, vol. 15, no. 1, pp. 29–38, 2021.
- [13] M. Candrakusuma, R. Purnomo, and B. Wahrudin, "Filosofi Dasar Etika Berbisnis dalam Islam," *El-Wasathiya J. Studi Agama*, vol. 12, no. 2, pp. 15–33, 2024.
- [14] Y. Permana and F. L. Nisa, "Konsep Keadilan Dalam Perspektif Ekonomi Islam," *J. Ekon. Syariah Darussalam*, vol. 5, no. 2, pp. 80–94, 2024.
- [15] B. Hamdi, "Prinsip dan Etika Konsumsi Islam (Tinjauan Maqashid Syariah)," *Islam. J. Pemikir. Islam*, vol. 23, no. 1, pp. 1–15, 2022.
- [16] A. A.-M. H. Jauhar, *Maqashid syariah*. Amzah, 2023.
- [17] A. Ghafur, "Etika Bisnis dalam Perspektif Islam," *Iqtishodiyah J. Ekon. Dan Bisnis Islam*, vol. 4, no. 1, 2018.
- [18] D. Maharani and M. Yusuf, "Implementasi Prinsip-Prinsip Muamalah dalam Transaksi Ekonomi: Alternatif Mewujudkan Aktivitas Ekonomi Halal," *J. Huk. Ekon. Syariah*, vol. 3, no. 2, pp. 131–144, 2020.
- [19] I. Arifin and M. F. Yahya, "Etika Bisnis Dalam Islam, Tanggung Jawab, dan Keberkahan Ekonomi," *Relig. J. Agama Sos. Dan Budaya*, vol. 2, no. 6, pp. 349–356, 2023.
- [20] L. D. Ananda, "Dinamika trust pada pemasaran online di media sosial," *J. Komun. Indones.*, vol. 5, no. 1, pp. 14–25, 2017.
- [21] N. Nasrulloh, "ORIENTASI AL FALAH DALAM EKONOMI ISLAM," *AmaNU J. Manaj. Dan Ekon.*, vol. 4, no. 1, pp. 41–52, 2021.
- [22] D. Mutmainnah, "Exploring Hisbah as a supervisory mechanism for promoting Sharia compliance in modern business contexts," *J. Enterp. Dev. JED*, vol. 5, no. Special-Issue-1, pp. 116–129, 2023.
- [23] K. Rafi'ani, "Tinjauan Yuridis Terhadap Perlindungan Konsumen Mengenai Diskon Palsu Dalam Bertransaksi Elektronik," *Sapientia Virtus*, vol. 8, no. 2, pp. 261–276, 2023.
- [24] I. Cahyati *et al.*, "Penerapan Business Intelligence Dengan Artificial Intelligence Pada E-Commerce," *SENTRI J. Ris. Ilm.*, vol. 3, no. 6, pp. 2741–2756, 2024.
- [25] R. Noviyanti, "Tinjauan fungsi hisbah dalam kegiatan perekonomian," *Iqtishodia J. Ekon. Syariah*, vol. 2, no. 1, pp. 63–85, 2017.
- [26] D. S. Astuti and J. Jumari, "PENDIDIKAN AMAR MA'RUF NAHI MUNKAR DALAM MEWUJUDKAN KEPEDULIAN SOSIAL," *J. Pendidik. Islam Al-Ilmi*, vol. 2, no. 2, 2019.
- [27] A. Q. Ibrahim, A. G. Don, and M. F. Asha'ari, "Konsep Hisbah dan Kepentingannya Dalam Pengurusan Hal Ehwal Islam," *Al-Hikmah*, vol. 10, no. 1, pp. 55–78, 2018.