

A framework for Islamic advertising: Using Lavidge and Steiner’s hierarchy of effects model

Aida Mokhtar*

Abstract: Lavidge and Steiner’s (1961) hierarchy of effects model has strengths in its pragmatism and clarity. It outlines the series of steps consumers take with the purchase of products being the final step. The steps are related to the cognitive, affective and conative components of psychology. Advertisers could use advertising and other marketing communication tools to spur consumers up the steps of the model. The purpose of this paper is to examine the Lavidge and Steiner model from the Islamic perspective and produce a framework of Islamic advertising. This aim arose from the targeting of the growing Muslim market by several advertising campaigns. It also arose from previous research studies that have recommend advertisers be sensitive to the Islamic beliefs of the Muslim target audience in producing effective advertising messages. The model therefore requires an Islamic dimension to guide the production of effective advertisements for Muslims.

Keywords: Islamic advertising, Lavidge and Steiner, Hierarchy of effects model.

Abstrak: Model kesan berhierarki yang diutarakan oleh Lavidge dan Steiner (1961) mempunyai kekuatan secara pragmatisme dan kejelasannya. Ia menggariskan beberapa langkah untuk pengguna melaksanakannya dengan pembelian produk sebagai langkah terakhir siri tersebut. Langkah-langkah tersebut berkaitan dengan komponent psikologi iaitu kognitif, afektif dan konatif. Pengiklan-pengiklan boleh menggunakan kaedah pengiklanan dan alat komunikasi pemasaran yang lain untuk merangsang pengguna bagi setiap

* Aida Mokhtar is Assistant Professor in the Department of Communication, Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. Email: aidam@iium.edu.my.

langkah yang diutarakan oleh model tersebut. Tujuan kertas kerja ini adalah untuk mengkaji model Lavidge dan Steiner dari perspektif Islam dan seterusnya untuk menghasilkan satu rangka iklan cara Islam. Matlamat ini terhasil daripada beberapa kempen pengiklanan untuk memberikan tumpuan kepada pasarannya bagi orang Islam yang semakin ramai. Ia juga terhasil daripada kajian-kajian yang lepas yang telah mencadangkan supaya pengiklan-pengiklan lebih sensitif kepada penonton sasarannya iaitu orang-orang Islam untuk menghasilkan mesej pengiklanan yang berkesan. Model tersebut memerlukan dimensi Islam untuk membimbing pengeluaran iklan yang berkesan demi orang Islam.

Kata Kunci: Pengiklanan cara Islam; Lavidge dan Steiner; Model kesan berhierarki.

Introduction

Advertising has the ultimate effect of encouraging the purchase of products by audience members as mentioned by the hierarchy of effects model by Lavidge and Steiner (1961). The growth of advertising expenditure worldwide is viewed with optimism as it translates to more jobs for advertising agencies and professional consultants and more income for media organisations selling space and time. Global advertising spending will be USD 674.24 billion by the end of 2020 with yearly gains of between five to six percent (eMarketer, 2016).

Advertising's well-received growth, omnipresence and repetitive nature beckon for its close scrutiny for its effects on behaviour could be serious. Immoral advertisements that tell untruths and exploit women are strongly despised, as they deceive the audience and treat women as objects for profit-making. Islamic advertising is significant as it embraces the Islamic worldview that is apt for the Muslim market. Islam is central to the lives of Muslims. Islamic advertising recognises the intertwined roles of man in Islam who as servants of Allah (SWT)¹ (*al-'abd*) should obey Him and as His vicegerents on earth (*khalīfat Allāh fī al-'ard*) rule the earth but adheres to Allah's commands (Moris, 2014) in relation to the Muslim advertiser and Muslim target audience. It is imperative, thus, for advertisers to understand and appreciate the centrality of Islam when advertising to Muslims for the campaigns to be effective. Once advertisers understand this, it allows them to generate media strategies that propagate Islamic values to customers (Anwar & Saeed, 1996).

Another reason for the significance of Islamic advertising is the Muslim market that is the most rapidly growing religious group globally that would exceed Christians by the end of the century with the current trend of growth (Lipka, 2016). The overwhelming demand for halal products exceeds supply marking the embrace of an Islamic ecosystem where Islamic advertising should play its part well (Halal Industry Development Corporation, 2016). The Islamic perspective of the marketing mix entails the Islamic promotion of halal products, alongside the Islamic perspectives of price and place of distribution. Promotion in the marketing mix encompasses advertising, public relations, promotions, and direct marketing as key marketing communication tools (Moriarty, Mitchell, & Wells, 2015).

It is hoped that the association of an Islamic dimension to the hierarchy of effects model would aid advertisers when forming Islamic advertising objectives and measuring advertising effectiveness. Rice and Mossawi (2002) and Wilson and Liu (2011) have propounded a few frameworks that could be used as guidelines when producing Islamic advertisements. The managerial framework of Islamic value dimensions and advertising implications examines communication styles in relation to advertising and Islam (Rice & Al-Mossawi, 2002). The halal decision-making paradigm for human consumption examines cognitive, affective, and conative components that are aimed at minimising risk when marketing to risk averse Muslim customers who value high-involvement attributes that translates to the need for greater product information before purchase (J. A. Wilson & Liu, 2011). The framework and paradigm are Islamic transformations of cultural values and models developed in the West. Wilson calls for the development of more theories and models on Islamic marketing. With advertising being a close relation of marketing, this call would also apply to the Islamic advertising discipline. This paper attempts to fill a gap in the current scholarship on Islamic advertising by examining Lavidge and Steiner's hierarchy of effects model from an Islamic perspective for advertising practitioners and academics to go by.

Previous studies on Islamic advertising

Advertising is the promotional arm of marketing. An alternative to conventional marketing is Islamic marketing. Islamic marketing is a 'differentiated wave' in marketing activities and consumption, because

of its affiliation with Islamic faith, culture, heritage, and milieu, and role as a challenger to conventional marketing; Islamic marketing is comparable to green marketing (J. A. Wilson & Grant, 2013). The acceptance rather than opposition to Islamic marketing in academia is comforting. In formulating marketing theories, Muslims could consider ideas from diverse sources but in order for these ideas to be Islamic, Muslims must filter them through the Islamic perspective. An example of the Islamic filtering of non-Muslim concepts is the 7P's in conventional marketing: product, price, place, promotion, physical evidence, process, and people (J. Wilson, 2012). Sūrah Al-'Aṣr of the Qur'ān inspired the construction of the Islamic alternative to the 7P's that are: pragmatism, pertinence, palliation, peer-support, pedagogy, persistence and patience for the Muslim market.

Religions influence advertisements in different countries

Target audience members would be more willing to adhere to advertisements that are from likeable sources that convey favourable messages as espoused by the theory of congruity (Osgood & Tannenbaum, 1955). It would seem that the audience would have a positive attitude to advertising messages from likeable sources with religious values that are familiar to them. The religious values of some cultures were identified as playing a role in fashioning the advertisements of different countries (Kalliny & Gentry, 2007; Perry & Motley, 2010; Razzouk & Al-Khatib, 1993). Islam is more prevalent in a Muslim's daily life than other faiths and the influence of Islam on Arab culture has affected the content and appeal of the Arab television advertisements in a study (Kalliny & Gentry, 2007). Likewise, the American culture that is strongly influenced by Christianity influenced the American advertisements in the same study. Another study found that different cultural values and communication styles were used by banking advertisements in the United States and Saudi Arabia (Perry & Motley, 2010). Religious validity was emphasised in the Saudi Arabian advertisements, whereas affordable interest rates were conveyed in the American advertisements reflecting the association of home ownership with the American Dream in the United States. Another study finds that the absence of comparative brand advertisements in Saudi Arabia is explained by the Islamic principles of community and unity defining the culture that look down upon this strategy (Razzouk & Al-Khatib, 1993). Advertisers who choose to depict their products as superior to

other products would be perceived by consumers as being inconsiderate and unworthy of customer support.

However, not all research studies have found Islamic advertisements in countries where the Muslims are the majority. The advertisements of a study in Bangladesh flouted some ethical values characteristic of Islamic advertisements by being deceiving and unfair (Islam & Alam, 2013). The researchers recommended that there be advertisements with Islamic normative values used. Another study found that the Malaysian advertisements are not significant to Malaysian respondents in terms of the culture, control and emotions factors from the Islamic perspective (Kadir & Al-Aidaros, 2015). The reasons given for this finding are that the target audience prefers the Western culture that is not Islamic and that advertising agencies fail to go by Islamic principles.

The influence of Islam on consumer behaviour

Religion affects consumer behaviour. Consumers that are religious and non-religious differ in their product choices and expectations causing an assortment of shopping behaviours (Patel, 2012). Some research studies have found that Islam plays a role in the consumer decision-making of Muslims (Abdul, Ismail, Hashim, & Johari, 2009; Abdur Razzaque & Nosheen Chaudhry, 2013; Kamaruddin & Kamaruddin, 2009; Khraim, 2010).

A study examining billboard advertising using Lavidge and Steiner's (1961) hierarchy of effects model recommended that billboards be used for creating audience awareness and sharing knowledge, but not for forming conviction and purchase (Lichtenthal, Yadav, & Donthu, 2006). This is probably because the target audience spends little time looking at billboards as they would drive by them; hence, they would have little time to form their convictions of brands and then be driven to purchase the advertised products.

Much of the previous literature has examined the relationship of Islamic religiosity and consumer behaviour but has excluded the role of advertising. Religiosity is the amount of one's devotion to religious callings that affect individuals and their consumption behaviour (Run, Butt, Fam, & Jong, 2010). These studies have demonstrated that Muslim consumers are different; thus, the consumer decision-making process of Muslim customers should be scrutinised from the Islamic perspective. A

study found that religious Muslims were guided by Islam when making their purchase and that they tend to be less impulsive buyers (Alam, Mohd., & Hisham, 2011). Serious religious offense felt by Arab or Islamic societies would affect the consumer behaviour of Muslims. An example of this is the Muslim boycott of Danish products caused by the Danish government's non-condemnation of the offensive cartoons of Prophet Muhammad (pbuh) published in a Danish newspaper (Al-Hyari, Alnsour, Al-Weshah, & Haffar, 2012).

There is a significant relationship between religion and the perception of halal logo and ingredients when Malaysian Muslims make their purchase decisions (Abdul et al., 2009). They need assurance that the food products are halal, the business premise is halal and that the halal logo is credible in conveying that the food is suitable for consumption by a Muslim. Information is important for religious Muslim consumers who are strong seekers of product information (Abdur Razzaque & Nosheen Chaudhry, 2013). Their level of trust of the information on the package would determine the level of information search they need to carry out. Muslim consumers perceive food and personal hygiene products as high-involvement products as they require a lot of information search in contrast to non-Muslims who require less information on the products. Muslim customers are most interested for information on whether the food and its production are halal.

Another study finds that religion and ethnicity play a role in the consumer decision-making of Muslim Malay ethnic group in Malaysia who have three decision-making styles: perfectionists, confused by the many choices of brands and impulsive purchasing (Kamaruddin & Kamaruddin, 2009). The managerial style framework by Rice & Al-Mossawi (2002) and the halal-decision making paradigm by Wilson and Liu (2011) observe the impact of religion on consumer behaviour that could also be used as guides for advertising to Muslims. Both frameworks have infused Western concepts with Islamic norms. Rice and Mossawi (2002) say that international advertisers developing advertisements for the Muslim audience have to be aware of the cultural dimensions from the Islamic perspective and their implications on advertising production. The cultural dimensions used in their framework are: relationship with people, time orientation, human nature orientation (self-concept) by Kluckohn and Strodtbeck (1961), and activity orientation by Usunier (1993). They associated these dimensions with Islam and supported

this association with evidence from the Qur'ān and Sunnah. Their framework is user-friendly but is not associated with the consumer decision-making process comparable to the one by Lavidge and Steiner.

The halal decision-making paradigm considers the risk averse nature of Muslim customers (J. A. Wilson & Liu, 2011). Perceived risk needs to be reduced through cognitive and affective processes before the conative message is introduced and purchasing behaviour encouraged. The Islamic perspective (*Al-Talāzum*) is incorporated into the halal paradigm that is mentioned as the best way to infuse the rational and emotional mediating between textual analysis and the conative cue. The Think-Feel-Do and Feel-Think-Do paths are also incorporated in the decision-making paradigm but not in accordance with the Lavidge and Steiner model that this paper focuses on.

The Lavidge and Steiner hierarchy of effects model

Advertising is compared to the energy that encourages consumers along the steps in the hierarchy of effects model by Lavidge and Steiner's (1961). It is with great hope that the proposed framework of Islamic advertising will guide advertisers and advertising agencies in the process of coming up with advertising objectives and message strategies that are acceptable in Islam. This is important as explained by social cognitive theory, that advertisements have the ability of partly shaping behaviour as we learn by observing other people's behaviour and emulate people who are more successful (Bandura, Ross, & Ross, 1963) other than selling goods and services.

There have been several hierarchy of effects models from the late 1800s and the Lavidge and Steiner (1961) version is one of these.² Lavidge and Steiner's hierarchy of effects model was developed at the start of the second phase in 1961. The model is favoured for examination because theoretical status has been awarded on work centring on hierarchy of effects models by many marketing, advertising practitioners and academics (Barry, 1987) beckoning the need for more research studies on them. 'The Lavidge-Steiner hypothesis of a hierarchy of effects offers in a concise and clear manner viewpoints widely held in advertising circles for many years' (Palda, 1966, p. 13).

It has been argued that linear steps are predictable and do not represent reality. For example, there are many instances when customers purchase products due to brand loyalty; and, they do not go through

the series of steps from awareness to purchase (Moriarty et al., 2015). Despite the criticism of the model as being distant from reality, the solace is in the lack of equal distance at each step as time could be spent longer or shorter on each step depending on the need and there is the option to miss some steps for an immediate purchase (Lavidge & Steiner, 1961). The hierarchy of effects model serves as a pragmatic guide for advertisers when forming advertising objectives, strategies, and measuring advertising effectiveness. The incorporation of Islamic principles supported by the Qur'ān and Sunnah at each step of the Lavidge and Steiner model is outlined (see Table 1).

The model postulates that consumers go through six steps (awareness-knowledge-liking-preference-conviction-purchase) when they purchase (Lavidge & Steiner, 1961). These steps are related to the classical psychology theory of behaviour that encompasses: cognitive, affective and conative components. Baker & Churchill Jr. (1977) measured cognitive, affective and conative components in their questionnaire with items that have been previously used for advertising copy testing and these are included in the framework of Islamic advertising. The steps and dimensions of the model are (Lavidge & Steiner, 1961, p. 59):

1. Near the bottom of the steps stand potential purchasers who are completely *unaware of the existence* of the product or service in question.
2. Then, closer to purchasing, are those who are *merely aware of the product or service's existence* (cognitive).
3. Up a step are prospective customers who *know what the product has to offer* (cognitive).
4. Still closer to purchasing are those who have favourable attitudes toward the product - those *who like the product* (affective).
5. Those whose favourable attitudes have developed to the point of *preference* over all other product options are up still another step (affective).
6. Even closer to purchasing are consumers who couple preference with a *desire* to buy and the *conviction* that the purchase would be wise (conative).

7. Finally, of course, is the step where this attitude translates into actual *purchase* (conative).

It is important to consider the peculiarities of Muslim consumers before presenting on the Islamic perspective of Lavidge and Steiner's model. The religious Muslim target audiences are offended by advertisements depicting prohibited products (Fam, Waller, & Erdogan, 2004; Michell & Al-Mossawi, 1999; Run et al., 2010) making localised marketing strategies with profound understanding of the Muslim consumer insight and religious values necessary.

Cognitive dimension: Building awareness and communicating knowledge

The first two steps of the hierarchy of effects model are the acts of building awareness and providing knowledge through announcements, descriptive copy, classified advertisements, slogans, jingles, sky writing, and teaser campaigns to audience members (Lavidge & Steiner, 1961) (see Table 1). Advertising is used in relation to this component by creating attention and awareness, giving information, and helping audience members learn and comprehend product features. These steps are associated with the cognition behavioural dimension in the classical psychology theory of behaviour. For Fill (2013), the cognitive component (learn) relates to the knowledge and beliefs held by persons and/or their beliefs about specific characteristics of the product on offer. The cognitive dimension encompasses responses that reflect our beliefs that form negative or positive attitudes through verbal and nonverbal responses (Ajzen, 1989). Beliefs can be fashioned by a person's life experience, the consequence of direct observation and formed by obtaining information (that includes advertising information) or from inference (Ajzen & Fishbein, 1980). The items used to measure cognition in an advertising study were informative, believable and clear (Baker & Churchill Jr, 1977).

In order for advertising to fulfil the steps of building awareness and providing knowledge from the Islamic advertising perspective, pertinent Islamic principles should be adhered to such as: advertise truthfully, advertise with knowledge, advertise in a straightforward manner, advertise fairly, advertise mildly, and, protect the modesty of women in advertisements.

Advertising has to be done truthfully by providing product information that is relevant, clear, crucial, and trusted for Muslim consumers to make informed purchasing decisions (Abdur Razzaque & Nosheen Chaudhry, 2013). The Muslim market is halal-conscious and discerning as they search for information determining whether the product is halal or not (J. A. Wilson & Liu, 2011). The importance of communicating truthfully has been mentioned in the (Qur'ān, 2: 42; Qur'ān, 6:143). In Islam, telling lies is one of the signs of a hypocrite. This is mentioned in a hadith narrated by Abū Hurayra (al-Bukhārī), when the Prophet (pbuh) said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted, he proves dishonest; whenever he promises he breaks his promise." Lying can be in the form of cheating motivated by one's greed of obtaining more profits. Cheating in trade is not acceptable in Islam as mentioned in a hadith narrated by Abū Hurayra (Ibn Mājah), "The Messenger of Allah (SAW) passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allah (pbuh) said, 'The one who cheats is not from us.'" A study measuring the degree of compliance of Malaysian businesses to Islamic marketing principles found that many businessmen do not practise Islamic principles when promoting their products as they do not completely disclose information, use exaggerations, vulgar languages and false promises when selling products supporting the need for Islamic guidelines that apply to all marketing activities (K. Abdullah & Ahmad, 2010).

When advertising is used in building awareness and communicating knowledge it entails making product claims supported by evidence, otherwise the claims are mere assumptions that are unverified. It is mentioned in the Qur'ān, "...Tell me with knowledge if you are truthful" (Qur'ān, 6:143). If you are truthful, you would communicate with knowledge and not based on presumptions, superstitions or the traditions of your forefathers (al-Maudūdī, n.d.). Communicating with knowledge is also emphasised in the United States. Advertising claims that predict how a product will perform (like food claims on the number of calories) have to be substantiated in the United States or they will be investigated by the Federal Trade Commission (FTC) (Moriarty et al., 2015).

The third principle is advertising in a straightforward manner. It is mentioned in the Qur'ān, "O ye who believe! Fear Allah and make

your utterance straightforward” (33:70). Advertising messages ought to be reasonable and straightforward and Allah will ensure that our mistakes, inadequacies, faults and previous sins will be forgiven and our imperfections in knowledge and character are mended (The Holy Qur’an: English translation of the meanings and commentary, n.d.). A study has proven that straightforward advertisements are better understood and are appreciated more by audience members than those containing metaphors (Lagerwerf & Meijers, 2008). The advertisements in the study had the same visual cues as advertisements with metaphors that were open to interpretation but were more straightforward as they had comprehensible copy that made sense of the images for target audiences.

Fourth, communicating in a just manner is important even if it involves your own, close relatives; there should be no lesser degree of justice applied. The Qur’ān mentions, “Whenever ye speak, speak justly even if a near relative is concerned...” (Qur’ān, 6: 152). Comparably, the advertising of goods, services and ideas in a just manner is important as this means that no comparative advertising strategy should be used (Rice & Al-Mossawi, 2002). Fairness in advertising encompasses the act of disclosing all information on products to prospective customers so they are not deceived in any way (Haque, Ahmed, & Jahan, 2010). The knowledgeable should not exploit the ignorant by withholding information necessary for them to make informed purchase decisions (Anwar & Saeed, 1996).

When fairness is coupled with the product differentiation strategy which entails the highlighting of product differences that are important to consumers, there should be transparency when providing information on the packaging of skincare products together with a warning for customers to stop using the product if there were side effects. This would give customers the honest message that the products would not work on everyone in the same way.

Fifth, advertising messages that focus on ideas rather than goods and services should be carried out mildly or kindly when they invite wrongdoers to Islam so as to encourage them to change for the better, “Go both of you to Pharaoh, for he has indeed transgressed all bounds. But speak to him mildly, perchance (perhaps) he may take warning or fear (God)” (Qur’ān, 20:43-44). There is the possibility that even

the greatest sinner would transform to become someone with good character.

Sixth, some advertisers use women as sex objects seemingly to attract the target audience to their advertisements and make them remember the advertisements. Using the sex appeal in advertising is regarded as an excellent way to gain buyers' attention for perfume, clothing and jewellery but ineffective for products unrelated to them such as cars, photocopiers and furniture (Fill, 2013). It is also claimed to be effectively used in advertising to attract attention to products in a flattering manner (Kassem & St. John, 1973). Whether effective or not, the noble depiction of women in Islamic advertising should be carried out without the use of the sex appeal. In the Qur'ān, both women and men have been advised to lower their gaze and safeguard their modesty (24:30-31). But women need to have greater privacy with regards to the covering of their bosom and dressing modestly due to the differences of their 'nature, temperaments, and social life'; the acts of purity contribute to holiness in this provisional life as the real success is aimed for in the spiritual endeavour (The Holy Qur'an: English translation of the meanings and commentary, n.d.). Advertisers should portray Muslims talents in an Islamic manner in terms of dress and roles.

Affective dimension: Establishing liking and preference

The third and fourth steps in the model are premised on the affective dimension as they entail the nurturing of like and subsequent preference for one product over others. This dimension is the realm of emotions where changes of attitudes and feelings of people to products are encouraged through advertising (Lavidge & Steiner, 1961). The affective response refers to one's feelings to a product; one's verbal or nonverbal responses of admiration and disgust reflect one's positive or negative attitude to products (Ajzen, 1989). Advertising could be used to kindle positive feelings of a product until it becomes a brand that is preferred by customers due to the emotional connection to the brand, acquired status from the ownership of the brand, positive previous experiences with the brand, and, prolonged brand usage amongst them (Fill, 2013). Advertisements that establish liking to a product should leave an impression, be eye-catching, be attractive and be appealing (Baker & Churchill Jr, 1977).

There are three Islamic principles that we could apply when advertisers develop liking and subsequent preference to a brand: we should not ridicule the competition, not boast about our products, and, practise what we preach.

The comparative advertising strategy is often used by advertisers by communicating how their products are better than their competitors sometimes by highlighting their faults to establish liking for their brands (Moriarty et al., 2015). Other than the lack of fairness when conducting this strategy (Rice & Al-Mossawi, 2002), the penchant of ridiculing others in the form of competitors directly or indirectly is practised and is not acceptable in Islam as malice, arrogance and self-centredness are involved (The Holy Qur'an: English translation of the meanings and commentary, n.d.). The Qur'an mentions:

O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames. (49:11)

We need to be self-effacing and grateful to Allah when we see our products better than other products. Comparative advertising should not be practised for fear that it encourages arrogance in advertisers that could influence the behaviour of audience members.

The act of boasting when advertising is also a contemptuous act scorned by Allah as it means that advertisers perceive themselves in a self-satisfying and lofty manner equated to arrogance (The Holy Qur'an: English translation of the meanings and commentary, n.d.). It is mentioned in the Qur'an, "And swell not thy check (for pride) at men, nor walk in insolence through the earth; for God loves not any arrogant boaster" (31:18). An arrogant tone should not be used in Islamic advertisements in place of a modest tone regardless the positive effects it brings. An arrogant tone used in advertisements could encourage customers to have positive attitudes to the brands they own but encourage the non- customers to have negative attitudes to the brands with generally lower purchase intentions felt by all types of customers of products advertised arrogantly (Brown, 2012). A case study illustrated by Brown is the iPhone commercial show in 2012,

with the tagline, “Yup, if you don’t have an iPhone, well, you don’t have an iPhone,” displaying arrogance in the form of exaggeration and superiority. The advertisement likens the customer’s ownership of the iPhone to the ownership of a product that is superior and those who do not at a loss.

When establishing liking and preference for products, the Qur’ān mentions the importance of practising what you preach, “O you who believe! Why say that which you do not. Grievously obvious is it in the sight of God that you say which you do not” (61:2-3). This verse refers to the scene at *Uḥud* where people were talking of resolutions and not converting these into action which is abhorred by Allah as it could mean waiting for disaster saved by His mercy (The Holy Qur’an: English translation of the meanings and commentary, n.d.). The idea of practising what you preach should be conducted in order for the advertiser to be a credible source. Advertiser credibility refers to the perceived candour or honesty of the advertiser and is a strong determinant of attitudes to advertisements (MacKenzie & Lutz, April 1989). In another study, a positive message about exercise from a credible source to university students resulted to more positive intentions and behaviours (Jones, Sinclair, & Courneya, 2003). Likewise, when advertisements convey the importance of respecting the elders by advertisers who themselves do not convert their advice to action, become less credible sources.

Conative dimension: Inculcating conviction and moving to purchase

The conative dimension describes the last two steps of the hierarchy model of effects that is a combination of preference, desire to buy and the belief that the purchase is a good one that is later translated into actual purchase (Lavidge & Steiner, 1961). This component is the action part of attitude that refers to the person’s disposition, intention to behave in a specific way or observable behaviour (Fill, 2013). Advertising plays a role at these stages by encouraging action from prospective customers in terms of calling the store’s number, visiting the retailer’s website, sampling products, obtaining a coupon, reserving a visit, or pressing a button to interact with their television sets. Baker & Churchill Jr. (1977) refer to the conative dimension as the act of trying products, seeking products and buying products.

The Islamic principles recommended for the conative dimension are: to promote moderate purchasing behaviour through advertisements, to

ensure that advertising messages do not distract one to the accumulation of wealth without thinking of the Hereafter, and, to have good intentions when purchasing.

The first Islamic principle is premised on the belief that Islam promotes the practice of moderation in life and this message should be promoted through advertising. The essence of Islamic moderation is the realisation of fairness and moral excellence and the prevention of extremes and injustices which may or may not cause unnecessary difficulty or burden on the person or others (Hassan, 2015). It is mentioned in the Qur'ān of those who are just, "Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)" (25:67). Charity likewise has to be given in moderation and not as a means of showing off to people (The Holy Qur'an: English translation of the meanings and commentary, n.d.). The Qur'ānic verse mentions achieving the right balance in life as being important yet challenging as we could easily be absorbed too much into the world of materialism. The promotion of a moderate purchasing behaviour is ideal for Muslims who should buy products enough for themselves without being wasteful or meagre. Religious Muslims in some suburbs in Malaysia, were found to spend moderately as encouraged by Allah (SWT) and were more mature, disciplined and responsible (Alam et al., 2011). Islamic advertisements should depict concrete images of moderate consumer behaviour in a world where increased consumption appears to be acceptable. These images would encourage customers to get used to seeing Islamic behaviour, an advertising strategy known as mental rehearsal (Moriarty et al., 2015) before subsequently emulating the behaviour.

The second principle accentuates the idea that people should not be distracted towards accumulating wealth, position, and supporters in rivalry so that it monopolises one's attention to the extent of wasting one's life and hindering him or her from thinking of the Hereafter (The Holy Qur'an: English translation of the meanings and commentary, n.d.). "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) until ye reach the graves" (Qur'ān, 102:1-2). "But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good..." (Qur'ān, 28:77). This verse advises Muslims to spend their wealth that is awarded by Allah for Him. Wealth should be spent

on products that would take you to the eternal good in the Hereafter which is permanent as opposed to the transient world on earth.

The third principle is that purchasing has to be carried out with good intentions. In a hadith narrated by ‘Umar b. Al-Khaṭṭāb (al-Bukhārī) said, “I heard the Messenger of Allah (pbuh), say, ‘actions are (judged) by motives (*niyya*), so each man will have what he intended...’” Our permissible actions can be a form of *‘ibāda* as we do it with good intentions for instance, for the benefit of our family members (Badi, 2002). He further mentioned Al-Imām Aḥmad’s advice that is before doing anything you have to check your intention (*niyya*) whether it is for the sake of Allah or not.

Table 1: A framework of Islamic advertising incorporating Lavidge and Steiner’s (1961) hierarchy of effects model and Islamic principles

RELATED BEHAVIOURAL DIMENSIONS	MOVEMENT TOWARDS PURCHASE	ISLAMIC PRINCIPLES	QUR’ĀNIC VERSES AND SUNNAH	SOURCES THAT HAVE MENTIONED THESE
CONATIVE Refers to the realm of motives. Advertisements stimulate or direct desires.	↑ PURCHASE	Promote moderate purchasing behaviour in advertisements.	“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).” (Qur’ān, 25:67).	(K. Abdullah & Ahmad, 2010; Anwar & Saeed, 1996)
(Baker & Churchill Jr, 1977) Try product Seek product Buy product	↑ CONVICTION	Advertising messages ought not to distract one to mere accumulation of wealth without thinking of the Hereafter.	(Qur’ān, 102:1-2)	(Anwar & Saeed, 1996)
		Promote the importance of having good intentions when purchasing.	Narrated: ‘Umar b. Al-Khaṭṭāb (al-Bukhārī) who said: I heard the Messenger of Allah (SAW), say: “actions are (judged) by motives (<i>niyya</i>), so each man will have what he intended. Thus, he whose migration (<i>hijra</i>) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.”	

<p>AFFECTIVE Refers to the realm of emotions. Advertisements change attitudes and feelings.</p>	<p>LIKING ↑</p>	<p>Do not ridicule others when establishing liking for products in advertisements.</p>	<p>(Qur'ān, 49:11)</p>	<p>(Anwar & Saeed, 1996; Hussain, 2009)</p>
<p>(Baker & Churchill Jr, 1977) Left an impression Eye-catching Attractive Appealing</p>	<p>PREFERENCE ↑</p>	<p>Do not boast in advertisements when establishing liking/preference.</p>	<p>“And swell not thy check (for pride) at men, nor walk in insolence through the earth; for God loves not any arrogant boaster.” (Qur'ān, 31:18)</p>	<p>(Hussain, 2009)</p>
		<p>Practise what you preach</p>	<p>“O you who believe! Why say that which you do not. Grievously obvious is it in the sight of God that you say which you do not.” (Qur'ān, 61:2-3)</p>	<p>(Anwar & Saeed, 1996; Hussain, 2009)</p>
<p>COGNITIVE Refers to the realm of thoughts. Advertisements provide information and facts.</p>	<p>KNOWLEDGE ↑</p>	<p>Advertise truthfully</p>	<p>“And cover not truth with falsehood, nor conceal the truth when you know (what it is).” (Qur'ān, 2:42)</p>	<p>(Anwar & Saeed, 1996; Hussain, 2009)</p>
		<p>Advertise with knowledge</p>	<p>“...Tell me with knowledge if you are truthful” (Qur'ān, 6:143)</p>	<p>(Hussain, 2009)</p>
<p>(Baker & Churchill Jr, 1977) Informative Believable ad Clear</p>	<p>AWARENESS</p>	<p>Advertise clearly</p>	<p>“O ye who believe! Fear Allah and make your utterance straightforward.” (Qur'ān, 33:70).</p>	<p>(Hussain, 2009)</p>
		<p>Advertise fairly</p>	<p>“Give just measure, and cause no loss (to others by fraud). And weigh with scales true and upright and withhold not things justly due to men...” (Qur'ān, 26:181-183)</p>	
		<p>Advertise mildly</p>	<p>“Go both of you to Pharaoh, for he has indeed transgressed all bounds. But speak to him mildly, perchance (perhaps) he may take warning or fear (God).” (Qur'ān, 20:43-44)</p>	<p>(Hussain, 2009)</p>
		<p>Protect modesty of women in advertisements.</p>	<p>(Qur'ān, 24:31)</p>	<p>(Rice & Al-Mossawi, 2002)</p>

Conclusion

With Islam central to the life of Muslims, it is clear that advertisements of halal products to Muslims should be created in ways that are acceptable to Allah (SWT). The intense embrace of the halal lifestyle (Halal Industry Development Corporation, 2014) beckons this effort from Islamic advertising practitioners. Muslim and non-Muslim advertisers of halal products targeted to Muslims, should be focusing on Islamic principles in advertisements. The framework of Islamic Advertising that fuses the hierarchy of effects model by Lavidge and Steiner (1961) with Islamic principles is hoped to encourage advertising practitioners to incorporate Islamic principles at all six steps (awareness-knowledge-liking-preference-conviction-purchase) of the consumer-decision making process. The ultimate goal of Muslims is to obtain eternal goodness in the Hereafter and Islamic advertising could help them attain this goal through messages that show them the right way alongside messages that sell goods and services.

It is hoped that as advertisers are guided by the steps, they will produce Islamic advertisements which will make the consumers informed and persuaded not only in terms of buying products but also in understanding and performing ideal Islamic behaviour. Man is made of body and soul and the latter needs to be sheltered from psychological disorders such as arrogance, hypocrisy, envy, and others that result to anti-social behaviour and issues with relationships (F. Abdullah, 2014).

The first two steps of the model are of building awareness and of providing knowledge that are related to the cognition component, they consist of the Islamic principles: advertising truthfully, advertising with knowledge, advertising in a straightforward manner, advertising fairly, advertising mildly, and, protecting the modesty of women in advertisements. The next two steps of the model are creating liking and preference that belong to the affective component. When establishing liking and preference for products in Islam: one should not ridicule others, boast about products, and, use women in an immodest manner. The third pair of steps comprises purchase and conviction that are associated with the conative component. At these steps, the Islamic perspective encourages the promotion of moderate purchasing behaviour, reminders of the Hereafter and the idea of having good intentions when purchasing.

Endnotes

1. SWT stands for Subhānahu Wa Ta'āla meaning 'The Exalted'.
2. The hierarchy of effects models in measuring advertising effectiveness are categorised into three phases (Barry, 1987); the "Early Development" phase from late 1800s to 1960, the "Modern Development" phase proceeds from 1961 to the mid-1970s and then the phase of "Challenge and Defense" from 1973-1986.

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