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Implementation of Islamic Business Ethics in Drop Shipping Systems

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Abstract: Drop shipping is a transaction mechanism in the e-market place that is increasingly popular because this system does not require large capital from a seller. A seller will still sell his goods to buyers directly, but the inventory is still in the supplier's possession. Thus, the tendency for ethical violations in such mechanisms is quite large. This is because the seller does not clearly know the goods he has sold to the buyer, which has the potential for conflict between the seller and the buyer. As a Muslim who adheres to the teachings of his religion, the seller must be able to apply Islamic business ethics in conducting the mechanism of drop shipping transactions. This research aims to explore the implementation of Islamic business ethics, which consists of the dimensions of Unity of God, benevolence, justice, sincerity, balance, responsibility and vicegerency. This topic of research is relatively novel since there is still a limited amount of research regarding the implementation of Islamic business ethics on the drop shipping system. This is qualitative research, where relevant information was collected through literature studies by examining references to build the theoretical basis of this research. The findings reflect that the implementation of Islamic business ethics in drop shipping systems was legit. Academics should continue to explore the application of Islamic business ethics to other fields to broaden their insight and knowledge.

Keywords: drop shipping, Islamic business ethics, marketplace, transaction.

在直运系统中实施伊斯兰商业道德

摘要：一件代发是电子市场中越来越受欢迎的一种交易机制，因为该系统不需要卖家提供大量资金。卖方仍将其货物直接出售给买方，但库存仍由供应商拥有。因此，此类机制的道德违规倾向是相当大的。这是因为卖方不清楚自己出售给买方的货物，这有可能导致卖方和买方之间发生冲突。作为遵守宗教教义的穆斯林，卖家必须能够运用伊斯兰商业道德来进行一件代发交易机制。本研究旨在探讨伊斯兰商业道德的实施，该道德包括真主统一、仁慈、正义、真诚、平衡、责任和义务等维度。这个研究主题相对新颖，因为关于在一件代发系统上实施伊斯兰商业道德的研究仍然有限。这是定性研究，通过文献研究、检查参考文献来收集相关信息，以构建本研究的理论基础。调查结果表明，在直运系统中实施伊斯兰商业道德是合法的。学术界应继续探索伊斯兰商业道德在其他领域的应用，以拓宽视野和知识。

关键词：直接运输、伊斯兰商业道德、市场、交易。

1. Introduction

The history of buying and selling activities is as old as the history of human civilization. In the era of industrial revolution 4.0, people use technology in buying and selling activities. Technology is a very important tool for smooth transactions. Even today, humans are almost inseparable from smart telephone devices (smartphones), which are part and result of the development of technology itself. One of the models that is driven by the development of smartphone technology is buying and selling without meeting face to face or what is known as buying and selling online, which is carried out through digital markets (e-marketplaces). Several e-marketplaces that are popular in Indonesia and provide drop shipping systems include Tokopedia, Shopee, Bukalapak, Blibli and Lazada [1].

Various methods of buying and selling online have been practiced, one of which is the quite popular drop shipping that means online buying and selling transactions without the sellers need to keep stock of goods [2]. Thus, this system does not require sellers to prepare large capital.

The mechanism of drop shipping can be briefly explained as follows [3].

(1) The supplier provides information to the seller (drop-shipper) about the available items in the form of photos or pictures with complete information. Furthermore, the photo or image will be uploaded by the seller to his online shop on the e-marketplace;

(2) Prospective buyers view photos and pictures of goods in the seller's online store along with detailed information about the goods. If the buyer is interested, they will buy it with the payment method provided by the e-marketplace manager. The buyer pays the price of the goods and shipping costs from the supplier's location to the buyer's address;

(3) The seller forwards the order of goods to the supplier;

(4) The supplier will send the goods that have been ordered by the buyer;

(5) The name inscribed as the sender on the item sent is the seller's name.

The popularity of the drop shipping mechanism in Indonesia is increasing. According to the report of Statistics Indonesia, in 2020, as many as 7% of e-marketplace business players acted as drop shippers compared to the 2019 data, which was only 1.52% [4]. Therefore, this transaction model is currently quite significant.

For Muslim business men, in doing drop shipping transactions, they must pay its compliance to Islamic law (fiqh). Indeed, there are differing views from Islamic law experts regarding this drop shipping transaction [5]. The basis of the debate is the difference in the understanding of the hadith of Prophet

Muhammad SAW, "... Do not sell what is not with you." [6]. The Islamic jurists provide a condition for this drop shipping transaction to be valid, namely the existence of clear agreement between all parties, including permission from the supplier as the owner of the goods to the seller to sell the goods [7].

Apart from several advantages, the characteristics of the drop shipping system bring at least 3 (three) disadvantages [8], namely:

(1) There is a possibility of fraud by sellers who offer goods by manipulating photos or information to make it look attractive;

(2) Wrong delivery of goods by suppliers or the receipt of goods that take a long time;

(3) If there are complaints, for example, the goods are wrong or damaged or defective or different from the photo/description of the goods, handling them takes a long time because sellers and suppliers shift responsibility to each other.

If problems arise on the buyer's side, the buyer will definitely hold the seller accountable, while the seller tends to pass the responsibility on to the supplier [9], so this becomes a dispute. Therefore, the application of Islamic business ethics, especially for the seller, is important to avoid the risk of loss for the buyer.

Numerous previous studies have investigated how Islamic business ethics are applied in diverse businesses, but none of these studies have addressed the drop shipping model. This research aims to discuss how sellers in drop shipping transactions should adhere to Islamic business ethics using a model developed from earlier research. Because this drop shipping system has drawn many businessmen to become sellers, the study of how Islamic business principles are implemented from the seller's perspective become interesting. Additionally, as previously said, it is frequently unclear who is in charge in the event of a disagreement because there may be a discrepancy between the goods delivered by the seller and the goods received by the buyer.

This study may be the first to examine the use of Islamic business ethics in drop shipping transactions. Hence, this study has a limitation that it only covers the practices of drop shipping in Indonesia's e-marketplaces. In other countries, the practices or even the name of such transactions scheme may differ.

2. Research Method

2.1. Research Design

This study employed a qualitative method in the form of a descriptive design that aimed to examine natural or social phenomena in society in depth [10] but was not intended to make general conclusions [11]. The descriptive qualitative method was still considered

sufficient because this research was in the exploratory stage.

2.2. Data Collection Technique

The purpose of this descriptive qualitative method is to provide a systematic, factual, and accurate description of the phenomena studied using relevant data or information [12]. Relevant data and information were collected through literature studies. What is meant by literature study is the activity of studying references in the form of books, previous research results, and other relevant sources to build a theoretical basis for research topics [11].

2.3. Steps of the Research Process

The main steps of the research process are summarized in Figure 1.

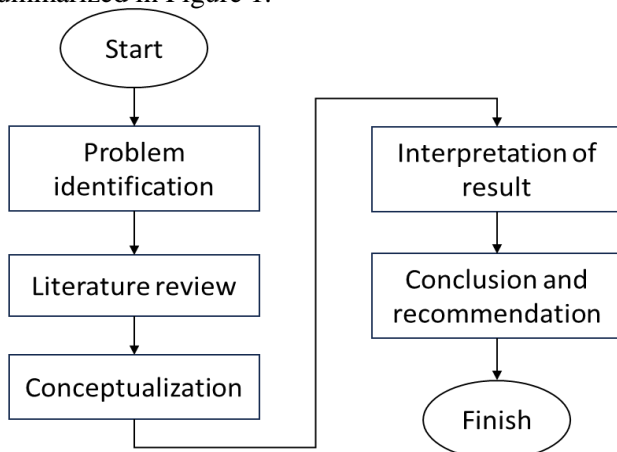


Fig. 1 The main step of the research process

(1) First this study determines the problem from the research object. The problem is the gap in the body of research, which this area has not been discussed in previous research.

(2) This study selected the literature review as the method of analysis because this study may be categorized as an exploratory study.

(3) Based on the literature review, the study composes a conceptualization regarding how Islamic business ethics may apply to drop shipping transactions.

(4) The conceptualization is further elaborated to explain the implementation of Islamic business ethics in drop shipping transactions.

(5) This study draws conclusions and recommendations.

3. Results and Discussion

3.1. The Concept of Islamic Business Ethics

The word ethics in Arabic is called *akhlāq* (plural is *khuluq*), which generally means behavior or attitude that promotes moral values [13]-[14]. According to Imam al-Ghazali, ethics is actually an individual behavior that has settled in the subconscious so that it appears as an automatic action without the need for

reflection or consideration [14]. Muslim behavior that is based on ethics will distinguish a Muslim from a non-Muslim [15].

Ethics is the study of standards and measures of how well a person behaves. Ethics helps identify behavior that is in accordance with moral standards so that it can be used to consider action, especially in dealing with other people. Business ethics is the ethics that are applied in performing business activities, including production, distribution, and sales of goods and services [16].

Islamic business ethics are business ethics that originate from Islamic values [34]. Islam is very concerned about good behavior in conducting business activities. Muslim businessmen believe that businesses that are run on the basis of Islamic business principles will be found as easy to run [17].

Many experts have conducted research on Islamic business ethics in various businesses (e.g., [18]-[21]). One of them is the one conducted in the banking industry, which mentions that the basic principles of Islamic business ethics consist of seven dimensions: Unity of God, benevolence, justice, sincerity, equilibrium, responsibility, and vicegerency [22]. This study adapts this model because the model is a synthesis of previous studies, so it is quite comprehensive and complete.

Islamic business ethics in detail will be explained here.

3.1.1. *Tauhid* (Unity of God)

This dimension is fundamental where every Muslim recognizes that Allah creates, manages and controls everything in these creatures [22]. Allah said, "To God belongs all that is in the heavens and on earth; to Him do all questions go back (for decision)" (Quran Surra Ali Imran: 109) [23]. Therefore, there is no other way in human life than to submit to the commands of Allah SWT, as described in Qur'an, "Say: "Truly my prayer and my service of sacrifice my life and my death are (all) for God the Cherisher of the Worlds" (Quran Surra Al-An'am: 162) [23].

An implication for every Muslim is that all behavior deeds and all aspects of life must only be for the worship of Allah. Allah confirms this in the Qur'an, "I have only created Jinns and men, that They may serve Me" (Quran Surra Zariyat: 56) [23]. All human endeavors are solely aimed at gaining the pleasure of Allah SWT, "And there is the type of man who gives his life to earn the pleasure of God; and God is full of kindness to (His) devotees" (Quran Surra Baqara: 207) [23].

3.1.2. *Benevolence*

This concept implies awareness to establish good relations and do good deeds to all human beings [24]. In accordance with the word of Allah SWT, "O

mankind! We created You from a single (pair) of a male and a female, and made you into Nations and tribes, that Ye may know each other (Not that ye may despise Each other)” (Quran Surra Hujurat: 13) [23].

One of the benevolent acts praised by Prophet Muhammad SAW was always making it easy for other people’s affairs, as he said, “He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection. ... Allah is at the back of a servant so long as the servant is at the back of his brother...” (Sahih Muslim 2699a) [6].

3.1.3. Justice

This concept refers to fairness, which means placing something in its proper place [22]. Allah in the Qur’an says, “O ye who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear God for God is well-acquainted with all that ye do” (Quran Surra Maida: 80) [23].

Justice can also be interpreted as an attitude of honesty, which means anti-fraud [25]. Allah SWT emphasized: “Give full measure when ye Measure, and weigh with a balance that is straight, That is the most fitting And the most advantageous In the final determination” (Quran Surra Al Isra, 35) [23]. In line with this, Allah SWT said “Woe to those That deal in fraud, Those who when they Have to receive by measure From men, exact full measure, But when they have To give by measure Or weight to men, Give less than due (QS Mutaffifin, 1-3) [23].

3.1.4. Sincerity

This dimension emphasizes the necessity for a Muslim to be consistent between words and deeds, in harmony with what is thought and intended, free from deceit and/or thinking of his own interests [24]. The Qur’an underlines the importance of sincerity in religion, “He is the Living (One); There is no god but He, Call upon Him, giving Him sincere devotion. Praise be to God, Lord of the Worlds” (Quran Surra Mu’min, 65) [23]. In line with that, Prophet Muhammad SAW said, “Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds” (Sunnah Muslim 2564c) [6]. This hadith underlines the importance of the sincerity of a deed.

Sincerity is a commendable attitude of behavior and therefore will get the love of Allah SWT, as Allah SWT said, “Who can be better in religion than one who submits his whole self to God does good and follows the way of Abraham the true in faith? For God did take Abraham for a friend” (Quran Surra An Nisa 125) [23].

3.1.5. Equilibrium

The concept of balance means balancing current and future interests [26]. In this regard, Allah says in the Qur’an: “But seek, with the (wealth) Which God has bestowed on thee, The Home of the Hereafter, Nor forget thy portion in this World: but do thou good, As God has been good To thee, and seek not (Occasions for) mischief in the land: For God loves not those Who do mischief” (Quran Surra Qasas: 77) [23]. This verse emphasizes the balance of achieving the goals of the world and the hereafter, including the balance of fulfilling physical and spiritual needs.

Balance, in the concept of Islam, also includes a balance between individual and social interests. Among them is explained by the Qur’an, “And spend of your substance in the cause of God and make not your own hands contribute to your destruction but do good; for God loveth those who do good” (Quran Surra Baqara: 195) [23].

3.1.6. Responsibility

This dimension emphasizes the understanding that whatever humans do, Allah SWT will later be held accountable in the hereafter [22]. This dimension requires every Muslim to be cautious in his actions because everything will be held accountable in the afterlife. So, every Muslim is asked to comply with the teachings of Islam. Allah SWT in this case says: “Every soul will be (held) In pledge for its deeds” (Quran Surra Muddaththir: 38) [23]. In addition, Allah said, “Does Man think That he will be left Uncontrolled, (without purpose)?” (Quran Surra Qiyamat: 36) [23]. In another part of the Quran, Allah says “And pursue not that of which thou hast No knowledge; for Every act of hearing, Or of seeing Or of (feeling in) the heart Will be enquired into (On the Day of Reckoning)” (Quran Surra Al Isra’: 36) [23].

3.1.7. Vicegerency

This concept is about the acknowledgment of God’s power in the universe, and God has created humans as creatures assigned to represent God [26]. The duties of Allah’s representative include two things, namely using nature in a good way and second not the natural order that has been determined by Allah [27] to provide benefits for human life. Allah SWT tells the purpose of this human creation in His word: “Behold thy Lord said to the angels: “I will create a vicegerent on earth.” They said “Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?” He said: “I know what ye know not” (Quran Surra Baqara: 30) [23].

As God’s creatures, humans have a special degree of being God’s representatives on earth. However, the relationship between humans and nature and each other is a relationship of equality and togetherness, which is mutually beneficial in order to perform the task of

managing the earth [28].

3.2. The Implementation of Islamic Business Ethics in Drop Shipping

3.2.1. *The Unity of God*

In Islamic teachings, all aspects of life must be a form of worship or devotion to Allah SWT, including buying and selling activities. The key for an activity practice to become worship lies in the sincerity of the intention. This form of intention distinguishes whether an activity includes or excludes worship [29]. In this case, Prophet Muhammad SAW once said “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended” (Sahih al Bukhari 1) [6].

If buying and selling is intended as a form of worship, then it is impossible for someone to violate religious teachings, including cheating, dishonesty, or any actions that harm other people. With the principle of Unity of God, a Muslim ensures that his buying and selling transactions are first aimed at getting the blessed of Allah SWT; then, the next goal is to make a profit. Getting profit may be put as secondary temporarily if it is felt that it will prevent him from getting the pleasure of Allah SWT. A Muslim seller believes that Allah SWT has arranged the fortune (rizki) of every human being; this is in accordance with the words of Allah in the Quran: “There is no moving creature on earth but its sustenance Dependeth on God: He knoweth The time and place of its Definite abode and its Temporary deposit: All is in a clear Record” (Quran Surra Hud: 6) [23].

The principle of Unity of God is the foundation of all the principles of Islamic business ethics, and the other six principles are actually a consequence of the application of the principle of monotheism. This means that with a strong understanding of the principles of Unity of God and consistent implementation, the six principles of Islamic business ethics will automatically be implemented properly. According to [30], efforts to link and rely on human life to Allah SWT are referred to as transcendence where Allah is present as a protector, ultimate giver, and be grateful for everything that happens in human life.

3.2.2. *Benevolence*

One actualization of the principle of benevolence is always trying to help or provide solutions to people in need. In the online drop shipping buying and selling system, the interaction between sellers and buyers occurs only through e-marketplace media. Even so, the seller must still be ready to provide convenience and/or solutions to the buyer. Buyers should be able to easily contact sellers to inquire about products or submit complaints. Sellers can provide a hotline number in the form of WhatsApp or email so that buyers can contact

and/or ask questions about the items they have purchased.

The seller provides a good solution for the buyer first with the aim of implementing the principle of benevolence, and then with the aim of creating a purchase.

3.2.3. *Justice*

Muslims are obliged to uphold the principle of justice, which in trade transactions is manifested in an attitude that upholds honesty.

As previously stated, in drop shipping transactions, there is a moral hazard where there are two parties selling goods (suppliers and sellers), so that in the event of a complaint from a buyer, there can be shifting of responsibility to each other. To avoid this, the seller as the ultimate seller must take several anticipatory steps, including:

(1) Ensuring the correctness of the information regarding the specifications of the goods, including photos of the goods to be sold. The condition is that the seller has a good relationship with the supplier so that the supplier wants to provide as complete and detailed information as possible.

(2) The seller does not manipulate information on item specifications or photos of goods. The information submitted is correct, complete, and up-to-date regarding the items being sold.

(3) Even though it may not be the seller’s fault, the seller has the courage to take full responsibility if there is a discrepancy between the specifications of the goods submitted through the e-marketplace and the actual condition of the goods or if there is damage to the goods or a mistake in delivery or complaints due to other factors. Furthermore, the seller can make a settlement claim to the supplier after dealing with the buyer.

Good relationships with suppliers are essential to ensure that the abovementioned things can be implemented. Thus, from the start, the seller should only want to be a drop shipping sales agent from a trusted supplier and be willing to cooperate.

Muslim businessmen know that honesty is highly valued in Islam. Prophet Muhammad SAW once said: “The truthful, trustworthy merchant is with Prophets, the truthful, and the martyrs” (Jami` at-Tirmidhi 1209) [6]. Therefore, for Muslim businessmen, honesty is not an option but a must.

3.2.4. *Sincerity*

Its implementation in the drop shipping business is sincerity in fulfilling its promises and not thinking about its own interests.

As a seller, you often promise something to the buyer, for example, to send goods quickly or to immediately follow-up on a complaint. Sellers may not promise something that is beyond their ability and may

not forget or neglect to fulfill promises. Therefore, every seller's promise to the buyer should be recorded, at least regarding what was promised, what was to be delivered or given, and when the promise was fulfilled.

A seller in the drop shipping business must not only pursue sales and profit realization but also pay attention to buyer satisfaction. Then, the seller must provide after-sales service. The seller is willing to answer questions or help explain the use of the product after the purchase is made. Indeed, customer satisfaction is important to create loyalty [31].

It is better if the seller has a mechanism to continue to communicate with the buyer to ensure that the interests of the buyer continue to be considered. Of course, this can be combined with other marketing communication strategies that are soft sells.

3.2.5. *Equilibrium*

The principle of balance cannot be separated from the understanding that life is not only in this world but there will be life after. Muslim businessmen ensure that their business activities will benefit them in this life and the hereafter. Therefore, a Muslim businessman wants to benefit himself from buying and selling transactions, but he also wants to create value for his social environment. In this way, Allah will give pleasure and blessings to the business and personal lives of Muslim businessmen. In addition, the person concerned will feel complete if his happiness brings happiness to others (social happiness) [32].

3.2.6. *Responsibility*

In line with the principle of balance, a Muslim businessman realizes that whatever he does in running a business, he will be held accountable in the afterlife by Allah SWT. Therefore, a Muslim is obliged to run a business in accordance with Islamic law, namely avoiding usury (taking interest in loans), maysir (transactions that contain elements of gambling or speculation), and gharar (transactions that contain ambiguity in the substance of the agreement) [33].

One of the implementations of avoiding *gharar* in drop shipping transactions is to have clear agreements with suppliers and buyers where the rights and responsibilities of each party are clearly regulated. It is especially important to have agreements with suppliers because sellers are unable to control goods (stock, quality, delivery). These things depend on the supplier. On the other hand, the buyer has no relationship with the supplier. So, if there is a problem with the goods, the buyer will complain to the seller. Therefore, clear agreements with suppliers are essential.

3.2.7. *Vicegerency*

One of the principles of guardianship is implemented by always caring for and living in harmony with other creatures created by Allah SWT.

Thus, the seller chooses the products he sells that do not have the potential to harm the environment or the buyer, either physically or mentally.

The principle of guardianship is also related to the aspect of maintaining friendship between God's creatures, especially fellow human beings. A Muslim businessman will always be happy by fostering a good relationship with his customers. This is in accordance with the modern marketing concept, namely maintaining relationships with customers, which will be able to encourage sales and customer loyalty [34].

4. Conclusion and Recommendations

4.1. Conclusion

With the various conveniences offered by the drop shipping system for online sales, it has attracted many Muslim businessmen to enter this business. However, drop shipping transactions also have weaknesses, including fraud on the part of the seller by manipulating photos or exaggerating information about the goods, mistakes in the delivery of goods, and mutual responsibility sheets between the seller and the supplier if there is a buyer's complaint. Therein lies the importance of implementing Islamic business ethics by sellers to eliminate the weaknesses of the drop shipping system.

This study employed a model consisting of seven dimensions of Islamic business ethics, whereby the implementation in drop shipping transactions is as follows:

(1) *Unity of God*: Running a business is a form of worship or devotion to Allah SWT, so it should not be possible for someone to violate religious teachings, including cheating, lying (dishonesty), or actions that harm other people. The principle of unity of God is the foundation of all the principles of Islamic business ethics, and the other six principles are actually a consequence of the application of the principle of monotheism.

(2) *Benevolence*: One of the actualizations is always trying to help or provide solutions to people in need. For example, in drop shipping transactions, the seller can provide a hotline number in the form of WhatsApp or email so that buyers can contact and/or ask questions about the items they have purchased. The seller provides the first aim to apply the principle of benevolence, and then makes purchases.

(3) *Justice*, one of which is manifested in an attitude that upholds honesty. Several things that can be done in drop shipping transactions are: (i) Provide accurate information regarding product specifications including photos of items to be sold; (ii) The information submitted is true, complete and up to date regarding the goods being sold; (iii) The seller as the ultimate seller takes full responsibility in the event of discrepancies in buyer complaints. For this reason, the

seller will only be a sales agent for trusted suppliers who are willing to cooperate.

(4) *Sincerity*: Its implementation in the dropshipping business is sincerity in fulfilling its promises and not prioritizing its own interests. The seller may not promise something that is beyond his ability to fulfill the promise. In addition, the seller must not forget or neglect to fulfill promises. Therefore, every seller's promise to the buyer should be recorded, at least regarding what was promised, what was to be delivered or given, and when the promise was fulfilled.

(5) *Equilibrium*: From drop shipping transactions, Muslim businessmen want profit for themselves while creating value for their social environment. This is to get the pleasure of Allah and blessings for the business and personal life of Muslim businessmen.

(6) *Responsibilities*: To avoid gharar in drop shipping transactions, it is necessary to have clear agreements with suppliers and buyers, where the rights and responsibilities of each party are clearly regulated.

(7) *Vicegerency*: Muslim sellers will only sell products that do not have the potential to harm the environment or buyers, both physically and mentally. Muslim businessmen will always love to build a good relationship with their customers, which is in accordance with the modern marketing concept

This study is an exploratory study since the discussion regarding the application of Islamic business ethics in drop shipping transactions has not been covered in the previous study. Hence, this study has a limitation that it only covers the practices of drop shipping in Indonesia's e-marketplaces. In addition, the method of literature review may not comprehensively explain the practice of drop shipping. It may require other methods such as interviews or focus group discussions to have more in sight to ensure the applicability of Islamic business ethics.

4.2. Recommendations

Muslim businessmen who perform drop shipping transactions must understand the concept of Islamic business ethics and have full awareness to implement it. Academics should continue to explore the application of Islamic business ethics to other fields.

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