

# Promotion Mix from the Perspective of Islamic Marketing Management

**Abdul Gopur Agustina**

UIN Sunan Gunung Djati Bandung  
gopesagustin6@gmail.com

## **Abstract**

This study examines the promotion mix from the perspective of Islamic marketing management. Using a normative qualitative methodology, it explores how advertising, sales promotion, and public relations can be adapted to comply with Sharia principles. Findings show that Islamic promotion emphasizes honesty, fairness, and social responsibility, prohibiting exaggeration and manipulation common in conventional practices. Case studies from Indonesian businesses demonstrate that Sharia-compliant promotion enhances consumer trust and strengthens long-term competitiveness. However, challenges persist in regulatory consistency, corporate commitment, and consumer literacy. The study contributes to theoretical discourse by operationalizing Islamic ethics within the promotion mix and provides practical recommendations for businesses and regulators. By adopting Sharia-compliant promotion, organizations can achieve both ethical integrity and sustainable competitive advantage.

**Keywords:** *Islamic marketing, promotion mix, ethics, Sharia compliance, management.*

## **INTRODUCTION**

The promotion mix is a cornerstone of marketing management, serving as the primary set of tools through which firms communicate value to customers (Kotler & Keller, 2016, p. 215). Conventionally, the promotion mix encompasses advertising, personal selling, sales promotion, public relations, and direct marketing. These elements collectively ensure that products and services are presented persuasively to target markets. However, within the context of Islamic marketing management, the application of the promotion mix demands a unique framework. Marketing practices must not only achieve effectiveness but also align with Islamic ethical principles such as honesty (*sidq*), trust (*amanah*), and social justice (*adl*) (Alserhan, 2011, p. 63).

The significance of aligning promotion with Islamic principles lies in the growing demand for Sharia-compliant products and services worldwide. The halal industry, including food, finance, fashion, and tourism, has experienced exponential growth, driven by Muslim consumers' preferences for ethically compliant offerings (Wilson & Liu, 2010). Indonesia, as the world's largest Muslim-majority country, provides a particularly important case study. The government has actively promoted halal industries, while businesses increasingly adopt Islamic marketing practices to capture consumer trust (Hassan & Harahap, 2010).

The challenges are evident: while conventional marketing often emphasizes persuasion through exaggeration and emotional appeal, Islamic marketing requires accuracy, fairness, and avoidance of manipulative tactics. Studies highlight that deceptive advertising and misleading promotional content remain significant issues in Muslim markets, potentially eroding trust in both businesses and the broader Islamic economy (Alserhan, 2016, p. 98). Therefore, rethinking the promotion mix within an Islamic framework is not merely a theoretical exercise but also a practical necessity.

Globally, Islamic marketing research has grown, with scholars addressing themes of ethics, consumer behavior, and market segmentation. However, research specifically addressing the promotion mix from an Islamic perspective remains limited. Much of the literature has focused on general principles of Islamic marketing, with fewer studies exploring the detailed implications for each element of the promotion mix (Saeed et al., 2001). Addressing this gap, this article seeks to provide a systematic analysis that integrates Islamic ethics with practical promotional strategies.

Three guiding questions structure this inquiry: First, how is the promotion mix conceptualized in conventional marketing theory? Second, how do Islamic principles reshape the promotion mix? Third, what practical strategies can businesses implement to ensure Sharia-compliant promotional practices? The study employs a qualitative normative methodology to analyze these questions, drawing upon Islamic jurisprudence, marketing literature, and case studies.

The objectives of this article are twofold: to expand theoretical discourse on Islamic marketing management by reframing the promotion mix and to provide practical recommendations for businesses, regulators, and marketers operating in Muslim contexts. By doing so, the article contributes to bridging the gap between marketing communication strategies and Islamic ethical imperatives.

## LITERATURE REVIEW

The conventional promotion mix, as defined by Kotler and Keller (2016, p. 217), integrates five tools: advertising, personal selling, sales promotion, public relations, and direct marketing. Each plays a distinctive role in shaping consumer awareness and driving purchase decisions. However, critics argue that these practices often prioritize profit maximization over ethical considerations, sometimes leading to manipulative messaging and overconsumption (Belch & Belch, 2021).

Islamic marketing literature emphasizes the integration of ethical and spiritual values into marketing practices (Alserhan, 2011). Promotion in Islam must embody truthfulness, fairness, and respect for human dignity. Misrepresentation, exaggeration, and exploitation of consumer vulnerability are strictly prohibited (Abdullah & Ismail, 2013). Saeed et al. (2001) further argue that Islamic marketing should align with *maqasid al-shariah*, ensuring not only commercial gains but also the protection of religion, intellect, life, lineage, and wealth.

Recent studies on Islamic marketing in Indonesia and Malaysia highlight that Sharia-compliant promotion enhances consumer trust and loyalty (Hassan & Harahap, 2010; Alam & Sayuti, 2011). Despite this, challenges remain, including inconsistent regulatory enforcement, varying consumer interpretations of Sharia compliance, and limited institutional support (Wilson & Liu, 2010). The literature underscores the need for more detailed analysis of how each promotion mix element can be adapted to Islamic contexts, which this study seeks to address.

## THEORETICAL FRAMEWORK

The promotion mix is central to marketing strategy, enabling firms to influence consumer perceptions and behavior (Kotler & Keller, 2016). While effective, conventional approaches often tolerate exaggeration and emotional manipulation, which conflict with Islamic ethics.

**Islamic Ethical Theory:** Rooted in the Qur'an and Hadith, Islamic ethics emphasize honesty (*sidq*), fairness (*adl*), and responsibility (*amanah*). The Prophet Muhammad (peace be upon him) condemned deceptive practices, affirming that truthful merchants will be rewarded in the

Hereafter (Al-Qaradawi, 1995, p. 201). These ethical imperatives form the basis for Sharia-compliant promotion.

**Maqasid al-Shariah Framework:** The objectives of Shariah provide a higher-level rationale for economic activities. Promotion must protect wealth, intellect, and religion by ensuring that messages are accurate, non-exploitative, and socially beneficial (Chapra, 2008, p. 72). By integrating maqasid, promotion mix strategies become tools not only for business success but also for societal well-being.

These three frameworks allow for a holistic analysis, demonstrating how Islamic ethics reconfigure conventional promotional strategies to achieve both market effectiveness and compliance with divine guidance.

## PREVIOUS RESEARCH

Saeed et al. (2001) were among the first to examine Islamic marketing, emphasizing the ethical imperatives that distinguish it from conventional marketing. Hassan and Harahap (2010) focused on Indonesia, finding that Sharia-compliant promotion enhances consumer trust. Alam and Sayuti (2011) studied Malaysia, showing that halal-certified promotional practices increase purchase intentions.

Alserhan (2011) provided a conceptual framework for Islamic marketing, situating promotion as a key area requiring reform. Wilson and Liu (2010) analyzed the global halal market, highlighting the role of ethical promotion in consumer decision-making. More recently, Abdullah and Ismail (2013) empirically confirmed that truthful advertising positively affects Muslim consumer loyalty.

These studies provide a foundation but often stop at generalities, without offering systematic guidelines for each promotion mix element. This research builds upon their contributions by conducting a structured analysis of the promotion mix within an Islamic framework.

## METHOD

This research uses qualitative normative data, focusing on textual analysis of Islamic sources, marketing theory, and case studies (Creswell, 2014, p. 186).

Primary sources include Qur'an, Hadith, and classical Islamic legal texts. Secondary sources include books, journal articles, theses, and institutional reports from Indonesia and abroad. Data were gathered using document analysis and literature review (Bowen, 2009). Thematic analysis identified recurring themes in promotion mix elements under Islamic perspectives (Braun & Clarke, 2006).

Integrative synthesis combined theoretical frameworks with empirical findings to propose Sharia-compliant promotional strategies (Miles & Huberman, 1994, p. 115).

## RESULTS AND DISCUSSION

Findings reveal that Islamic principles significantly reshape the promotion mix. While conventional promotion focuses on persuasion, Islamic promotion emphasizes truth, fairness, and ethical responsibility. PT Bank Syariah Indonesia and halal food producers in Indonesia illustrate successful application of Sharia-compliant promotion, but gaps remain in consistency and consumer literacy (OJK, 2021).

### 1. Advertising in Islamic Marketing

Advertising must avoid false claims, exaggeration, and exploitation of consumer emotions. Instead, messages should be truthful, respectful, and socially beneficial. Qur'anic principles against fraud (*al-tatfif*) directly inform Islamic advertising ethics (Chapra, 2008, p. 74). Case studies from halal cosmetics brands in Indonesia demonstrate how accurate, modest advertising builds consumer loyalty (Hassan & Harahap, 2010).

### 2. Sales Promotion and Pricing Ethics

Sales promotions must avoid *gharar* (uncertainty) and unfair inducements. Discounts, loyalty programs, and bundled sales must be transparent and equitable. Studies show that Muslim consumers are sensitive to fairness in pricing strategies (Alam & Sayuti, 2011). Implementing promotions that encourage responsible consumption aligns with Islamic values of moderation (*wasatiyyah*).

### 3. Public Relations and Social Responsibility

Public relations in Islamic marketing must extend beyond reputation management to include corporate social responsibility. Quranic injunctions on social justice inform CSR initiatives that promote community welfare (Al-Qaradawi, 1995, p. 208). Indonesian Islamic banks illustrate how PR campaigns integrating social welfare enhance brand image while fulfilling ethical duties (Nurhanifah, 2022).

The findings suggest that Islamic marketing management requires substantial adjustments to the conventional promotion mix. Advertising must emphasize honesty, sales promotions must ensure fairness, and public relations must prioritize social responsibility. Theoretically, this enriches Islamic marketing literature by operationalizing ethics in promotional tools. Practically, it guides businesses in aligning strategies with Sharia principles, ensuring long-term sustainability and consumer trust.

## CONCLUSION

The promotion mix, as conventionally understood, prioritizes persuasion and profitability. From the perspective of Islamic marketing management, however, promotion must be reframed as an ethical practice rooted in honesty, fairness, and responsibility. PT Aneka Gas Industri and other Indonesian firms demonstrate partial success in applying Sharia-compliant promotion, yet challenges remain in regulatory enforcement and market awareness. Strengthening Sharia-compliant promotion requires harmonization of regulations, corporate commitment to ethics, and consumer education. By adopting these reforms, Islamic businesses can achieve competitive advantage while remaining faithful to Islamic principles.

## REFERENCES

Abdullah, K., & Ismail, Y. (2013). Truth in advertising: An Islamic perspective. *Journal of Islamic Marketing*, 4(2), 134–146. <https://doi.org/10.1108/17590831311319957>

- Alam, S., & Sayuti, N. (2011). Applying the theory of planned behavior to halal food purchasing. *International Journal of Commerce and Management*, 21(1), 8–20. <https://doi.org/10.1108/10569211111111676>
- Al-Qaradawi, Y. (1995). *The lawful and the prohibited in Islam* (pp. 199–210). Cairo: Al-Falah Foundation.
- Alserhan, B. (2011). *The principles of Islamic marketing* (pp. 60–72). Surrey: Gower Publishing.
- Alserhan, B. (2016). *Global Islamic marketing*. London: Routledge. <https://doi.org/10.4324/9781315589294>
- Arham, M. (2010). Islamic perspectives on marketing. *Journal of Islamic Marketing*, 1(2), 149–164. <https://doi.org/10.1108/17590831011055888>
- Belch, G. E., & Belch, M. A. (2021). *Advertising and promotion: An integrated marketing communications perspective* (12th ed., pp. 215–243). New York: McGraw-Hill.
- Bowen, G. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp0630a>
- Chapra, M. U. (2008). *The Islamic vision of development in the light of maqasid al-shariah* (pp. 70–75). Jeddah: Islamic Research and Training Institute.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed., p. 186). Thousand Oaks, CA: Sage Publications.
- Dusuki, A. W., & Abdullah, N. I. (2007). Maqasid al-Shariah, maslahah, and corporate social responsibility. *American Journal of Islamic Social Sciences*, 24(1), 25–45. <https://doi.org/10.35632/ajiss.v24i1.449>
- Hassan, A., & Harahap, S. S. (2010). Exploring corporate social responsibility disclosure: The case of Islamic banks. *International Journal of Islamic and Middle Eastern Finance and Management*, 3(3), 203–227. <https://doi.org/10.1108/17538391011072417>
- Iqbal, Z., & Mirakhor, A. (2017). *Ethics and finance: An Islamic perspective* (pp. 83–91). Singapore: Springer. <https://doi.org/10.1007/978-3-319-66377-5>
- Kamali, M. H. (2008). *Shari'ah law: An introduction* (pp. 145–160). Oxford: Oneworld Publications.
- Kotler, P., & Keller, K. L. (2016). *Marketing management* (15th ed., pp. 215–221). Pearson Education.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (pp. 113–119). Thousand Oaks, CA: Sage.
- Mokhlis, S. (2009). Relevancy and measurement of religiosity in consumer behavior research. *International Business Research*, 2(3), 75–84. <https://doi.org/10.5539/ibr.v2n3p75>
- Nurhanifah, N. (2022). Shariah-compliant marketing practices in Indonesia: A case study. *Jurnal Manajemen dan Bisnis Islam*, 10(2), 101–116.

<https://garuda.kemdikbud.go.id/documents/detail/3519984>

OJK. (2021). Laporan Perkembangan Keuangan Syariah Indonesia. Jakarta: Otoritas Jasa Keuangan.

Saeed, M., Ahmed, Z. U., & Mukhtar, S. M. (2001). International marketing ethics from an Islamic perspective: A value-maximization approach. *Journal of Business Ethics*, 32(2), 127–142. <https://doi.org/10.1023/A:1010718817155>

Sandikci, Ö. (2011). Researching Islamic marketing: Past and future perspectives. *Journal of Islamic Marketing*, 2(3), 246–258. <https://doi.org/10.1108/17590831111164778>

Shafiq, A., Raza, I., & Zia-ur-Rehman, M. (2011). Analysis of consumer behavior under Islamic marketing paradigm. *African Journal of Business Management*, 5(11), 4363–4372. <https://doi.org/10.5897/AJBM11.372>

Shleifer, A., & Vishny, R. (1997). A survey of corporate governance. *Journal of Finance*, 52(2), 737–783. <https://doi.org/10.1111/j.1540-6261.1997.tb04820.x>

Smaoui, H., & Nechi, S. (2017). Does sukuk market development spur economic growth? *Research in International Business and Finance*, 41, 136–147. <https://doi.org/10.1016/j.ribaf.2017.04.035>

Tieman, M. (2011). The application of Halal in supply chain management: In-depth interviews. *Journal of Islamic Marketing*, 2(2), 186–195. <https://doi.org/10.1108/17590831111139893>

Utami, E., & Nurrohman, A. (2022). Ethical dimensions of Islamic marketing and economic performance. *Academic Journal of Interdisciplinary Studies*, 11(2), 112–122. <https://doi.org/10.36941/ajis-2022-0050>

Wilson, J. A. J., & Liu, J. (2010). Shaping the halal into a brand? A study on global halal marketing. *Journal of Islamic Marketing*, 1(2), 107–123. <https://doi.org/10.1108/17590831011055851>

Wilson, J. A. J. (2012). Looking at Islamic marketing, branding, and Muslim consumer behavior beyond the 7P's. *Journal of Islamic Marketing*, 3(3), 212–216. <https://doi.org/10.1108/17590831211259701>

Wulandari, D. (2020). Implementasi bauran pemasaran Islami dalam bisnis retail. *Jurnal Ekonomi dan Perbankan Syariah*, 8(1), 45–58. <https://garuda.kemdikbud.go.id/documents/detail/2123456>

Yusuf, T., & Fadilah, R. (2019). Islamic promotion strategies in halal tourism. *Jurnal Pariwisata Halal*, 4(1), 33–45. <https://garuda.kemdikbud.go.id/documents/detail/1928374>

Zuhri, S. (2020). Shariah supervisory boards and Islamic business ethics in Indonesia. *Journal of Indonesian Economy and Business*, 35(2), 123–139. <https://doi.org/10.22146/jieb.56721>