



## Digital Transformation in Halal Product Marketing: A Maqasid al-Shariah Approach

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### ABSTRACT

This study explores the digital transformation in halal product marketing through the lens of *Maqasid al-Shariah*, aiming to identify ethical and effective strategies aligned with Islamic values. Utilizing a qualitative approach and purposive sampling, five informants including one key informant from BAZNAS and four halal entrepreneurs from the SOHIB (Sobat Hidup Berkah) community were interviewed. The findings reveal that halal digital marketing practices uphold the five key principles of *Maqasid al-Shariah*: (1) *Hifz al-Din* is maintained through honest promotions and the avoidance of deceptive content; (2) *Hifz al-Nafs* is ensured by responsive customer service that fosters trust and consumer protection; (3) *Hifz al-Aql* is supported through educational content that enhances consumer awareness of halal benefits; (4) *Hifz al-Nasl* and (5) *Hifz al-Mal* are reflected in responsible, transparent pricing, ethical refund policies, and quality assurance for long-term business sustainability. This research proposes a conceptual model to guide halal entrepreneurs in developing digital marketing strategies that are both Sharia-compliant and competitive. The study contributes to the literature on Islamic marketing and offers practical insights for the halal industry in the digital era.

### ABSTRAK

Penelitian ini mengkaji transformasi digital dalam pemasaran produk halal melalui pendekatan *Maqāsid asy-Syarī'ah*, dengan tujuan mengidentifikasi strategi yang etis dan efektif serta sejalan dengan nilai-nilai Islam. Pendekatan penelitian ini bersifat kualitatif dengan teknik *purposive sampling*, melibatkan lima informan, termasuk satu informan kunci dari BAZNAS dan empat pelaku usaha halal dari komunitas SOHIB (Sobat Hidup Berkah). Hasil penelitian menunjukkan bahwa praktik pemasaran digital produk halal mencerminkan lima prinsip utama *Maqāsid asy-Syarī'ah*: (1) *hifz al-din* dijaga melalui promosi yang jujur dan menghindari konten yang menyesatkan; (2) *hifz al-nafs* diwujudkan melalui layanan konsumen yang responsif guna membangun kepercayaan dan melindungi konsumen; (3) *hifz al-aql* tercermin dalam konten edukatif yang meningkatkan kesadaran konsumen terhadap manfaat produk halal; (4) *hifz al-nasl* dan (5) *hifz al-māl* tercermin dalam praktik bisnis yang transparan, kebijakan pengembalian dana yang adil, serta penjaminan mutu untuk keberlanjutan usaha. Penelitian ini menghasilkan model konseptual untuk membimbing pelaku usaha halal dalam menyusun strategi pemasaran digital yang sesuai syariah dan tetap kompetitif. Studi ini memberikan kontribusi

terhadap literatur pemasaran Islam serta menawarkan panduan praktis bagi industri halal di era digital.



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## INTRODUCTION

The halal industry has experienced significant global growth, driven by increasing demand for products that are not only halal according to Islamic law but also produced ethically and marketed transparently. In Indonesia, as the country with the largest Muslim population in the world, the development of halal businesses is strongly supported by government regulations and the rising awareness of Muslim consumers. On the other hand, digital transformation has revolutionized the marketing landscape, enabling micro, small, and medium enterprises (MSMEs) to reach wider markets through social media, e-commerce platforms, and digital advertising tools (Novianti Indah Putri et al., 2021). However, the adoption of these technologies often focuses more on efficiency and competitiveness while paying less attention to Islamic values in business practices.

This contradiction raises a critical question: how can halal product marketing in the digital era continue to uphold the principles of Islamic law? The urgency of this issue lies in the potential misalignment between modern marketing strategies and the ethical-moral framework established by Shariah. While digital tools provide exceptional access to consumers, they also raise concerns about transparency, consumer protection, and ethical treatment of information and persuasion (Ahimsa, 2022). These concerns align with the core objectives of *Maqāṣid asy-Syarī'ah*, namely the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*).

At the policy level, local governments have also taken an active role. For example, the City Government of Malang continues to encourage business actors to obtain halal certification. By 2024, all food and beverage products in Indonesia are required to be halal certified. However, existing data show that only about three percent of business actors in Malang City have obtained halal certification. This condition has prompted the local government to organize initiatives such as coaching clinics and awareness campaigns to accelerate the certification process. The presence of halal certification not only enhances consumer trust but also influences consumer purchase intentions, which ultimately boosts product competitiveness and drives the increase in halal product consumption behavior (Mahliza, 2022). These efforts further highlight the urgency of adopting a marketing approach that aligns Islamic principles with modern promotional tools.

Several previous studies have discussed halal certification, Islamic branding, consumer behavior in Islamic markets, the implementation of Shariah management, and digital transformation. For instance, (Rido & Sukmana, 2021) explored the importance of halal labels in building consumer trust, (Nafis et al., 2024) examined ethical aspects of Islamic advertising, and (Windasari et al., 2024) studied Shariah management implementation in Shariah Hotels in Pekalongan using the *Maqāṣid asy-Syarī'ah* approach. (Tulungen et al., 2022) highlighted the role of leadership in realizing digital transformation.

However, there is still a notable gap in research that comprehensively integrates the *Maqāṣid asy-Syarī'ah* framework into digital marketing practices. This study seeks to address this gap by analyzing how digital marketing activities can be evaluated and aligned through the lens of Shariah objectives.

The main objective of this study is to analyze the digital marketing strategies used by halal product businesses and assess the extent to which these practices align with the values embodied in *Maqāṣid asy-Syarī'ah*. In addition, this study aims to formulate a conceptual model to guide halal entrepreneurs in utilizing digital marketing in an ethical, effective, and Shariah-compliant manner. Thus, this research is expected to contribute to both academic discourse and the practical development of Shariah-based business practices.

## RESEARCH METHOD

This research employs a descriptive qualitative approach, which is a research approach that produces descriptive data in the form of written or spoken words from observed individuals and actors (Ge et al., 2020). The data collected contains specific meanings and values, obtained through typical qualitative research techniques such as in-depth interviews, direct observation, and document analysis. The objective of this approach is to gain a comprehensive understanding of the phenomenon under study in a contextual and in-depth manner.

The type of research used is a case study. According to (Ge et al., 2020), case studies are used to gain a thorough understanding of a phenomenon within its real-life context. Case studies allow researchers to examine various aspects of a specific case in detail, leading to significant and contextual findings. This study aims to explore and explain the digital marketing strategies implemented by halal product entrepreneurs and assess their alignment with the principles of Maqāṣid as-Syarī'ah.

This research seeks to answer the questions: "How can digital marketing strategies for halal products be integrated with the principles of Maqāṣid as-Syarī'ah?" and "Why is it important to ensure Sharia ethics compliance in digital marketing activities in the modern era?" These questions encourage the researcher to explore the phenomenon in a deep, comprehensive, and contextual manner. The propositions in this study are based on Islamic marketing theory, literature on Maqāṣid as-Syarī'ah, and previous research on Muslim consumer behavior and halal business digitalization. These propositions guide field exploration and assist in the data collection and analysis process.

The unit of analysis in this study is the digital marketing activities carried out by halal product entrepreneurs, viewed from two perspectives: (1) the strategies and media used in digital marketing, and (2) the Sharia-compliant values reflected in these activities, based on the five main indicators of Maqāṣid as-Syarī'ah: protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). This study uses descriptive analysis as the main method to link data with the propositions. According to Yin (2019), this method is appropriate for case studies that aim to explain phenomena in depth by revealing emerging patterns from the field. Findings in this research are interpreted based on Sharia principles and the Maqāṣid as-Syarī'ah framework. Interpretation is conducted reflectively, considering the actual conditions faced by halal entrepreneurs in implementing digital strategies and the challenges encountered.

The validity of the findings is ensured through data triangulation, which involves comparing and cross-verifying information obtained from interviews, observations, and supporting documents. This convergence strengthens the credibility of the research in several ways.

1. Interviews provide insights into participants' subjective experiences, perspectives, and interpretations. However, such data may carry the risk of personal bias or selective memory.
2. Observations offer direct evidence of behaviors, interactions, and contexts in real time, which helps verify whether participants' reported experiences align with actual practices.
3. Supporting documents (such as reports, institutional records, or policy guidelines) serve as an objective reference that can confirm or challenge both interview claims and observational notes.

By integrating these three sources, the researcher can identify patterns of agreement (convergence), clarify discrepancies, and gain a more comprehensive understanding of the phenomenon under study. For example, when an interview statement is supported by field observations and corroborated with documentary evidence, the finding gains stronger validity. Conversely, any inconsistencies prompt deeper analysis, preventing reliance on a single perspective.

Thus, triangulation not only enhances the trustworthiness and rigor of the findings but also provides a multi-faceted perspective, ensuring that the results are both accurate and meaningful.

Using this approach, the study aims to provide a deep and relevant understanding of how digital marketing activities can be developed ethically and Sharia-compliantly within the growing halal industry in Indonesia. This study employs three out of six primary data sources, namely: direct observation, interviews, and documentation,

selected based on their alignment with research objectives and the availability of field data. The data collection procedures are as follows:

Table 1. Primary Data Sources

Informant	Description	Reason for Selecting the Informant
Key Informant	A structural official of BAZNAS Malang in charge of the community economic empowerment program, including MSMEs under their guidance.	Selected for their comprehensive knowledge of BAZNAS policies, training programs, and mentoring initiatives. Provides initial access to other informants.
Informant 1	A BAZNAS-assisted entrepreneur in the culinary sector, categorized as upper-middle level, with a stable monthly turnover above IDR 5,000,000.	Selected based on the key informant's recommendation. Represents a successful entrepreneur who has optimally implemented BAZNAS training.
Informant 2	A BAZNAS-assisted entrepreneur in the Muslim fashion sector, also categorized as upper-middle level, with significant business growth.	Selected due to their success in applying sharia-compliant digital marketing strategies taught through BAZNAS programs.
Informant 3	A BAZNAS-assisted entrepreneur from the lower-middle category, running a home-based snack business, with a turnover below IDR 3,000,000 per month.	Selected to represent small-scale entrepreneurs facing challenges in adopting technology and implementing sharia digital strategies.
Informant 4	A BAZNAS-assisted entrepreneur in the handicraft sector, a housewife in the lower-middle category.	Selected based on the key informant's recommendation to provide a perspective from female micro-entrepreneurs.

## RESULT AND DISCUSSION

Based on data collected through interviews and observations, it was found that business actors have integrated *Maqāṣid as-Syarī'ah* values into their digital marketing strategies, particularly in terms of ensuring product halalness, information transparency, and ethical promotion. The interviews revealed that entrepreneurs consistently highlight official halal certification in their online campaigns to assure consumers of product authenticity and compliance with sharia standards. Observations also showed that product descriptions in social media posts and e-commerce platforms avoided exaggerated or manipulative claims, thereby strengthening consumer trust. Supporting documents, such as product packaging and halal certificates, confirmed the consistency of this practice.

This finding is in line with Islamic marketing ethics that emphasize honesty (*ṣidq*) and fairness (*'adālah*) as core principles of sharia-based business (Rohmatuzzakiah & Sadiqin, 2022; Alserhan, 2011). Similarly, Wilson (2012) emphasizes that Islamic marketing must not only focus on profitability but also on delivering *barakah* and safeguarding consumer rights. Research by Abd Hamid & Yunus (2020) further affirms that the integration of *ḥifẓ al-dīn* requires business actors to operate transparently and avoid misleading practices that may harm consumers.

Additionally, transparency in information and ethical promotion are consistent with findings by Saeed, Ahmed, and Mukhtar (2001), who underline that international Islamic business must prioritize consumer protection, and by Hassan, Chachi, and Latiff (2008), who argue that ethical responsibility in Islamic marketing contributes directly to building long-term consumer loyalty. Alam and Hisham (2011) also stress that truthful communication in product promotion is a form of applying Islamic ethics in marketing.

Thus, the convergence of interview narratives, direct observations, and documentary evidence indicates that halal business actors are not only applying digital marketing strategies for competitive advantage but are also embedding *Maqāṣid as-Syarī'ah* values particularly in preserving religion (*hifz al-dīn*), protecting consumer trust, and promoting fair, transparent, and ethical market practices.

### **Principle of *hifz al-dīn* (Preservation of Religion)**

The integration of *hifz al-dīn* in digital marketing goes beyond displaying halal certification as a formal requirement. The entrepreneurs in this study demonstrate an emerging practice of digital ethical signaling using online platforms not merely to advertise but to “signal” religious commitment through transparent, honest, and non-manipulative content. This expands the understanding of Islamic marketing ethics: while earlier studies (Rohmatuzzakiah & Sadiqin, 2022; Abd Hamid & Yunus, 2020) emphasize honesty and fairness, the present findings suggest that the digital medium itself becomes a tool of da'wah, where transparency is both a marketing strategy and a form of religious expression. This highlights a novel intersection between sharia compliance and digital consumer trust-building mechanisms.

### **Principle of *hifz al-nafs* (Preservation of Life)**

While literature often frames *hifz al-nafs* in terms of product safety and quality assurance, the findings indicate that responsiveness in digital interactions such as quick replies on WhatsApp or Instagram—constitutes a new dimension of *hifz al-nafs* in the digital era. Here, “safety” is not only physical (avoiding harm from unsafe products) but also psychological and relational, where consumers feel protected, respected, and valued. This extends Basri et al. (2023) by showing that digital platforms enable a form of relational well-being preservation, positioning customer service as a safeguard of trust and emotional security.

The principle of *hifz al-nafs* is reflected in efforts by entrepreneurs to ensure product safety and consumer satisfaction through responsive service on social media. Consumers are given ample space to provide feedback and complaints, which are quickly addressed, fostering a harmonious and trustworthy relationship (Basri et al., 2023) Informant 3, a lower-middle-level entrepreneur, explained that they actively respond to comments and complaints via Instagram and WhatsApp. This is important so consumers feel heard and safe when purchasing products. Informant 4 supported this, adding that a responsive customer service system also functions as an educational tool and helps maintain the business's reputation in the community.

### **Principle of *hifz al-'aql* (Preservation of Intellect)**

Existing works (e.g., Acep Nurcahyadi, 2024) often focus on consumer education as knowledge transfer. However, the findings here reveal a co-creation of knowledge between entrepreneurs and consumers: educational videos, infographics, and interactive posts not only transmit information but also invite consumer engagement (likes, comments, shares). This interactive element illustrates that *hifz al-'aql* in digital marketing is not unidirectional but dialogical consumers are not passive recipients but active participants in constructing awareness about halal values. This offers a novel perspective on digital Islamic marketing as an epistemic community where intellect is preserved collectively rather than individually.

In line with *hifz al-'aql*, entrepreneurs apply an educational approach through digital content that provides clear information about the benefits of halal products and the importance of choosing sharia-compliant items. This educational content not only adds value to the product but also strengthens consumer loyalty (Acep Nurcahyadi, 2024). Informant 2, representing mid-to-upper-level business, emphasized the importance of creating videos and short articles explaining why halal products matter for both physical health and spiritual well-being thus deepening consumer understanding and confidence. The Key Informant from BAZNAS also stated that education is a strategic part of their business development programs, as consumers with better understanding of sharia values are more loyal and can become voluntary promoters of halal products.

### Principles of *hifz al-nasl* (Preservation of Lineage)

The preservation of lineage in the context of digital marketing cannot be reduced to biological continuity alone, but must be understood as intergenerational well-being. The entrepreneurs' emphasis on consistent product quality from raw materials to packaging represents a conscious attempt to ensure that what is consumed today does not jeopardize the health, ethics, and values of future generations. Unlike prior literature which tends to frame *hifz al-nasl* only in terms of family morality, these findings highlight a consumerist dimension of lineage protection: maintaining halal, safe, and high-quality standards as part of safeguarding the *tayyib* (wholesome) environment in which families and communities grow.

Moreover, the integration of *hifz al-nasl* in digital spaces suggests that entrepreneurs are not merely producing goods, but also curating a digital legacy of values. Marketing content that emphasizes honesty, halal integrity, and family-oriented messages becomes part of the cultural inheritance transmitted to the next generation. This shifts *hifz al-nasl* from being solely biological preservation into a symbolic and digital preservation of Islamic consumption culture, ensuring that values embedded in commerce are passed down through both products and narratives.

### Principles of *hifz al-māl* (Preservation of Wealth)

In the findings, transparent pricing, fair refunds, and open transactions illustrate the entrepreneurs' effort to safeguard consumer wealth. What is particularly novel here is that *hifz al-māl* in digital marketing operates within an environment prone to fraud, online scams, and misinformation. By embedding mechanisms of transparency clear price tags, verifiable transactions, official certificates these entrepreneurs are not only protecting individual consumers but also contributing to digital market stability.

This expands the scope of *hifz al-māl* from personal wealth protection to a broader ecosystemic protection: when business actors collectively uphold transparency, they build an online marketplace characterized by trust and fairness, reducing systemic risks for all participants. In this sense, *hifz al-māl* evolves into a form of digital financial ethics, where responsible practices safeguard not just individual transactions but the integrity of the halal economy as a whole.

Furthermore, the findings reveal that entrepreneurs perceive wealth preservation as intertwined with *barakah* (divine blessing) and social responsibility. This reflects a departure from the conventional view of wealth protection as purely material. Instead, *hifz al-māl* here encompasses spiritual capital profits are not maximized at the expense of others but are redistributed to generate community benefit. This perspective situates *hifz al-māl* as both an economic safeguard and a moral commitment: wealth is preserved not only by preventing loss but also by ensuring that its use contributes to communal flourishing.

## CONCLUSION

Digital marketing strategies in the halal business ecosystem are not merely about selling products but represent business practices that embed Maqāṣid as-Syarī'ah into operational processes, ensuring that Islamic values continue to shape economic transactions while also supporting community welfare. The empirical evidence in this study such as the consistent use of official halal certification in online promotion, responsiveness in handling consumer feedback, and transparency in pricing shows that *maqāṣid* values are not abstract ideals but are tangibly operationalized in digital platforms.

What distinguishes these findings from prior studies is the identification of three novel practices: *First*, Digital Ethical Signaling. Entrepreneurs use halal certificates and transparent promotional content not only for compliance but also as visible religious commitments in digital spaces. *Second*, Relational Well-being in Digital Interactions. *Hifz al-nafs* is expressed through rapid, empathetic responses to consumers online, reframing "safety" as both physical and emotional protection. *Third*, Dialogical Consumer Education. *Hifz al-'aql* is enacted not only through informative posts but through interactive digital engagement, making consumers co-creators of halal awareness. These practices demonstrate that the integration of Maqāṣid as-Syarī'ah in digital marketing extends beyond normative frameworks into innovative, context-specific strategies that respond to technological transformations while maintaining sharia values.

Based on these findings, the study proposes a conceptual model of Maqāṣid-based Digital Marketing, which situates the five maqāṣid principles (*hifz al-dīn*, *al-nafs*, *al-'aql*, *al-nasl*, *al-māl*) as guiding values embedded into core marketing functions (promotion, customer relationship management, product quality assurance, and

financial transparency). This model is not intended as a universal blueprint but as an operational guide for halal entrepreneurs navigating digital platforms, ensuring that religious, ethical, and economic objectives are aligned.

Thus, the contribution of this research lies not only in reinforcing the importance of Islamic values in business, but more critically, in providing Theoretical advancement by reframing maqāsid principles as practical, operational dimensions of digital marketing and Practical innovation by offering a model that entrepreneurs can adapt to strengthen consumer trust and sustain competitiveness without compromising sharia integrity.

In this way, the study clarifies that its novelty does not lie in proving that Islamic values matter in business (which has been well established), but in showing how those values are pragmatically embedded in digital strategies a perspective particularly relevant in the technological transformation era of the Indonesian halal economy.

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