

E-COMMERCE PLATFORM AS A HALAL LIFESTYLE ECOSYSTEM INNOVATION OF THE MAQASHID SHARIAH

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Abstract

Information technology in the current era of globalization has a significant and positive impact on several business actors to produce and market halal lifestyle goods and services for a wider scale and market reach. The presence of information technology has created many business opportunities to introduce a halal lifestyle. The internet is instrumental in these significant changes, especially in transforming businesses towards digitalization. This condition decreases the cost of interaction, and transformation, and increases the amount of revenue. Interaction activities become easier because there is no need to be physically present or in person. In addition, it will bring up more alternative and cheaper options for achievement and wider opportunities. Online platforms such as sharia e-commerce can be used to meet sharia-based needs as well as achieve the goals of maqashid sharia and as a means of education to find out about the world's economy. Therefore, the researcher made a topic about sharia e-commerce innovation with halal products and education on the international level so that they can compete fairly with sharia principles. There is an e-commerce regulatory body so that nothing happens, such as selling goods that are not allowed by religion and do not commit criminal acts such as usury, cheating and hoarding with a solution to every problem faced by sharia e-commerce from the seller and buyer side through the maqashid sharia approach. Apart from the specialities, buyers and sellers are entitled to education about the Islamic economy using a qualitative research methodology with the maqashid shariah approach.

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Abstrak

Teknologi informasi di era globalisasi saat ini memberikan dampak yang signifikan dan positif bagi sejumlah pelaku usaha untuk memproduksi dan memasarkan barang dan jasa halal lifestyle dalam skala dan jangkauan pasar yang lebih luas. Kehadiran teknologi informasi telah menciptakan banyak peluang bisnis untuk memperkenalkan gaya hidup halal. Padahal, internet sangat berperan dalam perubahan signifikan tersebut, terutama dalam proses transformasi bisnis menuju digitalisasi. Kondisi ini memungkinkan penurunan biaya interaksi, transformasi, dan juga meningkatkan jumlah pendapatan. Kegiatan interaksi menjadi lebih mudah karena tidak perlu hadir secara fisik atau tatap muka. Selain itu, akan memunculkan lebih banyak alternatif dan pilihan yang lebih murah untuk berprestasi dan peluang yang lebih luas. Platform online seperti e-commerce syariah dapat digunakan untuk memenuhi kebutuhan berbasis syariah sekaligus mencapai tujuan maqashid syariah dan sebagai sarana edukasi untuk mengetahui ekonomi dunia. Oleh karena itu peneliti membuat topik tentang inovasi e-commerce syariah dengan produk halal dan edukasi di tingkat internasional agar bisa bersaing secara adil dengan prinsip syariah, selain itu ada badan pengawas e-commerce agar tidak terjadi apa-apa, seperti penjualan barang yang tidak diperbolehkan. agama dan tidak melakukan tindakan kriminal seperti riba, menipu dan menimbun. Dengan solusi untuk menemukan setiap permasalahan yang dihadapi oleh e-commerce syariah dari sisi penjual dan pembeli melalui pendekatan maqashid syariah yaitu lindung nilai terhadap nilai agama, jiwa, akal, keturunan dan harta. Selain keistimewaannya, pembeli dan penjual berhak mendapatkan sarana edukasi tentang ekonomi Islam dan berita terupdate di seluruh dunia. menggunakan metodologi penelitian kualitatif dengan pendekatan maqashid syariah.

Kata kunci: Platform e-commerce, ekosistem gaya hidup halal, Maqashid Syariah

INTRODUCTION

In this digital era, the rapid advancement of technology and information has changed people's consumption spending behavior. From previously household consumption expenditure to meet basic living needs, now it has shifted to secondary and primary needs. This is reflected in spending on lifestyle that grows above the consumption of food and beverages (Putri, 2019). Competition in the modern era is getting tougher due to the rapid development of technology and shifting demographics and economic conditions due to regionalization and globalization that have triggered changes in the complex and rapidly changing business

environment through comprehensive and integrated management of resources and their ecosystems.

Marketers must understand how consumers get attractive impressions and foster consumer buying interest. Consumer interest is a behavior that appears in response to an object. The process of consumer interest starts from the emergence of a need for a product or brand, followed by information processing by consumers. Furthermore, consumers will evaluate the products or services in the brand (Manurung and Karneli, 2018).

Promotional mixes provide information to potential consumers that the right product is available at the right place and at the right price. The promotional mix activities carried out by the company are a strategy carried out by companies to introduce their products or services to potential consumers because by carrying out a promotional mix, they can find out how much consumer interest in the products or services offered (Manurung and Karneli, 2018). Thus, a good level of promotion can affect the demand to buy and sell the community.

Shopping via the internet (online) has become a separate alternative for consumers to make buying and selling transactions. E-commerce shariah is an innovation market *online marketplace* which is very broad scope to the international arena. for As-sales service sites - buy online (online) with the business model of *customer-to-customer (C2C)*, e-commerce shariah provide a means of sales of consumer-to-consumer. Anyone can open a shop on an online platform to then serve potential buyers from all over the world, either in units or in large quantities, of course, certified halal with a variety of halal products. In addition, shopping is not only to increase the income of the globalization community. But there is no educational tool for sharia e-commerce users, so that millennials can learn about the development of the sharia economy in the world and what are the restrictions that lead to fair competition for companies in the world.

To engage in fair sharia e-commerce, it is necessary to have a maqashid shariah approach, which is to protect the values of religion, soul, mind, descent, and property. Where value is rooted in e-commerce is a business ethic in buying or selling goods with the aim of risk mitigation. There is a link between business ethics and violations of internet marketing, especially in making website domains. Online business from an Islamic perspective by focusing on how business ethics and business examples ala Rasulullah on the concept of Business to Consumer (B2C). Furthermore, Baidowi (2011) and Syaifullah (2014)

explain the forms of business ethics in buying and selling based on an Islamic perspective. The existence of several previous researchers who have discussed online shop business ethics in an Islamic perspective, makes the author want to take a research position focusing on the principles of maqashid sharia in doing online business. For previous research that has a connection with maqashid sharia in buying and selling, it is still under discussion in general in Islamic economics (Juandi) and applications to market traders directly (Khoirozzadittaqwa, 2015).

Every country has a great potential in sharing, although each Muslim consumer has different levels of compliance with sharia and depending on their level of religiosity, in general Muslim consumers have a positive attitude towards products that use the halal approach (Salehudin & Mukhlis, 2012). This can provide an opportunity to create a *halal lifestyle*. *Halal lifestyle* consists of halal food, *pharmaceutical*, *cosmetics*, *halal travel*, *Islamic finance*, and *halal media*. *Halal lifestyle* is a market segment that is good enough to improve the economy. The need for a *halal lifestyle* as seen from Muslim expenditure in Indonesia is illustrated as follows:

Sector Halal Life Style	Global Moslem	Market Share (%)
Food	US Dollar 1.292 Billion	14.7
Finance	US Dollar 1,214 Billion	3
Travel (Hajj & Umrah)	US Dollar 140 Billion	0.6
Fashion	US Dollar 266 Billion	7
Media & Recreation	US Dollar 185 Billion	5
Pharmaceuticals	US Dollar 72 Billion	6,7
Cosmetics	US Dollar 46 Billion	7.4

Table 1. Expenditure of the World Muslim Community in the Halal Lifestyle sector
 Source: Halal Lifestyle (2021)

Information technology in the current era of globalization has a significant and positive impact on several business actors to produce and market *halal lifestyle* goods and services for a wider scale and market reach. The presence of information technology has created many business opportunities to introduce a *halal lifestyle*. In fact, the internet is very instrumental in these significant changes, especially in the process of transforming business towards digitalization. This condition allows a decrease in the cost of interaction, transformation, and increases the amount of revenue. Interaction activities become easier because there is no need to be physically present or in person. In addition, it will bring up

more alternative and cheaper options for achievement as well as wider opportunities.

Online platforms such as sharia e-commerce can be used to meet sharia-based needs as well as achieve the goals of *maqashid sharia* and as a means of education to find out about the world's economy. Therefore, the researcher made a topic about sharia e-commerce innovation with halal products and education on the international level so that they can compete fairly with sharia principles, besides that there is an e-commerce supervisory body that does not happen as desired, such as selling goods that are religion is not allowed and does not commit criminal acts such as usury, cheating and hoarding. With a solution to find every problem faced by sharia e-commerce from the seller and buyer side through the *maqashid shariah* approach, namely hedging the value of religion, soul, mind, descent, and property. Apart from the specialties, buyers and sellers are entitled to a means of education about the Islamic economy and updated news around the world.

Trade in E-commerce

E-Commerce is a trading procedure or mechanical buying and selling on the internet where buyers and sellers are found in cyberspace. E-Commerce can also be interpreted to shop or trade online or direct selling which utilizes internet facilities where there are websites that can provide "get and deliver" services. E-Commerce will change all marketing activities and at the same time cut operational costs for trading activities. (Prime & Amanda, 2017).

Trading via the internet, is the transfer of traditional face-to-face activities between sellers and buyers, for bargaining, checking goods purchased until cash is in the transaction. Use of cash in transactions. The use of internet facilities allows business activities to be carried out anywhere and anytime without having to physically bring together the transacting parties. Activities using internet media are called electronic commerce (Prime & Amanda, 2017).

Halal Value Chain Ecosystem

Consumption of halal products does not only apply to food, but includes several fields, such as finance and banking, animal husbandry, fashion, cosmetics, medicine, tourism, as well as hospitals. The increasing variety of consumer products in the halal industry shows that the halal lifestyle is increasingly in demand by all groups. Changes and developments in the halal lifestyle must be able to be served by the halal

industry sector properly, namely by maintaining the quality of the supply chain for halal products, starting from the certainty of halal raw materials, the production process to the consumers getting the product, everything must be guaranteed halal.

In principle, food and beverage processed products are halal, except those that are forbidden by Allah and His Messenger. The basis for determining the halal haram of food for a Muslim is found in the Qur'an as stated in the following verses: materials that are forbidden by Allah are carcasses, blood, pigs, and animals slaughtered by names other than Allah (QS. Al Baqarah: 173). While drinks that are forbidden by Allah are all forms of khamar (drinks that contain alcohol) (Surah Al Baqarah: 219). An animal that is legalized will change its status to become haram if it dies because it is bumped, choked, falls because it is gored, is attacked by wild animals, and is slaughtered for idols (QS. Al Maidah: 3). Referring to the verses above, it can be stated that what is meant by halal products are products that meet the requirements for *halalness* in accordance with Islamic law (Astogini *et al.*, 2012):

1. Does not contain pork and ingredients derived from pork.
2. Does not contain prohibited ingredients such as human organs, dirt, blood, and so on.
3. All ingredients from halal animals slaughtered according to Islamic law.
4. All places for processing, storing, selling, and transporting them are not allowed to be used for pork or other non-halal goods. If it has ever been used for this, it must be cleaned first in a way that is regulated according to Islamic law.
5. All foods and drinks that do not contain alcohol.

This halal requirement is a standard that is also used for the halal industry sector besides food. This is confirmed through the management of the halal *supply chain*. In *supply chain management* (SCM) itself, there is a process of converting raw materials into finished goods for further distribution to the final consumer (Manzouri, Ab-Rahman, Rosmawati, Mohd, & Jamsari, 2014). Whereas in the *halal supply chain*, the ultimate goal is not only for the efficiency of production costs, but also to maintain and maintain the halalness of the product in the hands of consumers (Gillani *et al.*, 2017) by fulfilling the above requirements. In addition, halal supply chain management requires halal policies and special designs to control halal logistics, supply chain network structures, and supply chain resources (Tieman, van der Vorst, & Che Ghazali, 2012).

The halal industry does not only produce products in the form of goods, but also in the form of services. In the service sector, trends in the halal sector that are currently developing include Islamic financial institutions, Islamic banking, Islamic *financial technology*, as well as halal tourism. Just like in products of halal goods, products of the halal industry in the form of services also have provisions to meet the requirements of *halalness* in accordance with Islamic law.

Islamic financial institutions carry out their activities by applying sharia principles which make them different from conventional ones (Sholihin, 2010). Islamic financial institutions aim to help achieve the socioeconomic goals of the Islamic community, financial institutions themselves consist of depository financial institutions (banks) and non-deposit financial institutions (non-bank) (Soemitro, 2009). In addition to avoiding usury, Islamic financial institutions must also comply with the requirements for product halalness, both in terms of fundraising or financing.

Islamic economics in online trading

The definition of Islamic economics varies, but basically has the same meaning. And in essence, Islamic economics is a branch of science that attempts to view, analyze, and finally solve the problems of the economy in ways Islami (in ways that are based on the religion of Islam, which according to the Qur'an and Hadith) (Islam, 2008).

Islamic economics discusses several economic problems that exist in everyday life. His views on Islamic Economics are derived from the Al-Qur'an and Hadith which are appropriate for each economic situation based on these two sources, one of which is about zakat, zakat is part of discussion of Islamic economics because it deals with transactions and social life that can improve the life and social standard of the community. As time goes by and technology is increasingly developing, social life is increasingly developing every science is increasingly developing and much updated by adjusting.

METHODS

This study used a qualitative approach that resulted in findings that could not be achieved using statistical producers or other methods of quantification (measurement). Qualitative research aims to understand social reality, which is to see a phenomenon for what it is, not what it should be. Qualitative is referred to as an interactive and constructive paradigm, which views social reality as something holistic/whole, complex,

dynamic, full of meaning, and symptomatic relationships are interactive (Sugiyono, 2011).

Qualitative research with the Maqashid syariah approach (*religion, mind, soul, descent, and property*). The meaning of *maqashid al-sharia* in terms is *al-ma'aani allati syuri'at laha al-ahkam* which means the values that are the purpose of establishing the law (Al Kurdi, 1980 in Mayangsari et al, 2014). At this level, there are five safeguards, namely guarding against religion (*hifz ad din*), guarding the soul (*hifz an nafs*), guarding against reason (*hifz al 'aql*), guarding of descent (*hifz an nasl*), and safeguarding property (*hifz al maal*).

RESULT AND DISCUSSION

Shariah E-commerce Application Concept

The basic concept of the application of *E-commerce* on the website or how *e-commerce* works are as follows: Consumers shopping *online* in the market / shop *online* via the Internet. There, he started shopping for various kinds of needs that he wanted. For that, he starts to enter *the online transaction server* where all the information he provides for *online shopping* is encrypted. Then he ordered an *order*. All information related to this *order* is sent through a *private gateway network* to the information *processing network* where the transaction is declared valid or not by the bank concerned (Onno W. Purbo and Aang Arif Wahyudi, 2001). The media that is popular in *e-commerce* activities is the *world wide web* (WWW). Therefore, continuous improvement regarding the services provided by the *e-commerce web* system will have a major influence on the level of sales and customer satisfaction (Aberg and Shahmehri, 2000). The structure of the *web - based e-commerce system* is shown in the following figure.

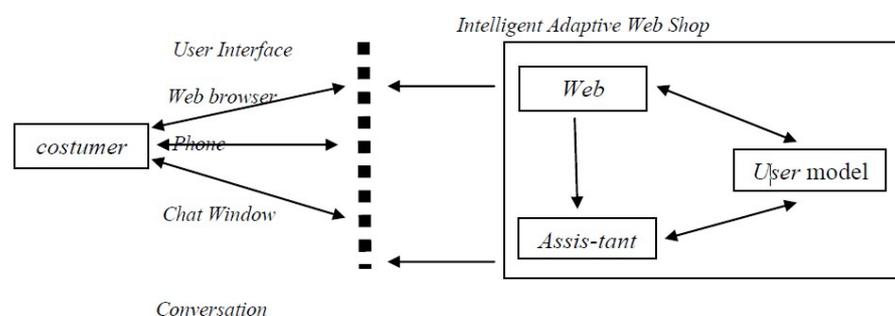


Figure 2. Structure of a Web - Based E-commerce System

Source: Aberg and Shahmehri, 2000

Based on the picture above, it can be explained that consumers can interact with *e-commerce* service providers through three *interfaces*, namely *web browsers*, telephones, or *chat facilities (chat windows)*. All information about consumers will be stored in the *user model* and this information is used by the company as a customer profile *database*. This consumer profile information is very meaningful for the company in relation to improving customer service and satisfaction.

The factors driving the implementation of *e-commerce*, according to Desruelle and Burgelman (2001) include:

- a) Globalization and trade liberalization;
- b) The competition is getting sharper;
- c) technological developments;
- d) Physical reduction of goals; and
- e) Publicity.

While the inhibiting factors are:

- a) investment factor;
- b) technical factors;
- c) organizational factors; and
- d) Network factor.

According to Gaertner and Smith (2001), from the results of literature and empirical studies, problems that can be identified related to the advantages and disadvantages of *e-commerce* include:

- a) Finance and sales;
- b) Purchases;
- c) Convenience and information; and
- d) Administration and communication.

Halal Life Style E- commerce Concept

Halal products that have been circulating in the market still require unique and different marketing methods while maintaining the marketing aspects in accordance with sharia principles. However, currently, there is no platform for halal products to cover various *e-commerce* selling halal products.

How to use halal products from the maqashid sharia aspect is to protect religion and soul. In the context of protecting religion, using halal-certified products and running a halal business means practicing religion regularly using halal products in accordance with sharia rules. Even in the context of protecting lives, using certified halal products can be ensured that these products are safe and do not contain substances that are prohibited

and harmful to the body. Therefore, halal products are universal products because they are good for anyone who uses them. Halal products are part of the halal lifestyle product category including clothing, housing needs, cars, health, travel, daily necessities, and others. The need for halal products is generally the need of all people, but in the context of halal products in this specification it is very close to millennials. We can see this evidence of community leaders who have started campaigning for a halal lifestyle, especially on social media. So, the marketing method must use a method that is familiar to the millennial generation: high internet use, one of which is the use of social media and gadgets to form a halal lifestyle application.

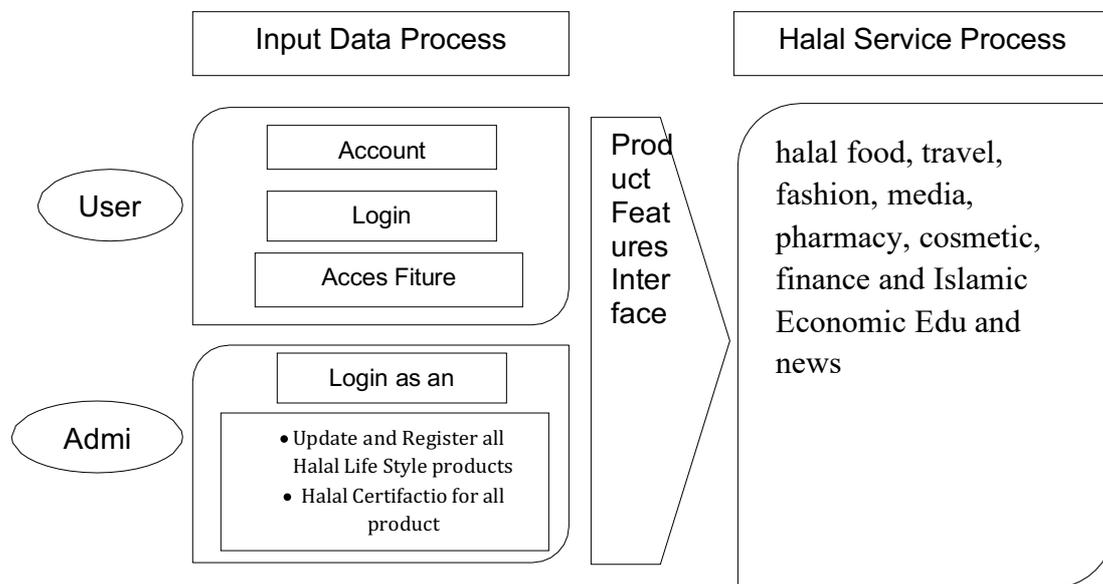


Figure 3. Halal *lifestyle* on the Platform
 Source: Research Concept (2022)

Era digital today require mobile application platform capable of facilitating everyone and easy to use wherever the place, especially the millennial generation who access the various needs of halal products to achieve the benefit and welfare. This platform is based on an application for mobile phones that can be accessed easily and at an affordable cost. To be able to use this application, the steps taken are that the user must download this application, then the user registers via email. Verification is required when entering the email page to activate its use. After these stages have been carried out, users can access all markets where halal products are located. This stage has become a common step taken by various existing applications.



Figure 4. Ecosystem halal application
Source: Research Concept (2022)

This application combines several e-commerce that provide halal products that are often used as a halal lifestyle. The e-commerce displayed in this application is e-commerce that specifically provides halal-certified products, so there is no doubt for people to use this product.

E-commerce approach to Maqashid Shariah

The three levels of maqashid sharia: *tahsiniyyat*, *hajiyyat*, and *dharuriyyat* will have a connection from the three cores of this research. If we connect it with the theme of this research, then business ethics has a connection with *maqashid tahsiniyyat*. Meanwhile, buying and selling transactions are muamalah activities that are included in the *maqashid hajiyyat*, and all of it aims to protect religion, soul, mind, descent and human property, which is *maqashid dharuriyyat*.

It has been explained in the section on the implementation of business ethics, that shariah e-commerce seeks to carry out transactions in accordance with business ethics exemplified by Rasulullah SAW. Attitudes such as being honest, fair, friendly, competent, happy to help customers, safeguarding consumer rights, and not vilifying other people's businesses. The honest attitude shown is to notify all policies,

rules of use to all e-commerce visitors. This is so that visitors know in advance about the terms of transactions made on e-commerce. Apart from that, some e-commerce policies can be more adapted to existing circumstances, which sometimes makes it impossible for all parties to accept.

Then a fair attitude is shown by the e-commerce by providing rules of use and sanctions that apply equally to all members. It is possible that the fair attitude given by the e-commerce party cannot be felt by all parties. Friendliness, skill, and pleasure to help people who are done by e-commerce can be seen from the formation of an e-commerce community and *customer service* that can help sellers or buyers when they have difficulty making transactions using good language. However, not all systems are perfect. Delay in responding to sellers or buyers is one of the problems that results in those with problems feeling unsatisfied.

Safeguarding consumer rights can be seen when buyers are given *khiyar* or product selection rights before making decisions. Previously, buyers were provided with information about available products. So that buyers can choose well. After the transaction goes well and the goods have been received by the buyer, the next buyer's right is to provide feedback in the form of negative or positive *feedback* to the seller as received by the buyer. In relation to other *marketplaces*, based on observations, statements have not been found that point to discrediting its competitors.

The next level of *maqashid* is *maqashid hajiyyat*. In relation to this research, *maqashid hajiyyat* is related to muamalah activities or transactions that occur. *E-commerce* transactions are included in the *as Salam* sale and purchase agreement. As already explained, *ba'i salam* is a transaction with an upfront payment. Likewise with *e-commerce*. When making a transaction, the buyer performs *khiyar* (right to vote) for the goods in accordance with their needs and desires.

Next, the buyer makes a payment. In e-commerce, the payment that has been made by the buyer is entered into an e-commerce joint account. Then the e-commerce party reports to the seller that the buyer has made a payment. After that the seller sends the goods according to the address specified by the buyer. When the goods have arrived, the seller and buyer will automatically receive a report from the e-commerce system that the goods have been received. The final stage, the

buyer again exercises the right to vote to give negative or positive *feedback*.

The next level of *maqashid* is *maqashid dharuriyat*. *Al maqashid dharuriyat* consists of five main safeguards: guarding against religion (*hifz ad deen*), guarding the soul (*hifz an nafs*), guarding against reason (*hifz al 'aql*), guarding of descent (*hifz an nasl*), and safeguarding property (*hifz al maal*). In protecting religion, Islam maintains the rights and freedom of belief and worship. There is no compulsion for every ummah to have to choose Islam. As in the letter of Jonah verse 99, "*then do you (want) to force people so that they become believers in all?*". Protection of property for non-Muslims and Muslims is also explained in the word of Allah in Surah An Nisa verse 29, "*O people who believe, do not eat each other's wealth in an immoral way, except by way of trade which applies consensually among you*". The message of the above verse applies to Muslims textually, and non-Muslims understandably, because automatically, non-Muslims have the same rights and obligations as Muslims. If it is related to the phenomenon that occurs in e-commerce, guarding against religion can be categorized as being able to protect the rights of non-Muslims and Muslims. Because in conducting transactions, there is no difference that makes a religious group feel discriminated against.

Protection of the soul (*hifz an nafs*) is related to protecting human rights comprehensively. The first right that is considered in Islam is the right to life, a right that is sanctified and cannot be destroyed. As in the words of the Prophet Muhammad, narrated by Al Bukhari from the path of Abu Hurairah, "*the person who strangles himself, he will strangle himself in hell. And the person who stabs himself will stab himself in hell. And the person who pierces (his stomach with a knife), will pierce him in hell*". In relation to the phenomena that occur in e-commerce, guarding of the soul can be seen from the provisions of goods that are allowed to enter in e-commerce. Such as not accepting illegal drugs, sharp objects, human organs, items that can explode or burn themselves, and other items that are not permitted under applicable law.

Intellect is the source of wisdom (knowledge), the light of guidance, the light of the heart's eyes, and the medium of human happiness in the world and the hereafter. With reason, Allah SWT's order was delivered, and humans can become leaders and be different from other creatures. As in the word of Allah in Surah Al Isra 'verse 70, "*and indeed We have glorified the children of Adam, We carry them on land and in the sea, We give them sustenance of the good and We give them the perfect*

advantage over most creatures that We have created. However, *Khamr* was able to make human reason unhealthy. Allah forbids *khamr* because when someone is drunk, his prayer will not be accepted. In the word of Allah in Surah An Nisa verse 43, "O you who believe, do not pray, while you are drunk, so that you understand what you are saying". In the hadith of the Prophet SAW narrated by Imam Ahmad, Abu Dawud, At Tirmidzi, and An Nasa'i, *something which is much intoxicating, is at least haram.* According to Jauhar (2009) in his book, he explains that drugs are one type of *alcohol*. Because when taking drugs in doses that are not recommended, it will cause the body to become hot or warm and weak, weak at the ends of the limbs, and sometimes to the point of death. If it is related to e-commerce, seen from the items that are prohibited to be traded, one of which is drugs, it can be said that e-commerce has tried to protect the minds of its members.

Apart from protecting religion, mind and soul, Islam also provides protection for offspring. This is related to adultery. Heredity comes from the existence of a legal marriage bond. But adultery, is not something that is allowed in Islam. As in the word of Allah in Surah Al Isra 'verse 32, "*and do not approach adultery. Indeed, adultery is a heinous act, and the worst way is* ". This verse explains that humans are prohibited from approaching adultery, let alone committing adultery itself. In other cases, Islam prohibits sexual disorders (lesbi and gay) and masturbation. Allah said in Surah Al Mu'minuun verses 5-7, "*and those who guard their genitals, except for their wives or slaves they have, then, in fact, they are in this case blameless. Whoever is looking for what is behind it then they are the ones who transgress*". The protection of offspring can be integrated with e-commerce policies that prohibit selling pornographic things, sex toys, tools to enlarge male vital organs, and other immoral items. This is to prevent acts that are prohibited by religion as in Surah Al Isra verse 32 and Sura Al Mu'minuun verses 5-7. The last protection, of the five protections in *maqashid sharia* is protection of property. Treasure is one of the core needs in life. However, looking for and using it should not be in a *falsehood*. Such as *risywah* (bribery), stealing, usury, and *ikhtikar* (hoarding). About e-commerce, of course, this still needs special attention for any party. If based on observations, there are still frauds committed by buyers, sellers, or e-commerce parties. These cheatings originate from the desire to get profit but are done in an *immoral* way. Even though Allah has forbidden his servant to take property in an *immoral* way.

Therefore, it can be said that the implementation of e-commerce business ethics in buying and selling transactions, it can be said to follow the business ethics that have been exemplified by the Prophet. However, there are several aspects that have not been fulfilled due to some irresponsible parties, such as dishonest seller, peddler who does not protect consumer rights, buyers who are less friendly or use disrespectful language, buyers who do not protect the rights of seller, and parties e-commerce that does not respond to customer and customer complaints quickly and precisely. Implementation of *maqashid sharia*, four safeguards of which can protect consumers from their rights. Such as protection of religion, soul, mind, and descent. Meanwhile, in protecting property, e-commerce has not been able to protect consumer rights. Seeing these considerations, *al-ushul al-khamsah* (five types of *dharuriyat*) must be positioned at the level of *al-qiyam al-akhlaqiyah al-'ulya* (the highest moral values). The scholars argue that all religions agree to protect the five elements in *addharuriyat* by claiming that these five meanings are eternal and are recognized by healthy human nature (Mayangsari R & Noor, 2014). As well as forming a special agency that controls all e-commerce transactions in accordance with sharia rules and government regulations.

The absence of an e-commerce regulatory agency such as product sales and there are still many items that are free to trade may not necessarily be halal. hence the need for halal lifestyle e-commerce innovation which consists of the halal lifestyle ecosystem including halal food, travel, fashion, media, pharmacy, cosmetic, finance so that they can be sorted again. This research is here to innovate on the e-commerce platform for halal products only and can be consumed by all people in the world. With one platform that can be used by the whole world regardless of religion. In addition, the Supervisory Agency that works with sharia e-commerce can approach the *maqashid sharia* to always apply sharia principles and sort goods that can be consumed or not, so that the Supervisory Agency collaborates with e-commerce to respond to complaints from customers and seller appropriately and quickly. according to sharia rules. In addition, there is education about the Islamic economy about *muamalah* and update news in all corners of the world.

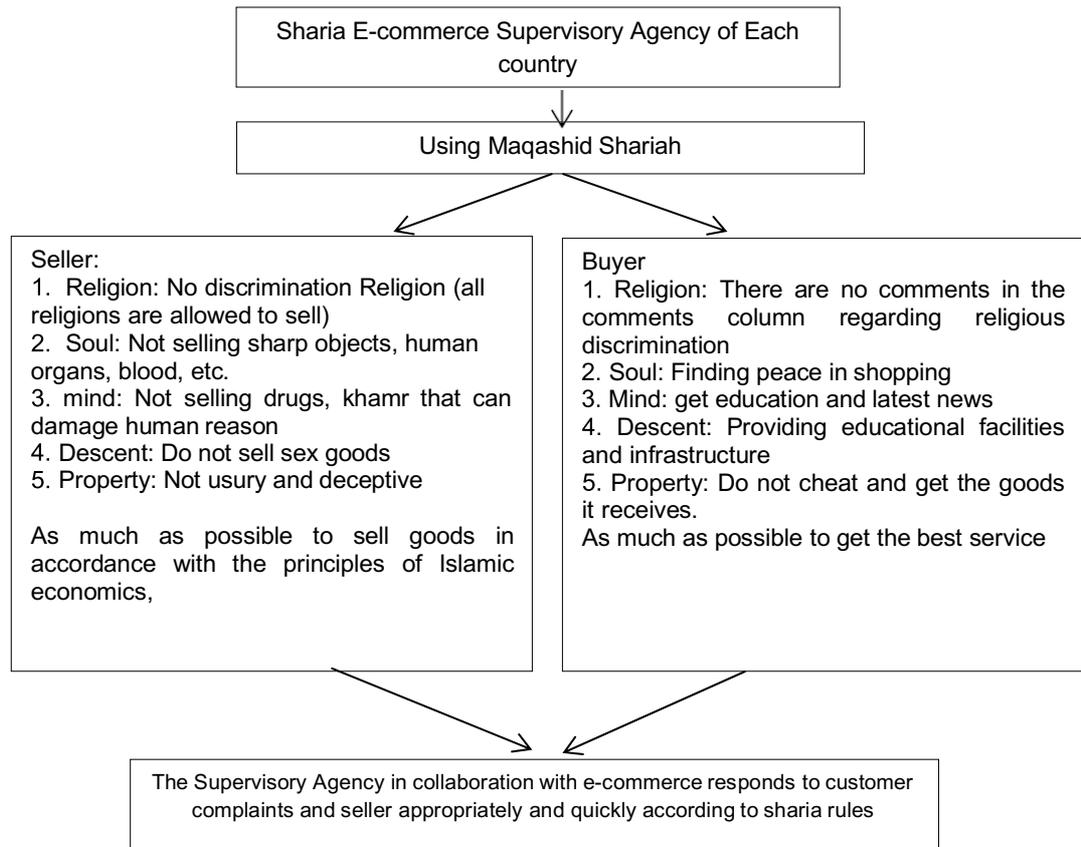


Figure 5. E-commerce approach to Maqashid Shariah

CONCLUSION

Information technology in the current era of globalization has a significant and positive impact on several business actors to produce and market *halal lifestyle* goods and services for a wider scale and market reach. Consumers can interact with *e-commerce* service providers through three channels (*interfaces*): *web browsers*, *telephones*, or *chat facilities (chat windows)*. All information about consumers will be stored in the *user model* and this information is used by the company as a *customer profile database*. This consumer profile information is very meaningful for the company in relation to improving customer service and satisfaction.

Researchers make innovations on e-commerce platforms for halal products only and can be consumed by all people in the world. With one platform that can be used by the whole world regardless of religion. In addition, a regulatory body that collaborates with e-commerce will be designed, such as selling products that are free to buy and sell which are not necessarily halal. hence the need for halal lifestyle e-commerce

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innovation which consists of a halal lifestyle ecosystem including halal food, travel, fashion, media, pharmacy, cosmetics, and finance so that it can be sorted again by the e-commerce supervisory agency with a sharia maqashid approach.

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