

The Shariah Principles of Online Advertising During the Pandemic of COVID-19

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Abstract: The COVID-19 pandemic had a direct impact on all communities around the world. From an economic standpoint, this phenomenon can be profitable, particularly for those involved in business activities and the marketing of basic goods. However, because the country is at war with a dangerous disease, several domestic issues impede the government's efforts to protect the welfare of the people as consumers. Apart from the problem of fraudulent information on goods, numerous advertising issues occur during this pandemic due to freedom of technology usage, and trends of online advertising have caused consumers to become victims and further worsen the economic landscape in Malaysia. The evolution of technology offers powerful communications tools for society, yet restrictions on digital freedom, have raised serious concerns about the impacts on human rights and consumer protection when it comes to digital marketing. A qualitative approach is applied by emphasizing Shariah principles from the Quran alongside examples published in the mainstream press. Therefore, this article explores four cases for the study of online advertising comprised of message and information, voice and language, images and visuals, responsibility in the ads which should be based on shariah principles of truthfulness (*al-Sidq*), unbiased comparison (*al-Adl*), moderation (*al-Wasatiyyah*) and accountable (*al-Mas'uliyah*). It is hoped that this writing will serve as a guide for all e-marketers to conduct sales activities following Shariah principles, as well as to raise consumer awareness of their rights in all situations.

Keywords: COVID-19, online advertising, pandemic, Shariah principles

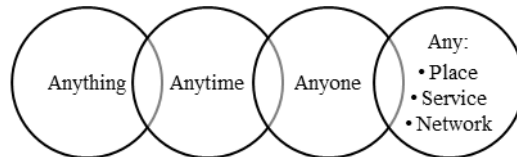
1. Introduction

In December 2019, the "Corona Virus," also known as COVID-19, caused an outbreak of a disease originating from the etiological pneumonia syndrome that affects humans and is thought to harm their health (WHO, 2020). As the number of cases grows, so does the number of deaths, with more than 3.07 million people reported dead worldwide (WHO, 2021). To ensure the COVID-19 pandemic in Malaysia is under control, the Prime Minister Tan Sri Muhyiddin Yassin announced to implementation of the Movement Control Order (MCO) starting on Wednesday (March 18, 2020) throughout the state of Malaysia (MKN, 2020). The control order was an effective way to be implemented control the spread of the epidemic by banning all public gathering activities including social, sports, cultural and religious activities according to the Act 342 Prevention And Control of Infectious Diseases Act 1988 (AGC 2020; MOH, 2020).

Demand for needs and daily items has increased, owing in large part to the virus itself. Furthermore, certain industries have been ordered to halt production and close, except for supermarkets, public markets, grocery, convenience, and healthcare stores (Astro Awani, 2020). Hence, the Ministry of Domestic Trade and Consumer Affairs has also been instructed by the government to monitor the situation of food supply and daily necessities adequate for the Malaysian community during the period of MCO in force (PMO, 2020; Berita Harian, 2020). There is considerable evidence that due to the business survival, these sectors concentrate more on online

marketing to promote their products and services. Along with this situation, the opportunity for online advertising is created, especially during pandemic COVID-19 as the MCMC broadband utilization report (MCMC, 2020) and the consumers surveyed by Benedict Leong (2020) found out that people spend more time online during the MCO era. The idea of smart advertising applications promotes the transmission of ads along with the efficacy of ads even though the application is tracked remotely to ensure all the advertising can detect and fixed anywhere (Daljit Dhesi, 2020; Ardhityo, R, 2019). The mobile ad program has created dynamic adverts for marketers to simply set, as seen in the diagram below:

Figure 1: Internet of Things (*IoT*) framework for online advertising



Source: Ardhityo (2019)

Yet, it was saddening the environment of contemporary business whereby the business entrepreneurs technically doing the promotional activities affect the norms of culture and society (Jaapar, N., Yusof, M. F. M., Mohd, M. D., & Abdullah, S. F. S., 2021). Numerous newspapers have reported cases of cybercrime that took place during the first MCO of March 2020, including online scam syndicates, e-commerce fraud, illegal product advertisements, and ads containing deceptive and unverified claims. Furthermore, as a poor marketing tactic, companies have used unsuitable imagery and content in advertisements to stir controversy as a bad marketing approach (Abdullah Asuhaimi, F. and Pauzai, N.A. and Asari, K.N. and Makhtar, M. (2016). Nowadays, companies are more interested in producing attractive and great advertising than focusing on the product's quality. Advertisers utilize more creative and affecting strategies for the contemporary media environment. However, the reversal has taken place where the main problem in the contemporary advertisement is that it did not contain a code of ethics because of the ignorance of the social aspects and culture, as well as lack of religious values (Kamassi, A., 2021). This is demonstrated in Table 1 below by the online scam report and the ten highest complaint categories reported by the Ministry of Domestic Trade Consumer Affairs since MCO:

Table 1: Among the 10 highest complaint categories report in 2020 by the KPNDHEP

Types of report	Reported cases
Price	1,671
Online transaction	1,176
Misleading ads	153
Misleading services offer	694
Counterfeit trade	155

Source: KPNDHEP (2020), <https://www.kpdnhep.gov.my/>

Thus, this article aims to explore the shariah guiding principle on online advertising along with an analysis of the case study from the mainstream newspaper. Based on the literature analysis, the most important criteria to be observed in the online advertisement are information and message, voice and language, visuals and images, and responsibility in the advertisement (Sari, D.K., Suziana, S. and Games, D.; Kesuma, Teuku 2016). Therefore, the discussion of shariah principles will be based on these criteria to further explain the online advertising issues during the pandemic of COVID-19. It is hoped that this article will be a lesson to all e-marketers to conduct sales activities following shariah principles as well as provide awareness to consumers to protect their rights in every situation.

2. Shariah Principles of Online Advertising according to the Quran and Sunnah

Contemporary advertising offends sensitive advertising practices, has negative social and economic consequences, and damages brand products (Aida Mokhtar, 2019). As to the finding of A.M Abdeltawab and Z. Obaidalahe (2020), the parents' buying decisions are influenced by several aspects connected to the ethical content of online advertising, including the intensity of emotional sequences and Anomalous Emotional Scenes (AES) as presented in the brand advertising. Therefore, contemporary digital advertising can create destructive, advancing social values of aggressive nature, materialism, romanticism, elitism, racism, conformism, and consumerism that contributed to creating a new culture to the detriment of the public. The Shariah principles of advertising could be potentially significant in contemporary commercial activities in advertising. The concept of contemporary advertising is proposed to be merged with the shariah principles of online advertising that can be used for digital advertising strategy. Hence the shariah principles are needed to create viable strategies for meeting consumer needs profitably in a marketplace.

Shariah's principles of online advertising do not differ from the general concept of advertising (Abd Rahim, 2009). The only difference between Islamic and conventional is the implementation of Islamic principles. Mainly, Islam ensures the trade business is carried out according to Islamic law by preventing the destructive elements that harm the people. Islam permits to do businesses that comply with *Shariah* law and are considered in advertising dimensions such as honesty, do not mix the prohibited goods, false descriptions, and more (Ekramol and Zahedul, 2013). Thus, the concept of advertising in the ancient Islamic era was performed based on Islamic principles prescribed by Allah in the Quran and supported by prophetic traditions are based on four main themes of shariah principles:

2.1 Truthfulness (*al-Siqd*)

The truthfulness in advertisement information and images are required to protect maqasid of property (Ali Shafiq et.al, 2016). Several verses in the Quran related to communication that is applicable in advertising as mentioned in Surah Baqarah (42); *“And do not mix the truth with falsehood or conceal the truth while you know”*. Allah SWT commands the servants to speak the truth. The truthfulness will earn respect because they are genuine and fair in dealing with others. In contrast, the untruthful was one of the sins that Allah SWT and the prophet detested most. Any act of untruthful cannot tolerate. Thus, Islam does not prohibit promotional activities especially promotional activities which provide true information to the audience (Mohamad Rasit, Rosmawati & Hanin Hamjah, Salasiah & Misrom, Azimah & Yahya, Nur Hikmah, 2019).

In Islam, trade and business have consistently been recognized as essential aspects of human life. Before revelation came to him, the Prophet Muhammad himself earned his living as a trader. The Prophet Muhammad (PBUH) was a famous local and international entrepreneur. He had a brilliant strategy and way to promote himself and the products to the consumer as he is well-known as *al-Amin* (trustworthy) (al-Syairazi, 2007). According to Ibn ‘Abidin (2012), the strategy that Prophet PBUH used was Islamic principles of honesty in business so the consumers are satisfied and keen to deal with the PBUH in the trade business as of his outstanding personality in honesty. Thus, a trader must implement honesty and fair deeds for himself and others, as manifested by the Prophet PBUH.

2.2 Unbiased comparison (*al-Adl*)

Islamic advertising is not allowed people to compare themselves by downgrade others. People should not bias and free themselves from any prejudice or favoritism (Abdullah and Ismail, 2011). Islam does not encourage comparison because it can lead to downgrading people, as indicated in al-Takathur: 1-2; *“Competition in [worldly] increase diverts you. Until you visit the graveyards”*. It can be understood from the verse, people need to be careful in their words, especially in the comparison with others. Having such an attitude that makes comparisons with others and does not speak the works of proper righteousness. It can distract people from the real purpose of Muslim creation, but they want to acquire more enjoyment, are overwhelmed by greed, and blindly engage with the comparison.

The Prophet PBUH disallowed the trader who makes fake promises to fool the customers. From Abu Da'ud Sulayman ibn al-Ash`ath. Sunan Abi Daud. Beirut: Maktabah Asriyah, reported on the incident in hadith where Prophet PBUH once passed in front of a grain seller. The seller was captivated that the Prophet PBUH to purchase the displayed product because the product seemed to have high quality at first glance. Before proceeding with paying, the Prophet PBUH checked and inspected the product by putting his hand on the wheat; the wheat turned to be wet, and then the Prophet asked the seller, "What is this?". The seller replied, "Oh, it is wet because of the rain". The Prophet PBUH exclaimed, "Whoever deceives us (the people), he does not belong to our group". The Prophet was disappointed with the seller because he trying to deceive him and was immoral in business. People should always be honest in business by providing accurate and sufficient information. The sellers need to disclose the defects to the consumer and reveal the truth in the transaction (Burhan and Adam, 2016).

2.3 Moderation (Wasatiyyah)

Allah SWT commands the people to lower their gazes and protect their chastity (Alam, M.M., Aliyu, A. and Shahriar, S.M. (2019). As Islamic advertising is guided by Islamic principles, it was agreed that women should be portrayed respectfully by dressing modestly. The Quran points out more general principles of modesty in terms of modest dresses. When the Quran tells believers to protect modesty: "Tell me the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their parts and not expose their adornment except that which [necessity]" (al-Nur: 30-31). Based on the above incident, it indicates that the Prophet PBUH was competent to perform two jobs simultaneously (Business while *da'wah* [act of inviting or calling people to embrace Islam]). He traveled from one place to another to major trade centers in Mecca to invite people to convert their religion to Islam (Mohd Zahir, 1962). The Prophet PBUH used the approach of *da'wah* to advertise and encourage people to embrace Islam by maintaining a good relationship and manner with them. The *da'wah* is also used to promote morals and prevent immoral activity in the market. It is to ensure that the market activities will always comply with Islamic law.

2.4 Accountable and responsive (Mas'uliyah)

Allah SWT gives strict warning to those who commit immoral acts that are forbidden in Islamic law (Mokhtar, A. 2019). Generally, forbid product could harm the audience's moral and physical health. For the activities of advertising to be valid, the product must be lawful and legally permissible by Allah SWT. All products that are prohibited or forbidden in the Islamic legal perspective are bound to be controversial content (De Run, 2010). Accountability and responsiveness in advertising are needed to improve the development of advertising as follow the guidance of Allah SWT in the Quran: "Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing"(al-Nisa:29). The business activities in the prophet era cover widely enough based on geographical segmentation. Geographical segmentation is the division of the market into two different areas. The Prophet was a trader in the Arabian Peninsula Market with various strategies promotion. In a situation where some traders forced the customers by offering various product advantages through lying; he warned Muslims not to convince users through lying as it is haram and prohibited in Islam (Abu, 2013). Asides from that, there were oaths forbidden by Rasulullah in luring consumers and giving false promotions (Rivai, 2012).

3. Methodology

This study's methodology is qualitative, and the research design is a case study in nature. A case study, according to Yin (2009), is an empirical investigation that investigates a contemporary phenomenon within its real-life context, particularly when the boundaries between phenomenon and context are unclear. This conceptual paper investigates the issue of online advertising during the COVID-19 pandemic in conjunction with the built principles in the Quran, Hadith (Prophet saying),

and Fiqh (Islamic jurisprudence) books. According to Saeed et al. (2001), there is a need to incorporate Shariah principles when designing advertising practices for the Muslim market. The research methodology used for this research is based on content analysis of the literature by reviewing fiqh books; *Kitab Al-Kasb* (The Book of Earning a Livelihood) (Adi Setia, 2017), *Kitab Adab al-Kasb wa-al Ma'ash* (The Book of the Proprieties of Earning and Living) (Al-Ghazali and A. S., 2013) and *Kitab Ihya' Ulum al-Din* (The Revival of the Religious Sciences) (Al-Ghazali, 1939) as references for the ancient Islamic practices and conducting a thematic analysis through deductive approach by systematically evaluate the text and documents, author able to make the thematic summary of the shariah principles of online advertising during the pandemic COVID-19. Using this method, the author can demonstrate how Shariah's principles of online advertising during the pandemic COVID-19 have a positive impact on society and the economy. This research is important in providing guiding principles for the concept and practice of online advertising in light of the current digital era's development.

4. Result and Discussion

The case study has indicated several criteria were generated from the Quran and the analysis of the case study are message and information, voice and language, images and visual, and responsibility in the ads which should be based on shariah including the principles of truthfulness (*al-Sidq*), unbiased comparison (*al-Adl*), moderation (*al-Wasatiyyah*) and accountable (*al-Mas'uliyah*) as presented in Figure 2 and Table 2 below:

Figure 2: The thematic shariah principles of online advertising

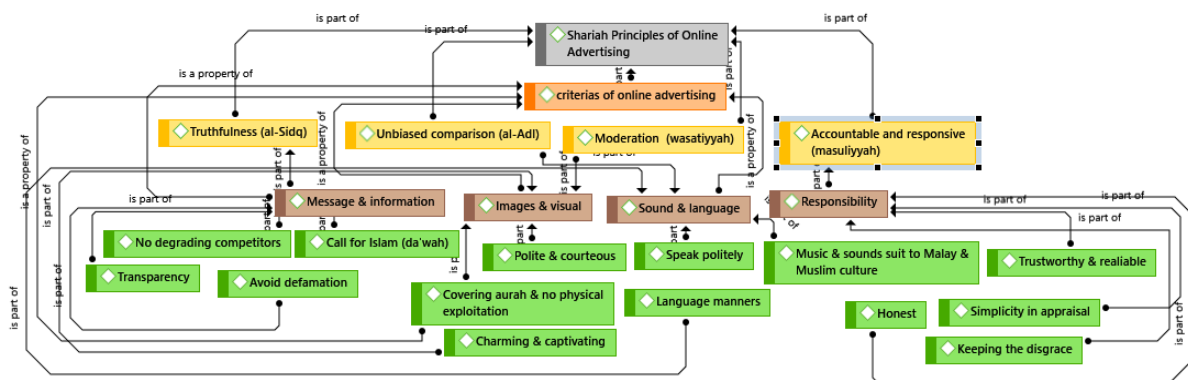


Table 2: Case Study on online advertising

No	Case Study	Issues	Criteria	Shariah Principles
1	<i>Tipu Jualan Topeng Muka</i> (Amran Yahya, 2020)	Deceptive Advertising, Intentionally deceptive or scam the buyers	Information & Message	Truthfulness (<i>al-Sidq</i>)
2	<i>Penipuan penjualan Vaksin COVID-19</i> (Ahmad Ismadi Ismail, 2021)	Exaggerate and comparative advertising	Sound & Language	Unbiased comparison (<i>al-Adl</i>)
3	KPWKM mohon maaf poster kurang sopan (Mahani Ishak, 2020)	Using women & celebrity images Exploitation of women	Image & Visual	Moderation (<i>al-Wasatiyyah</i>)

4	Sugarbook founder pleads not guilty in Malaysia to publishing post on 'sugar babies', (NST, 2021); <i>Iklan Judi Raya</i> (Muhammad Afham Ramli, 2021)	Illegal Advertisement. Promote immoral activities including prostitution and gambling	Responsibility	Accountable and responsive (<i>al-Masuliyah</i>)
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(Researcher, 2022)

The table above is a summary of analysis from selected cases of online advertising aligned with Shariah principles throughout the MCO period. The shariah principles are comprehending of message and information, voice and language, images and visuals, and responsibility in the ads which should be based on shariah including the principles of truthfulness (*al-Sidq*), unbiased comparison (*al-Adl*), moderation (*al-Wasatiyyah*) and accountability (*al-Mas'uliyah*).

4.1 Deceptive advertising for face masks - Case 1

Due to the high demand for face masks following the COVID-19 transmission, this deception syndicate is involved; as a result, the community should be more cautious when analyzing the ads and invitations. According to the findings of the investigation, the perpetrator advertised the face mask on social media platforms such as *Facebook*, *Instagram*, and others before connecting with the victim through the *WhatsApp* application and then offering a bank account (donkey account) for payment. The perpetrator was not approached after the payment was received, social media access was blocked, and the face mask was not delivered (Amran Yahya, 2020; Norzamira Che Noh, 2021).

The advertisement was found to violate the truthfulness (*al-Sidq*) principle, as Islam emphasizes genuineness, which refers to the act of providing accurate information to the audience. According to the Federal Commercial Crime Investigation Department (CCID), the figure during the 17 days of MCO represented 80% of the total face mask fraud sale cases reported this year. All reported cases were investigated under Section 420 of the Penal Code for deception and dishonestly inducing knowledge and the existence of a non-existent product (Azizah Mokhtar, 2020). In the *Kitab al-Kasb*, knowledge can distinguish between truth and falsehood. The pursuit of knowledge entails protecting people from wrongdoing (Adi Setia, 2013). In business, the seller must convey the truth and accurate information to the buyer for them to make the best choice by not being misled or unaware of the product's condition (Muhammad Majdy Amiruddin, 2019).

Allah SWT commands the servants to speak the truth. The truthfulness will earn respect because they are genuine and fair in dealing with others. In contrast, the untruthful was one of the sins that Allah and the Prophet detested most. Any act of untruthful cannot tolerate in Islam. Hadith Sahih Jami` at-Tirmidhi (1211) is a Muslim scholar who discussed the related matters on the information products are not clear and they are being untruthful. The hadith mentioned, "If people extolling the product, even truthfully, it is abominable, then it is no secret why swearing oath is severely censured". Al-Ghazali (2013) discusses the issue of being truthful in his *Kitab Adab al-Kasb wa-al-Ma'sah*. The transaction often complies with the mufti rules to be valid and contracted, but the transaction still implies some form of oppression. The seller should not engage the buyer in any oppression transaction that would cause hardship to them. The issue is to abstain from *al-thana* (extolling). The excessive praising of unrelated criteria of products and services is also regarded as untruthful (Adi, 2011). That is obscure along with deception if the buyer acknowledges the seller's commendation. If the buyer does not acknowledge the seller's commendation, the seller loses reputation since he is lying in promoting the products. If the seller is lying, then his action is considered among the enormities.

Consequently, the principles of truthfulness are suitable for the practices of the digital era. Islam does not prohibit promotional activities, especially those that provide the audience with real information. Several verses in the Quran related to communication that is applicable in advertising as mentioned in al-Quran are: "And do not mix the truth with falsehood or conceal the truth while you know" (al-Baqarah: 42); and "O Prophet tell your wives and your daughters and the women of the believers to bring down over themselves part of their garments. That is more suitable that they will

be known and not be abused” (al-Ahzab: 59).

4.2 Exaggerated and comparative vaccine advertising - Case 2

While highlighting the uniqueness and strength of their product as original and genuine, the ads should be free from bias, and eliminate favoritism, unfairness, prejudice, and unbiased opinion about the competitor's product which can lead to unfairness (Mokhtar. Aida, 2019). This came after an image of a purported *Shopee* listing that offered Pfizer vaccines for RM63.88 went viral (Nurul Hidayah Bahaudin, 2021). In another event, the offer to donate and pay for the supply of two million doses of the COVID-19 Sinovac vaccine to the Penang state government allegedly made by a private company is bogus. As the government has stated that the COVID-19 vaccine will be given pro bono, any attempt to market the vaccine to any individual is irresponsible and causes confusion and chaos (Nailah Huda, 2021).

According to Ahmad Ismadi Ismail (2021), The Bukit Aman Commercial Crime Investigation Department (JSJK) received two reports related to the sale of the COVID-19 vaccine involving a loss of RM285,499.95. It can distract people from the real purpose of Muslim creation, but they want to acquire more enjoyment, are overwhelmed by greed, and blindly engage with the comparison. Thus, shariah's principles of online advertising are not allowed to make unjust comparisons yet uphold the principle of fairness and justice (*al-Adl*). Islam does not permit ridiculing or looking down on others by giving the stereotypical comments or actions that spark the controversy that could tarnish others' business.

It can be understood from the verse; people need to be careful in their words, especially in comparing with others as it is not proper righteousness. They want to acquire more enjoyment, are overwhelmed by greed, and blindly engage with the comparison and this can distract people from the real purpose of Muslim creation. Hadith narrated by Abu Hurairah regarding unbiased comparison.

“The Prophet said: When you hear.: When a man says people have perished, he is the one who has suffered that fate most. Abu Dawud said: Malik said: If he says that out of sadness for the decadence of religion which he sees among the people, I do not think there is any harm in that. If he says that out of self-conceit and servility of the people, it is an abominable act which has been prohibited.”

(Sunan Abi Dawud 4983, Book 42, Hadith 4965)

The implicit meaning behind the hadith is to teach Muslims not to blame and be ignorant in comparing themselves with other people. They cannot speak and reveal bad things about others. In *Kitab Ihya,' Ulum al-Din*, Al-Ghazali (1939) mentioned not to downgrade others. The form of pride tendency compares with the people below them in terms of strength, wealth, and power. They become ignorant in expressing themselves in the movement, gestures, and action that shows uncomfortable with someone below them. Thus, shariah's principles of online advertising did not allow the comparison to downgrade others. People should not bias and free themselves from any prejudice or favoritism. Bias advertising can distort the measurements and observations, which can lead to unfair judgment. Islam does not permit ridiculing or looking down on others by giving the stereotypical comments or actions that spark the controversy. The act can lead to arrogance, and it can tarnish others' business.

4.3 Exploitation of women - Case 3

The poster advertisement issued by the Ministry of Women, Family, and Community Development generally shares the tips for women to retain an ornate appearance while working from home (WFH) during the MCO era. A poster is a printed paper announcement or advertisement that is exhibited publicly. Whether promoting a product, an event, or a sentiment (such as patriotism), a poster must immediately catch the attention of the passerby. The poster was widely panned for being

sexist because it depicted a woman behaving seductively and asking her husband to assist with housework during the MCO (Mahani Ishak, 2020). The poster is considered unacceptable because it offends some people whereby the message of negative stereotypes of women as subordinate to men are at the root of gender inequality, which ultimately leads to discrimination and violence against women. There is manipulation towards females as she becomes the object of the advertisement to attract people (The Straits Time, 2020). Moreover, her appearance is against the Islam since no preservation of the women's dignity which is highly upheld in Islam (Alam, M.M., Aliyu, A. and Shahriar, S.M., 2019)

In contrast, Islam emphasizes moderation (*al-Wasatiyyah*) which is known as keeping within measure. The quality of being moderate, minimal, limited, and decency. Person in modesty is when they are humble and do not boast about their own abilities' deference to other people. The protection of modesty is addressed in Islamic practices to protect their dignity. In Islam, the action of modesty in awareness advertisements can avoid humiliation and gain respect for their good behavior and attitude. In advertising, the context of modesty is usually related to modesty in dresses, voice, and language (Abdullah, Kalthom & Haque, Ahasanul & Ahmed, Faruk & Shafiq, Ali, 2019). Besides the protection of modesty is typical correlates with women because, in the advertising, women tend to be negatively portrayed (Aida and Sofiah, 2015). As Shariah's principles of online advertising are guided by the Qur'anic principle, it was agreed that Qur'an points out more general principles of modesty in terms of modest dresses and upholding women's dignity. When the Quran tells the believer to protect modesty: "Tell me the believing men to reduce some of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do. And tell the believing women to reduce some of their vision and guard their parts and not expose their adornment except that which necessity." (al-Nur: 30-31).

4.4 Immoral and illegal advertisement - Case 4

The last case is significant to the accountability and responsiveness (*al-Mas'uliyah*) as shariah principles of online advertising. The *Sugarbook applications* advertisement is among the evidence of the misuse of advertising mediums due to the promotion of immoral activities and contains a prostitution aspect that is contrary to the Islamic way of life. Statistics reveal that 12,705 institutions of higher learning (IPT) students used the *Sugarbook application* to locate a sugar daddy, with a more than 40% rise in new user registrations assumed to be attributed to the stresses of living during COVID-19. Malaysia is estimated to be the third most populous country in Asia, after India and Indonesia, in terms of the number of sugar daddies using the *Sugarbook app*. (https://harakahdaily.net/index.php/2021/02/14/haramkan-sugarbook-bercanggih-gaya_hidup-islam/). Another example is *Iklan Judi Raya* which promotes gambling activities in society. Advertisements that encourage gambling by using Aidilfitri songs as background music drew backlash from netizens for violating Muslim sensibilities (<https://www.mstar.com.my/lokal>). Surprisingly, gambling advertisements were thought to outsource certain Muslim actors who produced the impression of a hooded, full-clad cage and dressed Malays in their ads (<https://www.sinarharian.com.my>).

Both cases are related to the last shariah principles of online advertising which are accountability and responsiveness whereby this principle plays a crucial role in establishing shariah principles of online advertising since the element of Islam is considered fair and free from corruption and social inequality (Aida Mokhtar, 2019). It can be concluded that this principle prohibits the illegal business that could harm the audience's moral and physical health or unmentionable in public for the activities of advertising to be valid, the product must be lawful and legally permissible by Allah SWT.

Generally, the gross product could harm the audience's moral and physical health or be unmentionable in public for advertising activities to be valid; the product must be lawful and legally permissible by Allah. All prohibited or forbidden products from an Islamic legal perspective are bound to be controversial content (De Run, 2010). As mentioned in the Quran, the following verse is about the prohibition of offensive content. Allah says: "When you received it with your tongues and said with your mounts that of which you had the knowledge and thought it was insignificant while it was in the sight of Allah, tremendous" (al-Nur:15). From that verse, Allah gives strict warning to those who commit immoral acts as it is forbidden in Islamic law. The basis of this ruling is what was narrated by Abu Sa'id al-Khudri. From the hadith, harsh elements are unlawful in Islam. One should,

therefore, at most times prevent or eliminate offensive matters in trade and commerce. The offensive is prohibited in Quran and Sunnah because the product, services, and other offensive elements may lead to the exploitation of harm to the public which is forbidden in Islam.

5. Conclusion

COVID-19 has reported many cases nationwide including in Malaysia. The disease has been found to have a life-threatening impact. To ensure the control of COVID-19, the Malaysian government has made a declaration to the public that they must abide by controlling this epidemic by implementing the Movement Control Order (MCO). Only a select few sectors are allowed to operate to meet the basic needs of the people such as health, food, and drink. Sectors such as health, food, and beverage in supplying the daily needs of the public, have become their main and favorite place to meet their basic needs. However, due to the high demand for pharmaceutical goods and necessities, there are various cases of manipulation of goods that occur in the marketing of goods. This article found several cases that occurred during COVID-19 and MCO for not practicing ethics in the marketing of goods. By analyzing the cases that occurred, the Shariah approach has been taken to know in more depth why the cases that occur violate Islamic order. It also serves as a guide in solving a problem because the analysis of this shariah approach is very comprehensive and covers all aspects. It is hoped that this writing will be a lesson to all traders to conduct sales activities ethically and follow the law as well as provide awareness to consumers to protect their rights of consumers in every situation.

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7. Conflict of interests

The authors declare no competing interests such as financial or personal relationship with regard to the writing of this article.

8. Authors' contributions

Nurzahidah bt Hj Jaapar and Anis Husna Ab Halim has designed the study and gathered the literature. Meanwhile, Sharifah Fadylawaty Syed Abdullah has collecting the case study. Besides, Mohd Faiz b. Mohamed Yusof and Mohd Dani b. Muhamad are organizing the framework and shariah perspective. Last but not least, Nurzahidah bt Hj Jaapar and Anis Husna have analysed the results and wrote the article.

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