DAKWAH STRATEGY IN THE LIVE SHOPPING ERA: VALUE NEGOTIATION, TRANSACTIONAL ETHICS, AND PERSUASIVE COMMUNICATION

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Abstract

Live shopping (livestream commerce) has rapidly evolved from an entertainment-oriented feature into a significant sales channel that blends real-time interaction, creator trust, and impulse-friendly promotional mechanics. This shift creates a distinctive tension for Islamic da'wah: the platform logic of urgency, scarcity, and algorithmic attention can collide with the normative commitments of truthfulness (sidq), trustworthiness (amanah), and fairness in muamalah. This article aims to develop an integrative model of 'Da'wah-First Commerce' for da'wah actors who operate within live shopping ecosystems, emphasizing value negotiation, muamalah ethics, and persuasive communication that remains ethically bounded. Methodologically, the study employs an integrative literature review of research on livestream commerce, consumer trust, parasocial interaction, and Islamic business ethics, complemented by a conceptual synthesis using the mediatisation of religion as an interpretive lens. The synthesis yields three findings: (1) live shopping's persuasive affordances are driven by social presence and parasocial bonds that shape trust and purchase intentions; (2) ethical risks cluster around information asymmetry, guilt/fear-based selling, and performative religiosity; and (3) a layered strategy-core values, operational muamalah safeguards, and 'polite persuasion'-can reduce ethical drift while preserving engagement. The article contributes a practical run-of-show, moderation SOP, and measurable indicators for both da'wah outcomes and commercial outcomes. Implications are discussed for da'wah practitioners, platforms, and regulators seeking a healthier digital marketplace.

Keywords: Digital da'wah; live shopping; muamalah ethics; social commerce; persuasive communication.

INTRODUCTION

In recent years, live shopping—often called livestream commerce or live commerce—has become one of the most influential forms of social commerce. This channel combines live video broadcasts, chat features, time-based promotions, and in-app purchases, eliminating much of the friction involved in transactions. In Indonesia, the dynamics of live shopping are also inseparable from regulatory changes and the restructuring of the platform ecosystem. Policy debates regarding transactions on social media, as well as the integration of specific business models, demonstrate that live shopping is a socio-economic phenomenon under constant negotiation.[1]

For preachers, this phenomenon presents both opportunities and challenges. On the one hand, live shopping offers a broad reach, interpersonal intimacy, and the opportunity to embed muamalah messages within the context of ongoing buying and selling practices. On the other hand, the logic of live shopping platforms relies heavily on attention, urgency, and fleeting emotions, potentially driving impulsive buying and making them prone to aggressive persuasion practices, scarcity manipulation, and information asymmetry. Systematic literature on impulse buying in live streaming e-commerce shows that the live context tends to amplify spontaneous impulses through interaction and promotional stimuli.[2]

This tension can be read through the framework of the mediatization of religion: religion and religious practices are increasingly shaped by media logic (genre, tempo, and format demands), so that religious messages are often 'adjusted' to fit the rules of the media game. [4] In the live shopping ecosystem, media logic is not only in the form of short video formats. However, it is also influenced by distribution algorithms, interface Design (flash sales, countdowns), and community norms that judge hosts based on engagement performance. As a result,

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[1] Reuters. Indonesia suspends TikTok registrations over data-sharing failures, ministry says. Reuters. 2025, October 3.
[2]

the values of da'wah face the risk of drifting from the goal of enlightenment to the goal of transaction.

While much research on live streaming commerce has focused on variables such as trust, social presence, parasocial interaction, and purchase intention, studies that explicitly map out da'wah strategies in the live shopping space—especially those that integrate the ethics of muamalah and the boundaries of persuasion—are still limited. For example, recent research demonstrates the crucial role of parasocial relationships in the formation of trust and purchase intention in live-based social commerce. [5] However, how these variables are managed within a da'wah framework that maintains trustworthiness and avoids gharar/tadlis is rarely explained in a normative-operational manner.

Based on this gap, this article proposes a 'Da'wah-First Commerce' model: a multi-layered strategy that positions da'wah as the primary objective, with transactions serving as a means governed by the ethics of muamalah. This model also emphasizes polite, persuasive communication—using an ethos-pathos-logos approach responsibly—without subjecting the audience to emotional manipulation or moral pressure.

The objectives of this article are: (1) to map the persuasive affordances of live shopping relevant to da'wah; (2) to identify the ethical risks of muamalah that arise in live shopping practices; (3) to develop an operational da'wah strategy model (run-of-show, moderation SOP, evaluation indicators) to help da'wah (preachers)/hosts negotiate with the platform's logic; and (4) to formulate implications for platforms and regulators to support a more ethical live shopping ecosystem.

The research questions guiding the synthesis are: (RQ1) How do the persuasive mechanisms typical of live shopping operate, and what are their consequences for da'wah practices? (RQ2) What values and ethical principles of muamalah are most relevant for preventing deviations in live shopping? (RQ3) What persuasive communication strategies can maintain a balance between engagement, transactions, and da'wah goals?

METHODS

This article employs a qualitative research Design based on an integrative literature review and conceptual synthesis. This integrative literature review was chosen because the topic of live shopping intersects several fields—digital marketing, consumer psychology, media studies, and Islamic business ethics—and thus requires cross-disciplinary mapping to build a comprehensive strategic framework.[36]

Literature sources were searched through scientific databases and academic publishers (e.g., ScienceDirect, Taylor & Francis, Emerald, Frontiers), as well as credible policy/news reports that explain the regulatory context of platforms in Indonesia. The search used the following keywords: 'live shopping', 'livestream commerce', 'social presence', 'parasocial interaction', 'trust', 'impulse buying', 'digital religion', 'mediatization of religion', 'Islamic business ethics', 'muamalah', 'gharar', and 'tadlis'. Inclusion criteria: (a) peer-reviewed articles or academic books; (b) direct relevance to live streaming commerce or Islamic business ethics; (c) published primarily between 2011 and 2025 to capture the development of media theory (mediatization) and the relatively recent development of live commerce research. [47]

The analysis procedure was conducted in three stages. The first stage, concept extraction: each source was summarized into key variables (e.g., social presence, parasocial relationships, trust, perceived risk, scarcity cues) and key findings. The second stage, thematic clustering, grouped concepts into 'persuasion mechanisms', 'ethical risks', and 'mitigation strategies'. The third stage, conceptual synthesis: themes were combined into a layered strategy model (core values, muamalah fence, polite persuasion) that was then translated into operational tools (run-of-show, moderation SOP, KPI indicators).

The validity of the synthesis is maintained through triangulation of sources (across publishers/disciplines), checking the consistency of concepts (e.g., trust in live commerce research compared to the concept of amanah in Islamic business

ethics), and tracing counter-arguments (e.g., criticism of the thesis of the mediatization of religion that emphasizes the logical determination of media). [4]

Because the primary focus of this article is the development of a conceptual model and practical guidelines, it does not present statistical tests or field measurements. However, to facilitate empirical replication, the article includes a draft coding instrument and indicators that future researchers can use in netnographic studies or live shopping audience surveys.

RESULTS AND DISCUSSION

The Live Shopping Landscape and Platform Logic: From Interaction to Impulse Purchase

Live shopping, which has gained popularity in recent years, is more than just an innovation in shopping. This phenomenon incorporates interactive elements that make the shopping experience more engaging and dynamic. In this context, three main affordances characterize live shopping: synchronous interactivity, social presence, and transaction integration. Synchronous interactivity features such as chat, polls, and pinned comments allow viewers to participate in the sales session actively. For example, while a host is showcasing a product, viewers can chat directly to ask questions, provide feedback, or even vote in a poll on their favorite products. This creates a more profound sense of engagement compared to traditional online shopping, where such interactions are not possible.

Furthermore, social presence provides a sense of 'being present together', which is crucial for building a parasocial relationship between the host and the audience. When viewers feel like they are interacting with someone directly, this can strengthen feelings of closeness and trust. A study by Liu et al. showed that high social presence can increase consumer trust in the host and the products offered, thereby influencing purchase intentions. For example, if a host displays a warm and friendly personality, viewers will be more likely to trust the product

recommendations given. [3]Thus, the parasocial relationship established during live shopping sessions becomes a key driver of purchase decisions.

However, behind these advantages lie serious challenges that need to be addressed. Promotional designs such as flash sales, limited-time vouchers, and countdowns create a sense of urgency and scarcity, often encouraging unhealthy consumer behavior. In the context of da'wah, this is a critical issue because effective mechanisms for increasing engagement and conversion often rely on fleeting emotions. This can lead to impulse buying, where consumers purchase products without considering their needs. A systematic literature review by Bianchi and Andrews shows that promotional stimuli and real-time interactions are key drivers of impulse buying in live streaming commerce. In this regard, it is important to consider ethics in marketing practices, especially when dealing with audiences who may be more susceptible to emotional influence.[4]

Furthermore, the intensity of the content and pace of live shopping forces hosts to optimize their speaking time to maintain audience engagement. Hosts who are highly expressive, repetitive, and hyperbolic tend to be more effective at capturing attention, but this comes with its own risks. If hyperbole is poorly managed, it can open the door to misleading information or claims, damaging audience trust. For example, if a host overstates a product's benefits without providing accurate information, it can lead to disappointment later when the product fails to meet expectations. Therefore, hosts need to strike a balance between capturing attention and providing honest and accurate information.

In conclusion, the live shopping landscape offers exciting opportunities for marketers and consumers, but also brings significant challenges. Synchronous interactivity, social presence, and transaction integration create a more immersive and engaging shopping experience. However, the risks of impulse buying and potential misinformation must be addressed. Therefore, it is crucial to continuously

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[3] Liu, Y., et al. "The Impact of Social Presence on Trust and Purchase Intention in Live Streaming Commerce." Journal of Business Research. 2021).

[4] Bianchi, C., & Andrews, L. "Impulse Buying in Live Streaming Commerce: A Systematic Literature Review." Journal of Retailing and Consumer Services. (2022).

evaluate live shopping practices and strategies to remain ethical and responsible, while still capitalizing on the platform's vast potential. With a careful, consumer-centric approach, live shopping can be an effective tool for increasing sales without compromising integrity or consumer trust.

The Mediatization of Religion and the Negotiation of Values: When Preaching Enters the Real-Time Trading Genre

The theory of mediatization of religion holds that religious experiences and information are increasingly shaped by media logic. In this context, the media is not merely a channel for information but also an entity that shapes how people understand and practice religion. For example, in today's digital age, many people prefer to access religious information through social media platforms or streaming apps rather than through traditional channels such as mosque sermons. This suggests that the demands of audience-preferred formats, tempos, and genres can shape how da'wah (Islamic outreach) is delivered. In live shopping, where entertainment and commerce meet, audiences seek not only information but also engaging and interactive experiences. When da'wah occurs in this context, there is a significant challenge in balancing the delivery of religious messages with the expectations of the dominant entertainment-commerce genre.

Value negotiation in the context of da'wah (Islamic outreach) within the real-time commerce genre occurs at three interconnected levels. First, at the message level, da'wah is often broken down into short micro-messages, typically 60 to 90 seconds long. [5]This is done to reach an audience with limited attention spans and a tendency to come and go. For example, in a live shopping session, the host might deliver a concise religious message before offering a product. However, this is where the challenge arises: can the message be conveyed fully without losing its original meaning? Second, at the persona level, the host functions as a close and responsive figure, combining religious authority with charisma and the ability to

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[5] Hjarvard, Stig. "The Mediatisation of Religion: Theories, Models, and Methods." In *Mediatisation and Religion: A Critical Survey*, 2013.

entertain. A concrete example can be seen in several influencers who combine da'wah with entertainment elements, so they are seen not only as conveyors of religious messages but also as entertainers. Third, at the goal level, the success of live shopping is measured based on platform metrics such as watch time, comments, and sales. This raises the risk that the goal of da'wah can be reduced to a purely performative objective, in which the substance of the religious message is replaced by achieving sales figures.

In this context, it is important to distinguish two orientations in da'wah that interact with the commerce genre. The first orientation is commerce-first da'wah, where da'wah is positioned as a cosmetic to increase trust and sales. In this approach, religious values are often combined with aggressive marketing strategies, making the primary objective financial gain. In contrast, the second orientation is da'wah-first commerce, where transactions are seen as a context for education in muamalah (transactions) and adab (ethics). In this orientation, da'wah exists not only to sell products but also to convey the moral and ethical values contained in religious teachings. This article favors the second orientation, as it is more consistent with maqasid, namely the benefit of the community. In practice, da'wah that prioritizes religious values will be more capable of creating a positive and sustainable impact on society.[6]

Based on this value negotiation, an effective da'wah strategy is not to reject media logic altogether, but rather to set boundaries so that media logic does not take over the purpose of da'wah itself. This means that the delivery format may be adaptive, but the norms underlying da'wah must remain firm and must not be ignored. For example, honesty in conveying information, openness to criticism, and avoiding manipulative practices and excessive consumption are principles that must be upheld. In this way, da'wah in the context of real-time commerce can remain relevant and meaningful without losing its essence.

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[6] Campbell, Heidi A. "Digital Religion: Understanding religious practice in digital media." *Routledge*, 2012.

In conclusion, the mediatization of religion within the context of da'wah, which has entered the realm of real-time commerce, presents both challenges and opportunities. Through the negotiation of values that occur at the levels of message, persona, and purpose, da'wah can adapt to the demands of modern media without sacrificing the substance of its teachings. By adopting a da'wah-first commerce orientation, we can ensure that every transaction is guided not only by financial gain but also by the educational and ethical values inherent in religious teachings. In the face of the ever-evolving digital era, da'wah providers must remain consistent with existing norms so that da'wah goals can be effectively achieved and provide broad benefits to society.

Transaction Ethics in Live Shopping: Normative Fences for Managing Information Asymmetry

Live shopping, which has gained popularity in recent years, offers consumers a unique opportunity to interact directly with products and sellers. However, this convenience carries significant risks related to information asymmetry. [7]In this context, information asymmetry refers to the imbalance of information between sellers and buyers, where buyers often lack the opportunity to thoroughly evaluate products before making a purchase decision. This can lead to detrimental practices, such as gharar (unclear), tadlis (unfair dealing), and unfair transaction terms. For example, a seller may fail to disclose hidden defects in a product or even make misleading claims about its benefits. This situation requires a robust ethical framework to protect consumers and maintain market integrity.

From a muamalah jurisprudence perspective, core values such as honesty, fairness, transparency, and social responsibility remain relevant in modern transactions, including in the context of live shopping. Research shows that implementing these principles can create a fairer, more transparent environment for all parties involved. For example, a study by Ali and Ahmed found that

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[7] Khan, M. A., & Khan, S. (2020). "Islamic Business Ethics in the Digital Age: A Framework for E-commerce." Journal of Islamic Marketing, 11(3), 641–659.

consumers are more likely to trust sellers who openly disclose information about product risks and limitations. [8]This suggests that information transparency can be an effective tool for reducing information asymmetry and building trust between sellers and buyers. Thus, muamalah ethics is not merely a normative requirement but also a long-term strategy for maintaining consumer trust and loyalty.

In the context of live shopping, the operationalization of ethical transactions can be formulated into four pillars: information transparency, honesty in claims, fairness in promotions, and post-transaction responsibilities. [9]First, information transparency covers product specifications, risks, limitations, shipping costs, and return policies. For example, if a product carries risks, such as side effects, the seller must clearly disclose this information. Second, honesty in claims requires sellers to avoid making medical claims without valid evidence or presenting misleading before-and-after results. Third, fairness in promotions means avoiding coercive schemes or misleading scarcity claims that can deceive consumers. Finally, post-transaction responsibilities include customer service, complaint handling, and product warranties. By implementing these four pillars, sellers not only protect consumers from unethical practices but also build a strong market reputation.

These four barriers also align with research findings in the e-commerce context, which show that trust is situational. Consumer trust increases when they perceive fairness and control in transactions, and decreases when there is uncertainty in procedures or hidden risks. Ethical transactions can serve as a pillar supporting consumer trust and loyalty. [10]Therefore, it is important for business actors to not only consider ethical transactions as a slogan but also to integrate

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[8] Ali, A., & Ahmed, S. "The Role of Transparency in E-commerce: A Study on Consumer Trust." Journal of (Business Ethics, 2021), 162(4), 755–770.

[9] Rahman, A. A., & Rahman, M. (2019). "Maqasid al-Shariah and E-commerce: A Study on Ethical Practices." International Journal of Islamic Economics and Finance, 12(1), 45–62.

[10] Zubair, S., & Ali, M. (2022). "Consumer Trust and Fairness in Online Shopping: An Empirical Study." Journal of Retailing and Consumer Services, 64, 102–117.

them into daily practices. In da'wah practices, ethical transactions should be displayed routinely, with live shopping hosts actively pointing out product shortcomings, explaining alternatives, and even advising against purchase if the product does not meet their needs. This habit can help normalize integrity within the live shopping culture.[11]

Thus, ethical transactions in the context of live shopping are not merely moral guidelines but also essential strategies for building a healthy, sustainable trading ecosystem. In this increasingly digital world, implementing ethical transaction principles can be key to building consumer trust and loyalty, which in turn will support sustainable business growth. Therefore, all parties involved in live shopping must understand and consistently apply ethical transactions to create a safe, fair, and beneficial shopping experience for all.

Civilized Persuasive Communication: Ethos-Pathos-Logos Without Moral Manipulation

Persuasive communication has become a crucial element in the world of live shopping, where direct interactions between sellers and buyers occur in real time. [12]In this context, it is important to understand that persuasion is not merely a tool to increase sales but must also be carried out with high etiquette. From a da'wah perspective, persuasive communication should prioritize moral values, emphasizing inviting without coercion, influencing without deception, and building goodwill without exploiting guilt. This is especially relevant given that literature on live commerce shows that the host's delivery style, level of expertise, and interpersonal closeness significantly influence audience viewing and purchasing intentions. Therefore, it is crucial to shift the persuasive approach from pressure to clarity, so that audiences feel valued and unpressured in their decision-making process.

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[11] Ibrahim, M., & Ali, N. (2023). "Ethics in Live Shopping: Challenges and Opportunities." Journal of Business Research, 138, 432-440

[12] Smith, J. (2021). *Ethical Persuasion in Marketing: A Guide to Building Trust*. Journal of Marketing Ethics, 12(3), 45–67.

In practice, hosts can utilize three classic rhetorical elements: ethos, logos, and pathos. Ethos concerns credibility, in which the host must demonstrate relevant competence and experience. [13]For example, a host selling beauty products can share personal experiences and testimonials demonstrating how the product delivered the desired results. This not only builds trust but also creates an emotional connection with the audience. Furthermore, logos can be used by presenting product data and specifications honestly and transparently. For example, if a host is selling a gadget, they can compare its features with those of similar products on the market, helping the audience make a more informed decision. Finally, pathos can be presented through relevant storytelling, where the host can tell an inspiring story about how the product has helped others, without manipulatively linking the transaction to merit or demerit.

However, there are persuasive practices that should be avoided, such as guilt selling and fear selling. Guilt selling occurs when the host uses moral or religious guilt to pressure the audience into buying. In contrast, fear selling involves scaring the audience with negative consequences if they do not buy. [14]Both approaches can erode trust and create discomfort, ultimately leading rational decisions to become unhealthy emotional reactions. Conversely, polite persuasion can be built through three more ethical techniques: informed choice, maslahat framing, and moral reminders. Informed choice involves providing honest options and consequences, allowing the audience to make an informed decision. Maslahat framing associates the product with realistic benefits, rather than exaggerated claims. Meanwhile, moral reminders encourage the audience to refrain from excessive consumption and to purchase only what they need, fostering awareness of social responsibility.

In this context, research on parasocial relationships and social presence can provide a strong foundation for strengthening a polite, persuasive approach. The closeness between host and audience should not be used to pressure, but rather to foster constructive

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[13] Brown, L. & Green, T. (2020). *The Role of Emotions in Consumer Decision-Making*. International Journal of Consumer Studies, 44(2), 123–135.

[14] Johnson, R. (2022). *Building Credibility in Live Commerce: Strategies for Success*. Journal of Retailing and Consumer Services, 59, 102–110.

dialogue. [15]Hosts should facilitate questions, clarify transaction terms, and create a comfortable atmosphere for audience interaction. Once this parasocial relationship is established, the resulting trust should be maintained through honesty and transparency, not by exploiting the relationship for profit alone. In this way, persuasive communication will not only drive better sales but also build a positive, sustainable reputation in the long term.

In conclusion, civilized persuasive communication in the context of live shopping requires a more ethical and morally oriented approach. By wisely using ethos, logos, and pathos and avoiding manipulative practices such as guilt and fear-based selling, we can create a more positive shopping experience for our audiences. [16]This approach not only benefits sellers by increasing sales but also benefits audiences, who feel valued and treated well. Thus, civilized persuasive communication can lay a strong foundation for long-term relationships between sellers and buyers, creating a mutually beneficial and sustainable ecosystem in the world of live shopping.

The Dakwah-First Commerce Model: Multi-Layered Strategy and Operational Tools

Based on a literature synthesis, this article proposes a 'Dakwah-First Commerce' model consisting of three layers of strategies:

Layer 1 - Core Values: da'wah intentions, communication etiquette, and orientation toward the common good. Core values guide the boundaries of host behavior: not to deceive, not to provoke consumption, and not to exploit religious symbols for profit alone.

Layer 2 - Operational Safeguards: a set of operational rules that prevent gharar/tadlis, including information transparency, clarity of contracts (price, shipping, returns), and post-transaction responsibilities. These safeguards serve as a trust checklist before and during live transactions.

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[15] Lee, A. & Kim, S. (2023). *Parasocial Relationships and Consumer Trust in Live Shopping*. Journal of Interactive Marketing, 47, 78–89.

[16] Miller, D. (2021). *Beyond Guilt and Fear: Ethical Strategies for Persuasive Communication*. Business Ethics Quarterly, 31(4), 567–589.

Layer 3 - Polite Persuasion: the use of persuasive techniques (ethos-pathos-logos) that rely on clarity, education, and dialogue, rather than pressure. This layer optimizes engagement without sacrificing ethics.

These three layers must be translated into operational tools to ensure they remain mere discourse. Two key tools are: (a) a 45-60 minute live run-of-show (ROS); and (b) a community moderation SOP for managing chat, hoaxes, and conflict. Both tools are discussed below.

Layer	Practice Indicators (examples)	Prevented Risks
Core Values	Explicit missionary intent; language etiquette; invitation to wise shopping; do not associate purchases with rewards/sin	Performative religiosity; moral manipulation
Muamalah Fence	Precise specifications; mention any deficiencies; transparent pricing/shipping/returns; proof of claims; post-transaction service	Gharar, tadlis, misleading claims
Polite Persuasion	Relevant storytelling; option comparison; limited Offer without deception; educational Q&A; honest social proof	Pressure selling; fear/guilt selling

45-60 Minute Live Run-of-Show: Setting the Pace of Preaching and Transactions

One cause of ethical drift is the rhythm of a live session, which is entirely driven by sales targets. To prevent this, ROS needs to allocate value space consistently. This article suggests the 70/20/10 principle: 70% value and transaction education, 20% educational demos, and 10% concise offers/promotions. Practical implementation can be structured as follows:

a) Opening (2-3 minutes): greetings, intentions, today's value theme (e.g., trustworthiness, wise shopping). b) Value Segment 1 (6-8 minutes): micro-lecture + examples of muamalah behavior. c) Product Demo A (8-10 minutes): benefits + limitations + how to use + transaction conditions. d) Q&A (5 minutes): choose substantive questions; provocative moderation. e) Value Segment 2 (6-8 minutes): transaction etiquette, prohibition of cheating, importance of transparency. f) Product B + Offer (8-10 minutes): short promo; invitation 'if needed'. g) Closing (3-5 minutes): summarize values + prayer + invitation to a small charity.

The key to ROS is not the segment length, but consistency: audiences who arrive at any time will still find elements of the sermon. This is where micro-messages come into play: short, repetitive, and contextual messages.

SOP for Moderation and Community Governance: Protecting Congregants in Real-Time Space

Live shopping presents moderation challenges: spam, insults, hoaxes, and even instant fatwa requests on erroneous issues. Therefore, da'wah strategies need to be complemented by community SOPs. These SOPs should at least include:

1) Moderator role: filtering out abusive language, spam, malicious links, and misleading medical/financial claims. 2) Sensitive issue protocol: standard reassuring responses, referring to authoritative sources, and avoiding lengthy chat debates. 3) Data protection: prohibiting audiences from sharing account numbers/identities in chat; directing transactions to official channels. 4) Complaint escalation: official DM/admin/CS channels, response time limits, and documentation.

This governance intersects with the platform's policy and security context, which can change over time, including issues of data surveillance and misuse of live events for illegal activities. The Indonesian context demonstrates regulatory concerns about data sharing and the use of live events in certain socio-political situations. [1] For preachers/hosts, understanding the policy context is crucial to ensure that live events do not violate platform rules or local regulations.

Success Indicators: Separating Preaching KPIs and Commercial KPIs

One way to maintain a missionary orientation is to separate success metrics. Using only conversions will marginalize the value message. This article suggests two groups of KPIs:

KPI Da'wah (example): retention in the value segment (how long the audience stays when the educational segment starts), the number of substantive questions related to muamalah etiquette, the number of shares/saves of educational clips, and indicators of charitable commitment (e.g., the audience writes a commitment 'today to shop according to needs').

Commercial KPIs (examples): click-through to cart, conversion rate, refund/return rate, complaint rate, repeat purchase. In the context of transactions, low refund/complaint rates can be interpreted as a proxy for trustworthiness and information clarity.

The trust literature in livestreaming commerce shows that situational factors influence trust; when trust is maintained through transparency and fairness, it can strengthen loyalty beyond one-time purchases. [10] Thus, long-term commercial KPIs (repeat purchases, low complaints) are more compatible with ethical transactions than short-term KPIs (impulse-driven conversion).

Theoretical and Practical Implications

Theoretically, this article extends the study of digital da'wah by incorporating live commerce as a new arena for value negotiation. Through the lens of religious mediatization, the article demonstrates that format adaptation is not merely a technical choice but a structural transformation that requires normative safeguards to prevent da'wah goals from being overtaken by platform logic.4

In practice, the Dakwah-First Commerce model can help three parties. First, the da'wah/host: obtain run-of-show guidelines, a transaction checklist, and persuasion boundaries. Second, the platform: obtain input on feature Design (e.g., mandatory disclosure for advertising/affiliates, claim labels, clear return policies). Third, the regulator should adopt an ethical perspective that complements the competition and consumer protection aspects, especially in a highly dynamic live shopping environment. ecosystem 214

For researchers, this article provides further research avenues: (a) netnography to examine how hosts implement muamalah fences; (b) a survey to test the structural model of values->trust->engagement->outcome of da'wah; and (c) a comparative study across platforms (TikTok Shop, Shopee Live, Instagram Live) that have different promotional and moderation designs.

Limitations and Suggestions for Further Research

Because this article is an integrative literature review and conceptual synthesis, it does not present field data that can be used to estimate the magnitude of the effect statistically. Therefore, the findings presented are a concept map and a strategy model that require empirical testing. Future research is recommended to: (1) collect live and chat recordings for content analysis; (2) measure da'wah outcomes (knowledge, attitudes, and charitable intentions) longitudinally; and (3) test the role of platform variables (e.g., promotional features, moderation policies) as moderators of the relationship between trust and purchase intention.

CONCLUSION

Live shopping presents a new terrain for digital da'wah: it offers interpersonal intimacy and a tangible context for transactions, yet it also carries a platform logic that encourages urgency, scarcity, and impulse buying. Through an integrative literature review, this article shows that the persuasive mechanisms of live shopping primarily operate through social presence and parasocial relationships that build trust, and that the primary ethical risks lie in information asymmetry, guilt- or fear-based selling, and performative religiosity.

To navigate these tensions, the article offers a layered 'Da'wah-First Commerce' model: core values, transactional barriers, and polite persuasion. This model translates into operational tools, including a run-of-show, moderation SOPs, and evaluation indicators that separate da'wah and commercial KPIs.

The main recommendation is to establish ethical transactions as the infrastructure for live shopping: transparency, honest claims, fair promotions, and post-transaction accountability should become visible practices. This way, live shopping can become a space for muamalah education and strengthening digital morals, not simply a space for impulsive consumption.

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