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Integrated Marketing Communication Campaigns of Entrepreneurs in Gombak: A *Maqāsid Sharī'ah* Perspective

Aida Mokhtar*
Neng Inah**

Abstract

Integrated marketing communication campaign is a western concept that can be planned and implemented from the Islamic perspective by adopting *Maqāsid Shariah* elements such as: protection of religion, life, lineage, intellect and property. It is our obligation as Muslims to ensure that we adhere to Islam in all aspects of life including our promotional strategies. The Prophet (peace be upon him) was very particular about the notion of truthfulness and other Islamic values in business as outline by several *Ḥadīth*. As such, entrepreneurs should adopt Islamic values for their businesses. The study embraces a qualitative content analysis research design that analyses nine IMC campaigns carried out for Gombak entrepreneurs in Kampung Kerdas, Kampung Tengah, and Kampung Laksamana in 2024. The theoretical framework encompasses the five elements of *Maqāsid Sharī'ah*. By adopting an inductive approach, the study seeks to uncover more elements that could be added to the initial theoretical framework. A framework is produced for Islamic IMC campaigns generated from the research findings as part of the study's recommendations. The framework would help guide future Muslim entrepreneurs who intend to target the Muslim market.

Keywords: Integrated marketing communication, *maqāsid shariah*, entrepreneurs, Islam

Introduction

A good entrepreneur would be profoundly interested in promoting products through effective strategies that ultimately lead to sales and increased market share. As a Muslim entrepreneur, it is important to impress that Islam is a way of life which must be used as a guide in all aspects of marketing even in the promotional dimension known as integrated marketing communication (IMC). IMC is more than about promoting products, it is about integrating the use of marketing communication tools to create a synergy effect where the sum of the tools

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is more impactful than using individual tools in silo.¹ The Muslim entrepreneur is a spiritual being that goes beyond a person selling and promoting products but a person that also must have good *akhlaq*. Maqasid shariah provides a framework for Islamic integrated marketing communication campaigns to ensure that the holistic application of Islam is practiced in marketing.²

Islam is the second most popular religion in the world, with 1.6 billion adherents, or 23 percent of the global population, and is predicted to surge to 2.3 billion believers, or 26.4 percent of the global population, by 2030 (Pew Research Religion & Public Life Project, 2011). Malaysia has a population that is predominantly composed of Muslims with the country's official religion being Islam. The total population of Malaysia is reported as 32,447,385 with 63.4 percent Muslims.³

Malaysia is known for its halal industry that contributes approximately six percent to seven percent of Malaysia's Gross Domestic Product (GDP), with a valuation of RM54 billion (Halal Industry Development Corporation (HDC), 2024). The DinarStandard Report (2023/2024) mentions the Global Islamic Economy Indicator (GIEI), that benchmarks 81 countries. In this ranking Malaysia had retained the top position for the tenth consecutive year, followed by Saudi Arabia, Indonesia, and the UAE. "Since the inception of the GIEI, Malaysia has claimed first position. Malaysia achieved a first-place ranking in Islamic Finance, Halal Food, and Media and Recreation, with a second-place ranking in Modest Fashion"⁴

The food industry in Malaysia is enriched by the makeup of several ethnic groups namely the Malays, Chinese and Indians. In Malaysia's halal industry market value is expected to reach USD147.4 billion (RM614.36 billion) by 2025 said Halal Industry Development Corporation (HDC) with the food sector makes up 70 percent of the flourishing halal industry, said Entrepreneur Development Ministry secretary-general Datuk Wan Suraya Wan Mohd Radzi.⁵

¹ William E. Wells et al., *Advertising & IMC : Principles and Practice*, Global Edition (Harlow : Pearson Education Limited, 2021).

² Mohamad et al., "Islamic Marketing: Promotional Campaign in the Perspective of Maqasid as-Shariah in Malaysia," *ASEAN Entrepreneurship Journal (AEJ)* 5, no. 1 (2019): 29–39.

³ Department of Statistics Malaysia (DOSM), 2023.

⁴ DinarStandard, 2023/2024.

⁵ Malaysia's halal industry market value to reach RM614.36 bln by 2025, 2019.

Statement of the Problem

Western promotional strategies do not always agree with Muslims because of the differences in values. Islamic marketing on value maximization (based on justice), demand empathy and mercy to God's creation, unlike the Western marketing practice that is based primarily based on profit maximization.¹ This of course is a phenomenon that needs investigating as the effects of non-Islamic promotional efforts can be detrimental with the normalisation of Western image that do not adhere to the Qur'an and Sunnah. The main sources of Islamic integrated marketing communication are the Qur'an and Sunnah. There is the need to come up with more frameworks, theories and models that are Islamic-oriented. The study aims to investigate the embrace of *maqāsid sharī'ah* elements in Islamic integrated marketing communication campaigns conducted in Gombak.

Significance of the Study

There are several aspects of the study that makes it significant such as the notion of filling the research gap, making theoretical contributions, and making recommendations with regards to Islamic integrated marketing communication to academicians and practitioners. The damaging effects of integrated marketing communication campaigns on target audiences make them vital to have examined to identify the elements that are Islamic.

Research Objectives/ Questions

1. Which *maqāsid sharī'ah* elements were found in Islamic IMC campaigns?
2. Which categories of entrepreneurs used the *maqāsid sharī'ah* elements?
3. Why were the *maqāsid sharī'ah* elements used in the campaigns?

Literature Review: Integrated Marketing Communication (IMC)

There are several definitions of integrated marketing communication by various scholars. Schultz (2004) defines integrated marketing communication as a business process that incorporates a variety of marketing communications disciplines, including advertising, public relations (PR), direct marketing, sales promotion, personal selling,

¹ Mohammad Saeed, Zafar U. Ahmed, and Syeda-Masooda Mukhtar, "International Marketing Ethics from an Islamic Perspective: A Value-Maximization Approach," *Journal of Business Ethics* 32, no. 2 (July 2001): 127–42, <https://doi.org/10.1023/a:1010718817155>.

internet, sponsorship, and conferences while taking audience needs and goals into consideration. The idea of synergy as a result of the integration of marketing communication tools such as advertising, public relations, direct marketing and sales promotion and messages conveyed through product, price and place of the 4Ps is upheld by Wells et al. (2021).¹ On the other hand, mention, “Marketing communications is an audience-centred activity, designed to engage audiences and promote conversations.”² “IMC is being considered as the commercial strategy that is used to get the most superb effect at the commercial level”.³ It is a form of strategy. The integration of marketing communication tools used in a campaign that is audience-centred, engaging thus leading to a synergy effect is at the core of integrated marketing communication.

Integrated marketing communication is the promotional aspect of entrepreneurship. As Muslim entrepreneurs who address well-defined Muslim target audiences through their integrated marketing communication campaigns, the Islamic perspective of entrepreneurship and integrated marketing communication need to be examined.

Islamic Entrepreneurship

Entrepreneurship refers to, “someone who sees an opportunity to create value and is willing to take a risk to capitalize on that opportunity; some elements of this are opportunity spotting, risk taking, and value creation”.⁴ Entrepreneurship is acknowledged in Islam as a way of life is divided into *Aqidah* (belief), *Shariah* (Islamic law) and *Akhlaq* (morality) with *Shariah* further divided into *Ibadah* (worship) and *Muamalah*.⁵ Integrated marketing communication is linked to entrepreneurship that is placed in the category of *muamalah*.

¹ William E. Wells et al., *Advertising & IMC: Principles and Practice*

² Chris Fill and Sarah Turnbull, *Marketing Communications*, (Harlow, England: Pearson, 2016), p. 20.

³ Shakeel ul Rehman, Rafia Gulzar, and Wajeeha Aslam, “Developing the Integrated Marketing Communication (IMC) through Social Media (SM): The Modern Marketing Communication Approach,” *Sage Open* 12, no. 2 (April 2022): 1–23, <https://doi.org/10.1177/21582440221099936>.

⁴ John Hagel III, “We Need to Expand Our Definition of Entrepreneurship,” *Harvard Business Review*, September 28, 2016, <https://hbr.org/2016/09/we-need-to-expand-our-definition-of-entrepreneurship>.

⁵ Aida Mokhtar and Hashim Kamali, “Advertising and Maqasid Shariah: The Application of Maqasid Shariah Principles in Advertising Production,” *Malaysian Journal of Medicine and Health Science* 17, no. 5 (2021): 1–17.

Related to Islamic entrepreneurship are other components such as the concept of halal, the concept of efficiency, noble values, honesty, wealth, knowledge, and care for the environment and community.¹ The intentions of entrepreneurship through an Islamic lens is with the purpose of devoting any action to the worship of Allah.² It is evident that pleasing Allah goes up and above profit seeking.

When referring to entrepreneurship based on Islam or the Muslim entrepreneur (Muslimpreneur) there is reference made to the importance of the entrepreneur in having *taqwā* (faith) and worship of Allah.³ A study identified the characters of Muslim entrepreneurs in Indonesia, that encompass *fathonah*, *amānah*, *siddiq*, *tablīgh*, and *Istiqomah*.⁴ Muslim entrepreneurs need to have good *akhlāq* as they are servants of Allah who need to conform to His rules.

Islamic Integrated Marketing Communication Campaigns

Islamic marketing campaigns are religion-based, where the Shariah provides direction to the marketing efforts. These campaigns can also refer to the actions conducted by businesses, whether Muslim-owned or otherwise, for Muslim customers (Alserhan, 2011).⁵ The purpose of life for Muslims is to revere Allah hence everything an entrepreneur does including its promotional efforts is to appease Him (Mokhtar & Samsudin, 2015). Our reverence to Allah is evident in the Qur'an, "I have not created the jinn and humankind except that they worship Me".⁶ There is a difference between conventional integrated marketing communication and Islamic integrated marketing communication. Islamic integrated

¹ Sri Deviyanti, Irwan Misbach, and Siradjuddin Siradjuddin, "The Role of Sharia Marketing in Indonesia: A Systematic Literature Review," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (March 9, 2024): 229–38, <https://doi.org/10.29040/jiei.v10i1.12373>. See also Wahyu Eko Pujianto and Laily Muzdalifah, "Digital Marketing in Islamic Perspective: A Literature Review," *Al-Uqud: Journal of Islamic Economics* 6, no. 2 (July 30, 2022): 247–58, <https://doi.org/10.26740/aluqud.v6n2.p247-258>.

² Grisna Anggadwita et al., "Entrepreneurial Intentions from an Islamic Perspective: A Study of Muslim Entrepreneurs in Indonesia," *International Journal of Entrepreneurship and Small Business* 31, no. 2 (January 2017): 165–79, <https://doi.org/10.1504/ijesb.2017.10004845>.

³ Sri Deviyanti, Irwan Misbach, and Siradjuddin Siradjuddin, "The Role of Sharia Marketing in Indonesia: A Systematic Literature Review...."

⁴ Grisna Anggadwita et al., "Entrepreneurial Intentions from an Islamic Perspective: A Study of Muslim Entrepreneurs in Indonesia...."

⁵ Baker Ahmad Alserhan, *The Principles of Islamic Marketing* (London, United Kingdom: Routledge, 2017).

⁶ Al-Qur'an, Surah 51: verse 56.

marketing communication is the promotional arm of Islamic marketing that deals with the idea of value-maximization to encourage a societal welfare approach, while the objectives of conventional marketing practice are based on profit maximization per se.¹

When it comes to *maqāsid sharī'ah* and integrated marketing communication, there have been few studies focused on these concepts combined. Much of the previous research studies on *maqāsid sharī'ah* and communication were in the form of *maqāsid sharī'ah* and social media², *maqāsid sharī'ah* and tourism,³ *maqāsid sharī'ah*, marketing and integrated marketing communication⁴ and *maqāsid sharī'ah* and artificial intelligence.⁵ There are articles that focus on Islam and integrated marketing communication by examining Islamic principles rather than *maqāsid sharī'ah* elements.⁶

¹ Baker Ahmad Alserhan, *The Principles of Islamic Marketing*, see also Mohammad Saeed, Zafar U. Ahmed, and Syeda-Masooda Mukhtar, "International Marketing Ethics from an Islamic Perspective: A Value-Maximization Approach," *Journal of Business Ethics* 32, no. 2 (July 2001): 127–42, <https://doi.org/10.1023/a:1010718817155>.

² Mad Heri, Mardhiyah Hayati, and Is Susanto, "Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective," *Nizham Journal of Islamic Studies* 13, no. 01 (March 16, 2025): 38–51, <https://doi.org/10.32332/nizham.v13i02.10051>. See also, Nurzahidah Jaapar, Mohd Faiz Mohamed Yusof, and Mohd Dani Mohd, "Thematic Analysis of Shariah Principles in Digital Advertising: A Case Study of Traditional Medicine Marketing," *Journal of ASIAN Behavioural Studies* 7, no. 23 (December 30, 2022): 61–75, <https://doi.org/10.21834/jabs.v7i23.418>. See also Mohd Harifadilah Rosidi, Ahmad Wifaq Mokhtar, and Mohd Nasir Abdul Majid, "The Role of Maqasid Al-Shari'ah as a Fundamental Ethics in Social Media Use," *International Journal of Academic Research in Business and Social Sciences* 12, no. 4 (April 16, 2022): 1285–1301, <https://doi.org/10.6007/ijarbss/v12-i4/13044>.

³ Nuraini Ismail, Aznita Ahmad, and Kamisah Supian, "Halal Brand Awareness and Halal Destination Brand Equity of Homestay in Selangor," *Environment-Behaviour Proceedings Journal* 10, no. SI26 (February 28, 2025): 71–76, <https://doi.org/10.21834/e-bpj.v10isi26.6794>.

⁴ Sri Deviyanti, Irwan Misbach, and Siradjuddin Siradjuddin, "The Role of Sharia Marketing in Indonesia: A Systematic Literature Review. See also, Siti Majidah, "Islamic Marketing in Era Society 5.0 Based on Maqashid As-Syariah Approach," *Review of Islamic Economics and Finance*, v. 5, no. 1 (June 1, 2022): 13–24.

⁵ Muhammad Kamal Ihkam Mukmin Hakim and Mustafa Mat Jubri @ Shamsuddin, "Maqasid Al-Shariah in the Age of AI: A Critical Examination of ChatGPT Usage Among International Islamic University Malaysia Students," *Online Journal of Research in Islamic Studies* 11, no. 2 (December 2024): 1–18, <https://doi.org/10.22452/ris.vol11no.2.1>.

⁶ Siti Aishah Abdullah and Mohd Nizam Sahad, "Integrated Marketing Communication: A Spiritual and an Ethical Islamic Perspective," *International Journal of Islamic Marketing and Branding* 1, no. 4 (2016): 305–20,

***Maqāsid Sharī'ah* and Social Media**

Studies that were conducted on *maqāsid sharī'ah* and social media proved the importance of adopting *maqāsid sharī'ah* when producing content and marketing in order to bring about positive effects. Heri et al. (2025) examined the effectiveness of marketing strategies adopting social media by Micro, Small, and Medium Enterprises (MSMEs) in Lampung Province from the perspective of *maqāsid sharī'ah*.¹ It found that social media marketing is successful in reaching target audiences, enhancing brand awareness and consumer engagement in line with the principles of *maqāsid sharī'ah* especially the protection of wealth (*hifdz almal*). Another study found that the incorporation of *maqāsid sharī'ah* in social media content can prevent harmful effects on people in terms of the five elements such as lineage, life, wealth, intellect and religion.² Jaapar et al.'s (2022) study examined Shariah principles on social media advertising for traditional medicine and found five themes categorised under protection of religion, intellect, life, lineage and rights and wealth that reflect the usage of regulatory controls aligned with the principle of *fiqh muamalat*, focused on safeguarding consumer rights.³ A further study uncovered that while the use of social media influencers in marketing are permissible in Islam, their ethical soundness depends on the compliance to *maqāsid sharī'ah* principles.⁴ The study also recommends a complete framework based on three critical areas: intentions (*Qaṣd*), approaches (*al-Ada'*), and consequences (*al-Ma'al*), highlighting the importance of generating *maṣlahah rajihah* (preponderant interest) over *maṣlahah marjuhah* (outweighed interest).

<https://doi.org/10.1504/ijimb.2016.081307>. See also 1. Eka Wahyu Hestya Budianto and Nindi Dwi Tetria Dewi, "The Role of Integrated Marketing Communications to Improving the Islamic Social Economy," *International Journal of Global Modern Research (IJGMR)* 1, no. 1 (2024): 1–18. 2. 1. Aida Mokhtar and Norashikin Wahid, "The Adoption of Integrated Marketing Communication by B40 Women in Malaysia: An Islamic Perspective," *Jurnal 'Ulwan* 6, no. Special Issue 2 (2021): 118–43.

¹ Mad Heri, Mardhiyah Hayati, and Is Susanto, "Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective....."

² Mohd Harifadilah Rosidi, Ahmad Wifaq Mokhtar, and Mohd Nasir Abdul Majid, "The Role of Maqasid Al-Shari'ah as a Fundamental Ethics in Social Media Use...."

³ Nurzahidah Jaapar, Mohd Faiz Mohamed Yusof, and Mohd Dani Mohd, "Thematic Analysis of Shariah Principles in Digital Advertising: A Case Study of Traditional Medicine Marketing....."

⁴ Mustafa Mat Jubri @ Shamsuddin, "Integrating Ai Chatbots into Halal Practices: Principles, Parameters, and Guidelines," *Journal of Law & Governance* 7, no. 1 (2024): 132–46.

Maqāsid Sharī'ah and Artificial Intelligence

When it comes to *maqāsid sharī'ah* and artificial intelligence, the imbuelement of *maqāsid sharī'ah* elements in ChatGPT and chatbots is also as important. A study concludes that ChatGPT's permissibility in Islam is context-dependent, requiring careful evaluation of its purposes and impacts considering *maqāsid sharī'ah*, particularly *Hifz al-Dīn and Hifz al-Nafs*.¹ Another study found artificial intelligence chatbots are permissible under Islamic law but they must conform to principles and objectives of Shariah.² The study proposes a framework for chatbot use in halal realms, underscoring accuracy, comprehensive knowledge, user qualifications, and ethical considerations. Artificial intelligence can also be used in integrated marketing communication campaigns. Another area of literature that was found was maqasid shariah and tourism.

Maqāsid Sharī'ah and Tourism

When it comes to the specifics of marketing in the tourism industry, a research study by Ismail et al. (2024) had the purpose of examining the effectiveness of halal practices and halal marketing strategies in the homestays industry with the outcome of a model of halal destination brand equity.³ With *maqāsid sharī'ah* integrated into halal tourism, the five objectives of *maqāsid sharī'ah* become the outer layer of the model to ensure that all aspects of tourism; from the operations to the marketing strategies are in line with Islam. Another paper examined Islamic tourism from the perspective of *maqāsid sharī'ah* – protection of religion, protection of intellect, protection of life, protection of wealth and protection of offspring; discusses the role of Islamic religiosity in shaping tourists' behaviour, and the tourism industry's role in applying *maqāsid sharī'ah* to all aspects of marketing.⁴ It is apparent that tourism marketing is permissible in Islam with the integration of *maqāsid sharī'ah*.

¹ Muhammad Kamal Ihkam Mukmin Hakim and Mustafa Mat Jubri @ Shamsuddin, "Maqasid Al-Shariah in the Age of AI: A Critical Examination of ChatGPT Usage Among International Islamic University Malaysia Students

² Mustafa Mat Jubri @ Shamsuddin, "Integrating Ai Chatbots into Halal Practices: Principles, Parameters, and Guidelines,"

³ Mustafa Mat Jubri @ Shamsuddin, "Integrating Ai Chatbots into Halal Practices: Principles, Parameters, and Guidelines,"

⁴ Nurafiqah Mohamad Musa and Nur Murniza Mohd Zaidi, "The Role of Maqasid Shariah and Islamic Religiosity in Tourism Perspectives," *Insight Journal* 7, no. 2 (March 3, 2021): 65–75, <https://doi.org/10.24191/ij.v7i0.88>.

***Maqāsid Sharī'ah*, Marketing and Integrated Marketing Communication**

Marketing and integrated marketing communication have been studied framed by *maqāsid sharī'ah* elements with positive effects. Budianto & Dewi (2024) examined the role of integrated marketing communication in enhancing the Islamic social economy in a study which produced results that when integrated marketing communication strategies adhered to Shariah principles, they can significantly increase consumer trust and engagement thus contributing to the success of financial institutions, social enterprises and other businesses.¹

The results of a study indicate that digital marketing in the current era which is based on digitalization requires marketers to have the following competencies: Innovative, Openminded, agile, IoT friendly, dynamic and collaborative, and religious, in addition to spiritual values; the marketing mix should also be imbued with *maqāsid sharī'ah* elements.² Mohamad, et.al. (2019) recommends the adoption of *maqāsid sharī'ah* in promotional campaigns through a framework embedded within Islamic values for the protection of business and consumers.³ The researchers suggest that the five elements of *maqāsid sharī'ah* be applied at each level of marketing process, to guide marketers when designing their campaigns.

Islam and Integrated Marketing Communication

Most studies appear to be focused on examining the Islamic perspective of integrated marketing communication rather than *maqāsid sharī'ah*. Abdullah and Sahad (2016) conducted a critical review of literature on integrated marketing communication in relation to its spiritual elements. They found integrated marketing communication can produce quality relationships with consumers when their religious values are emphasised thus aligning with the rhetoric of common good and personal value of the consumer and sustaining a good personality in *dunyā* and *ākhirat*.⁴

¹ Eka Wahyu Hestya Budianto and Nindi Dwi Tetria Dewi, "The Role of Integrated Marketing Communications to Improving the Islamic Social Economy," *International Journal of Global Modern Research (IJGMR)* 1, no. 1 (2024): 1–18.

² Siti Majidah, "Islamic Marketing in Era Society 5.0 Based on Maqashid As-Syariah Approach,"

³ Mohamad et al., "Islamic Marketing: Promotional Campaign in the Perspective of Maqasid as-Shariah in Malaysia,"

⁴ Siti Aishah Abdullah and Mohd Nizam Sahad, "Integrated Marketing Communication: A Spiritual and an Ethical Islamic Perspective," *International Journal of Islamic*

Another study by Mokhtar (2023) found several Islamic values in the integrated marketing communication campaigns of students with “honesty” as the most frequently used Islamic value. A theory was derived from the findings, named as the theory of the holistic components of Islamic IMC campaigns that identifies the importance of the self, brands, and messages with sales as being the main measurement of campaign effectiveness and the AIDA model as the key model used to guide the campaign strategies.

Deviyanti, et.al. (2024) examined the role of Sharia marketing in Indonesia and uncovered that Islamic marketing plays an important role in Indonesia by assisting the development of Islamic finance, MSMEs and Islamic educational institutions.¹ When coming up with a module on integrated marketing communication for B40 women, a study’s findings recommends that Islam should be at the core of it, followed by a session on self-development, entrepreneurship skills, e-commerce skills, and integrated marketing communication skills.² There appears to be a research gap with regards to *maqāsid* of *sharī‘ah* elements found in integrated marketing communication campaigns that this study attempted to fill.

Theoretical Framework

Maqāsid sharī‘ah is regarded as a theory. *Maqāsid* is an Islamic science that explains the wisdom behind the existence of Islamic law.³ There are three components of *Maqāsid As-Sharī‘ah* that marketers can use as guidelines; the first is *ḍaruriyyat*, which describes items that are part of the fundamental demands that every person must fulfil; the second term, *hajiyyāt*, means the benefit of human needs whose purpose is to protect one’s wellbeing and to remove obstacles from life and thirdly, *Tahsiniyyāt*, that deals with moral and customary excellence.⁴ Imām al-Ghazālī denotes the *maqāsid* of *sharī‘ah* as a goal to maintain five basic

Marketing and Branding 1, no. 4 (2016): 305–20, <https://doi.org/10.1504/ijimb.2016.081307>.

¹ Sri Deviyanti, Irwan Misbach, and Siradjuddin Siradjuddin, “The Role of Sharia Marketing in Indonesia: A Systematic Literature Review,”

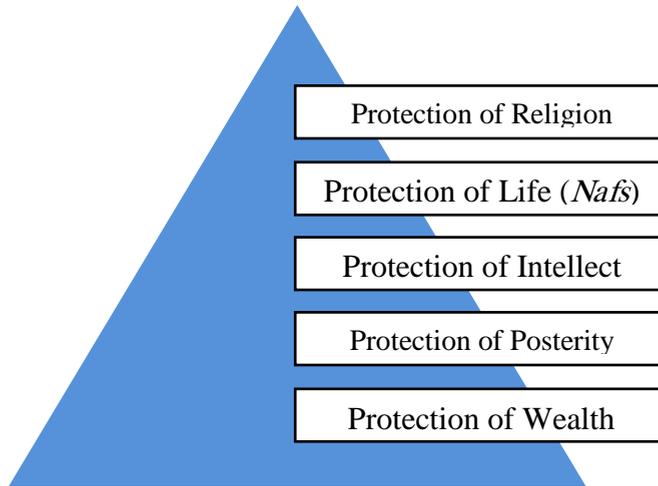
² Aida Mokhtar and Norashikin Wahid, “The Adoption of Integrated Marketing Communication by B40 Women in Malaysia: An Islamic Perspective,” *Jurnal ‘Ulwan* 6, no. Special Issue 2 (2021): 118–43.

³ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (Virginia, USA: The International Institute of Islamic Thought, 2008).

⁴ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*. See also, Mohammad Hashim Kamali, *Maqāsid Al-Sharī‘ah Made Simple* (London, United Kingdom: The International Institute of Islamic Thought, 2008).

things in human life (*uṣūl al-khams*), that compose of the preservation of religion, life, intellect, lineage and property¹ that are categorised as part of the *daruriyyat element of maqāsid sharī‘ah*.²

Figure 3: Five elements of *Maqāsid Sharī‘ah*³



According to Mohamad et al. (2019), protection of religion (*Din*) when related to business, refers to the implementation of business plans with the best of intentions and to provide the best products that are in line with Islam and at the same time protect faith. The integrated marketing communication campaigns have the role of protecting faith.⁴ For Mohamad (2019), the principle of the protection of life (*Nafs*), encourages companies to offer products that are halal and of quality for customers as these products when consumed would affect our life and thus should not be risky to us. When related to integrated marketing communication, the messages used to promote products should prevent harming our physical and mental health.⁵

Furthermore, when we relate to the protection of intellect (*‘Aql*), Allah has elevated all humans, and we have a special position among

¹ Muṣṭafā Aḥmad Zarqā’, *Al-Fiqh al-Islāmī Fī Thawbihi al-Jadīd: Al-Madkhal al-Fiqhī al-‘āmm* (Dimashq: Maṭba‘at Jāmi‘at, 1959).

² Mohammad Hashim Kamali, *Maqāsid Al-Sharī‘ah Made Simple*

³ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*. See also, Mohammad Hashim Kamali, *Maqāsid Al-Sharī‘ah Made Simple...*

⁴ Mad Heri, Mardhiyah Hayati, and Is Susanto, “Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective,”

⁵ Mad Heri, Mardhiyah Hayati, and Is Susanto, “Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective,”

His creatures blessed by our intellect. “And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference”.¹ We are good looking, can reason and decide upon matters in life distinguishing us from other creations and empowering us to protect the earth as *khalīfah*. Hence, our intellect needs safeguarding and integrated marketing communication campaigns that depict ideals of Islam instead of indecency and exploitations of women, children, the elderly and the disabled.² Mohamad et al. (2019, p. 34) mention, “it is a combination of faith and logic that enables us to reason, plan, think abstractly, and learn.”³

Protection of posterity (*Nasl*), progeny, or lineage refers to the protection of one’s lineage in terms of future generations with customers of different ages, income levels, genders and other demographic and psychographic attributes consuming products. It is paramount that halal products are offered halal as it will impact people’s health, wellbeing and spiritual growth.⁴ Integrated marketing communication campaigns should be educational instead of harming the next generation.⁵ With regards to wealth protection, (*Māl*) Islam promotes labour, output, and the halal acquisition of wealth and other assets without manipulating and cheating and by ensuring the best source of income is important.⁶ Integrated marketing communication campaigns should be transparent and social media used can be a trading platform that is conducted with integrity.⁷

Methods and Procedures

The qualitative content analysis research design was adopted by the study using *maqāsid sharī‘ah* as its theoretical framework. A combined deductive and inductive coding frame was used as recommended by Schreier (2012) by using particular elements of *maqāsid* of *sharī‘ah* and a

¹ Al-Qur’an 17:70

² Mad Heri, Mardhiyah Hayati, and Is Susanto, “Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective,”

³ Mohamad et al., “Islamic Marketing: Promotional Campaign in the Perspective of Maqasid as-Shariah in Malaysia,” p. 34.

⁴ Yusuf Al-Qaradawi, *The Lawful and the Prohibited in Islam* (The Other Press, 2013).

⁵ Mad Heri, Mardhiyah Hayati, and Is Susanto, “Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective,”

⁶ Mohamad et al., “Islamic Marketing: Promotional Campaign in the Perspective of Maqasid as-Shariah in Malaysia,”

⁷ Mad Heri, Mardhiyah Hayati, and Is Susanto, “Optimizing MSME Marketing through Social Media: A Maqashid Asy-Sharia Perspective,”

more inductive method of selecting the Islamic values used in the campaigns. The units of analysis were nine Islamic IMC campaigns carried out by students from 2023 to 2024. The campaigns focused on entrepreneurs in Gombak as clients that included the Islamic perspective. An audit trail was adopted to ensure credibility of the qualitative data with the research process examined by another researcher.¹

Findings and Discussion

Most of the entrepreneurs were in the food business (six), the remaining entrepreneurs were in the salon business, florist and cleaning services (one each) (see Figure 1). Food appears to be a favourite category of business selected by the students. Malaysia's culinary scene is a lucrative endeavour for upcoming entrepreneurs despite the challenges that warrant careful due diligence.² The food businesses selected were based in Gombak that is meant for the Muslim market.

Table 1 Categories of entrepreneurs

No.	Category of Business	Frequency
1.	Food	6
2.	Salon	1
3.	Florist	1
4.	Cleaning services	1
	Total	9

¹ Alan Bryman and Edward Bell, *Social Research Methods*, 5th ed. (Ontario, Canada: Oxford University Press, 2019).

² Bhagya Hemanga, "Tapping into Malaysia's Food and Beverage Industry: A Guide to Starting Your Venture," LinkedIn, September 15, 2024, <http://www.linkedin.com/pulse/tapping-malysias-food-beverage-industry-guide-starting-hemanga-efc9c/>.

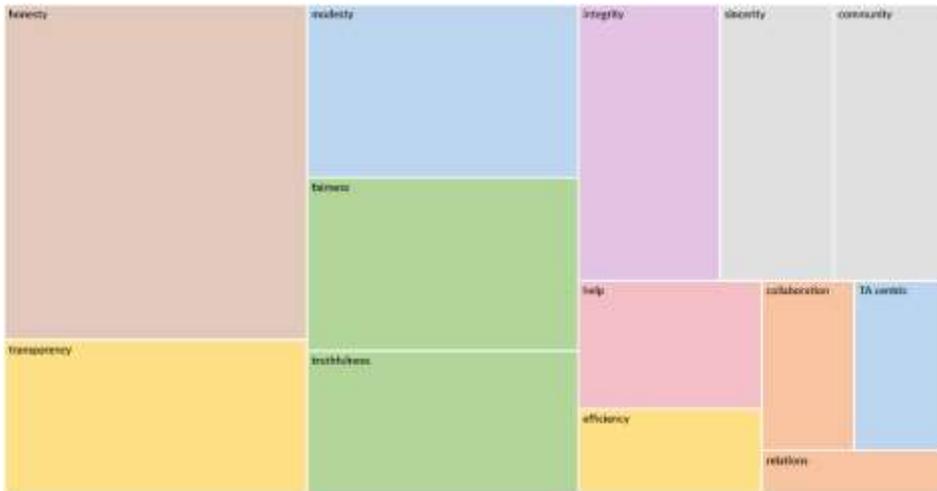


Figure 1 Tree Map of Codes used more than once for Theme, Protection of Religion Maqasid Shariah



Figure 2 Tree Map of Codes used once for Theme, Protection of Religion Maqasid Shariah

Out of all the *maqāsid sharī‘ah* elements protecting religion was the only one adopted by the campaigns that generated several codes reflecting Islamic values in relation to the promotions of products (see Figure 1). The most dominant codes used were honesty (13 occurrences), transparency and fairness (six occurrences), truthfulness, integrity and modesty (five occurrences each), sincerity, community and respect (four occurrences each), target audience centric, collaboration and efficiency (two occurrences each).

Honesty

Honesty in integrated marketing communication campaigns was saliently reported in six campaign reports. Campaign 1 justified the use of honesty for the direct marketing communication tool:

The Islamic perspective that can be related in this direct marketing is honesty in business. As we have direct communication with the customer, we tried to deliver the best and only true information about the product. As already stated in Quran: ‘Allah knows the treachery (distortion and dishonesty) of a person's eyes and knows what is hidden in the heart.’

Campaign 1a also reported on the use of honesty in direct marketing, “It should avoid deception and exaggeration, ensuring that all claims about the product or service are truthful and verifiable.” Campaign 2 used honesty the most in its integrated marketing communication campaign by mentioning it five times. The Quranic verse (6:152) on honesty in business dealings was used to justify the Islamic value, ‘And do not cheat the people in their affairs.’ Group 3, 4, 6 also mentioned using honesty in their integrated marketing communication campaigns.

Transparency, Fairness and Modesty

There were several campaigns (Campaigns 1a, 2, and 6) that used transparency and fairness, and these values were second most popularly used after honesty as it was used six times in total. The value modesty was also used six times by three campaigns (Campaigns 2, 3 and 6).

Campaign 1a, that used transparency the most in its integrated marketing communication campaign defined it as a, “...means, to provide a clear and enough amount of information about the product for the consumers.” Campaign 1a, a bakery adopted the value for its Islamic for its advertisements, sales promotion and direct marketing tools.

There were three campaigns that used fairness that was mentioned six times (in Campaigns 1a, 2, and 2a). Campaign 1a used it the most by mentioning it three times together with transparency for the same marketing communication tools. Fairness was defined in the report of Campaign 2a, that promoted food as:

It can reflect the promotion of cheese add-ons where it is important for us to avoid promoting it excessively where up to a point customers feel pressured to purchase the add-

ons cheese. While offering cheese add-ons (that) aligns with consumer preferences, it should be done in moderation without promoting it by force. In Surah Al Baqarah verse 256 mentions, “Let there be no compulsion in religion, for the truth stands out clearly from falsehood.”

Modesty was used the most by Campaign 3 that was for a beauty salon. “Most of the Muslimah will find saloons and spas that are shariah-compliant to protect their *awrah*, especially when they want to cut their hair,” mentioned its report. Covering the *aurah* as an act of modesty was used to explain the value which resonates with the type of business. Other campaigns that used modesty such as Campaign 2 that was for food mentioned in its report, “(The Campaign) Content should be modest, respectful and avoid anything that could be considered offensive or inappropriate according to Islamic values.” Another food business that was promoted in Campaign 6 mentioned the use of models that covered the *aurah*.

Truthfulness and Integrity

The next value, truthfulness was third most popularly mentioned singly in five campaign reports (Campaign 2, 2a, 3a, 5 and 6). Campaign 2a mentioned, “Looking in Islamic perspective, the religion emphasizes truth and integrity. In advertising, it is necessary to ensure that product information is true and accurate and not to exaggerate or mislead consumers.”

Integrity was also used five times by four campaigns (Campaign 1, 2, 2a and 6) and the most used (twice) by Campaign 1a that promoted a bakery. Campaign six mentioned, “The campaign emphasises transparency in communication, ensuring that all messaging and interactions with stakeholders are honest and trustworthy, reflecting the values of Amanah (trustworthiness) and Sadaqah (sincerity).”

Sincerity, Community and Respect

When it came to sincerity, it was used in two campaigns (Campaigns 4 and 5). It was equally used in both campaigns with two mentions each. Campaign 5 report states;

According to Islamic perspectives, honesty and sincerity are the basis of a real Islamic community, and dishonesty in all its manifestations is unacceptable. A Muslim who

aspires to please Allah and walk the road of righteousness ought to be mindful of the consequences associated with being deceitful and dishonest.

Community plays quite a large role in two campaigns (Campaign 4 and 6) with Campaign 4 for a florist, making the most references three references. Campaign 4 reports, “In Islam, effective communication is encouraged as a means to benefit society positively, and these platforms allow the client to engage with the community in a beneficial and transparent manner, reflecting Islamic values of service and outreach.” The notion of community service as a value that needs to be fulfilled through the campaign for food was brought up in Campaign 6’s report. Respect as a value was used by two campaigns (Campaign 1a and 2). In the Campaign 2 report for a food product, it mentions,

Interactions with followers and customers should be respectful, avoiding inflammatory language and content that can cause harm or conflict. As stated in Surah al-Isra’, everyone’s God-given human dignity must be respected, regardless of his or her faith, race, ethnic origin, gender, or social status.

Other than respectful engagement, Campaign 2 also reports the references to respect in terms of respectful privacy and that promotional content should be respectful and not offensive.

Help

This value has three mentions in two campaign reports (Campaign 4 and 6). It was mentioned most by Campaign 4, a florist (in two references). The idea of the agency helping the client in goodness was impressed by Campaign 4.

Target Audience Centric, Collaboration and Efficiency

The last list of values that were mentioned twice by several campaigns were target audience centric, collaboration and efficiency. Campaigns 2a and 6 mention once of the importance of focusing on the audience when promoting. “The media plan outlined adheres to Islamic principles by utilizing the right platform to deliver the information effectively based on the audience's needs and understanding,” reports Campaign 2a.

Collaboration was used by Campaign 6 twice. “We collaborated and helped others in the effort to uplift businesses in the Kampung Kerdas

area,” mentions the report for Campaign 6. Another mention in the same report was on, “Collaborating with IIUM for campus events or food festivals can also boost visibility and engagement.” Efficiency was mentioned only in the Campaign 4 report with the use of social media platforms that would ensure efficiency of products delivered and of effective communication.

Single Use of Codes

The codes that were used in a single manner were: reciprocal, consent, accountability, diligence, humility, balance, beauty, clarity, gratitude, generosity, moderation, well-being, relations, trust, inclusivity, openness, justice and compassion (see Figure 2). Reciprocal refers to the positive response that is generated upon helping others. Campaign 5 reports, ‘A hadith from Sahih Bukhari states, “*Allah will aid a servant (of His) so long as the servant aids his brother*” highlights the reciprocal nature of assistance in Islam.’ With regards to consent “Mutual consent” is an important aspect of the exchange of any product or service between two persons. Hence, incorporating public relations into marketing is extremely important in Islam as well to manage the affairs of the audience, stakeholders, and the organisation itself, reports Campaign 5. With regards to accountability, the campaign report on another food client (Campaign 6) mentions the adoption of accountability and honesty in all the agency’s dealings. The next value is diligence, Campaign 6 reports, “We monitored our sales closely to ensure that all income was handled diligently.” Humility was used by Campaign 6 as its report mentions, “The campaign promotes moderation and balance in marketing efforts, avoiding extravagance or wastefulness, and emphasising humility and gratitude towards customers and stakeholders.” Another single value was balance by Campaign 6 as it cautions against the act of overindulgence. “...we tried to include messages such as sharing food with your family and loved ones, instead of buying just for yourself,” which promotes the issue of overindulgence by one person but the more balanced out consumption of food by family members. Campaign 4 looks at associating beauty of flowers to the admiration of Allah’s creation. “For instance, flowers, with their bright colours, intricate patterns, and enchanting fragrances, are considered one of the most beautiful creations. Thus, promoting flowers allows Muslims to express their admiration for nature and acknowledge God's work of art,” states Campaign 4. Campaign 4 also mentions the importance of clarity when promoting through advertisements that seeks to build trust and reliability among customers in

a more effective manner.

The next single mentions of the values, gratitude and generosity again by Campaign 4 impresses on the campaign's sales promotion that aimed to benefit both the businesses and the community by fostering gratitude and generosity. Campaign 2a mentioned about moderation in promoting its cheese add on which did not focus on excessive promotions. Campaign 3 focused on the importance of the overall well-being in line with the service being promotion which is a beauty salon including a spa. The idea of establishing a long-term relationship (through the values, relations and trust) with customers through sales promotion was underscored by Campaign 3a, that promoted cleaning services. Inclusivity as a value was used by Campaign 2. The campaign reports, "We made different posters to keep the audience interested and to reach various groups effectively. By tailoring our approach to different audiences, we respect diversity and ensure fairness." Openness and justice as values was focused on by Campaign 1a to win over customers through their campaigns. The final single value mentioned by Campaign 1a was compassion, "Incorporating Islamic scriptures into the campaign was critical for harmonizing with the values and beliefs of the communities in Gombak. The chosen passage from Surah Al-Baqarah (2:261) highlights the values of compassion and kindness, which resonate well with the audience from an Islamic standpoint," by sharing with others.

All the integrated marketing communication campaigns examined appeared to focus on religion as the obvious choice when thinking of the Islamic perspective and integrated marketing communication. The few studies on integrated marketing communication and *maqāsid sharī'ah* found that not only are the *maqāsid sharī'ah* elements combined with marketing from a spiritual standpoint but from a pragmatic perspective, there are positive effects such as improved consumer trust and engagement.¹ It is also suggested that the marketing mix should also be imbued with *maqāsid sharī'ah* elements albeit in the contemporary era which this study did not find per se but identified Islamic values and the sole *maqāsid* element (protection of religion) in the promotions and product facets of the marketing mix.² The discovery of the protection of religion element in the integrated marketing communication campaigns of the study reflects partly the recommendation of some scholars who

¹ Eka Wahyu Hestya Budianto and Nindi Dwi Tetria Dewi, "The Role of Integrated Marketing Communications to Improving the Islamic Social Economy,"

² Siti Majidah, "Islamic Marketing in Era Society 5.0 Based on Maqashid As-Syariah Approach," *Review of Islamic Economics and Finance* 5, no. 1 (June 1, 2022): 13–24.

mention that all five elements should be applied at each level of the process of marketing.¹ The students should be encouraged to include all five elements in their integrated marketing communication campaigns in future for this to be realised. The salient finding of ‘honesty’ in this study is comparable to Mokhtar’s (2023) previous study of identifying Islamic values in integrated marketing communication campaigns of students. It does differ from the study as Mokhtar was not examining campaigns from the *maqāsid sharī‘ah* perspective hence the theory produced is not completely applicable to the findings here. This warrants a new model to be generated. The thinking process of integrated marketing communication and the imbuelement of *maqāsid sharī‘ah* elements is produced (see Figure 4). The models recommended for the integrated marketing communication strategy outline the purchase decision process that consumers commonly go through before they purchase or make an enquiry, try the product, or even visit the store to window shop.²

The limitations of the study are that there were only nine campaigns analysed and since it was a qualitative study, generalisations cannot be made. In future perhaps, a quantitative study should be conducted to ensure greater analysis of a representative sample. Interviews could also be conducted with the brands themselves for richer data.

¹ Mohamad et al., “Islamic Marketing: Promotional Campaign in the Perspective of Maqasid as-Shariah in Malaysia,”

² Robert J. Lavidge and Gary A. Steiner, “A Model for Predictive Measurements of Advertising Effectiveness,” *Journal of Marketing* 25, no. 6 (October 1961): 59–62, <https://doi.org/10.1177/002224296102500611>. See also, I. E.K. Strong, “Theories of Selling,” *Journal of Applied Psychology* 9, no. 1 (March 1925): 75–86, <https://doi.org/10.1037/h0070123>. 2. William E. Wells et al., *Advertising & IMC: Principles and Practice*.



Conclusion

The study examining integrated marketing communication campaigns from the *maqāsid sharī'ah* perspective puts forth the notion that it is important to consider the five elements of *maqāsid sharī'ah* in the campaigns for the effects to be positive in both the spiritual and pragmatic sense. Only protection of religion was found with several Islamic values categorised under this *maqāsid sharī'ah* element. The Islamic value honest was the most salient of all the values incorporate in the campaigns that relates to the context of entrepreneurship. The *maqāsid sharī'ah* and integrated marketing communication campaign design thinking process is produced from the study. It is recommended that in future all elements of *maqāsid sharī'ah* are considered in campaigns as seen in Figure 1.

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