



## Sharia Compliance in Eco-Marketing: A Fiqh Analysis of Sustainable Eco-Business Practices

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**Abstract:** Fiqh is used as a reference for Muslims in living their lives in accordance with the rules set by Allah SWT, including consumption activities. Meeting consumption needs is fair if it is in accordance with needs and not excessive. Aggressive marketing strategies often trigger consumerist behavior in consumers to buy 'environmentally friendly' products excessively, which actually contradicts the principles of tabzir and israf. The purpose of this study is to analyze the Sharia compliance of marketing that highlights 'eco-friendly' labels to increase sales, which can trap consumers into 'green hedonism' (buying environmentally friendly products beyond their needs), reviewed from the perspective of Fiqh concepts. This research uses a normative legal method with an empirical approach, often referred to as socio-legal research. Data was obtained through in-depth interviews, observations of their promotional activities, and documentation on advertisements, analyzed in a descriptive-analytical. This finding addresses doubts about the concept of 'green hedonism' through fiqh compliance in marketing transactions, indicating that during the implementation of eco-marketing strategies, this study found that Jari Hitam Ecoprint mitigates these risks not only by highlighting labels but also by educating consumers about the utility value and sustainability of the products. The eco-label changes function, not merely as an aggressive promotional tool but also as an educational medium. It ensures that consumers' intention to buy environmentally friendly products is based on the principle of *fiqh*, not merely on lifestyle labeling.

**Keywords:** Sharia Compliance; Eco-Marketing; Fiqh; Business; Jari Hitam

### Introduction

In the development of modern business, the values of "sustainability" and "eco-friendliness" have become very important aspects, not only for ethical reasons but also as a smart business strategy. Consumers, investors, and governments increasingly demand companies to implement sustainable business practices due to the awareness of protecting the Earth. Sustainability has become a moral responsibility of companies in addition to financial and strategic benefits. Businesses have a significant impact on the environment and society, and it is important for them to play a role in maintaining ecosystem balance as well as the welfare of future generations. Forms of eco-friendly business ensure that natural

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resources remain available for the future by reducing the carbon footprint and minimizing negative impacts on nature.<sup>1</sup>

The increasing awareness of environmentally friendly products (eco-marketing) as a positive response to the climate crisis,<sup>2</sup> which can lead to various solutions. As part of the globally growing eco-friendly trend, including in Indonesia, ecoprint products are becoming increasingly popular. Ecoprint is an eco-friendly textile printing technique that transfers the natural pigments and shapes from flowers, leaves, or plant stems directly onto fabric. This printing technique does not use synthetic chemicals, is considered eco-friendly, and is safer for humans and the environment. The development of Ecoprint techniques as of 2026 shows a trend of significant increasing popularity as one of the leading sustainable fashion products in Indonesia.<sup>3</sup> The growing popularity of ecoprint products reflects a broader shift in consumer preferences, as they increasingly value sustainability and creativity in the products they purchase. Ecoprint not only offers an environmentally friendly alternative compared to conventional textile production methods. With great potential for sustainability, ecoprint businesses are expected to continue being an important part of the trend toward more responsible business and consumption in the future.<sup>4</sup>

Eco-friendly marketing, which is supposed to aim at protecting the Earth, has now often shifted into a capitalist strategy to trigger new levels of consumption. There is a psychological push that buying more eco-friendly products is acceptable. Consumers no longer shop out of necessity, but solely for emotional satisfaction (hedonism).<sup>5</sup> Hedonistic behavior has become a new social status symbol among communities that claim to care about the environment.<sup>6</sup> Many of them use products labeled as eco-friendly (such as premium brand stainless steel water bottles, sustainable fashion clothing, or electric cars), willingly paying higher prices for products produced ethically, organically, or with low carbon. Consumers feel satisfied and proud because they can indulge in luxury while simultaneously feeling that they are not harming the environment.<sup>7</sup> In Islam, consuming something excessively even though the item is basically permissible (good for preserving the environment), is still prohibited.<sup>8</sup>

The assumption that every "green" labeling automatically means "ethical" and "good" has become a major attraction for modern consumers who have good intentions to care for the earth.<sup>9</sup> This creates an opportunity for companies to manipulate environmental claims,

<sup>1</sup> Ferenisyah Ardianto, "Pemberdayaan UMKM Melalui Sinergi Praktik Ramah Lingkungan dan Pemasaran Digital pada Usaha Warung Makan Mbokcentil," *Jurnal Pengabdian Nasional (JPN) Indonesia* 5, no. 1 (2024): 141, <https://doi.org/10.35870/jpni.v5i1.623>.

<sup>2</sup> Elisabete Correia et al., "Analysing the Influence of Green Marketing Communication in Consumers' Green Purchase Behaviour," *International Journal of Environmental Research and Public Health* 20, no. 2 (2023): 1356, <https://doi.org/10.3390/ijerph20021356>.

<sup>3</sup> Dimas Mahendra, "Resolusi 2026 Namira Eco Print Surabaya: Gaungkan 'Back to Nature', Ajak Anak Muda Lebih Peduli Lingkungan," Resolusi 2026 Namira Eco Print Surabaya: Gaungkan "Back to Nature", Ajak Anak Muda Lebih Peduli Lingkungan, 2026, <https://radarsurabaya.jawapos.com/surabaya/777102417/resolusi-2026-namira-eco-print-surabaya-gaungkan-back-to-nature-ajak-anak-muda-lebih-peduli-lingkungan>.

<sup>4</sup> Laela Susanto, "Pelatihan Seni Ecoprinting: Membawa Desa Sukaraharja ke Dunia Mode Ramah Lingkungan," *AJAD: Jurnal Pengabdian kepada Masyarakat* 4, no. 2 (August 10 (n.d.)), <https://doi.org/10.59431/ajad.v4i2.350>.

<sup>5</sup> Piotr Tarka et al., "Embracing Hedonism While Being Young: The Effects of Compulsive Buying, Compulsive Hoarding, and Spendthriftiness," *Psychology & Marketing* 42, no. 7 (2025): 1892–931, <https://doi.org/10.1002/mar.22210>.

<sup>6</sup> Emre Özsalman et al., "THE MEDIATING ROLE OF HEDONIC CONSUMPTION AND MATERIALISM IN THE EFFECT OF THE CONSCIENTIOUSNESS PERSONALITY TRAIT ON ENVIRONMENTALLY CONSCIOUS CONSUMPTION," *Kafkas Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi* 15, no. 30 (2024): 483–513, <https://doi.org/10.36543/kauibfd.2024.019>.

<sup>7</sup> Yidi Chen et al., "Matching Is Best: Enhancing Effects of Future Orientation and Construal Level on Green Consumption," *Behavioral Sciences* 14, no. 11 (2024), <https://www.mdpi.com/2076-328X/14/11/1100>.

<sup>8</sup> Akbar Yusciantara, "MENGHINDARI PERILAKU BERLEBIHAN: MEMBUMIKAN GAYA HIDUP ISLAMI DALAM MENGATASI ISRAF, TABDZIR, DAN BAKHIL," *Jurnal Media Akademik (JMA)* 2, no. 10 (2024), <https://doi.org/10.62281/v2i10.861>.

<sup>9</sup> Izabela Kowalik et al., "Green Marketing and Greenwashing in Poland and France, a Comparison of Consumer Reactions," *International Journal of Contemporary Management* 60, no. 1 (2024): 60–74, <https://doi.org/10.2478/ijcm-2024-0002>.

which is known as Greenwashing. Greenwashing occurs when a company spends more time, money, and marketing strategy on appearing environmentally friendly than actually implementing business practices that take care of the earth.<sup>10</sup>

From the most common forms of greenwashing strategy,<sup>11</sup> many companies highlight a small eco-friendly attribute to cover up far greater harmful impacts.<sup>12</sup> Uncovering greenwashing requires deep critical thinking so that our good intentions to protect the earth are not exploited by commercial interests. Because, from the development of sustainable business, there is an indication of a pseudo mutualistic symbiotic relationship, where false marketing strategies manipulate consumers' desire to lead an eco-friendly lifestyle for personal satisfaction.<sup>13</sup> Consumer interest in caring for this planet is very vulnerable to exploitation through greenwashing. This discussion becomes interesting because the line between 'authentic environmental commitment' and 'marketing manipulation strategy' is often deliberately blurred by producers to maximize profit.

Bandung is widely known as the 'Paris of Java' and the hub of the fashion and creative industries in Indonesia.<sup>14</sup> As a very competitive Fashion Hub area, Jari Hitam is required to have a competitive advantage, especially in its own region, in order to exist in the fashion community, with the advantage of Jari Hitam having an eco-friendly label. This location serves as an ideal representation to see how 'green' trends are adopted by local business in facing a dynamic market. Jari Hitam Ecoprint's efforts to preserve the environment are not only seen in the selection of eco-friendly raw materials, but also in business principles that support sustainability. There is education in the fashion industry by Jari Hitam's eco-friendly label raises the question is this form of adoption based on the owner's ethical philosophy concerning the care for the Earth's safety, or purely on market pragmatism in a highly competitive environment?

On the other hand, on the surface, ecoprint looks very natural because it uses leaves. However, in practice, its production still involves scouring (fabric cleaning) and mordanting (color fixing) stages, which often use alum, tunjung (iron sulfate), or lime. Although these materials come from nature, their use also generates waste from leftover mordants that, if not filtered, can damage aquatic ecosystems. Therefore, Jari Hitam allows for Sharia compliance control by examining whether they are transparent (Siddiq principle) about this chemical process to consumers, or let consumers fall into the illusion of 100% natural without environmental impact.<sup>15</sup> From a fiqh perspective, eco-labels function as instruments of information transparency (*bayan*). If a company provides accurate data regarding the production process, then the label is not a trap, but rather the fulfillment of consumer rights to know whether the product is truly *thayyib* (environmentally friendly). The eco-marketing practices at Jari Hitam are analyzed using Fiqh Muamalah to measure sharia compliance, such as the prohibition of Gharar (information uncertainty) and Tadlis (deceptive image), which is very contextual with the characteristics of consumers of ecoprint products at the local level.

<sup>10</sup> Nguyen T. Pham and Paul G. Barretta, "Green Marketing or Greenwashing: How Consumers Evaluate Environmental Ads," *Journal of Applied Business and Economics* 26, no. 1 (2024), <https://doi.org/10.33423/jabe.v26i1.6808>.

<sup>11</sup> Fernando Almeida and Jahangir Wasim, "Eco-Innovation and Sustainable Business Performance: Perspectives of SMEs in Portugal and the UK," *Society and Business Review* 18, no. 1 (2022): 77, <https://doi.org/10.1108/SBR-12-2021-0233>.

<sup>12</sup> Jeongmin Lee et al., *Measures to Create an Eco-Friendly Business Management Environment through Greenwashing Case Analysis*, 45, no. 10 (2023).

<sup>13</sup> Antonios Persakis et al., "Greenwashing in Marketing: A Systematic Literature Review and Bibliometric Analysis," *International Review of Public and Nonprofit Marketing* 22, no. 4 (2025): 957–92, <https://doi.org/10.1007/s12208-025-00452-x>.

<sup>14</sup> Diskominfo, "Portal Jabarprov - Satu Portal untuk Semua Hal Tentang Jawa Barat," Government, jabarprov, 2024, <https://jabarprov.go.id>.

<sup>15</sup> Agu Iyelolu et al., *Exploring the Relationship between Sustainable Business Practices and Increased Brand Loyalty*, August 1, 2024, 2463–75.

## Research Methods

Research with a combination of normative and empirical approaches,<sup>16</sup> or what is called socio-legal research or normative-empirical,<sup>17</sup> is appropriate for this issue because this research not only affirms the rules<sup>18</sup> of Islamic law (fiqh) but also how these laws are applied in the practice<sup>19</sup> of eco-marketing at Jari Hitam Ecoprint. This normative approach to dissect the concept of fiqh, the researcher will study literature from fiqh rules, DSN-MUI fatwas (if relevant), or classical books to establish an ideal standard concerning marketing honesty, prohibition of gharar, and environmental responsibility as a framework of sharia compliance supported with socio-legal or empirical applications. This approach is intended to examine real operational observations at Jari Hitam Ecoprint. The focus is to see how these normative principles are applied or rather ignored in marketing strategies in the field.

Data was collected from two main sources to ensure a balance between theory and field practice. Empirical data were<sup>20</sup> obtained through in depth interviews<sup>21</sup> with the owner and marketing manager of Jari Hitam Ecoprint regarding their strategies in eco marketing, as well as participatory observation of the promotion process, and documentation in the form of screenshots of marketing materials analyzed with descriptive analytics. The analysis steps consisted of:<sup>22</sup> 1) Data Reduction, Grouping the results of interviews and observations into categories. 2) Normative Verification (Triangulation), Comparing the empirical data obtained from Jari Hitam Ecoprint with predetermined normative standards (fiqh), and 3) Interpretation (Conclusion), Drawing conclusions on whether the practice is sharia-compliant or contains deviations (gaps), and then providing solutions or fiqh-based improvement recommendations.

## Results and Discussion

### Marketing Strategy Profile of Jari Hitam Ecoprint Environmentally Friendly

Jari Hitam Ecoprint Bandung was initiated in 2018 by Irfan Kristianto along with his business community, starting from the idea of adopting ecoprint, which is a modern fashion with a fabric dyeing technique that uses organic methods utilizing botanical materials.<sup>23</sup> This technique originates from the land of Kangaroos, Australia, and was uncommon in Indonesia at that time. The owner and team conducted an in-depth literature review, followed by a series of experiments over two months. This trial process focused on mastering the technique of natural pigment extraction to produce consistent and aesthetically pleasing color quality. By the third month, the team successfully achieved product standardization suitable for sale, which also marked the beginning of commercialization and the official operation of the business entity.<sup>24</sup>

As the main inspirator in environmentally conscious business models, Jari Hitam Ecoprint breaks through fashion innovation sourced from the uniqueness of ecoprint as a technique that optimizes the use of organic materials. The initiators identified the potential for promising development, considering that ecoprint not only focuses on creating products

<sup>16</sup> Muhaimin, *Metode Penelitian Hukum* (Mataram University Press, 2020).

<sup>17</sup> Tunggal Ansari Setia Negara, "Normative Legal Research in Indonesia: Its Origins and Approaches," *Audito Comparative Law Journal (ACLJ)* 4, no. 1 (2023): 1–9, <https://doi.org/10.22219/aclj.v4i1.24855>.

<sup>18</sup> Achmad Irwan Hamzani et al., "Legal Research Method: Theoretical and Implementative Review," *International Journal of Membrane Science and Technology* 10, no. 2 (2023): 3610–19, <https://doi.org/10.15379/ijmst.v10i2.3191>.

<sup>19</sup> Richard C. Rich and Samuel Brazys, *Empirical Political Analysis: Quantitative and Qualitative Research Methods* (Taylor & Francis, 2026).

<sup>20</sup> Rich and Brazys, *Empirical Political Analysis*.

<sup>21</sup> Rusandi and Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus," *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* 2, no. 1 (2021): 50, <https://doi.org/10.55623/au.v2i1.18>.

<sup>22</sup> Matthew B. Miles and A. Michael Huberman, *An Expanded Sourcebook: Qualitative Data Analysis* (Sage Publication, 1994).

<sup>23</sup> Iyelolu et al., *Exploring the Relationship between Sustainable Business Practices and Increased Brand Loyalty*.

<sup>24</sup> Hasil Wawancara Bapak Irfan Kristianto, September 20, 2024, [https://drive.google.com/file/d/1wROszWfIX3ilge8bLmRAAKz8JUdGP3lu/view?usp=drive\\_link](https://drive.google.com/file/d/1wROszWfIX3ilge8bLmRAAKz8JUdGP3lu/view?usp=drive_link).

with artistic value and high quality, but also strongly resonates with environmental conservation principles. Furthermore, the limited penetration of the ecoprint industry in the Indonesian business ecosystem during that period provided a competitive advantage for Jari Hitam Ecoprint Bandung to position itself as a pioneer in promoting sustainable textile dyeing techniques.

Jari Hitam Ecoprint produces various fashion commodities such as clothing, shoes, bags, and scarves through the application of the ecoprint technique. This production process is claimed to eliminate the use of harmful chemicals, making it more environmentally friendly and safe. Jari Hitam Ecoprint products have high aesthetic value considering that each piece of fabric displays a distinctive pattern configuration, providing a personal and exclusive impression for the user. Jari Hitam also places emphasis on the use of sustainable packaging. All of their outer products are packaged using materials that can be recycled or are biodegradable, such as recycled paper and fabric bags. The choice of this packaging method is a concrete manifestation of their sustainability commitment. Nevertheless, the comprehensive claims regarding zero-waste operations with the total elimination of chemicals, as well as consumer education commitments, are the main unique selling propositions.<sup>25</sup>

In order to enhance competitiveness amid market growth and development, Jari Hitam Ecoprint Bandung has successfully implemented an integration between digital-based marketing strategies and principles of green Marketing or Eco-Marketing.<sup>26</sup> As a business entity specializing in the field of ecoprint fashion, they not only offer commodities with high artistic and aesthetic value but also prioritize ecological calculations throughout their entire production process.<sup>27</sup> This strategy aligns with contemporary market trends that increasingly emphasize sustainable products, especially for consumer segments with environmental awareness.<sup>28</sup> The exclusivity and personalization value of each ecoprint product has a high probability of triggering cognitive biases among consumers. Instead of realizing the initial educational goal to reduce consumption, this organic exclusivity narrative can unintentionally be exploited to encourage green hedonism,<sup>29</sup> where consumers validate the act of accumulating goods that are actually non essential (superfluous). Although the marketing system used through digital platforms aims for sustainability narratives or eco marketing,<sup>30</sup> the digital marketing ecosystem is essentially driven by algorithms designed to trigger hyper-consumption.<sup>31</sup> When Jari Hitam uses strong visual storytelling to build an emotional bond with consumers,<sup>32</sup> there is a hidden risk in terms of fiqh compliance, where religious sentiment and environmental preservation are reduced merely to commodities or branding instruments to boost sales algorithms.

Jari Hitam Ecoprint promotes a spirit of continuous improvement despite facing various challenges, as every piece created is the result of a continuous learning and

<sup>25</sup> Jeongmin Lee et al., *Measures to Create an Eco-Friendly Business Management Environment through Greenwashing Case Analysis*.

<sup>26</sup> Sewar Alkhatib et al., *Green Marketing in the Digital Age: A Systematic Literature Review*, 15, no. 16 (2023), <https://www.mdpi.com/2071-1050/15/16/12369>.

<sup>27</sup> Nicoleta Isac et al., "Is Greenwashing Impacting on Green Brand Trust and Purchase Intentions? Mediating Role of Environmental Knowledge," *Environment, Development and Sustainability* 27, no. 9 (2025): 21329–46, <https://doi.org/10.1007/s10668-023-04352-0>.

<sup>28</sup> Yanping Gong et al., *How Sustainable Marketing Influences the Customer Engagement and Sustainable Purchase Intention? The Moderating Role of Corporate Social Responsibility*, 14 (2023), <https://doi.org/10.3389/fpsyg.2023.1128686>.

<sup>29</sup> Brian Cook et al., "Consumer Interaction with Sustainability Labelling on Food Products: A Narrative Literature Review," *Nutrients* 15, no. 17 (2023): 3837, <https://doi.org/10.3390/nu15173837>.

<sup>30</sup> Cook et al., "Consumer Interaction with Sustainability Labelling on Food Products."

<sup>31</sup> Joe Williams, "Greenwashing: Appearance, Illusion and the Future of 'Green' Capitalism," *Geography Compass* 18, no. 1 (2024): e12736, <https://doi.org/10.1111/gec3.12736>.

<sup>32</sup> Adam J. Mills and Joby John, "Brand Stories: Bringing Narrative Theory to Brand Management," *Journal of Strategic Marketing* 33, no. 1 (2025): 35–53, <https://doi.org/10.1080/0965254X.2020.1853201>.

innovation process. In addition, sincerity and honesty in every task are the main keys to build a good relationships with customers, communities and the surrounding environment.<sup>33</sup> Collaboration with various environmentally conscious communities and other entrepreneurs is an advanced Eco-marketing strategy implemented by Jari Hitam. The marketing team periodically establishes partnerships with environmental communities, local artisans, and non-governmental organizations (NGOs) focused on nature conservation.<sup>34</sup>

With this synergy, Jari Hitam is able to expand its business through Eco-marketing while also increasing positive social impact. For example, by holding ecoprint workshops with local communities, they not only promote their products but also carry out socialization and education about the urgency of using natural materials that can exist safely.<sup>35</sup> This strategic step contributes to constructing collective awareness of sustainability principles while consolidating their brand image as an ecologically minded ecoprint pioneer. Collaboration and workshops need to be evaluated whether they are purely a form of Ta'awun<sup>36</sup> (social synergy based on goodness) aimed at empowering the community to be economically independent, or just a soft-selling strategy that exploits the masses to expand the marketing funnel (creating a captive market).

As a pioneer in the specialized green labeled market, Jari Hitam Ecoprint essentially carries a dual moral responsibility. They not only play a role in popularizing eco-friendly lifestyle trends but are also tasked with educating consumers transparently about the actual production processes. This becomes essential to establish authentic operational standards sharia compliance to protect the local craft industry from environmental claim manipulation (greenwashing), ensuring that the business practices carried out maintain integrity in line with the values of Sharia in Fiqh.

### Consumer Response to the 'Eco-Friendly' Narrative

Eco-marketing or green marketing has a strategic key in the stability of the business ecosystem because it not only focuses on product sales profit, but also incorporates environmental conservation commitments at every stage of the business.<sup>37</sup> This strategy is crucial for building reputation,<sup>38</sup> meeting the demands of modern environmentally-conscious consumers that create long-term positive impacts for the planet.<sup>39</sup> Before criticizing field findings, we must understand the ideal function of eco-marketing. In green business, eco-marketing (ecological marketing) has a philosophical significance that distinguishes it from conventional marketing.<sup>40</sup> With eco-marketing, it is possible to increase public literacy or act as an educational catalyst, where Jari Hitam can transform product descriptions through campaign media for environmental conservation. Furthermore, Jari Hitam can align company profits with the well-being of natural ecosystems and certainly build consumer trust in the quality of materials that predominantly protect nature.

After experiencing the campaign conducted in Jari Hitam's eco marketing, consumers and partners felt they received modern fashion ideas while still contributing to

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<sup>33</sup> Bapak Irfan Kristianto.

<sup>34</sup> May Shinta Retnowati, "Eco Marketing in Jari Hitam," 2024.

<sup>35</sup> Bapak Irfan Kristianto.

<sup>36</sup> S.M. Sohel Rana, *Moral Identity, Consumption Values and Green Purchase Behaviour*, 14, no. 10 (2023), <https://www.emerald.com/jima/article-abstract/14/10/2550/431753/Moral-identity-consumption-values-and-green?redirectedFrom=fulltext>.

<sup>37</sup> Bapak Irfan Kristianto.

<sup>38</sup> Iyelolu et al., *Exploring the Relationship between Sustainable Business Practices and Increased Brand Loyalty*.

<sup>39</sup> Özsalman et al., "THE MEDIATING ROLE OF HEDONIC CONSUMPTION AND MATERIALISM IN THE EFFECT OF THE CONSCIENTIOUSNESS PERSONALITY TRAIT ON ENVIRONMENTALLY CONSCIOUS CONSUMPTION."

<sup>40</sup> Almeida and Wasim, "Eco-Innovation and Sustainable Business Performance."

protecting nature.<sup>41</sup> By following this trend, Jari Hitam's Marketing aspect successfully touched the consumers' emotions, where they felt they had become environmental heroes not merely by adopting product trends. Field phenomena also show that consumers tend to consume more products to maintain their identity of protecting nature. This is where consumers fall into green hedonism, buying ecoprint products as a way to fulfill a lifestyle, rather than out of urgent necessity.

Analyzing consumer responses to eco-friendly narratives means we are dissecting the psychological and behavioral sides of good intentions that are vulnerable to manipulation by companies or greenwashing.<sup>42</sup> Modern consumers, in essence, already have ecological awareness and anxiety about the climate crisis and environmental damage. Consumers' sincere intentions to contribute to environmental preservation, however, with eco-friendly narratives from businesses, often create distortions.<sup>43</sup> The consumer aspect when responding to eco friendly narratives often leads to green hedonism, where consumers feel they have performed a moral action by buying eco-printed products, and they feel entitled or permitted to neglect environmental obligations in other aspects.<sup>44</sup>

Eco-friendly narratives make consumers feel they have fulfilled their ecological responsibility to the Earth moreover, for upper-middle-class consumers, shopping is part of a lifestyle. This marketing does not tell consumers to stop shopping but offers a way for them to continue shopping without feeling guilty.<sup>45</sup> And they have built an image of themselves as modern individuals who care about the environment. It can be said that this trend shifts the essence of products from being a necessity to being a symbol of self-status. The satisfaction obtained does not come from the function of the goods, but from the illusion that consumers have saved the earth by purchasing ecoprint products.<sup>46</sup>

The eco-friendly narrative has been very successful in capturing consumers' hearts because this narrative appeals to the emotional side of consumers by alleviating climate anxiety,<sup>47</sup> removing guilt while shopping, and enhancing social status. However, without comprehensive ecological literacy, consumers' noble intentions can easily be exploited by entrepreneurs engaging in greenwashing and become a form of new-style green hedonism that contradicts Islamic principles. A consuming of ecoprint (product eco) beyond needs (Israf) and accumulating goods that ultimately go to waste (Mubazir).<sup>48</sup> The eco-friendly narrative greatly dulls the sensitivity of Muslim consumers to the prohibition of excess, as the desire to shop has been packaged with the justification of environmental preservation. Basically, Islam regulates that the behavior of an ideal Muslim consumer should be Mindful Consumption, which balances material needs, environmental ethics, and Sharia compliance.

### **Deconstruction of Sharia-Compliant Eco- Marketing: *Beyond Greenwashing***

In the free market ecosystem, green marketing claims are often exploited as instruments of manipulation.<sup>49</sup> Claims like 100% natural ingredients, environmentally friendly, and/or eco-friendly largely become magnets for eco-marketing that lacks standard norms. It is the absence of definite parameters that leads to what is called *Gharar fi al-*

<sup>41</sup> Bapak Irfan Kristianto.

<sup>42</sup> Yidi Chen et al., "Matching Is Best: Enhancing Effects of Future Orientation and Construal Level on Green Consumption."

<sup>43</sup> S.M. Sohel Rana, *Moral Identity, Consumption Values and Green Purchase Behaviour*.

<sup>44</sup> Pham and Barretta, "Green Marketing or Greenwashing."

<sup>45</sup> Kowalik et al., "Green Marketing and Greenwashing in Poland and France, a Comparison of Consumer Reactions."

<sup>46</sup> Jeongmin Lee et al., *Measures to Create an Eco-Friendly Business Management Environment through Greenwashing Case Analysis*.

<sup>47</sup> Cook et al., "Consumer Interaction with Sustainability Labelling on Food Products."

<sup>48</sup> Safwan Kamal et al., "The Spirit of Islamic Economics versus Loan Sharks: Investigating Intentions to Use Loan Sharks in Aceh, Indonesia," *Journal of Islamic Marketing* 15, no. 11 (2024): 3023–47, <https://doi.org/10.1108/JIMA-09-2022-0254>.

<sup>49</sup> Pham and Barretta, "Green Marketing or Greenwashing."

*Sifah*<sup>50</sup> in Islam, which represents uncertainty about the nature of the goods. Consumers do not know for certain the extent to which the product is environmentally friendly. Consumers often do not have the scientific literacy, time, or access to verify the supply chain processes. Irresponsible producers take advantage of this blindness. They present partial data. In Islamic law, transactions founded on intentionally unequal information undermine the validity of the buyer's consent (*rida*), because the buyer's consent is based on the eco-friendly labeling, not on the actual facts. When uncertainty (*gharar*) is deliberately packaged to deceive, it transforms into *Tadlis*, and Greenwashing is a real form of *Tadlis*.<sup>51</sup>

Based on interviews with the owner of Jari Hitam Ecoprint, communication is carried out directly both offline and online.<sup>52</sup> They apply the principle of transparency in the form of *bayan* (Arabic) in providing services with maximum honesty in product information, fairness in pricing, and friendliness to achieve blessings. This also encourages closer relationships with customers, which not only builds trust but also reflects the value of fairness (*'adl*) in business interactions. In addition, friendly and responsive communication via WhatsApp aligns with the principle of *ihsan* (perfection)<sup>53</sup> in Islamic marketing.

By promoting eco-friendly ecoprint products, Jari Hitam Ecoprint realizes the concept of *ihsan* (excellence) in business, not only doing good for humans but also for the environment. Eco marketing not only seeks economic profit but integrates ecological responsibility into entrepreneurship. In this context, the presence of MSMEs like Jari Hitam Ecoprint should not only be seen as business entities, but must be positioned as a "Sharia Filter"<sup>54</sup> that functions to filter out *gharar* in eco marketing strategies. This reflects Islamic values regarding sustainable marketing, where business activities should not irresponsibly exploit natural resources, but on the contrary, contribute to the welfare of society and the environment.<sup>55</sup>

In a market flooded with greenwashing claims, Jari Hitam Ecoprint has successfully positioned itself as an honest entity. This minimizes information asymmetry between producers and consumers, which from the perspective of Fiqh Muamalat, directly eliminates the element of *gharar* (uncertainty) in transactions. In this case, every campaign, social media content, or workshop material produced by Jari Hitam must undergo an ethical feasibility test according to Fiqh Muamalat before being consumed by the public. Jari Hitam applies the principle of *Shiddiq* to transparently validate their environmental claims. The implementation of transparency is reviewed honestly with the aim not only to promote but also to educate consumers about the stages that are truly 100% natural (such as leaf color extraction) and the stages that may still require chemical intervention (such as color fixation or mordanting), rather than hiding behind misleading '100% organic' claims. In addition, Jari Hitam also openly explains how they handle production waste, so that the environmental education provided to partner communities becomes complete, not just a commodification of the beauty of leaves. Meanwhile, the premium price paid by consumers is ensured to be truly allocated to a fair process (decent artisan wages and responsibly managed materials), preventing injustice (*Zhulm*) in prices due to false claims. The *Shiddiq*

<sup>50</sup> N. Asia and S. Semaun, "Strategies for Preventing Prohibited Transactions in Islamic Digital Finance: A Reflection on Riba, Gharar, and Maysir. Gharar, and Maysir," *El-Kahfi | Journal of Islamic Economics* 6, no. 02 (2025): 424–32.

<sup>51</sup> May Shinta Retnowati et al., *Analysis of Sharia Compliance on the Application of Reputational Risk in Service Marketing at Dompot Dhuafa*, (2025) 2 (3), <https://jurnalasfa.org/index.php/asfaziswaf/article/view/27>.

<sup>52</sup> Bapak Irfan Kristianto.

<sup>53</sup> Fatah Syukur and Mahfud Junaedi, "Islamic Education Marketing Discourse From Maslahah Perspective," XXXX.

<sup>54</sup> Edo Segara Gustanto, "Digital Marketing dalam Perspektif Hukum Islam: Pendekatan Maqashid Shariah Index," *Tamaddun Journal of Islamic Studies* 1, no. March 16, 2022 (n.d.): 70–79, <https://doi.org/10.55657/tajis.v1i1.27>.

<sup>55</sup> Almeida and Wasim, "Eco-Innovation and Sustainable Business Performance."

principle applied by Jari Hitam restores the essence of muamalah filled with blessings,<sup>56</sup> where eco-marketing transactions not only genuinely save the environment, but also protect business activities from the sins of fraud (Tadlis) and wastefulness (Mubazir).

Countering greenwashing is not effective if we only focus on labels, because greenwashing actually lives from one main engine, which is consumerist desire. As long as humans still feel lacking and continue to want to shop, the market will always find ways to satisfy those desires, including with 'green' labels. Therefore, the proper way to address the problem of consumerism (Israf) is through spiritual education.

The Qur'an also prohibits excessive consumption even if the product is inherently good (halal/thayyib) but excessive in activity/use. QS. Al-A'raf Verse 31 states:<sup>57</sup> *"O children of Adam! Wear your adornment at every mosque, eat and drink, but do not be excessive. Indeed, Allah does not like those who commit excess."* (QS. Al-A'raf [7]: 31) which is reinforced in QS. Al-Baqarah Verse 168 stating,<sup>58</sup> *"O mankind, eat of what is lawful and good on the earth, and do not follow the footsteps of Satan..."* (QS. Al-Baqarah [2]: 168) This verse is the main guideline that emphasizes that lawful (good) things can become acts of israf if consumed in excess. And it can even become a sin because it follows the deeds of Satan, namely excess, going beyond limits, and resulting in wastefulness or destruction.

Consumers are educated that the most eco-friendly action in the eyes of Allah is not buying a new ecoprint bag to replace an old bag that is still good, but rather practicing restraint. Buying something unnecessary, even if made from organic leaves, is still recorded as Israf (excessiveness). By realizing this, the illusion of greenwashing automatically collapses because the intention to shop for the sake of protecting the earth is already invalidated by Sharia.

Spiritual education instills the trait of Qana'ah,<sup>59</sup> or contentment and satisfaction with what one already possesses. When a Muslim consumer has Qana'ah, they will remain strong in rational shopping desires even when many advertisements promote mass-produced green-labeled products or merely seek social validation (virtue signaling) to appear as environmental heroes, because their satisfaction comes from adherence to consumption limits set by religion. Since spiritual education trains consumers to pause and reflect (muhasabah) before making a purchase, they engage in rational shopping, creating a cognitive filter that distinguishes between "needs" (Hajat) and "wants" (Syahwat).<sup>60</sup>

Through workshops or social media content conducted, Jari Hitam not only teaches the technique of ecoprint processing, but also incorporates spiritual education, which is a form of action that truly preserves the earth. For example, explicitly including messages in their campaigns: "Buy our products only if you really need them. Use your old clothes as long as possible, because this is a form of gratitude for God's blessings."<sup>61</sup> The honesty of such an invitation will actually build loyalty and absolute trust from critical consumers who genuinely care for the earth, while also dispelling accusations of greenwashing. Spiritual education restores humans from merely being a "reactive market target" to being Khalifah fi al-Ardh (leader/guardian on earth) who is fully mindful. When the root of Israf has been removed from the hearts of consumers through spirituality,

<sup>56</sup> Asia and Semaun, "Strategies for Preventing Prohibited Transactions in Islamic Digital Finance: A Reflection on Riba, Gharar, and Maysir." Gharar, and Maysir"; Yanping Gong et al., *How Sustainable Marketing Influences the Customer Engagement and Sustainable Purchase Intention? The Moderating Role of Corporate Social Responsibility*.

<sup>57</sup> KEMENAG, *Al Qur'an* (Syamil Qur'an, 2012).

<sup>58</sup> KEMENAG, *Al Qur'an*.

<sup>59</sup> Syukur and Junaedi, "Islamic Education Marketing Discourse From Maslahah Perspective."

<sup>60</sup> May Shinta Retnowati et al., *Analysis of Sharia Compliance on the Application of Reputational Risk in Service Marketing at Dompot Dhuafa*.

<sup>61</sup> Asia and Semaun, "Strategies for Preventing Prohibited Transactions in Islamic Digital Finance: A Reflection on Riba, Gharar, and Maysir." Gharar, and Maysir."

## Challenges in the Future of Sharia-Eco Marketing

The strategic advantages of eco marketing carried out by Jari Hitam in maintaining Islamic values and sustainability in protecting the earth through workshops and the empowerment of local communities synergized with market penetration are a tangible manifestation of the resilience of sharia marketing.<sup>62</sup> The integration between local wisdom values reflected in environmentally conscious production practices and the ethical use of digital technology successfully constructs a robust and adaptive business ecosystem in response to market fluctuations. In this context, Jari Hitam operates beyond merely a commercial entity, they not only selling ecoprint commodities but also disseminate sustainability education. This eco-marketing approach, aligned with contemporary global demands, effectively guarantees the long-term viability and durability of the business.<sup>63</sup>

Jari Hitam successfully disrupted the conventional marketing model by shifting the focus not only to selling commodities but also to providing education on sustainability values. Through eco-marketing that prioritizes education, ecoprint products are no longer positioned as consumable goods, but as a medium for climate literacy. This approach aligns with current global demands, thereby providing longevity for businesses amid shifting market trends that increasingly require social and environmental.

The most prominent marketing strategy of Jari Hitam is the integration of the paradigm regarding Islamic law in the commercial realm.<sup>64</sup> Jari Hitam proves that Sharia compliance does not function as a limitation that hinders innovation, but rather evolves into a cutting-edge Competitive Advantage.<sup>65</sup> Amid a global market that is skeptical and saturated with fake green capitalism, greenwashing from Fiqh-based eco marketing integrity offers authenticity that cannot be imitated by conventional competitors.<sup>66</sup> This is seen from the failure of the conventional market to control consumer desires (which trigger wastefulness) and is responded to by Jari Hitam Ecoprint through value education. because with the existence of Sharia compliance, the purchase of environmentally friendly products becomes a form of worship (taqarrub), not merely a satisfaction of ego or lifestyle.

In the contemporary business landscape, global consumers are increasingly skeptical of sustainability claims made by large corporations. The smart market strategy implemented by Jari Hitam demonstrates that integrating Islamic values into eco-marketing is not merely a spiritual complement, but a strategic disruption.<sup>67</sup> When a business adheres to Sharia law,<sup>68</sup> they are prohibited from manipulating information (Tadlis) or making ambiguous claims (Gharar). For discerning consumers, this commitment to Tawhid is the highest Quality Assurance that the products they purchase are genuinely free from greenwashing.<sup>69</sup>

Conventional marketing may easily be able to imitate ecoprint motifs or purchase eco-friendly packaging. However, marketers cannot easily replicate the 'spirit' of honesty (Shiddiq) and the philosophy of rejecting consumerism (anti-Israf).<sup>70</sup> These theological values are embedded in the soul of the marketer and become a genuine advantage. The

<sup>62</sup> Suhada Setiawan et al., "Digital Marketing Assistance and Local Product Innovation: Development of the Village Micro Business Sector in Ponorogo," *Jurnal Pengabdian Masyarakat Bangsa* 3, no. 1 (2025): 156–64, <https://doi.org/10.59837/jpmmb.v3i1.2168>.

<sup>63</sup> Observasi Pribadi, "Observasi tentang penggunaan media sosial instagram pada UMKM Jari Hitam Ecoprint Bandung," n.d.

<sup>64</sup> Mills and John, "Brand Stories."

<sup>65</sup> Isac et al., "Is Greenwashing Impacting on Green Brand Trust and Purchase Intentions?"

<sup>66</sup> S.M. Sohel Rana, *Moral Identity, Consumption Values and Green Purchase Behaviour*.

<sup>67</sup> Sewar Alkhatib et al., *Green Marketing in the Digital Age: A Systematic Literature Review*; Yanping Gong et al., *How Sustainable Marketing Influences the Customer Engagement and Sustainable Purchase Intention? The Moderating Role of Corporate Social Responsibility*.

<sup>68</sup> Gustanto, "Digital Marketing dalam Perspektif Hukum Islam: Pendekatan Maqashid Syariah Index."

<sup>69</sup> May Shinta Retnowati et al., *Analysis of Sharia Compliance on the Application of Reputational Risk in Service Marketing at Dompot Dhuafa*.

<sup>70</sup> Cook et al., "Consumer Interaction with Sustainability Labelling on Food Products."

usual outcome of marketing is loyalty based on material satisfaction. However, Sharia-Eco Marketing builds transcendent loyalty, meaning that consumers are loyal not only because of the product quality but because of shared ideological vision (protecting the earth as the responsibility of the caliph). Value-based loyalty is very resilient and not easily shaken by price fluctuations or temporary trends.<sup>71</sup>

The strategic steps of Jari Hitam's eco marketing provide empirical evidence that Fiqh Muamalah is the most advanced solution to global sustainability challenges. When secular laws and conventional eco-friendly campaigns fail to curb market greed (which results in greenwashing and climate crises), Sharia comes in offering an absolute moral brake. Through Jari Hitam Ecoprint, Sharia-Eco Marketing is no longer seen as an exclusive marketing alternative for Muslims alone, but as a universal system capable of restoring global consumer trust while simultaneously ensuring the real preservation of the earth.

## Conclusion

Jari Hitam proves that adhering to Sharia law and environmental sustainability standards are not two contradictory things, but rather both are entities that reinforce each other. By adopting Sharia principles, the company has managed to eliminate manipulative marketing practices such as greenwashing that often trap consumers in uncertainty. This creates a new standard where Sharia compliance acts as a quality assurance recognized globally. As a pioneer, Jari Hitam transforms the function of eco-labels, which were originally only transactional, into an educational medium based on Sharia values. Instead of exploiting labels to drive consumerism, the company builds loyalty based on shared values (value-based loyalty). This approach successfully changes consumer mindset from 'lifestyle consumption' to 'responsible consumption,' which aligns with the principles of moderation in Islamic law (fiqh).

The company has successfully navigated price barriers and international market competition through Sharia compliance applied comprehensively to eco-marketing activities, prioritizing transparency as a primary form of responsibility to consumers. Jari Hitam is able to mitigate the risk of market disruption and demonstrates that Sharia-based businesses have better long-term resilience. Jari Hitam serves as tangible proof that business entities can achieve competitive advantage without compromising ethical integrity. This business model offers a blueprint for other industry players that Sharia is not a barrier to innovation, but rather a foundation for honest, fair, and sustainable marketing. Thus, Jari Hitam not only sells products but also pioneers a new standard for the global eco-marketing industry that emphasizes harmony between business goals and universal human values outlined by Sharia.

The strategic steps of marketing at Jari Hitam provide concrete evidence that with the presence of Sharia compliance (Fiqh), it becomes the most advanced solution to address the challenges of global sustainability marketing models. When secular laws and conventional eco-friendly campaigns fail to curb market greed (which results in greenwashing and climate crises), Sharia rules act as the absolute moral regulator. Through Jari Hitam Ecoprint, Sharia-Eco Marketing is no longer seen as an exclusive marketing alternative for Muslims alone, but rather as a universal system capable of restoring global consumer trust while simultaneously ensuring the actual and accountable preservation of the Earth.

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<sup>71</sup> May Shinta Retnowati et al., *Analysis of Sharia Compliance on the Application of Reputational Risk in Service Marketing at Dompot Dhuafa*.

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