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The Concept Of Halal E-Commerce From The Perspective Of Islamic Civil Organizations
(A Study Of The Views Of Nahdlatul Ulama And Muhammadiyah Figures In Jember District)

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The development of e-commerce has provided opportunities for the distribution of halal and non-halal products and services through digital platforms. However, specific standards regarding halal e-commerce, particularly for digital products and services, have not yet been clearly formulated. This study aims to examine the conception of halal e-commerce from the perspectives of Nahdlatul Ulama and Muhammadiyah figures in Jember Regency. This study employed a qualitative phenomenological approach. Data were collected through interviews, observation, and documentation and analyzed using data condensation, data display, and conclusion drawing and verification. The findings show that both Nahdlatul Ulama and Muhammadiyah figures consider e-commerce transactions permissible as long as they are free from prohibited elements such as gharar, maysir, fraud, pornography, and monopoly. Both groups also emphasize the importance of an appropriate technology and management system to support halal e-commerce. However, Muhammadiyah figures provide more detailed attention to the halal status of logistics, warehousing, and distribution services involved in the e-commerce supply chain. These findings indicate the need for a more comprehensive halal framework for e-commerce that considers not only products but also digital systems and supporting services.

Keywords: Halal E-Commerce, Nahdlatul Ulama, Muhammadiyah, Islamic Law, Jember.

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1. Introduction

Indonesia has substantial potential to become an important global hub for the halal economy. This potential is supported by its large Muslim population and the continuous development of halal consumption, products, services, and business ecosystems. The development of the halal lifestyle has encouraged the expansion of the halal industry beyond food and beverages into various sectors, including media, entertainment, tourism, pharmaceuticals, cosmetics, fashion, and financial services. The development of halal products and the expansion of halal lifestyles demonstrate that halal principles have increasingly become an important component of contemporary consumer behavior and economic development in Indonesia (Andriani, 2023; Andani et al., 2024).

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The development of the halal economy is increasingly influenced by digital transformation. The rapid growth of internet use, digital platforms, and e-commerce has changed the way consumers search for information, purchase products, access entertainment, and interact with businesses. E-commerce has become an important component of the digital economy because it enables various products and services to be offered and accessed through online platforms. This development also creates new opportunities for the halal industry because Muslim consumers can access halal products and services through digital marketplaces. However, the development of digital commerce simultaneously creates challenges concerning the verification, certification, and communication of halal status to consumers (Karimah, 2021).

One sector that requires greater attention in the development of the halal economy is halal media and recreation. The halal media and entertainment sector has considerable potential in Indonesia because digital transformation has created new forms of entertainment, including online games, films, videos, digital applications, and other forms of digital content. Andani et al. (2024) explain that halal media and entertainment represent an important opportunity for the development of Indonesia's halal industry. At the same time, the rapid development of digital media requires a clearer framework for integrating Islamic values into digital content and entertainment. Syafii and Al-Azhari (2025) emphasize the importance of comprehensive halal content verification, digital literacy, and standardized guidelines for content creation within the Islamic digital space.

The development of e-commerce presents a more complex issue because digital marketplaces facilitate the circulation of various products and services through a single platform. In an e-commerce environment, Muslim consumers may encounter products with different halal statuses, while digital services such as online games, films, videos, and other forms of entertainment may contain content whose permissibility requires consideration from an Islamic perspective. Therefore, halal assurance in e-commerce should not be limited to the physical characteristics of products but should also consider the information provided by sellers, digital content, transaction mechanisms, and the management of digital platforms. Karimah (2021) argues that the rapid development of e-commerce in Indonesia needs to be accompanied by an effective mechanism for halal certification and coordination between government institutions and business actors.

Recent research also indicates that the implementation of halal assurance in digital marketplaces still faces regulatory and practical challenges. Khasanah and Salleh (2025), for example, found that halal claims in Indonesian marketplaces may still rely heavily on sellers' declarations and are not always accompanied by adequate verification or certification enforcement by digital platforms. Their findings indicate the existence of a gap between the general legal framework for halal products and its implementation in digital marketplace practices. Consequently, strengthening halal assurance in e-commerce requires cooperation between halal authorities, certification institutions, business actors, and digital marketplace operators (Khasanah & Salleh, 2025).

From a regulatory perspective, Indonesia has established a legal framework for halal product assurance through Law Number 33 of 2014 concerning Halal Product Assurance. The law establishes the obligation of halal product assurance and defines products broadly as goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, and consumer goods used or utilized by the public (Republic of Indonesia, 2014). The regulation was subsequently strengthened through Government Regulation Number 42 of 2024 concerning the Implementation of the Halal Product Assurance Sector, which provides further provisions concerning the implementation of halal product assurance in Indonesia (Republic of Indonesia, 2024).

Although Indonesia already has a general legal framework for halal product assurance, the rapid development of digital commerce raises additional conceptual questions concerning the application of halal principles to digital products, digital content, online games, films, videos, and platform-based services. Therefore, the issue is not simply whether halal certification exists, but how halal principles can be conceptually applied to the broader e-commerce ecosystem. This issue is increasingly relevant because digital transactions involve not only physical products but also information technology, digital content, platform management, payment systems, logistics, and other supporting services.

The Qur'an provides a fundamental normative basis for halal consumption. In Surah Al-Baqarah verse 168, Allah commands human beings to consume what is halal and tayyib. The principle provides a fundamental basis for Muslim consumption behavior. However, the contemporary development of digital commerce presents forms of products, services, and transactions that did not exist in the same form during the classical period. Consequently, the general principles of halal and tayyib require contextual interpretation when applied to contemporary digital economic practices.

The development of halal e-commerce therefore requires not only technological and regulatory approaches but also Islamic legal perspectives. Nahdlatul Ulama (NU) and Muhammadiyah are two major Islamic organizations in Indonesia that have established traditions of Islamic legal reasoning and have significant influence on the religious and social life of Indonesian Muslims. Their perspectives are relevant to contemporary issues of muamalah because both organizations have developed institutional mechanisms for responding to new social,

economic, and religious issues. Differences in their approaches to Islamic legal reasoning can be observed in several contemporary religious issues, including the determination of the beginning of the Hijri month.

The relevance of NU and Muhammadiyah in responding to contemporary public policy issues can also be observed in their responses to government policies. In 2021, both organizations publicly expressed opposition to the inclusion of alcohol investment in Presidential Regulation Number 10 of 2021. The government subsequently revoked the relevant provisions of the regulation. These developments demonstrate that the views of major Islamic organizations can contribute to public discussions concerning policies that have social, economic, and religious implications.

The involvement of Islamic organizations in contemporary economic and public policy issues indicates that the perspectives of Islamic scholars can provide an important source for understanding how Islamic principles can be contextualized within modern economic practices. In the context of e-commerce, the views of NU and Muhammadiyah scholars are particularly relevant because digital commerce creates new forms of interaction between producers, sellers, consumers, technology providers, logistics companies, and digital platforms. The halal status of these interactions cannot always be explained solely through conventional product certification.

Previous studies have predominantly examined halal e-commerce from the perspectives of halal certification, consumer protection, marketplace practices, and regulatory mechanisms (Karimah, 2021; Khasanah & Salleh, 2025). Meanwhile, research on halal media has focused on the development of Islamic values, digital content, entertainment, and the need for halal content verification (Andani et al., 2024; Syafii & Al-Azhari, 2025). However, there is still limited research that specifically examines the conception of halal e-commerce from the perspective of Islamic legal thought represented by major Indonesian Islamic organizations. This gap is particularly relevant at the local level, where the views of religious scholars can provide contextual interpretations of contemporary digital transactions.

Therefore, examining the perspectives of Nahdlatul Ulama and Muhammadiyah scholars can contribute to a more comprehensive understanding of halal e-commerce. The comparison is not intended to determine which organization has the more correct view, but rather to identify the principles, similarities, differences, and areas of consideration proposed by each perspective in relation to contemporary digital commerce.

Based on this background, this study aims to examine the conception of halal e-commerce from the perspectives of Islamic community leaders, particularly Nahdlatul Ulama and Muhammadiyah leaders in Jember Regency. The study focuses on their views concerning online shopping, digital media and entertainment, online games, and the technological and managerial systems underlying e-commerce. The findings are expected to contribute to the development of a contextual conceptual framework for halal e-commerce that is grounded in Islamic legal principles while remaining responsive to technological and economic developments.

Literature review

1. Halal E-Commerce from an Islamic Economic Perspective

E-commerce represents a contemporary form of economic transaction that utilizes digital technology as a medium for exchanging information, goods, and services. From an Islamic economic perspective, technological development does not automatically change the fundamental principles governing transactions. The basic principle of muamalah is that economic activities are generally permissible as long as they do not contain elements prohibited by Islamic law. Therefore, e-commerce transactions can be understood as a contemporary form of muamalah that must comply with principles of honesty, transparency, mutual consent, and the avoidance of gharar, maysir, riba, fraud, and harmful practices.

Karimah (2021) argues that the rapid development of e-commerce in Indonesia has created significant opportunities for the distribution and marketing of halal products. However, this development has not always been accompanied by adequate mechanisms for halal certification of products sold through digital platforms. The study emphasizes the importance of coordination between government institutions, business actors, and halal certification authorities to integrate halal assurance into the digital economic system.

More recent studies indicate that halal e-commerce should not be understood solely in terms of whether the products being sold are halal. Halal consumption in digital environments is also associated with consumer trust, moral identity, information transparency, and the credibility of digital platforms. Nurhamidah (2025) explains that Muslim consumers' perceptions of halal e-commerce are influenced by the way halal values are represented and communicated within digital marketplaces.

Similarly, Widayanti et al. (2022) proposed a halal e-commerce model that integrates Islamic transaction principles into digital commerce. Their study demonstrates that Islamic transaction concepts can be incorporated into digital trading systems while maintaining the principles of sharia compliance.

These studies suggest that halal e-commerce should be conceptualized as a comprehensive digital trading system. It involves not only the halal status of products but also the validity of transactions, the

accuracy of product information, the behavior of business actors, the design of digital platforms, and the supporting mechanisms of online commerce.

2. Halal Certification and Muslim Consumer Protection in Marketplaces

One of the major challenges in halal e-commerce concerns the ability of consumers to obtain reliable information regarding the halal status of products. In conventional transactions, consumers may directly observe the products they purchase. In e-commerce, however, consumers largely depend on digital information provided by sellers and marketplace operators. Consequently, information transparency becomes an important component of halal assurance in digital commerce.

Karimah (2021) highlights the gap between the rapid development of e-commerce and the mechanisms available for halal certification of products sold through digital platforms. The study emphasizes the importance of establishing an integrated mechanism connecting halal certification with the digital marketplace ecosystem.

This issue is further demonstrated by Khasanah and Salleh (2025), who examined halal consumer protection in Indonesian marketplaces. Their study identified regulatory and practical gaps between the existing halal assurance framework and its implementation in digital marketplaces. Halal claims may still depend substantially on sellers' declarations and are not always accompanied by adequate verification mechanisms. The authors therefore emphasize the importance of cooperation among halal authorities, certification institutions, business actors, and marketplace operators.

The literature indicates that halal assurance in e-commerce cannot be limited to the existence of a halal certificate. It also involves information transparency, verification mechanisms, marketplace responsibility, and consumer protection. This perspective is important for understanding the findings of the present study because the research participants emphasize the role of marketplace management and digital systems in ensuring that Muslim consumers can identify halal products.

3. Halal Media, Films, Videos, and Online Games

Digital transformation has expanded the meaning of products and services consumed by society. In addition to physical products, consumers increasingly access digital products such as films, videos, applications, online games, and other forms of digital entertainment. This development creates a need to expand halal studies beyond conventional product categories such as food, beverages, cosmetics, and pharmaceuticals.

Andani et al. (2024) explain that halal media and entertainment represent an important potential sector in the development of Indonesia's halal industry. The growth of digital technology and changes in consumer behavior have created new opportunities for developing media and entertainment products that are compatible with Islamic values.

The development of halal media also raises questions concerning the content of digital products. Unlike physical products, the halal status of digital media cannot simply be determined through the physical materials used in production. It may also involve the substance of the content, its intended purpose, its potential effects on users, and the presence of prohibited elements.

Syafii and Al-Azhari (2025) emphasize the importance of developing more comprehensive approaches to halal media in response to digital transformation. Their study highlights the need for content verification, digital literacy, and guidelines for producing media that are consistent with Islamic principles.

This perspective is directly relevant to the present study. The findings indicate that NU figures in Jember consider films and videos permissible as long as they do not contain pornography, gharar, or other harmful elements. Similarly, online games should not contain gambling, speculation, gharar, or harmful effects.

Muhammadiyah figures also emphasize the benefit and harm of digital content. Films and videos should not contain pornography or cause users to neglect their religious obligations, while online games should provide benefits and avoid pornography, gambling, and harmful effects on users.

Therefore, halal e-commerce needs to incorporate a digital content dimension, particularly when e-commerce platforms provide or facilitate access to films, videos, games, and other forms of digital entertainment.

4. Digital Platforms as Part of the Halal Ecosystem

A halal e-commerce system also requires attention to the role of digital platforms. Marketplaces are not merely technological spaces that connect buyers and sellers. They also manage product information, seller accounts, promotional systems, payment mechanisms, product classifications, and consumer interactions.

The development of specialized halal marketplace features demonstrates how digital platforms can facilitate Muslim consumers' access to halal products. Widayanti et al. (2022) show that the development of halal-oriented e-commerce can integrate Islamic principles into the architecture of digital commerce.

The importance of platform design is also related to consumer trust. When halal information is clearly displayed and supported by reliable verification mechanisms, consumers may find it easier to identify products that comply with their religious requirements. Therefore, digital platforms can play an active role in strengthening halal assurance rather than merely functioning as neutral intermediaries.

This finding corresponds closely with the perspectives of both NU and Muhammadiyah figures in Jember. NU figures emphasize the importance of IT systems and marketplace management, including the development of specific features that facilitate access to halal products.

Muhammadiyah figures similarly emphasize the need for dedicated digital spaces for Muslim consumers and stronger requirements for sellers to provide halal assurance for their products.

Therefore, the digital platform itself should be considered part of the halal e-commerce ecosystem. The halal status of e-commerce cannot be determined solely by examining the products being traded; it must also consider how the platform manages, categorizes, verifies, and communicates halal information.

5. Halal Supply Chain, Logistics, and Distribution

Another important dimension of halal e-commerce concerns the supply chain through which products reach consumers. Digital transactions do not end when consumers complete payment. Products may pass through several stages, including packaging, storage, warehousing, transportation, and distribution. Each stage may affect the integrity of the halal status of a product.

Consequently, halal assurance should be understood as a process that involves multiple actors and stages. The concept of halal supply chain emphasizes the preservation of halal integrity throughout the movement of products from producers to consumers.

This dimension becomes particularly important in the present study because Muhammadiyah figures in Jember provide more detailed attention to logistics and distribution. They argue that companies involved in e-commerce logistics, including warehouses and delivery services, should also maintain halal status so that the halal integrity of products is preserved from packaging and storage until the products reach consumers.

This perspective expands the conventional understanding of halal e-commerce, which often focuses primarily on product certification and consumer protection. It suggests that halal e-commerce should also be conceptualized as a digitally managed halal supply chain.

Accordingly, the halal status of an e-commerce transaction may involve at least four interconnected components: the product itself, the transaction process, the digital platform, and the supply chain supporting product distribution.

6. Islamic Legal Reasoning of Nahdlatul Ulama and Muhammadiyah

The development of halal e-commerce cannot be separated from Islamic legal reasoning because digital transactions constitute contemporary phenomena that do not always have direct equivalents in classical Islamic jurisprudence. In such circumstances, Islamic organizations employ particular methods of istinbath and ijtihad to relate Islamic principles to emerging social and economic issues.

Mulyono and Aziz (2013) explain that the Lajnah Bahtsul Masail of Nahdlatul Ulama and the Majelis Tarjih of Muhammadiyah have distinctive methodological traditions in establishing Islamic legal positions. These differences reflect different approaches to interpreting Islamic sources and responding to contemporary problems.

Mutakin (2015) discusses the development of NU's legal reasoning and identifies the importance of the manhaji approach in responding to contemporary legal problems. This development demonstrates that NU's legal tradition possesses methodological resources for addressing new social realities.

Meanwhile, Fanani et al. (2021) explain the development of Muhammadiyah's Manhaj Tarjih as an evolving modernist approach to Islamic jurisprudence in Indonesia. Their study demonstrates that Muhammadiyah's legal methodology has developed to respond to changing social conditions while maintaining its connection with Islamic normative sources.

The methodological differences between NU and Muhammadiyah are therefore relevant for understanding their respective perspectives on halal e-commerce. The present study does not assume that differences between the two organizations necessarily result in contradictory conclusions. Rather, differences in legal reasoning may produce different emphases in defining the conditions under which digital transactions and digital products can be considered halal.

The findings of this study demonstrate that both NU and Muhammadiyah figures regard e-commerce transactions as permissible when prohibited elements such as gharar, maysir, fraud, pornography, and monopoly are absent. However, Muhammadiyah figures provide more detailed consideration of logistics, warehousing, and distribution.

This finding indicates that the conception of halal e-commerce may be understood through the interaction between Islamic legal principles and the technical characteristics of digital commerce.

7. Research Gap and Position of the Present Study

Previous studies have examined several dimensions of halal e-commerce. Karimah (2021) focused on the urgency and mechanisms of halal certification for MSME products sold through e-commerce. Widayanti et al. (2022) developed a halal e-commerce model based on Islamic transaction principles. Other studies have focused on halal consumer protection, marketplace practices, and regulatory gaps in digital marketplaces (Khasanah & Salleh, 2025). Meanwhile, studies of halal media and entertainment have expanded the discussion of halal products into digital content, films, games, and other forms of entertainment (Andani et al., 2024; Syafii & Al-Azhari, 2025).

However, these studies have not specifically examined the conception of halal e-commerce from the perspectives of Nahdlatul Ulama and Muhammadiyah figures at the local level, particularly by connecting online transactions, digital content, digital platform management, and logistics systems within a single conceptual framework.

The present study addresses this gap by examining the perspectives of NU and Muhammadiyah figures in Jember Regency using a qualitative phenomenological approach. The study does not focus exclusively on the permissibility of online buying and selling but also examines how Islamic principles are applied to online shops, films and videos, online games, information technology systems, marketplace management, logistics, warehousing, and distribution. These dimensions are reflected in the findings of the study.

The contribution of this study therefore lies in conceptualizing halal e-commerce as an integrated ecosystem rather than merely a halal transaction. Based on the literature and empirical findings, the halal e-commerce ecosystem can be examined through four interconnected dimensions:

a. Halal transaction
   The transaction must avoid gharar, maysir, riba, fraud, and other prohibited elements.
b. Halal product and digital content
   Physical and digital products should avoid prohibited substances, pornography, gambling, harmful content, and other elements inconsistent with Islamic principles.
c. Halal digital platform
   The marketplace should provide transparent information, appropriate classification, verification mechanisms, and features that facilitate Muslim consumers' access to halal products.
d. Halal supply chain
   Packaging, warehousing, logistics, transportation, and distribution should preserve the halal integrity of products throughout the supply chain.

This framework provides a broader conceptual basis for understanding halal e-commerce and distinguishes the present study from previous research that has tended to focus on individual aspects such as certification, consumer behavior, or marketplace regulation.

2. Method

This study employed a qualitative research approach to understand a social phenomenon within its natural context. Qualitative research is appropriate when researchers seek to understand meanings, experiences, and interpretations constructed by individuals or groups within particular social settings. The naturalistic orientation of qualitative inquiry emphasizes studying phenomena in their natural settings without manipulating the conditions under investigation (Lincoln & Guba, 1985).

This study specifically employed a phenomenological approach. Phenomenological research focuses on understanding the lived experiences of individuals concerning a particular phenomenon and identifying the meanings that participants attribute to those experiences (Creswell & Poth, 2018). Rather than primarily examining individual life histories, phenomenological research seeks to understand the common meaning and essential structure of a phenomenon as experienced by several individuals. Participants are therefore selected because they have directly experienced or possess meaningful knowledge of the phenomenon being investigated (Creswell & Poth, 2018). In this study, the phenomenological approach was used to explore how Nahdlatul Ulama and Muhammadiyah figures in Jember understand and interpret the concept of halal e-commerce based on their experiences, knowledge, and Islamic legal perspectives.

Data were collected through interviews, observation, and documentation. Interviews were used to obtain in-depth information concerning participants' views and interpretations of halal e-commerce. Observation was conducted to obtain contextual information related to the phenomenon under investigation, while documentation was used to complement and corroborate information obtained from interviews and observations. The use of multiple data collection techniques enabled the researcher to obtain diverse forms of evidence and to examine the consistency of information across data sources.

The collected data were not immediately treated as research findings. Instead, the data underwent a systematic process of organization, reduction, interpretation, and verification. In qualitative research, data analysis is an iterative process that takes place throughout data collection rather than only after all data have been collected. Miles, Huberman, and Saldaña (2014) conceptualize qualitative data analysis as an interactive process consisting of three concurrent streams: data condensation, data display, and conclusion drawing and verification.

Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data contained in field notes, interview transcripts, documents, and other empirical materials. Data display involves organizing and presenting condensed data in a form that facilitates interpretation and identification of patterns, relationships, and meanings. The final stream, conclusion drawing and verification, involves identifying emerging patterns, propositions, explanations, and meanings and subsequently examining their credibility and consistency against the available evidence (Miles et al., 2014).

Accordingly, the data analysis in this study was conducted through three interconnected stages: data condensation, data display, and conclusion drawing and verification. These stages were applied iteratively throughout the research process to develop findings concerning the perspectives of Nahdlatul Ulama and Muhammadiyah figures on halal e-commerce.

3. Results & Discussion

The Concept of Halal E-Commerce in the View of Nahdlatul Ulama Figures in Jember

The concept of halal in the online shop sector or buying and selling of finished products, according to sharia law, can be considered permissible or equated with buying and selling carried out conventionally, namely as long as the buying and selling does not contain elements of gharar, maysir, usury, fraud, and monopoly, then it is permissible to do so. This view is consistent with the general principle of Islamic commercial law that transactions are permissible as long as they do not contain prohibited elements or violate the principles of justice and mutual consent. In the context of digital commerce, previous studies have similarly emphasized that e-commerce is permissible when its transaction mechanisms comply with Islamic principles and are free from riba, gharar, and maysir (Aravik & Tohir, 2023; Devana et al., 2025). The development of digital transactions therefore does not fundamentally change the principles of Islamic commercial law, but requires their application to contemporary transaction mechanisms.

The concept of halal in the video/film sector, according to Nahdlatul Ulama Jember figures, the sector should not contain pornography, gharar, or any other unnatural elements. The concept of halal in the online games sector, according to Nahdlatul Ulama Jember figures, is still recommended as long as it does not contain elements of gambling (maysir), speculation, gharar, or any other unnatural elements. This perspective is relevant to the emerging literature on halal media and entertainment, which argues that the development of digital media requires attention not only to the commercial aspects of digital products but also to the values, content, and potential effects of media consumption. Andani et al. (2024) identify halal media and entertainment as an emerging sector of the halal industry in Indonesia, while Syafii and Al-Azhari (2025) emphasize the importance of content verification and Islamic considerations in the development of halal media. Thus, the views expressed by the NU figures in Jember extend the concept of halal from physical products to digital content, particularly films, videos, and online games.

NU Jember figures, in their halal e-commerce concept, place greater emphasis on IT systems and management of e-commerce startups currently developing in Indonesia, rather than focusing on Islamic jurisprudence (fiqh) regulations, as they are equated with conventional buying and selling. With this halal product system and management, it is hoped that features will emerge that specifically provide halal product services to Muslim consumers. This will ensure the existence of halal products and educate Muslim consumers to consistently consume halal products. Furthermore, from the perspective of Muslim e-commerce startup managers, they are not included in the category of a'ana ala ma'shiyatin (helping each other in sin). This emphasis on technological systems and marketplace management is consistent with recent research showing that halal e-commerce involves not only product certification but also the way halal information is represented, communicated, and managed within digital platforms. Nurhamidah (2025) found that Muslim consumer engagement with halal e-commerce is associated with halal integrity, digital consumption, and trust in online environments. Similarly, studies of halal marketplace development emphasize the importance of digital features that facilitate access to halal products and support Muslim consumers in making informed choices (Widayanti et al., 2022). Therefore, the perspective of the NU

figures in Jember indicates that the halal status of e-commerce also depends on the technological and managerial architecture through which halal products are identified, promoted, and delivered to Muslim consumers.

The Concept of Halal E-Commerce from the Views of Jember Muhammadiyah Figures

The concept of halal e-commerce in the online shop sector in the view of Muhammadiyah figures in Jember is in principle in the form of muamalah activities, everything is permissible or halal to do as long as it does not contain any elements of dhulum, ghurur, maysir, khidza' (improving products), and there should be no monopolies. This is a behavioral issue among e-commerce players. Furthermore, the marketplace itself must provide information on which sites sell halal products and which sites sell non-halal products. This perspective is consistent with the broader principle of Islamic commercial ethics, which emphasizes honesty, transparency, justice, and the avoidance of uncertainty, deception, and prohibited forms of economic exploitation. Research on digital commerce similarly identifies riba, gharar, and maysir as important concerns in the application of Islamic economic principles to online transactions (Aravik & Tohir, 2023). In addition, recent research on Indonesian marketplaces identifies transparency and verification of halal status as important components of Muslim consumer protection (Khasanah & Salleh, 2025). Therefore, the Muhammadiyah perspective found in this study extends the responsibility for halal assurance beyond individual sellers to the marketplace itself.

The concept of halal in the video/film sector requires that pornographic elements be avoided, and rather considers both the harmful and beneficial aspects, as well as not causing neglect of Allah SWT. If the video/film does, the door to Satan will be opened. Furthermore, there must be a sharia-compliant film censorship body, which functions as a filter for films or videos that are suitable for consumption by the Muslim public. The halal concept in the online games sector must have beneficial aspects, not cause harm to users, and not contain elements of pornography or gambling. This perspective corresponds with the developing literature on halal media and entertainment, which recognizes that halal media cannot be assessed only through the physical characteristics of a product but also through its content, values, purposes, and potential effects on users. Andani et al. (2024) identify media and entertainment as an important area for the development of the halal industry in Indonesia, while Syafii and Al-Azhari (2025) emphasize the need for more systematic approaches to halal content and media verification. The Muhammadiyah perspective in Jember therefore contributes an additional dimension by emphasizing benefit (*maslahah*), avoidance of harm (*mafsadah*), and the need for an institutional mechanism to filter digital content.

The view of Muhammadiyah Jember's halal e-commerce concept also places greater emphasis on the technological systems within e-commerce. This includes the need for a dedicated digital space specifically for Muslim users or consumers. This includes strict and firm regulations requiring sellers to guarantee the halal status of their products. Furthermore, the existing e-commerce mechanisms require that sellers provide a halal guarantee. This involves several stakeholders, including distribution or expedition services and storage or warehousing services. All logistics companies collaborating with e-commerce companies must also have halal status or certification, ensuring the halal status of their products throughout the entire process, from packaging and shipping to the consumer. This perspective is strongly connected to the literature on halal supply chain management, which emphasizes that halal integrity must be maintained throughout the movement of products from production and storage to distribution and retail. Hasanah and Fahruddin (2021) explain that halal supply chain management covers processes from production through logistics to retail, while Saidah and Lestari (2021) identify logistics providers as important actors in implementing halal logistics in Indonesia. More recent research also emphasizes the risk of halal contamination and the importance of monitoring distribution chains in maintaining halal integrity (Rizki et al., 2024). Therefore, the Muhammadiyah perspective found in this study expands halal e-commerce into the domain of halal supply chain management, where logistics, warehousing, transportation, and distribution become integral components of halal assurance.

Similarities and Differences in the Concept of Halal E-Commerce from the Viewpoint of Nahdlatul Ulama and Muhammadiyah Figures in Jember

In general, the similarity between Nahdlatul Ulama and Muhammadiyah Jember figures in their views on halal e-commerce is that they place greater emphasis on the IT systems and management within e-commerce startups. This is because, in terms of behavior, the perpetrators involved in e-commerce are governed by established principles of Islamic jurisprudence or sharia law, similar to conventional buying and selling transaction models, namely that buying and selling is legal or halal if it avoids elements of dhulum, ghurur, maysir, khidza' (improving products), and monopoly. This similarity is consistent with the general finding in the literature that digitalization changes the medium of transactions but does not eliminate the fundamental principles of Islamic commercial law. Contemporary studies of digital economic activities similarly emphasize that e-commerce transactions must continue to comply with the principles of justice, transparency, mutual consent, and the prohibition of riba, gharar, and maysir (Aravik & Tohir, 2023; Baknopi et al., 2025). Thus, the perspectives of both

groups demonstrate a common understanding that halal e-commerce should be assessed not merely according to the digital medium used, but according to the substance and ethical characteristics of the transaction.

Another difference lies in the legal istinbath (confirmation of the law) conducted by figures from both organizations. Furthermore, Muhammadiyah figures' understanding of the e-commerce performance chain mechanisms, which involve logistics companies storage/warehousing, and distributors/expeditioners—must also be verified regarding the halal status of these companies. The difference in legal reasoning between NU and Muhammadiyah can be understood within the broader methodological traditions of the two organizations. Previous comparative studies explain that NU's Bahtsul Masail and Muhammadiyah's Majelis Tarjih have distinctive approaches to Islamic legal reasoning and *istinbath*. NU's legal methodology has developed through approaches including *qauli, ilhaqi,* and *manhaji*, while Muhammadiyah has developed the Manhaj Tarjih as a methodological framework for responding to contemporary legal questions (Qustulani & Hadi, 2020; Fanani et al., 2021). More recent scholarship also shows that the legal reasoning of both organizations continues to develop in response to changing social realities (Asro & Jaenudin, 2023; Hayati et al., 2026). Therefore, the differences identified in this study should be understood as differences in emphasis and methodological orientation rather than as a fundamental disagreement concerning the permissibility of e-commerce itself.

The more detailed Muhammadiyah emphasis on logistics, warehousing, and distribution also corresponds with the contemporary concept of halal supply chain management. Halal integrity is not necessarily preserved merely by ensuring that the product itself is halal; it also requires appropriate handling, storage, transportation, and distribution. Research on halal logistics in Indonesia confirms that logistics service providers face specific challenges in implementing halal practices and maintaining halal integrity throughout distribution processes (Saidah & Lestari, 2021). Consequently, the Muhammadiyah perspective identified in this study provides an important extension of halal e-commerce by incorporating the supply chain as part of the overall halal assurance system.

4. Conclusion

The results of research that has been carried out on several sources and from the discussion, it was concluded that:

1) From a fiqh perspective, online buying and selling through e-commerce platforms is essentially the same as offline buying and selling. There's not much difference, except that the availability of the goods isn't directly visible to the buyer.
2) In e-commerce, as long as there are no elements of gharar, dharar, gambling (maysir), fraud, pornography, monopoly, and other things that are destructive in nature, then it can be recommended for use.
3) In practice, the halal e-commerce concept requires e-commerce startup owners or managers to provide separate spaces or features specifically for Muslim users. This is expected to facilitate and educate Muslim users, especially lay users, in obtaining and consuming halal products.
4) Furthermore, large e-commerce startups, which have diverse religious users and sell a diverse range of products, need to develop special systems and management to protect and ensure that Muslim employees receive salaries and bonuses solely for selling halal products. This ensures that these employees are not considered to be in the "a'ana 'alal ma'shiyat" category.

Suggestions that can be given for further research include:

1) Startup owners and managers should prioritize Muslim consumers, as the majority of consumers in Indonesia are Muslim. This can be achieved by providing dedicated spaces or features for halal products, as suggested by the Nahdlatul Ulama (NU) and Muhammadiyah figures in Jember. This will educate lay Muslim users and help them maintain their consumption habits by consistently using halal products.
2) It is recommended that further research be conducted regarding halal studies on existing digital products in line with the increasingly rapid development of technology.

From the results of this study, the researcher also provides practical recommendations to Islamic community organizations, namely Nahdlatul Ulama and Muhammadiyah Jember regarding the phenomena or problems that occur in e-commerce, including:

1) Recommend to Nahdlatul Ulama and Muhammadiyah Jember to work together with the management of other branches or districts to provide input and suggestions regarding the determination of halal regulations in e-commerce to BPJPH (Halal Product Guarantee Organizing Agency), and urge BPJPH to be able to provide suggestions to the legislative body to create a law regarding halal indicators in e-commerce.
2) Recommend to Nahdlatul Ulama and Muhammadiyah Jember to issue a fatwa at each fatwa institution, namely the Bahtsul Masa'il Institute (LBM) at the Nahdlatul Ulama organization and the Tarjih Council at the Muhammadiyah organization regarding the halal nature of e-commerce use in the online shop, video film, and online games sectors so that the Muslim community can be more careful in using or consuming e-commerce.

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