

The Concept of Halal Advertising Management System: An Analytical Study from Islamic Law and Management Perspective

Konsep Sistem Pengurusan Pengiklanan Halal: Analisis Dari Sudut Pandang Perundangan Islam Dan Pengurusan

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ABSTRACT

Halal has become one of the most important components in the Islamic economy ecosystem. It has been recognized as a new benchmark for safety, hygiene, and quality assurance even by non-Muslim. In this study, the researchers explore the concept of halal advertising management system, its practice in the industry and the relationship between halal advertising and conventional advertising. This study has chosen Malaysia advertising industry to be a case study as Malaysia is the world-renowned halal hub. This study relies upon the qualitative method of which involves library and interview methods of data collection. The study finds that using the correct management system can help industry players to conduct proper management of halal advertising. The study also found out that halal advertising generally differs from conventional advertising in terms of its form of conduct and the advertisement's content. Conventional advertising refers to the nature and culture of different places to define the act's rightness for that specific location, while halal advertising refers to Islamic provisions as the main source for the code of conduct before culture and other defining factors.

Keywords: *Halal, advertising, Islamic; legal, management.*

ABSTRAK

Halal telah menjadi salah satu komponen terpenting dalam ekosistem ekonomi Islam. Ia telah diiktiraf sebagai penanda aras baru bagi jaminan keselamatan, kebersihan dan kualiti oleh orang Islam dan bukan Islam. Kajian ini telah meneroka konsep sistem pengurusan pengiklanan halal, amalannya dalam industri dan hubungan antara pengiklanan halal dan pengiklanan konvensional. Para penyelidik dalam kajian ini telah memilih industri pengiklanan Malaysia untuk dijadikan kajian kes kerana Malaysia merupakan hab halal yang terkenal di dunia. Metodologi kajian ini adalah secara kualitatif yang melibatkan kaedah pengumpulan data perpustakaan dan temuduga. Hasil kajian mendapati bahawa

menggunakan sistem pengurusan yang betul dapat membantu pemain industri menjalankan pengurusan pengiklanan halal yang betul. Hasil kajian ini juga mendapati bahawa pengiklanan halal secara amnya berbeza daripada pengiklanan konvensional dari segi bentuk perlakuannya dan kandungan iklan. Pengiklanan konvensional dipengaruhi oleh keadaan dan budaya setempat yang berbeza untuk menentukan kaedah yang sesuai untuk sesebuah lokasi, manakala pengiklanan halal tertakluk kepada peruntukan perundangan Islam sebagai sumber dan rujukan utama bagi menentukan tatakelakuan berkaitan pengiklanan sebelum faktor lain seperti budaya dan adat setempat menjadi penentu kepada tatakelakuan sesebuah proses pengiklanan.

Kata Kunci: Halal; Pengiklanan; Perundangan; Islam; Pengurusan.

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1. Introduction

1.1. Background Of Study

This research is proposed in response to the issues related to women exploitation in the advertisement. The mainstream media promote women as eye candy, valued for little more than their desirability and enjoyment. Today's images show a social value that is more interested in the body than the mind. They are techno-enhanced labyrinths of unattainable appearances that cause men and women to feel terrified, humiliated, and constrained by unrealistic silent mandates (Gulati M., 2014).

The exploitation of women in mass media aims to increase media or a product's appeal without considering the interests of the women portrayed, or women in general. This process includes viewing women as sexual objects and creating beauty standards that people can express. The most often debated aspect of women's use in the mass media is sexual objectification. Women's misrepresentation in ads has contributed to effects on women's harassment and social exploitation (Ajeera Binti Paiz & Seri Rianri Mohd Isman, 2017). The depiction of women as one of the objects of advertising raised issues of sexual exploitation as well as stereotyping, sexual harassment, undermining modesty immorality, and *tabarruj* (Ayunni Karim, Noor Naemah Abdul Rahman & Mohd Anuar Ramli, 2018).

1.2. Problem Statement

As a result of this norm in society, confusion arises in today's halal industry players over the concept of halal advertising and its implementation according to Islamic law. Hypothetically, Islam as a religion has its own rules and principles suitable towards all aspects of human life. Academically, discussion on halal or Islamic marketing and advertising has been conducted by scholars and researchers before. But confusion and non-conformance related to the implementation of halal advertising concepts and principles in the advertising act still occur even with the existence of the halal and Islamic advertising concept nowadays.

Furthermore, in response to the lack of studies that differentiate and guide industry players to conduct a Shariah-compliance advertising act which leads to several social problems

such as the continuity of woman exploitation in mass media and false marketing, the researchers found out that an analytical study regarding the concept of halal advertising management system with limitation on Malaysia scenario as a nation needs to be conducted to give an insight on how halal advertising compares to the conventional advertising and propose a halal management system that can be conducted in the industry.

This study will contribute to researchers especially in *ḥalāl* and Islamic jurisprudence fields to further explore the role of both industry and Islam for the benefit of both sides by having a proper basis about halal advertising, its concept and comparison with conventional advertising. Other than that, researchers will also have an insight into how industries in Malaysia conduct the issue of woman's images used in advertising.

On behalf of a nation, Malaysia specifically, this study may further encourage the number of halal advertisements or *Sharī'ah*-compliant advertisements which will further reflect Islam as the official religion of Malaysia. Moreover, this study will increase society's consciousness towards Islam when it comes to treating women as dignified humans.

1.3. Research Objectives

This study aims to achieve the following objectives:

1. To clarify the concept of halal advertising and the practice of advertising in the industry.
2. To explore Islamic views on advertising.
3. To examine the similarities and differences between halal advertising and conventional advertising.

1.4. Literature Review

Since its inception, there have been many years of academic research on the halal industry. Most of the works about the halal industry have focused heavily on mainstream audiences and expectations, as crudely and superficially as they are. Halal advertising is one of the topics discussed by researchers before. Firstly, *Al-I'lām, Dawābituhu wa Ahkāmuhu Al-Shar'īyyah* (Hussam Khalil A'ish, 2007) which is a master thesis by Hussam Khalil A'ish that aims to establish the disciplines and rulings of media from an Islamic perspective. This research is the basis for the halal advertising concept that we have nowadays. Viewing advertising from an Islamic perspective by revisiting the principles, ruling and disciplines of Islamic law in advertising is the main idea behind the concept. This research discussed the concept and the macro view of halal advertising, while the proposed study will further detail its discussion into the implementation system for industry players towards the concept of halal advertising. Other than that, the proposed study will be focusing on Malaysia as a case study which is an enhancement from the previous study.

Next is *Al-I'lām: Muqawwamātuhu, Dawābituhu, Asālībuhu fī Daw'i Al-Qurān Al-Karīm* (Ala' Ahmad Hisham & Misbah 'Ammar, 2009) which is a master thesis that aims to clarify the discipline for Islamic communication in which advertising is part of communication and media. This study also aims to investigate the relationship between the Holy Qur'an and

the media. The method used in this study is a qualitative method in which findings are derived entirely from library research. The authors suggest methods of conducting Islamic communication, which includes advertising based on the Holy Qur'ān. The authors also noted that there are effects of communication in the Holy Qur'ān. Among those effects are to remove doubts in the Islamic faith, spread good manners, and strengthen unity in the community. This study provides the basis for Islamic communication. At the same time, the proposed research will further complement previous studies in terms of discussion specifically on the halal management system in advertising and the insight on the practicality of advertising in Malaysia.

Next is *Pengiklanan Islami: Penjanaan Konsep dan Pelaksanaan* (Mohd Helmi Abd Rahim, 2009). This article is the best article been made to-date related to the conceptualization of the principles for Islamic advertising. This paper aims to conceptualize the concepts of Islamic advertisement in Malaysia based on *al-Qur'ān* and *al-Ḥadith*. Information on the situations of Malaysian advertisement was the author's observations. This study found that it was difficult to make Islamic ads a reality. The first and foremost measure to be taken is the production of the Malays as a major player in the economic sector, whether as entrepreneurs, traders or business people. The researcher disagrees with this point because Islamic or halal advertising is compatible with any race and non-Muslim also implement the halal advertising guidelines if they understood the prerequisite elements in halal ads. The author adds that although Islamic advertising is not much different from the conventional, it could only be manifested should there be a deep commitment of Islamic faith absent in non-Muslims. The researcher believes that few elements that can fully recognize and differentiate between halal advertising and conventional advertising can be added as a new finding. The proposed research will provide a management system that can be used as a tool to help conduct the halal advertising act.

Another previous study made about principles and criteria of Islamic advertising is *Prinsip Dan Kriteria Periklanan Dari Perspektif Islam* (Teuku Meldi Kesuma, 2012). This paper examines the principles and criteria of advertising from an Islamic perspective. This paper highlights the concepts, principles and criteria of Islamic advertising. The methodology applied in this paper is through library research. The author develops an advertising concept from the Islamic point of view before confirming the hypothesis about the availability of principles and criteria of Islamic advertising. The author also concludes that by reviewing the concept of Islam from its three components, *'aqidah*, *Sharī'ah* and *Akhlāq*, principles for halal advertising can be made. The proposed research will provide further enhancement by proposing the management system that can be used in advertising, the nature of advertising practice in Malaysia and the relationship between halal and conventional advertising.

The most recent case study regarding halal advertisement issues and implementation in the industry is *Halal Advertising on Facebook: A Case Study of Health and Beauty Products in Malaysia* (Azmin Azliza Aziz, Nurliana Md Rahin & Norhazwani Mohamed Asri, 2019). This case study explores five characteristics of halal advertising in the context of the Malaysian health and beauty product industry, by carrying out a content analysis on Facebook advertisements of a local health and beauty product company in Malaysia. The findings show that the advertising practices do not fully fulfil the five characteristics mentioned by the authors, indicating that despite the product being halal-certified, the advertising practices are

not 100% *Shari'ah*-compliant. In response to the findings derived from this research, the proposed study will provide an analytical study by making a comparison between halal and conventional practice. Other than that, this study will also propose the halal management system that can be used during the advertising activities.

The next research discussing the issue of halal advertising is *Muslim Consumer Rights Based on Islamic Advertising Principles* (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019). This research aims to examine Muslim consumer rights based on Islamic advertising principles. This study used a descriptive qualitative approach by using a semi-structured interview data collection method, while for selecting the informants, it used purposive sampling. The data analysis was done using constant comparative analysis. The findings showed that there are eight important aspects in preserving Muslim consumer rights based on Islamic advertising principles and Islamic advertising principles help shape smart and bold Muslim consumers who are vocal enough to stand for personal, cultural and religious wellbeing. In this research, the authors noted that Muslim consumer rights are always being preserved, and in this research, the authors try to prove it by viewing how Muslim consumer rights are being preserved from the Islamic advertising principles. This research highlighted the importance of halal advertising and its implementation in the industry thus, the researcher believes that addition in terms of discussion on the management system in advertising from the Islamic perspective will further help industry players to involve in conducting advertisements that comply with *shari'ah* rulings.

In summary, a few areas need to be added in previous research regarding halal advertising, especially in terms of creating the halal management system in advertising. A comparison between halal advertising and conventional advertising is another study gap that will be filled in this proposed research. Insight from experts on the Malaysian industry practice in advertising will help bridge the gap between theories of halal advertising and the practicality of advertising in the industry. Therefore, an analytical study from the Islamic and management perspective on the concept of halal management advertising needs to be done as an addition towards knowledge.

2. Research Methodology

Principally, this study relies mainly upon qualitative methods where all information will be derived through library research and evaluation on the topic of the usage of women in advertising, the concept of advertising from both conventional and Islamic perspectives. In addition, interview sessions with those involved in advertising practice in Malaysia will be conducted to investigate the Malaysian scenario in advertising and to bridge the gap between theories and the practices of advertising in the industry.

This study used the analytical method in which after collecting information related to the subject, the researcher will make a content analysis that refers to the process of categorizing data by classifying, summarizing, and tabulating the data. The researcher will also argue, justify, and compare the information gathered related to the issue of woman images usage in advertising, the concept of advertising, and its jurisprudence by identifying themes, patterns, and relationships via primary and secondary resources. The Islamic perspective of the usage of

woman images in advertising will be derived from the analysis and noted as the findings in this research.

The data collected will be analysed. Discussion and results of this research will be limited towards the discussion of the concept of advertising and halal advertising and the halal management system. All discussions will be recorded and examined.

3. Findings of the Study

3.1. Introduction Towards Advertising

Advertising terminology is commonly understood as the process of making advertisements and ensuring that viewers see them (Collins Dictionary, n.d.). It can also be defined as an action to bring something to the attention of the public, through paid announcements (Merriam-Webster Dictionary, n.d.), or as a business of trying to persuade people to purchase products or services (Cambridge Dictionary, n.d.). Advertising is also known as announcing that something is for sale or trying to convince consumers to purchase a product or service (Ivanovic A. & Colin P.H., 2003).

In the Arabic language dictionary, the word advertising is known as *A'alana* and *'Alana*, which means announce, declare or reveal; the opposite is secrecy (Ibrāhīm Anīs et al, 1972). As mentioned in the holy Qur'ān Surah Nuh, verse number 9 which means: “*Then I announced to them and [also] confided to them secretly*”. The word *A'lantu* in the verse means to announce.

Allah also mentioned in the holy Qur'ān which means: “*And your Lord knows what their chests conceal and what they declare*”. Most of the word *'Alana* means 'announce' and 'declare' abstractly and not concretely, as we can see through these two verses (Al-Rāghib Al-Ashfahānī, 2011). Based on this definition of advertising in the Arabic dictionary, we can infer that advertising in the Arabic language refers to an act of announcing, declaring, or disclosing something.

The literal definition of advertising focused on the functionality of advertising as an act of announcing something to achieve people's attention and most of them recognized advertising as a business. There is a slight difference in depth between Arabic and English dictionary interpretation of advertising as English dictionaries definition of advertising gives a narrow and precise meaning more than the definitions from Arabic dictionaries.

Conceptually, advertising can be defined as “an act of communication with a targeted audience initiated by organizations or individuals with specific objectives through designated media” (Armstrong et al, 2018, Kotler et al, 2018 and Jaipur National University, 2013). The explanation for the definition of advertising are as follows:

Firstly, the definition of “an act of communication” means that advertising is an interactive tool. This is supported by the literal definition of advertising derived from dictionaries. The notion of advertising as a business can be repulsed by the fact that the general

practice of advertising can be applied to various functions, such as an announcement or invitation, rather than business-related activity alone.

Secondly, the phrase "with a targeted audience" means that the advertising produced is intended to convey its message to a particular group of listeners. Consumers, residents, owners and other user groups may be representatives of the audience.

Thirdly, the phrase "initiated by organizations or individuals" means that an advertising act can be done by either an organization such as business companies and government agencies or an individual. This is certainly true in advertising that is done through social media by influential people such as instafamous or entrepreneur introducing their products by themselves.

Fourthly, the phrase "with specific objectives" refers to the purpose of advertising that needs to be addressed upon initiation. Objectives of advertising can vary depending on the initiator intention. For example, McDonald's made an advertisement to promote their products to the customer while the Malaysian Communications and Multimedia Commission (MCMC) advertise the danger of false information and scammer as an announcement. Others might have other objectives in their advertisement. Further explanation regarding the purposes of advertising will be discussed later in this chapter.

Lastly, the phrase "through designated media" refers to the method of advertisement transmission, which can be through digital or physical media. Media is a vehicle for the advertiser to get across his message to the intended customer (Armstrong et al, 2018 and Jaipur National University, 2013). Thus, media must be chosen by the advertiser during the advertising planning process. Theoretically, any medium can be used for advertising. The creative approach of advertising agencies such as cup advertisements can also be regarded as advertising media. Further details on advertising media will be discussed later in the next subchapter.

3.2. The Concept of Halal Advertising

3.2.1. Definition of Halal Advertising

Halal advertising or Islamic advertising consists of two main phrases which are *ḥalāl* or Islamic - according to some researchers and advertising (Mokhtar A., 2012 and Teuku Meldi Kesuma, 2012). The term advertising has been discussed in the previous chapter which means "an act of communication with a targeted audience initiated by organizations or individuals with specific objectives through designated media".

Meanwhile, the term *ḥalāl* or Islamic can be defined through its literal and conceptual definition. The word *ḥalāl* and Islamic were both originated from the Arabic language. *Ḥalāl* derived from the root word *Hallala* which means untying a knot and removing the impediment from a speech as we can see through Allah's saying in the holy Qur'an which means: "*And untie the knot from my tongue*". A knotted rope tied to something cannot be used if it is still in a knot. It can be used once the knot is untied. The concept of *ḥalāl* springs from this analogy, meaning something permissible and lawful under religion (Ramli Awang et al, 2014). Ibn al-

Manzūr in *Lisān al-‘Arab* states that something which is permitted by Allah then it is *ḥalāl* while something which is prohibited by Him is *ḥarām* (Ibn al-Manzūr, 1994). Therefore, the term *ḥalāl* can be defined as allowed or permitted by Islamic Law (Jabatan Kemajuan Islam Malaysia n.d.).

There is another term related to *ḥalāl* which is *tayyib*. *Ḥalāl* and *Tayyib* work together to create and complement each other thus creating the balance of the universe. *Tayyib* literally means good. *Ḥalāl* themes in the Qur’ān is broad and expansive, not only restricted to food and beverages (Ramli Awang et al, 2014). The epistemology of *ḥalāl* has been used in a lot of other discussions such as in a sexual relationship, discussion related to marriage, divorce, and the prohibition to marry more than three. Other than that, the *ḥalāl* concept has also been used in food and farmed animals, as well as an indication towards manners in conducting business such as in the permission to perform trade and forbid usury, in speech, and sustenance. Therefore, when we combine the term *ḥalāl* and *tayyib* with each other, the term *tayyib* will complement the definition of *Ḥalāl* in which when being combined created the good things that are permissible by Allah.

The term Islamic advertising has been used by many researchers to portray the act of advertising which is concurrent with the principles in Islam. Thus, the word *ḥalāl* and Islamic can be defined conceptually as permissible by the Islamic law and it can be concluded that *ḥalāl* is something which is *mubāh*, lawful or allowable according to Islamic law and it is the opposite of *ḥarām* (Ramli Awang et al, 2014).

Combining both phrases; *ḥalāl* or Islamic with advertising, the definition of *ḥalāl* advertising would be “an act of communication with a targeted audience initiated by organizations or individuals with specific objectives through designated media in accordance with the Islamic law”.

There are no significant differences between the usage of Islamic and *ḥalāl* terminology in this definition because both terminologies refer to the same meaning which is permitted by Islamic law. The researcher chooses to use the term *ḥalāl* instead of Islamic for advertising is because the word *ḥalāl* is broader in terms of its literal definition which in this discussion showcase the permissibility to conduct an advertising activity that is more appealing for Muslim and non-Muslim society.

3.2.2. The Legitimacy of Halal Advertising

Next, to understand the legitimacy of advertising in Islam, we must first understand the role and purpose of the advertising act. Advertising has four main roles which are marketing, communication, economic and societal role (Islam M.E. & Alam M.Z., 2013). The purpose of advertising can be described as informative, persuasive, and reminding. These roles and purposes of advertising are all connected to one big topic which is business. In other words, advertising is part of marketing which is a component of a business.

Generally, there is no direct narration from the Qur’an and the *ḥadīth* from the prophet Muhammad SAW related to advertising acts as understood in the modern definition (Teuku Meldi Kesuma, 2012). Islam as a universal religion has its guidance on how to conduct

everything including the marketing and advertising act through its jurisprudence and the general principles in Islam.

Allah SWT did mention in the holy Qur'ān which means: “*But Allah has permitted trade and has forbidden ribā*”.¹ In this verse, Allah has mentioned that the act of buying and selling which is one of the business components is permitted while *ribā* is forbidden in Islam. Looking from a more general perspective and complying with the Islamic jurisprudence principle of *al-Aşlu fī al-Aşyā' al-Ibāḥah* (the original ruling of things is permissible), we can conclude that the act of trade and commerce is permissible in Islam, thus advertising act which is part of business and trade along with every role of advertising whether it is marketing, communication, economic or societal role were also permissible in general.

There is another Islamic legal maxim which mentions that *al-Wasā'il laḥa 'aḥkām al-Maqāşid* (The law of means in accordance with the law of purpose or intention) which means that each process or method is determined by the objective. If the aims that you strive to accomplish are evil, any means or practice of achieving those objectives is forbidden. It is the same if the intent or purpose is good, so the means must therefore only be permissible. Therefore, as Allah says that trade is permissible, the general ruling for all practices leading to commercial activity, including marketing, is also permissible.

Another verse in the Holy Qur'an that supports this reasoning can be seen through Allah's word which means: “*And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.*” This verse explains that the business and trade act is forbidden during the Jumu'ah prayer but the ruling for the business and trading activity will be back to its original ruling which is permissible after the prayer has been concluded. The usage of the word *fantashirū* (فانتشروا) in this verse shows generality, which means that it is permissible to do any sort of business and trading activity after the prayer has been concluded. Since advertising is part of a business that provides information about the products or services, then it is also permitted in Islam.

Next, we will go through some *ḥadīth* narrated by prophet Muhammad PBUH related to advertising. Prophet Muhammad PBUH emphasized a lot on being an honest seller as he is a trader during his tender age. Among those are a *ḥadīth* narrated by Abū Sa'īd that the Prophet (PBUH) said: "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs." (Al-Tirmidhī, 2011). This *ḥadīth* shows the position of an honest trader in Islam is as good as the prophets which is the best person in the entire world. It also shows that Islam appreciates good manners when conducting a business.

Other than that, the same has been said with a different word in a *ḥadīth* narrated by 'Ismā'il bin 'Ubaid bin Rifā'ah: From his father, from his grandfather, that he went with the Messenger of Allah (PBUH) to the prayer room, and he saw people doing business so he said: “Oh traders!” and they replied to the Messenger of Allah (PBUH) turning their necks and their gazes towards him, and he said: “Indeed the merchants will be resurrected on the Day of judgement with the wicked, except the one who has *Taqwā* of Allah, who behaves charitably

¹ *Ribā*: Usury or Interest

and is truthful." (Al-Tirmidhī, 2011). This *ḥadīth* added a warning from prophet Muhammad PBUH on traders if they are not being good and honest traders during their life.

The act of trading and advertising also has been conducted even by the prophet Muhammad (PBUH) himself and his companions. Thus, this notion further strengthens the fact that the act of marketing is permitted in Islam. The difference is the advertising practice during the early days of Islam was the spread of words through oral communication (Islam M.E. & Alam M.Z., 2013). Traders used to travel to different countries and when they had experience with certain forms of goods or services, they passed on the knowledge to their contacts upon returning to their native country. Nowadays, we can see that the advertising act has evolved into a different dimension. There are different ways, tools, and techniques to conduct advertising. The existence of various media such as radio, television, newspaper, magazine, and the internet have caused advertising acts to diversify.

Subsequently, the advertising strategy plays a crucial role in achieving various goals such as generating good profits, attracting consumers, and distinguishing expertise among some institutions. Some organizations believe in the slogan "Ads for expansion" which means that the advertising act can improve the success rate to achieve a certain goal while others believe that advertising can be considered as a form of *da'wah* to promote the Islamic faith (Haque A., Ahmed K. & Jahan S.I., 2010). Either way, both are permitted by Islam as long as the advertising act does not conflict with the principles brought by Islam.

In conclusion, advertising, in general, is permissible in Islam. There are no provisions from the holy scriptures that prohibit the act of advertising. Advertising can also be considered as *sunnah* and is highly encouraged if we considered it as a form of *da'wah* to promote Islam and its greatness to others.

3.3. Halal Advertising Management System

Many people asked if Islamic marketing is a truism, an ideology, a doctrine, or a paradigm? Jonathan A.J. Wilson and John Grant suggest that Islamic Marketing reflects a new focal point phase, which they refer to as "torchbearer," a noticeable and crucial challenger towards tradition and a marketing match that can be as good as 'Green' and 'Digital' Marketing have done before (Wilson & Grant, 2013).

Islamic marketing is not a new movement nor a hidden subset. Muslims have always taken part in business operations since the Prophet Muhammad (PBUH), offering both theoretical and practical value in business (Wilson & Grant, 2013). Prophet Muhammad PBUH himself was also involved in the business during his tender years with his uncle Abū Tālib and selling the goods provided by Khadijah Binti Khuwailid at *Sham* (known as Syria, Jordan and Palestine nowadays). Historically, the prophet companions such as Abū Bakar al-Ṣiddīq, Othmān bin 'Affān and 'Abd al-Raḥmān bin 'Auf also known as a great businessman during their years while Imam Abū Ḥanīfah, the founder of *mazhab Ḥanafī* also known as a businessman (Mufti Wilayah Persekutuan, 2018). For more than a century, Muslims have also mastered the knowledge, technology and integrated them to fit in the Islamic ideal of *Iḥsan*.

Theoretically, halal advertising has the same basis as conventional advertising except that it offers different types of applications for the activities in the advertising act in terms of form and content of the advertisement (Mohd Helmi Abd Rahim, 2009). The main rule in halal advertising is every aspect of the advertising process complies with the provisions brought by Islam in three main pillar which are *aqidah*, *shari'ah* and *akhlāq*. The idea of Islamic ads should also be consistent and parallel with the value brought by Islam, as exemplified by Prophet Yūsuf A.S., with the concepts of monotheism, caliphate, and *akhlāq* (as part of the economic construction of Islam), the principles of honesty (*Ṣiddīq*) and trustworthiness (*Amānah*) (Amrul Mutaqin, 2013).

For example, the planning of advertising act must accept that the concept of advertising that needs to be brought must follow the principles of Islam such as covering the *awrah* and avoid any kind of discrimination in the advertising act. The execution of halal advertising must follow the guidelines constructed during the planning stage, guided by the provisions and principles brought by Islam. At the same time, the coordination and monitoring process for the advertising act also need to be done to make sure the advertisement created is *shari'ah* compliance. Lastly, the evaluation of *shari'ah* compliance in the previous stages of the halal advertising act must be conducted and any non-conformance correction must be done immediately. Every non-conformance reported in halal advertising practice need to be addressed immediately to protect the quality of the advertising act itself.

In discussing the methodology of halal advertising, it is also important for us to understand Muslim's role in Islam. A Muslim is a servant of Allah SWT (*al-'abd*) that should obey His injunctions and prohibitions and a Muslim also has a role to be Allah's vicegerents on earth (*khalīfah Allāh fī al-'arḍ*) that rule the earth (Mokhtar A., 2012). The same concept and idea are being practised in the halal advertising component. The main objective in halal advertising is to ensure that every act executed must parallel with the concept and rule as a Muslim in Islam.

Another question involving the methodology of halal advertising is how halal advertising can cope with the advancement in the science and technology aspect of knowledge? Science and religion go hand to hand. The same can be said about technology. Anything *ḥarām* constitutes harmful elements that affect man's psychology and physical well-being. Research that integrates the halal concept with science focuses on universal benefits, natural disposition of man, health, cleanliness and quality (Ramli Awang et al, 2014). The halal concept encapsulates the universal nature of Islam. Thus, scientific research relating to the halal concept is commendable.

Everyone associated in the advertising industry, whether they are marketing experts or academicians majoring in advertising, has a different point of view on how advertising needs to be conducted. For example, Philip Kotler and those associated in writing with him proposed four main decisions or steps in advertising that a marketing management team must make when developing an advertising program which are setting objectives, setting the advertising budget, developing an advertising strategy through decisions in media and message and evaluating advertising campaigns (Kotler et al, 2017; Kotler & Armstrong, 2018; Kotler et al, 2017; Kotler & Keller, 2016 and Armstrong et al, 2018). Kevin Lane Keller summarizes this approach as the five M's: mission, money, message, media, and measurement (Kotler & Keller, 2016).

Monle Lee and Carla Johnson, on the other hand, proposed the four basic tasks in advertising which are planning, budgeting, coordination and ad creation (Lee & Johnson, 2006).

Conclusively, by combining the information provided by previous researchers, marketing experts and interviews with industry players done by the researcher, the advertising process can be divided into four main steps: planning of advertising, executing advertising ads, coordinating and monitoring advertising activities, and evaluating the advertising that has been done as shown in Figure 1.

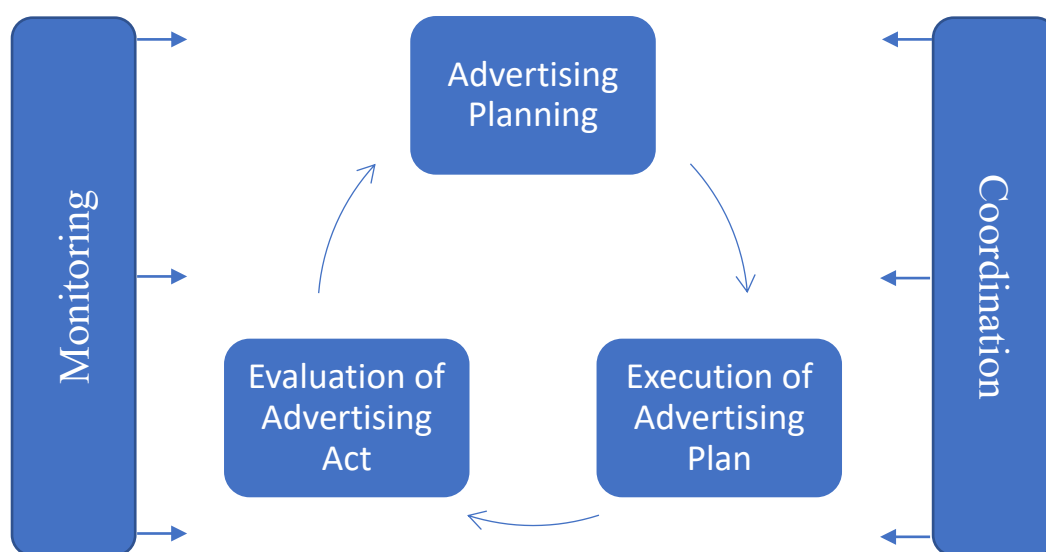


Figure 1 General Practice of Advertising

Halal advertising management system revolves around the importance of conserving the principles provided by Islam through management while incorporating them into the advertising act. When executed properly, a halal advertising management system would help the advertiser to ensure that the advertising practice being conducted was in line with Islamic principles and any non-conformance related to the advertising act can be prevented and managed properly.

Originally, the idea of a halal advertising management system was created based on the existing risk management system. Four important steps need to be taken by the advertisement creator which is creating a Halal Advertising Team Role and Responsibility, conducting the Halal Advertising Risk Analysis, establishing a Halal Advertising Risk Control Plan and evaluating and coordinating the Halal Advertising Management System.

3.3.1. Halal Advertising Team Role and Responsibility

The first step is the creation of Halal Advertising Team Role and Responsibility. This step is important to clarify the direction that the stakeholders wanted from the creation of the advertising act. The researchers would suggest the usage of the six W's framework to determine the suitable role and responsibility for each team member and the direction of the advertising

act. An example of the Halal Advertising Team Role and Responsibility document is shown in Table 1.

HALAL ADVERTISING TEAM ROLE AND RESPONSIBILITY		
OBJECTIVES		1. 2. 3.
STAKEHOLDERS		
Internal		1. 2. 3.
External		1. 2. 3.
NO.	ROLE	RESPONSIBILITY
1.	BOD	
2.	Halal Advertising Team Chairman	
3.	Halal Advertising Head of Coordinator	
4.	Advertisement Planning Phase Team Lead	
5.	Advertisement Creation Phase Team Lead	
6.	Advertisement Evaluation Phase Team Lead	
HALAL ADVERTISING TEAM CHART		
<pre> graph TD BOD[BOD] --> Chairman[Halal Advertising Team Chairman] Chairman --> HeadCoordinator[Halal Advertising Head of Coordinator] Chairman --> Planning[Advertisement Planning Phase Team Lead] Chairman --> Creation[Advertisement Creation Phase Team Lead] Chairman --> Evaluation[Advertisement Evaluation Phase Team Lead] </pre>		

Table 1: Halal Advertising Team Role and Responsibility

The Halal Advertising Team Role and Responsibility is important to clarify the job that needs to be done by every single person related to the success of halal advertisement creation. As a result, a specific organizational chart related to halal advertising creation can be created and suited accordingly based on the nature of every organization.

3.3.2. Halal Advertising Risk Analysis

The next step is to identify and analyze the severity of halal advertising critical points. In this step, the halal advertising team needs to analyze every step of the halal advertising creation process that has any risk of non-conformance towards the implementation of halal advertising principles. When the risk has been identified by the team, the severity or impact of the non-conformance needs to be determined and documented. An example of Halal Advertising Risk Analysis can be seen in Table 2.

NO.	RISK	SEVERITY	PERSON IN CHARGE
Planning Phase			
1.		Low	
2.		Medium	
3.		High	
4.		Critical	
Execution Phase			
1.		Low	
2.		Medium	
3.		High	
4.		Critical	
Evaluation Phase			
1.		Low	
2.		Medium	
3.		High	
4.		Critical	

Table 2: Halal Advertising Risk Analysis

The Halal Advertising Risk Analysis needs to be done to identify the halal advertising critical points in which the risk of non-conformance towards halal advertising principles can occur. This analysis will help industry players to prioritize and manage the risk according to the type of severity for every critical point.

3.3.3. Halal Advertising Risk Control Plan

When the risk of non-conformance has been identified and the analysis for every risk has been done, a systematic plan to prevent the non-conformance occurrence and corrective measures for every non-conformance need to be done. This is important to ensure that every risk is being managed accordingly and every improper conduct or violation of the principles in halal advertising can be controlled and corrected through a systematic plan. An example of a Halal Advertising Risk Control Plan can be seen in Table 3.

NO.	RISK	SEVERITY	ACTION PLAN	PERSON IN CHARGE
Planning Phase				
1.		Low	Mitigation Plan	
			Corrective Measure	
2.		Medium	Mitigation Plan	
			Corrective Measure	
3.		High	Mitigation Plan	
			Corrective Measure	
4.		Critical	Mitigation Plan	
			Corrective Measure	
Execution Phase				
5.		Critical	Mitigation Plan	
			Corrective Measure	
Evaluation Phase				
6.		Low	Mitigation Plan	
			Corrective Measure	

Table 3: Halal Advertising Risk Control Plan

3.3.4. Evaluating and Coordinating the Halal Management System

After the Halal Advertising Risk Control Plan has been created, the final step that needs to be done is the implementation and supervision on the compliance of halal advertising principles based on the previous steps. This halal management system must be created comprehensively and collectively by determining every critical area that needs supervision in creating an advertisement that is Shariah-compliant. The halal management system also depends on the skills and knowledge of the advertiser to initiate and conduct the advertising act in accordance with the principles provided by Islam through its designated provisions.

3.4. The Relationship Between Halal and Conventional Advertising

Nowadays, halal advertising has become an alternative to the conventional advertising practice among marketers, but there are doubts among industry players about how halal advertising can truly become the alternative. Halal advertising is not entirely a different thing in terms of

practice. These two types of advertising approach mainly differ in terms of content and form rather than the process. The researcher found out there are eight similarities between these two types of advertising which are:

4. Both halal advertising and conventional advertising has the same definition in which both types of advertising is an act of communication with a targeted audience initiated by organizations or individuals with specific objectives through designated media. Therefore the process of creating an advertisement will also be the same.

5. The substance that is promoted in halal advertising and conventional advertising is the same in general. Halal and conventional advertising promote the same types of advertisement: product, retail, corporate, business-to-business, political, directory. direct response and public service advertisement.

6. Cost in halal and conventional advertising are identical in terms of sources and expenses required to conduct the advertising act. Halal advertising does not increase the expenditure of an advertising act thus can genuinely be an alternative to conventional advertising practice.

7. The method of transmission in both halal and conventional advertising is similar in general. Both halal and conventional advertising incorporate and accepted the traditional method such as printed advertisement and recent technology methods such as video and online advertisement in their ads.

8. The targeted impact and segmentation for an advertisement in both halal and conventional advertising are the same in general. Halal advertisement is acceptable by a human being the same way conventional advertisement appeals to most people. Both types of advertising techniques have similar targeted people in general.

9. Both halal and conventional advertising has the same role and purpose: to persuade, inform, and remind the customer about a product or service. These same objectives provide a stiffer competition of preference for both types of advertising practice, thus strengthening the notion that halal advertising can be an alternative for conventional advertising.

10. Both halal and conventional advertising permitted the usage of man and woman in the advertisement. There is no prohibition in general related to the usage of women in advertising from Islamic perspective and women involvement in conventional advertising has started since the 1880s.

11. Halal and conventional advertising share the same morals and ethics during the advertisement creation, such as intolerance towards fraud and offensive content in an advertisement.

In terms of the differences between halal advertising and conventional advertising, the researcher found out that there are also six differences between both types of advertising which are:

1. Halal advertising definition constitutes the incorporation of religious principles in the act, while conventional advertising does not constitute any relationship with any religion.
2. Halal advertising contents are different from conventional advertising. The contents in the halal advertising act must adhere to the rules and principles of Islam derived from the provisions of Islam, while in conventional advertising, it is not required to adhere to any religious provision.
3. Advertising substances in halal advertising must adhere to the principles in Islam, while substances in conventional advertising are only obligated towards the law of a country.
4. Halal advertising refers to the provisions provided in Islam as a code of conduct, while conventional advertising does not regard Islamic provisions as their source of conduct. Conventional advertising refers to culture and history as their main source of principles.
5. Halal advertisements are more appealing to Muslims than the conventional advertisement. This is because of the adherence to Islamic ruling and principles conducted in halal advertising such as the covering of woman *awrah* in an advertisement. As a result, the amount of acceptance for halal advertising will also differ from that of conventional advertising due to human preference and view towards both types of advertising practice.
6. Islam prohibited the exposure of *awrah* in halal advertising while conventional advertising deemed the human body acceptable to be portrayed as per a country's culture. For example, the portrayal of women in bras is deemed acceptable in America, while halal advertising prohibited that act in any country.

4. Conclusion

The conclusion for this study can be summarized into several main points, which are:

1. Advertising is an act of communication with a targeted audience initiated by organizations or individuals with specific objectives through designated media, while halal advertising is an act of communication with a targeted audience initiated by organizations or individuals with specific objectives through designated media in accordance with the Islamic law.
2. Advertising practised in the Malaysian industry is protected and parallel with the rule constituted in Malaysian Act. Malaysia's industry fares well in terms of respecting people sensitivity in the advertising act and practising halal advertising in general.
3. Islam permitted advertising in general and the most important thing is advertiser needs to adhere to the Islamic principles and conduct advertising act in parallel with the provisions of Islam. If the activity conducted before, during and after the advertising process is not concurrent with the provisions brought by Islam or the role is not suitable for the woman in that advertisement. The ruling for the advertising act will be either disliked (*makrūh*) or prohibited (*harām*).

4. Halal advertising generally differs from conventional advertising in its form of conduct and the advertisement's content. Conventional advertising refers to the nature and culture of different places to define the act's rightness for that specific location, while halal advertising refers to Islamic provisions as the main source for the code of conduct before culture and other defining factors.

4.1. Recommendation And Suggestion

This study revealed that there are very significant flaws that require further improvement in future research which includes points as follow:

1. A detailed and comprehensive discussion related to the Islamic jurisprudence view on advertising is required to respond to a more detailed issue in advertising from the Islamic perspective.
2. Quantitative research strengthens or proves the concept and reality of Malaysia's industries practice of halal advertising and halal advertising management system in their business. Either small or big scale field research will gauge the result of this research.
3. A broader perspective is required to give a broader and more conclusive result for the research. Overseas points of view related to the advertising may give a different or similar result to this research. The cultural diversity from different places may affect the result of this research, thus giving a more comprehensive outlook towards the topic.
4. Research on the mechanism to conduct halal advertising from the planning process to the evaluation and monitoring process. This mechanism may be a guideline for industry players to conduct advertising act in accordance with the halal advertising principles but the effectiveness of the system is still unknown.

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