

ETHICAL CONCERNS AND POST-PURCHASE REGRET IN BNPL ADOPTION: AN ISLAMIC MARKETING PERSPECTIVE

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Abstract: The rapid adoption of Buy Now, Pay Later (BNPL) financing has raised critical ethical concerns, especially in Muslim-majority societies where Islamic financial principles emphasize transparency, fairness, and the avoidance of excessive risk (gharar). This conceptual paper examines how BNPL marketing tactics such as urgency cues, installment framing, and affordability illusions may trigger impulse buying and post-purchase regret, particularly among Muslim consumers. Drawing upon Islamic marketing ethics and cognitive dissonance theory, this study proposes a conceptual framework to assess the misalignment between BNPL practices and the maqasid al-shariah (objectives of Islamic law), especially in preserving consumer well-being and preventing harm. The paper concludes with policy implications and strategic recommendations for Islamic financial institutions and marketers to ensure ethical BNPL implementations that uphold Shariah principles.

Keywords: BNPL, Islamic marketing, Maqasid al-shariah, Consumer regret, Ethical finance

1 Introduction

1.1 Background and Relevance

In recent years, the global expansion of Buy Now, Pay Later (BNPL) services has transformed consumer purchasing behavior, offering installment-based payment options with minimal upfront costs. The rapid geographic expansion of BNPL is illustrated in **Table 1**, showing adoption levels across major regions.

Table 1. Global BNPL Market Penetration by Region (2023)

Region	Market Share (%)	Key Insights
North America	29.6%	Largest revenue-generating region in 2023.
Europe	22.5%	Significant market share with continued growth.

Region	Market Share (%)	Key Insights
Asia Pacific	36.17%	Highest revenue share in 2023, driven by emerging economies.
Middle East & Africa	7.5%	Emerging market with increasing adoption rates.
Latin America	4.2%	Nascent market with growth potential.

Source: (Grand View Research, 2023)

The global BNPL market has experienced rapid growth, with substantial regional differences in adoption rates. While Asia Pacific currently holds the largest market share, North America and Europe continue to expand steadily. **Table 1** summarizes BNPL market penetration by region, highlighting the global relevance of this financial innovation.

Major fintech players such as Afterpay, Klarna, and Tabby have integrated BNPL into e-commerce platforms, particularly targeting younger consumers who value convenience and credit alternatives (PwC Middle East, 2023). While BNPL offers increased purchasing power and financial flexibility, it also introduces significant ethical risks, especially in Muslim-majority societies where consumption is expected to align with Islamic principles of fairness, transparency, and the avoidance of gharar (excessive uncertainty) (Sutikno & Aji, 2024).

BNPL mechanisms are often framed in persuasive marketing language, emphasizing urgency, zero interest, and ease of access. These tactics may trigger impulse purchasing behaviors that bypass deliberate financial planning, resulting in emotional and financial regret post-purchase (Keil & Burg, 2023; Xiao, 2016). **Error! Reference source not found.** illustrates the psychological flow that often accompanies BNPL decisions, from initial offer to post-purchase regret.

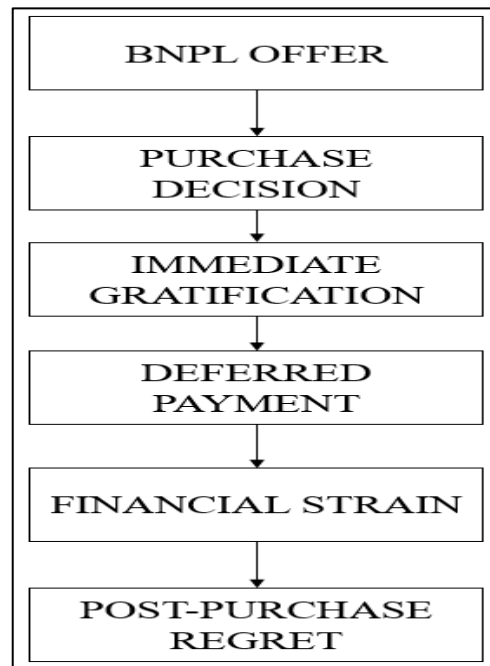


Figure 1: BNPL Psychological Flow – From Offer to Regret

Source: Developed by the author, based on insights from Xiao (2016) and Sinnewe & Nicholson (2023)

The rise of post-purchase regret in BNPL usage, especially among youth and financially vulnerable populations, raises concerns about the alignment of these practices with *maqasid al-shariah*, particularly the objectives of protecting wealth (*hifz al-mal*) and mental well-being (*hifz al-nafs*) (Firdaus et al., 2024; Güney, 2024).

1.2 Ethical Tensions in Islamic Marketing Contexts

Islamic marketing frameworks emphasize consumer responsibility, truthful advertising, and financial moderation (*i'tidal*) (Abbas et al., 2020). However, many BNPL advertisements leverage behavioral nudges, such as countdown timers, “limited time” offers, or installment framing (e.g., “only 20 USD/month”) to create a false sense of affordability. (Tiemessen et al., 2023a). This misrepresentation may violate the Islamic ethical imperative of *al-sidq* (truthfulness) and contribute to *gharar*-based decision-making. From an Islamic perspective, not only the transaction but also the persuasive mechanisms surrounding it must align with Shariah values (Farikhin & Mulyasari, 2022).

Moreover, post-purchase regret resulting from these tactics may induce cognitive dissonance, a psychological discomfort that arises when actions (e.g., overspending) conflict with personal beliefs or religious teachings about responsible consumption (Good & Hyman, 2021). This disconnect can be particularly acute among Muslim consumers who feel guilt or religious tension after impulsive spending, further highlighting the need for ethical reform in BNPL marketing (Amini & Rahmawati, 2025).

1.3 Research Gap and Rationale

While BNPL's rise has been well-documented in fintech literature, limited attention has been given to its psychological and ethical consequences, especially within Islamic markets (Sutikno & Aji, 2024). Existing studies have primarily focused on adoption rates, fintech regulations, or the impact on traditional banking (Ratnasari et al., 2020). Very few papers have investigated post-purchase regret or cognitive dissonance as outcomes of BNPL marketing, and even fewer have approached these issues from a faith-based ethical framework (Gomez et al., 2022; Nguyen et al., 2024).

This conceptual paper addresses that gap by exploring the interplay between BNPL marketing tactics, post-purchase regret, and Islamic ethical principles. It proposes that misaligned marketing practices, those that obscure the true financial burden or exploit cognitive biases, may induce moral and psychological conflict, reducing consumer trust and well-being. This is particularly relevant given the increasing digitization of Islamic markets and the growing reliance on fintech among Muslim youth.

1.4 Objectives and Contribution

This paper aims to:

- Critically analyze the ethical dimensions of BNPL marketing tactics from an Islamic perspective.
- Explore how such tactics contribute to post-purchase regret and cognitive dissonance.
- Propose a conceptual framework grounded in Islamic marketing ethics and Cognitive Dissonance Theory to assess consumer psychological outcomes.
- Offer strategic implications for policymakers, Islamic financial institutions, and digital marketers to ensure Shariah-compliant fintech innovations.

By integrating behavioral finance insights with *maqasid al-shariah*, this study contributes a novel ethical lens to the ongoing discourse on responsible digital finance. It also encourages a move toward consumer-centric, faith-sensitive fintech models that prioritize long-term well-being over short-term sales.

2 Literature Review

2.1 The Evolution of BNPL in Digital Finance

Buy Now, Pay Later (BNPL) services represent a transformative shift in consumer credit systems (Globe Newswire, 2025). Unlike traditional credit cards, BNPL options offer short-term installment plans with zero or minimal interest, making them attractive to millennials and Gen Z consumers (deHaan et al., 2024). Global platforms such as Klarna, Afterpay, and PayLater (by Grab in Southeast Asia) have seen exponential growth, capitalizing on e-commerce trends and digital payment ecosystems (Globe Newswire, 2025).

In Muslim-majority regions, BNPL has also expanded rapidly. However, many implementations have not been reviewed for Shariah compliance, leading to concerns about hidden fees, contract ambiguity, and excessive consumer risk (Wulandari & Andraeny, 2023).

These concerns underscore the importance of evaluating such models from both financial and ethical dimensions.

2.2 BNPL Marketing Tactics: Framing, Urgency, and Affordability Illusions

Marketing techniques embedded in BNPL services often manipulate consumer perception. Installment framing, presenting prices in smaller periodic payments rather than total cost, has been found to reduce price salience and increase purchasing likelihood (Maesen & Ang, 2024). Similarly, urgency cues (e.g., "limited offer", countdowns) create a psychological pressure to act impulsively (Amini & Rahmawati, 2025; Tiemessen et al., 2023b).

These strategies contribute to the "illusion of affordability," where consumers underestimate the long-term cost of purchases due to the perceived manageability of installments. (Tiemessen et al., 2023b). While effective for boosting short-term conversions, these tactics can compromise informed financial decision-making (Halim et al., 2024).

2.3 Post-Purchase Regret in Consumer Behavior

Post-purchase regret is a negative emotional state that occurs when consumers perceive a mismatch between their expectations and the outcomes of a purchase (Chou et al., 2025; Inman & Zeelenberg, 2002). Regret is particularly common in impulse buying scenarios, where limited cognitive evaluation precedes the decision (Chou et al., 2025).

In BNPL contexts, studies suggest that consumers often experience regret after realizing the cumulative financial burden of multiple deferred payments, especially when influenced by persuasive advertising (Relja et al., 2024a). Such regret may also trigger dissatisfaction, product returns, and decreased brand loyalty (Chou et al., 2025).

2.4 Ethical Foundations of Islamic Marketing

Islamic marketing is grounded in values such as transparency (*al-wuduh*), truthfulness (*al-sidq*), and fair dealing (*al-adl*) (Farikhin & Mulyasari, 2022; Güney, 2024). These principles require that consumers are not misled and that financial products do not exploit their cognitive biases or vulnerabilities (Islam et al., 2024; Saeed et al., 2001). While conventional marketing allows for a degree of emotional manipulation and pricing strategies that may obscure the true cost, Islamic marketing demands transparency, justice, and alignment with spiritual values (Fakhruddin, 2024). **Table 2** provides a side-by-side comparison of both paradigms.

Table 2. Comparison Between Conventional and Islamic Marketing Ethics

Ethical Principle	Conventional Marketing	Islamic Marketing
Truthfulness	May use exaggeration or selective information	Requires absolute truthfulness (<i>al-sidq</i>)

Transparency	Often limited by legal compliance	Mandatory full disclosure (<i>al-wuduh</i>)
Consumer Protection	Focus on profit and legal boundaries	Focus on justice (<i>adl</i>) and protection from exploitation (<i>zulm</i>)
Emotional Appeal	Frequently uses manipulation and impulse triggers	Discouraged; emphasis on rational, ethical persuasion
Pricing Ethics	Driven by supply and demand, may use psychological pricing	Fair pricing (<i>hisbah</i>) must prevail; exploitation is forbidden
Accountability	Profit-driven, individual accountability	Accountability before God and community (<i>ummah</i>)
Advertising Standards	May allow misleading framing if not illegal	<i>Gharar</i> and <i>tadlis</i> (deception) are strictly prohibited

Source: Developed by the author, based on Saeed et al. (2001), Fakhruddin (2024) and Islam et al. (2024)

While Islamic finance has advanced significantly in contract structuring (e.g., *murabaha*, *ijarah*), ethical marketing in fintech contexts remains underdeveloped. There is a pressing need to ensure that persuasive tactics do not lead consumers into decisions that compromise their financial well-being or spiritual values.

2.5 BNPL, Cognitive Dissonance, and Muslim Consumers

Cognitive dissonance theory posits that when individuals engage in behavior inconsistent with their beliefs or self-concept, they experience psychological discomfort and seek to restore internal consistency (Festinger, 1997). In the context of BNPL, Muslim consumers who perceive their purchases as contrary to Islamic teachings may experience religious-based dissonance, leading to regret, guilt, or efforts to avoid future debt-based consumption (Aji et al., 2024).

Yet, current research has rarely examined faith-driven cognitive dissonance in fintech environments (Sutikno & Aji, 2024). This paper proposes that such dissonance can be a powerful moderator in the relationship between BNPL usage and post-purchase regret in Islamic societies.

2.6 Identified Gaps in the Literature

Despite the growing body of work on BNPL and consumer finance, major research gaps persist:

- Lack of conceptual integration between BNPL marketing tactics and Islamic ethical frameworks.
- Limited empirical studies linking post-purchase regret with installment-based payment framing.
- Absence of models assessing faith-based cognitive dissonance as a consumer behavior moderator.

This paper aims to address these gaps by proposing a new conceptual framework that blends Islamic ethical marketing, cognitive dissonance theory, and consumer psychology.

Table 3. Comparison Between Conventional and Islamic Marketing Ethics

Research Area	Current Research Focus	Identified Gap	Key References
BNPL Marketing Tactics	Focuses on installment framing, urgency cues, and emotional appeals to increase sales	Lack of ethical evaluation of persuasive BNPL marketing strategies in Islamic contexts	(Tiemessen et al., 2023b; Halim et al., 2024; Relja et al., 2024b)
Islamic Marketing Ethics	Focuses on product design and compliance; limited work on marketing strategies.	Lack of research on ethical fintech marketing guided by Islamic values	(Fakhruddin, 2024; Saeed et al., 2001)
Post-Purchase Regret in BNPL	Links regret to financial mismanagement, but not specifically BNPL	Insufficient empirical studies on regret driven by BNPL-specific tactics	(Chou et al., 2025; Inman & Zeelenberg, 2002)
Cognitive Dissonance in BNPL	Dissonance is mainly studied in secular or general psychological contexts	Lack of conceptual models linking Islamic teachings to dissonance outcomes in fintech	(Adnan et al., 2017; Aji et al., 2024; Sutikno & Aji, 2024)
Faith-Based Moderation Effects	Limited exploration of religiosity as a moderator in fintech decision-making	Scarcity of studies examining faith-driven dissonance as a behavioral moderator	(Aji et al., 2024; Sutikno & Aji, 2024)

Source: Developed by the author, based on a synthesis of recent academic literature

3 Theoretical Foundation

3.1 Cognitive Dissonance Theory

First introduced by Leon Festinger in 1957, Cognitive Dissonance Theory (CDT) posits that individuals experience psychological discomfort or dissonance when they hold two or more contradictory beliefs, or when their actions conflict with their values or self-image (Festinger, 1997). To reduce this tension, individuals either adjust their beliefs or justify their behavior.

In the context of consumer behavior, dissonance frequently arises after a purchase decision, especially in high-involvement or impulsive buying scenarios. For example, if a consumer purchases a product through a BNPL scheme and later realizes that it was unnecessary or financially burdensome, they may experience regret, guilt, or dissatisfaction (Sweeney et al., 2000). This post-purchase dissonance is often accompanied by cognitive strategies to reduce discomfort, such as seeking positive information about the product or avoiding future impulse purchases (Simanjuntak et al., 2024).

3.2 Islamic Marketing Ethics

Islamic marketing is underpinned by the principles of *maqasid al-shariah*, which aim to preserve religion (*deen*), life (*nafs*), intellect (*aql*), wealth (*mal*), and lineage (*nasl*). Ethical consumption is viewed as a form of worship (*ibadah*), and marketing practices must avoid deception, coercion, and harm (Farikhin & Mulyasari, 2022; Güney, 2024).

Unlike conventional marketing, which often relies on emotional manipulation or behavioral nudging, Islamic marketing emphasizes truthfulness (*al-sidq*), clarity (*al-wuduh*), and justice (*al-adl*). Marketing tactics that obscure the total cost of purchase (as in installment framing) or create unnecessary urgency can be seen as misaligned with these values (Farikhin & Mulyasari, 2022; Güney, 2024).

Furthermore, Islam prohibits *gharar* (excessive uncertainty) and *tadlis* (misrepresentation), both of which may be present in BNPL schemes that do not clearly communicate contractual terms (Katterbauer et al., 2023). Therefore, evaluating BNPL marketing through an Islamic ethical lens is crucial for ensuring financial products do not contradict faith-based consumer values.

3.3 Theoretical Integration: CDT and Islamic Ethics in BNPL

The integration of Cognitive Dissonance Theory with Islamic marketing ethics offers a robust framework for understanding the psychological and ethical outcomes of BNPL marketing. When Muslim consumers engage in BNPL-driven purchases that later evoke feelings of guilt or non-compliance with Islamic values, they experience a faith-based dissonance (Yousaf & Gobet, 2013). This is not merely emotional regret but a conflict between behavior and spiritual identity.

This paper posits that such dissonance can:

- Trigger post-purchase regret,
- Influence future consumption restraint,
- Reduce trust in fintech brands.

The ethical misalignment amplifies dissonance intensity, particularly when marketing tactics are perceived as deceptive or manipulative (Rice, 1999; Wilson & Liu, 2010). Consequently, BNPL schemes that fail to adhere to Islamic ethical norms may not only damage consumer trust but also conflict with the spiritual well-being of Muslim buyers.

This theoretical foundation justifies the need for Shariah-compliant marketing frameworks that align with consumer behavior models grounded in cognitive psychology.

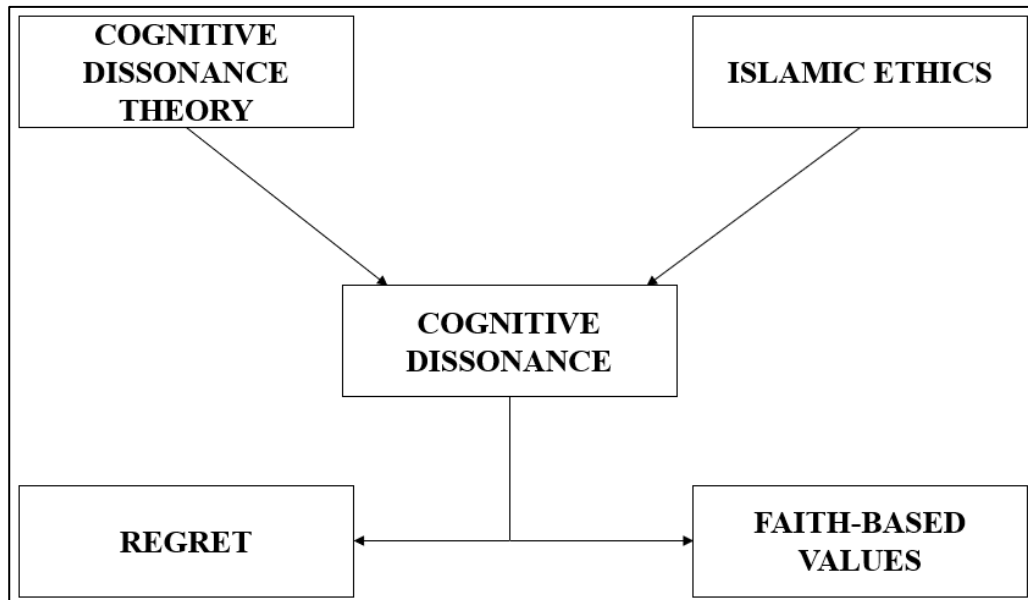


Figure 2: Conceptual Linkage Between Cognitive Dissonance, Islamic Ethics, and Faith-Based Regret

This figure presents a theoretical integration of Cognitive Dissonance Theory with Islamic ethical constructs. It illustrates how cognitive dissonance emerges from the interplay between general psychological mechanisms and religious moral values, leading to two key outcomes: regret and faith-driven value conflict. The model positions dissonance as a central process linking behavior and belief within Muslim consumer psychology.

4 Conceptual Framework and Propositions

4.1 Introduction:

As the adoption of Buy Now, Pay Later (BNPL) services accelerates globally, including in Muslim-majority societies, it becomes imperative to understand not only their functional benefits but also their psychological and ethical consequences. Although prior studies have examined the technical and financial aspects of BNPL (Aji et al., 2024; Sutikno & Aji, 2024). There remains a significant void in conceptualizing the interplay between marketing tactics, consumer psychology, and Islamic ethics.

This paper addresses this gap by proposing a conceptual framework that integrates BNPL marketing practices, post-purchase regret, cognitive dissonance, and Islamic ethical concerns. The framework draws upon Cognitive Dissonance Theory to explain consumer discomfort after impulsive or ethically questionable purchases, and incorporates Islamic marketing values to highlight normative expectations in Muslim consumer behavior.

4.2 Constructs and Relationships

The proposed model consists of five core constructs:

- **BNPL Marketing Tactics**

This includes urgency cues (e.g., time-limited offers), installment framing (e.g., "Pay only \$20/month"), and affordability illusions. These tactics are designed to nudge consumer behavior but may mislead buyers about the true cost or necessity of purchase.

Key studies: (Raj et al., 2024); (Tiemessen et al., 2023b);(Amini & Rahmawati, 2025)

- **Perceived Ethical Misalignment**

When consumers recognize that the marketing tactics contradict Islamic ethical values such as transparency, fairness, and avoidance of gharar, they may perceive a moral conflict.

Key studies: (Saeed et al., 2001); (Wilson & Liu, 2011);(Abbas et al., 2020)

- **Post-Purchase Regret**

An emotional response that follows realization of an ill-informed or misaligned decision. Regret may be heightened when buyers feel misled by persuasive tactics or when the financial burden becomes apparent.

Key studies: (Inman & Zeelenberg, 2002); (Marjerison et al., 2022);(Obukhovich et al., 2024)

- **Cognitive Dissonance**

The psychological tension that arises from acting against one's beliefs. In this context, the conflict may occur between religious values and consumer behavior, especially when purchases feel spiritually or ethically unjustified.

Key studies: (Festinger, 1997); (Aji et al., 2024);(Masao & Salehudin, 2023)

- **Islamic Consumer Response**

Includes outcomes such as avoiding future BNPL use, distrust toward non-compliant fintech's, or preference for Shariah-compliant alternatives. These behaviors reflect a coping mechanism to resolve the dissonance.

Key studies: (Aji et al., 2024; Saeed et al., 2001)

4.3 Propositions

Based on the theoretical discussion and literature synthesis, the following propositions are formulated:

P1: BNPL marketing tactics positively influence the likelihood of post-purchase regret.

P2: BNPL marketing tactics that contradict Islamic ethical values increase perceived ethical misalignment.

P3: Perceived ethical misalignment mediates the relationship between BNPL marketing and cognitive dissonance.

P4: Cognitive dissonance positively predicts post-purchase regret among Muslim consumers.

P5: Cognitive dissonance leads to corrective behavior (e.g., reduced BNPL use or demand for ethical fintech options) as part of the Islamic consumer response.

4.4 Visual Conceptual Model

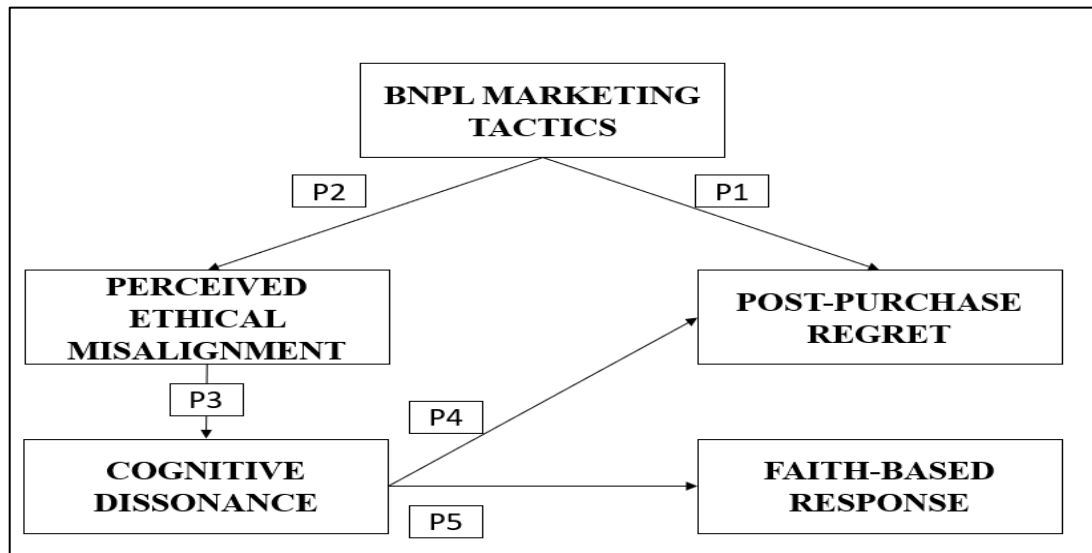


Figure 3: Proposed Conceptual Framework: BNPL Marketing, Ethical Misalignment, and Post-Purchase Regret

This figure depicts the proposed conceptual model for this study. It shows how BNPL marketing tactics may lead directly to post-purchase regret (P1), and indirectly through perceived ethical misalignment (P2, P3) and cognitive dissonance (P4). The framework concludes with a faith-based consumer response as a coping mechanism (P5), especially relevant in Islamic societies. The model is grounded in Cognitive Dissonance Theory and aligned with Islamic ethical values.

5 Discussion and Implications

5.1 Theoretical Contributions

This paper provides several theoretical advancements by bridging the domains of consumer behavior, Islamic ethics, and financial technology:

Integration of Ethical and Psychological Constructs: By merging the Cognitive Dissonance Theory (Festinger, 1997) With Islamic Marketing Ethics (Saeed et al., 2001; Wilson & Liu, 2011). The study introduces a faith-sensitive perspective on post-purchase regret, a dimension previously underexplored in fintech marketing literature.

Faith-Driven Dissonance as a Novel Mediator: The framework conceptualizes perceived ethical misalignment as a driver of dissonance and regret, especially among Muslim consumers, thus enriching our understanding of religiously contextualized consumer psychology.

Expansion of Regret Models into Islamic Markets: Existing models of post-purchase regret (Inman & Zeelenberg, 2002; Obukhovich et al., 2024) often omit religious or ethical dimensions. This paper broadens their scope to incorporate *maqasid al-shariah*, offering a more culturally embedded view of consumer emotion (Abbas et al., 2020).

5.2 Managerial and Marketing Implications

The findings offer critical insights for marketers, especially those operating in Muslim-majority contexts or offering fintech services with global reach:

Reframing BNPL Promotions: Marketers must avoid manipulative tactics like misleading installment framing or countdown timers. Instead, they should promote clear, truthful pricing structures that comply with Islamic principles of *al-sidq* (truthfulness) and *al-wuduh* (clarity) (Raj et al., 2024; Saeed et al., 2001).

Shariah-Compliant Marketing: Firms should develop ethical review mechanisms that vet marketing campaigns for consistency with Islamic ethical guidelines. This can build long-term brand trust and loyalty in Muslim markets (Abbas et al., 2020; Wilson & Liu, 2011).

Consumer Education: Financial literacy programs should highlight the psychological consequences of deferred payments and the risk of cognitive dissonance, particularly from an Islamic ethics standpoint (Aji et al., 2024).

Faith-Based Market Differentiation: Fintechs that proactively align with *maqasid al-shariah* can strategically position themselves as ethical alternatives in a market that increasingly values religious compliance (Aji et al., 2024; Festinger, 1997).

The conceptual findings suggest that Muslim consumers may experience various psychological and ethical tensions in response to BNPL marketing tactics. These tensions include post-purchase regret, perceived violations of Shariah principles, and emotional discomfort rooted in religious dissonance. Such outcomes underscore the importance of ethical marketing practices that align with faith-based consumer expectations (Sutikno & Aji, 2024).

Error! Reference source not found. presents an illustrative breakdown of how Muslim consumers perceive the ethical and psychological effects of BNPL. The highest concerns were linked to impulsive buying (82%), affordability illusions (75%), and a preference for ethical alternatives (77%).

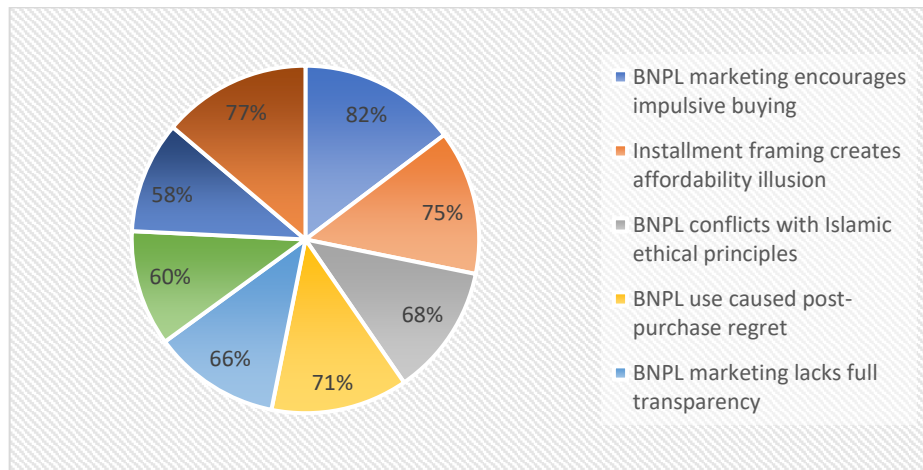


Figure 4: Perceived Ethical and Psychological Effects of BNPL Among Muslim Consumers (Illustrative Data)

Source: Developed by the author for conceptual illustration purposes based on theoretical insights

5.3 Policy and Regulatory Implications

For regulators and Islamic financial institutions, the study underscores the need for:

Ethical BNPL Governance: Regulatory bodies should establish frameworks that evaluate BNPL schemes not only on financial metrics but also on psychological and ethical well-being, especially in Muslim-majority societies (Aji et al., 2024; Obukhovich et al., 2024).

Integration of Maqasid in Fintech Policy: Islamic financial authorities (e.g., AAOIFI, IFSB) should expand their guidelines to include marketing ethics within digital finance tools, ensuring holistic consumer protection (Abbas et al., 2020; Saeed et al., 2001).

Psychological Screening in Shariah Audits: Just as contracts are reviewed for riba and gharar, marketing materials should be reviewed for their potential to induce dissonance or regret (Festinger, 1997; Inman & Zeelenberg, 2002).

5.4 Implications for Future Research

This paper lays the foundation for future empirical work by proposing testable propositions. Key directions include:

- Quantitative studies validating the proposed framework across Muslim and non-Muslim samples.
- Experimental designs comparing cognitive dissonance intensity based on exposure to different BNPL marketing tactics.
- Longitudinal studies on consumer behavioral change following faith-driven regret episodes.

5.5 Summary

This discussion highlights how BNPL marketing, when misaligned with Islamic ethical standards, may trigger post-purchase regret through mechanisms of faith-based cognitive dissonance (Festinger, 1997; Sutikno & Aji, 2024). The study's model offers a foundation for designing more ethical, psychologically sound, and culturally relevant marketing strategies, especially in the expanding Islamic digital economy.

6 Conclusion

6.1 Summary of Key Insights

This conceptual paper explored the ethical concerns and psychological outcomes associated with Buy Now, Pay Later (BNPL) adoption from an Islamic marketing perspective. By integrating Cognitive Dissonance Theory with Islamic ethical principles, the study proposed a novel framework that highlights how BNPL marketing tactics, such as urgency cues, installment framing, and affordability illusions, can lead to post-purchase regret, especially when these tactics conflict with Islamic values of truthfulness, fairness, and transparency.

The model emphasized faith-driven cognitive dissonance as a key mechanism underlying this regret, proposing that perceived ethical misalignment between marketing practices and Islamic norms can trigger emotional discomfort, moral conflict, and corrective consumer behavior.

6.2 Theoretical and Practical Relevance

The study contributes to academic literature by:

- Expanding the application of dissonance theory into faith-based consumer contexts.
- Bridging behavioral finance with Islamic marketing ethics.
- Offering a culturally embedded framework for evaluating the psychological impact of fintech innovations.

From a practical standpoint, it encourages:

- Marketers to adopt Shariah-compliant and psychologically responsible advertising strategies.
- Policymakers to regulate BNPL services with an emphasis on consumer well-being and ethical transparency.
- Researchers to empirically test the model across diverse Islamic and emerging markets.

6.3 Limitations and Future Directions

As a conceptual paper, the framework remains theoretical. Future research should empirically test the proposed propositions using surveys, experiments, or longitudinal designs. Additionally, the model can be extended to compare religious vs. secular consumers or across different Islamic sects and cultures to uncover nuanced behavioral variations.

6.4 Final Reflection

In an increasingly digitized economy, where financial innovations like BNPL reshape how consumers make decisions, it is critical to ensure that marketing practices respect not only economic logic but also ethical and spiritual integrity. By positioning maqasid al-shariah at the heart of financial innovation, marketers and regulators can work toward a system that safeguards both material and moral well-being, aligning commerce with conscience.

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