

Promotion Strategies in Sharia Marketing Management: Concepts, Implementation, and Relevance in the Digital Age

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Abstract

The development of the halal industry in Indonesia has driven an increase in the need for marketing practices that are not only effective but also in line with sharia principles. Promotion, as one of the main elements in marketing management, has a strategic position in building communication between producers and consumers. However, the dynamics of the digital era present new challenges in the form of rampant manipulative and non-transparent promotional practices that have the potential to violate the principles of honesty and Islamic ethics. This study aims to analyze the concept, form, and implementation of sharia promotion in the context of modern marketing, particularly in the digital environment. The research uses a descriptive qualitative approach with a literature study method on various academic sources regarding sharia marketing, promotional ethics, and digital marketing communication. The results of the analysis show that sharia promotion is based on the principles of shidq (honesty), amanah (trustworthiness), justice, and the prohibition of tadbis (deception) and gharar (uncertainty). In digital practice, the implementation of sharia promotion emphasizes product information transparency, the use of ethical influencers, visual content that is polite and in accordance with Islamic values, and the prohibition of manipulative strategies such as false claims or fictitious discounts. The study also emphasizes that sharia promotion has important relevance for the sustainability of modern halal businesses because it can increase consumer trust and strengthen brand reputation. minimizing the risk of regulatory violations, as well as increasing the competitiveness of Indonesia's halal industry in the global market. Thus, the promotion of sharia is not only an ethical guideline, but also a competitive strategy that is able to respond to contemporary market needs.

Keywords: Sharia Promotion; Halal Marketing; Islamic Business Ethics; Tadbis; Gharar; Digital Marketing; Influencer Marketing; Halal Product Guarantee System (SJPH); Consumer Trust; Halal Industry.

Introduction

The development of the halal industry in Indonesia has shown rapid growth over the past two decades (Maulizah, 2024). As the country

with the largest Muslim population in the world, Indonesia has great potential for the development of the sharia economy, ranging from the food and beverage sector, cosmetics, halal tourism, to sharia finance. Increasing public awareness of halal product consumption has encouraged businesses to adjust their business systems to be in line with Islamic values (Bastian & Fitri, 2025) This condition makes Islamic marketing one of the most relevant marketing strategies to be applied in facing the dynamics of today's modern market.

Sharia marketing management plays an important role in ensuring that the marketing process runs in accordance with Islamic principles, such as honesty (*shidq*), trustworthiness, fairness, and the prohibition of fraud (*tadlis*), ambiguity (*gharar*), and immoral elements (Mikraj, Ambarwati, Abroza, & Metro, 2024). Unlike conventional marketing, which emphasizes maximizing profits, Islamic marketing prioritizes a balance between economic, ethical, and spiritual interests. Islamic marketing practices not only function as a promotional tool but also as a means of spreading moral values and blessings in every transaction.

One of the key elements in sharia marketing is promotion. Promotion serves as a means of communication between producers and consumers to convey information about products, benefits, prices, and the value offered (Ahmad & Ali, 2025). From a sharia perspective, promotion is not only intended to influence purchasing decisions, but must also be conducted honestly, transparently, educationally, and free from manipulation. Ethical promotion is very important for building trust, especially in business sectors that prioritize halal values (Vika Sayyidatul Mukarromah, 2024)

The dynamics of the current digital era bring various new issues in promotional practices. Advances in information technology have made promotion faster, more massive, and easily accessible through social media, e-commerce applications, and influencer marketing (Winarti, n.d.). Unfortunately, this has also been accompanied by rampant unethical promotional practices such as exaggerated claims, misleading product visuals, fake discounts, clickbait, concealment of important information, and the use of content that contradicts Sharia principles. Many businesses, especially MSMEs, do not yet understand the ethical boundaries of Sharia-based promotion and are therefore prone to unknowingly violating them (Naufal, Nugraha, & Pratama, 2024).

Seeing this phenomenon, the application of sharia-compliant promotions is increasingly needed to maintain business integrity. Consumers, especially the Muslim millennial generation, are becoming more critical and demand transparency and honesty in every product promotion. Sharia-compliant promotions are believed to increase customer loyalty and positive company image, while also protecting consumers from misleading practices that are detrimental to them. This is where the urgency of studying sharia promotions becomes even stronger, especially in a highly competitive digital environment (Nadhif, Fitria, & Ghofur, 2022).

Academically, research on sharia marketing has been conducted extensively, but the majority focuses on general concepts such as sharia marketing mix, Muslim consumer behavior, or halal branding strategies. Studies that specifically discuss sharia promotion, especially in the digital context, are still relatively limited. This gap indicates the need for more in-depth research related to the principles, forms, and implementation of sharia-based promotion in the modern marketing environment.

Based on these conditions, this study focuses on an in-depth analysis of the principles of promotion in Islamic marketing, forms of promotion that are in accordance with Islamic ethics, and their relevance in the digital era. By highlighting the aspect of promotion, this study is expected to contribute theoretically and practically to the development of Islamic marketing practices that are more ethical, effective, and sustainable.

Literature review

1. Sharia Marketing Management

Sharia marketing management is a rapidly growing discipline in line with the increasing public interest in Islamic values in business activities. According to Kartajaya and Sula (2006), sharia marketing is the process of creating, offering, and delivering value to consumers based on Islamic principles, namely honesty, trustworthiness, fairness, and prohibition of manipulative practices. This approach places ethics and morals as the main foundation for achieving blessings (falah) (Mohamad Zaenal Arifin, Suliyono, 2022). This is in line with Antonio's (2001) view that sharia-compliant marketing not only pursues profit but also guarantees benefits and avoids all forms of deception (tadlis) and uncertainty (gharar).

Scholars have identified four fundamental characteristics that distinguish Islamic marketing from its conventional counterpart. These are: Theistic (Rabbaniyyah), meaning that all marketing activities are rooted in divine consciousness and accountability before Allah SWT; Ethical (Akhlaqiyyah), which demands that every marketing practice adheres to noble moral standards derived from the Quran and Sunnah; Realistic (Al-Waqi'iyah), acknowledging that Islamic marketing must remain practical and applicable to real-world business conditions without compromising sharia values; and Humanistic (Al-Insaniyyah), which ensures that marketing activities serve the welfare of all humanity rather than serving narrow commercial interests alone (Abdullah, Ratna, Abdul Wahab, & Abdul Hamid Habbe, 2021). These four characteristics form an integrated identity for sharia marketing, distinguishing it not merely as a set of prohibitions but as a comprehensive ethical framework that guides every dimension of business communication, including promotion.

A critical distinction between sharia marketing and conventional marketing lies in the fundamental orientation of each paradigm. Conventional marketing, as broadly practised, prioritizes profit maximization and consumer demand satisfaction through persuasive strategies that may exploit psychological biases, create artificial urgency, or amplify material desire (Shah, Bhutto, & Azhar, 2022). In contrast, sharia marketing situates every marketing activity within a moral and spiritual accountability framework, wherein marketers are answerable not only to consumers and shareholders but ultimately to Allah SWT. This paradigmatic difference has direct implications for promotional practices: while conventional marketing may deploy manipulative emotional triggers or exaggerated claims as long as they remain within legal boundaries, sharia marketing categorically prohibits such approaches on the grounds of *tadlis* and *gharar*, regardless of their legal permissibility under secular jurisdiction. This distinction is particularly significant in the present study, which focuses specifically on the promotional element of the marketing mix.

In the Indonesian context, the institutionalization of sharia marketing has gained significant momentum through state-level policy frameworks. The launch of the Indonesia Masterplan of Sharia Economy 2019–2024 by the government through KNEKS signals a structural commitment to embedding Islamic economic values across productive sectors, including marketing and trade (KNEKS, 2019). Empirical studies in Indonesia have also

documented the influence of sharia marketing characteristics on consumer behavior. Research on BMT customers in Malang found that the four sharia marketing characteristics — Theistic, Ethical, Realistic, and Humanistic — significantly affected consumer satisfaction and trust, though the Humanistic dimension showed no significant effect specifically on trust (Setiawan, et al., 2020). These developments confirm that sharia marketing management in Indonesia has moved beyond normative aspiration and is increasingly an empirically observable business practice. Thus, sharia marketing management can be understood as a systematic effort to market products and services while maintaining the integrity of sharia values (Zulkifli Karim, n.d.).

2. Promotion in Marketing

In conventional marketing studies, promotion is understood as one of the key elements of the marketing mix. Kotler and Keller explain that promotion aims to provide information, persuade, and remind consumers about the products or services offered (Kasino Martowinangun¹) & Karyadi³, n.d.). The promotion mix includes advertising, sales promotion, personal selling, public relations, as well as direct and digital marketing. Promotion serves as a communication tool between producers and consumers to build perceptions, influence purchasing decisions, and create sustainable relationships.

The concept of Integrated Marketing Communications (IMC) further develops this understanding by recognizing that the most effective promotional strategies are those that unify all communication channels into a coherent and consistent message. According to Shakeel ul Rehman, et al, (2022), IMC has evolved from being understood simply as one of the four Ps of the marketing mix into a comprehensive strategic framework that integrates advertising, public relations, digital media, sales promotion, and personal contact to deliver a seamless brand experience. Empirical evidence confirms that each component of the IMC mix contributes differently to consumer outcomes: advertising builds brand awareness, public relations strengthens reputation, sales promotion drives short-term purchase decisions, personal selling fosters direct relationships, and digital marketing enables measurable and personalized communication (Ismaeel et al., 2025). This multi-channel integration is particularly relevant in the current study because sharia promotion must navigate the same complex media landscape while adhering to additional normative ethical constraints. However, promotion in the conventional perspective

often emphasizes persuasion and emotional strategies that can be manipulative if not limited by ethics.

From a broader communication theory perspective, promotion is fundamentally an act of persuasion. Conventional persuasion models, such as the AIDA framework (Attention, Interest, Desire, Action), place emphasis on triggering emotional and cognitive responses in consumers to maximize purchase intent. While these models are effective in driving sales, they leave open the possibility of exploiting cognitive biases, creating artificial urgency, or overstating product benefits — practices that are ethically questionable even within secular marketing discourse (Kotler & Keller, 2021). This raises a fundamental question about the ethical boundaries of persuasion in marketing communications, which Islamic marketing directly addresses through its normative framework.

In contrast, promotion from a sharia perspective emphasizes the principles of honesty, transparency, and education. Sharia promotion is defined as the activity of conveying product information to consumers in a manner that is halal, honest, and free from deception. In Islam, promotion is not only a means of attracting consumers' attention, but also a form of communication that must uphold the values of truth. Products must be presented as they are, without manipulation or obscuring information. Prohibitions in sharia promotion include *gharar* (unclear information), *tadlis* (deception or false claims), the use of oaths to convince consumers, and content that is contrary to morals, such as sensuality or insults. The DSN-MUI fatwa also emphasizes that information about products must be conveyed honestly and not mislead consumers in terms of price, quality, or benefits.

The normative basis of these prohibitions is rooted in both Quranic injunctions and Prophetic traditions. The Quran commands believers to speak truthfully (QS. Al-Ahzab: 70) and prohibits all forms of deception in transactions. The Prophet Muhammad SAW explicitly stated: "Whoever deceives us is not one of us" (HR. Muslim, no. 101), a hadith that scholars of Islamic marketing consistently cite as the foundational prohibition against *tadlis* in promotional activities (Bukhari et al., 2025). These scriptural foundations make honesty in promotion not merely a moral preference but a religious obligation binding on all Muslim business actors. Furthermore, research confirms that adherence to Islamic ethical standards in marketing communications — including transparency in promotion — significantly strengthens consumer

trust and long-term loyalty, particularly among Muslim consumers who actively evaluate brand behavior against their religious values (Setiawan, Yulianto, & Kusumawati, 2020). Thus, sharia promotion has a strong moral dimension as a guardian of justice in transactions, while also serving as a strategic asset for sustainable halal business development.

3. The Development of Sharia Promotion in the Digital Age and Its Challenges

In practice, sharia promotion strategies can be realized through various forms of halal communication. Educational advertising is one of the main strategies that prioritizes explaining the benefits of a product honestly without exaggeration. Sharia sales promotions are conducted transparently, such as listing prices and discounts as they are without manipulation (Haekallutfi & Armen, 2025). Sharia-based public relations activities emphasize social activities and community welfare as an effort to build a positive image. Meanwhile, sharia digital marketing emphasizes the ethical use of social media, such as including “paid promote” in endorsements, displaying authentic testimonials, and avoiding visual and information manipulation (Enggar, 2020). These strategies show that sharia promotions can remain competitive without violating sharia provisions.

The rapid expansion of digital platforms has fundamentally transformed the landscape of marketing communication, creating both significant opportunities and serious ethical risks for sharia-compliant promotion. Social media platforms such as Instagram, TikTok, and YouTube, alongside e-commerce marketplaces like Tokopedia and Shopee, have enabled businesses to reach millions of Muslim consumers at unprecedented speed and scale. Research confirms that social media has significant power in shaping Muslim consumer behavior, influencing product awareness, purchase decisions, and brand loyalty, particularly for halal-certified products in the food, cosmetics, and fashion sectors (Zamrudi & Bae, 2022). However, the same digital infrastructure that facilitates halal marketing also enables a range of unethical promotional practices that directly contradict sharia principles. These include the fabrication of product reviews, manipulation of before-and-after visuals, artificial scarcity claims, and clickbait strategies designed to exploit consumer impulse — all of which constitute forms of *tadlis* and *gharar* that are categorically prohibited in Islamic marketing ethics (Lim et al., 2025).

One of the most prominent and ethically complex phenomena in contemporary digital promotion is influencer marketing. The use of social media influencers — individuals with large followings who promote products through content creation — has become a dominant strategy for reaching younger Muslim consumers, particularly millennials and Generation Z. However, the application of influencer marketing in practice frequently fails to align with Islamic ethical values. Common violations include the lack of transparency regarding paid collaborations, promotion of non-halal or unregistered products, exaggerated claims about product efficacy, and the use of immodest visual content that contradicts Islamic norms of decency (Mz & Hidayat, 2025). Research specifically examining influencer marketing in the context of sharia marketing identifies that promoting unregistered products may involve elements of *najasy* (fraud), *gharar* (uncertainty), and *tadlis* (concealment), which directly contradict the Islamic principles of honesty and transparency (Mz & Hidayat, 2025). From an Islamic jurisprudence perspective, a sharia-compliant influencer must disclose paid partnerships clearly, provide testimonials based on genuine personal experience, ensure the products promoted are halal-certified, and maintain modesty in both appearance and content (Bukhari et al., 2025). This framework transforms influencer marketing from a potentially deceptive commercial practice into a form of *da'wah bil hal* — promoting beneficial and halal products in a manner consistent with Islamic values.

A further challenge in the digital age is the limited digital literacy among Muslim business actors, particularly among micro, small, and medium enterprises (MSMEs), which constitute the majority of halal product producers in Indonesia. Studies on the adoption of digital marketing by halal MSMEs in Indonesia reveal that many face significant barriers including limited digital literacy, constrained financial resources, and inadequate understanding of how to communicate halal standards accurately in digital spaces that are prone to misinformation (Malacca Journal, 2025). This literacy gap creates a situation where MSMEs may unknowingly engage in promotional practices that violate sharia principles — not out of bad faith, but due to insufficient understanding of both Islamic marketing ethics and digital platform norms. Addressing this gap requires not only business education and capacity building but also stronger coordination between regulatory bodies such as BPJPH and digital platform operators to enforce ethical promotional

standards in Indonesia's rapidly growing halal digital economy (Syakirunn'iam et al., 2025).

The development of digital technology has brought new dynamics to promotion, which on the one hand provides opportunities, but on the other hand raises ethical challenges. Social media and e-commerce platforms enable promotions to be carried out quickly, massively, and cheaply. However, various ethical violations often arise in digital promotions, such as fake reviews, “before-after” fabrications, misleading advertisements, fake discounts, and the use of influencers who are not transparent about paid collaborations. This phenomenon requires the stricter application of sharia promotion principles to protect consumers from misleading practices. In this context, sharia promotion is relevant for building the trust of Muslim consumers and improving the quality of interactions between producers and consumers in the digital world.

4. Consumer Trust in Islamic Marketing

Consumer trust occupies a central position in Islamic marketing theory and practice. Unlike conventional marketing frameworks where trust is primarily understood as a rational evaluation of product performance and brand credibility, trust in Islamic marketing carries an additional dimension rooted in religious accountability and moral commitment. Trust in the Islamic context is closely associated with the concept of amanah – the obligation of every business actor to be trustworthy not only toward consumers but ultimately toward Allah SWT (Setiawan, Yulianto, & Kusumawati, 2020). This spiritual grounding means that trust in Islamic marketing is not merely a strategic asset to be managed, but a moral duty that shapes every aspect of business communication, including promotion.

Empirical literature confirms that trust functions as a cornerstone of consumer behavior in Islamic marketing contexts. Research consistently shows that without trust in the integrity of halal certification, the credibility of the company, and the authenticity of product information, positive consumer attitudes may not be sufficient to trigger actual purchase decisions (Sukoco et al., 2026). Trust has been shown to mediate the relationship between halal certification and purchase intention, meaning that certification alone is insufficient – consumers must also perceive the company as genuinely committed to Islamic values rather than using halal labels merely as a marketing tool (Iranmanesh, et al., 2021). In this

regard, Wilson and Liu (2011) emphasize that genuine Islamic branding depends on honesty and transparency, and consumers quickly lose confidence when they suspect that a brand uses "halal" positioning for commercial purposes rather than out of authentic ethical commitment.

The relationship between trust and promotional practices is particularly significant. Promotional activities that contain elements of exaggeration, manipulation, or concealment directly erode consumer trust and can produce long-term reputational damage that far outweighs any short-term sales gains. Research on fake reviews and deceptive advertising demonstrates that when consumers detect dishonesty in promotional content, their trust in both the reviewer and the brand deteriorates significantly, leading to reduced purchase intentions and negative word-of-mouth behavior (Lim et al., 2025). Conversely, transparent and honest promotion strengthens brand trust, which in turn generates consumer loyalty and positive electronic word-of-mouth (e-WOM) – a particularly valuable asset in the digital marketplace where peer recommendations carry greater influence than company-created advertising (Adha et al., 2025). For Muslim consumers, this trust dynamic is amplified by religiosity: research on Generation Z Muslim consumers in Indonesia confirms that brand trust supported by positive reviews and Islamic marketing strategies significantly strengthens halal product purchase decisions. (Juita, R & Zaki, M., 2025)

Trust in Islamic marketing is also shaped by the institutional environment. The availability of credible halal logos and certification from recognized bodies such as BPJPH and MUI enhances consumer confidence in products, while scandals involving fake halal certification or product contamination can instantly destroy trust that has taken years to build (Sodawan & Hsu, 2022) This institutional dimension of trust underscores the importance of sharia-compliant promotion as a bridge between regulatory compliance and consumer perception – ensuring that promotional messages accurately reflect the certified halal status of products and do not create false impressions that could ultimately undermine the trust ecosystem of Indonesia's halal industry.

5. Halal Regulation and Institutional Framework in Indonesia

The development of sharia-compliant promotion in Indonesia cannot be understood in isolation from the regulatory and institutional framework that governs the halal industry. Indonesia

has established one of the most comprehensive halal product assurance systems in the world, rooted in Law No. 33 of 2014 on Halal Product Assurance (Undang-Undang Jaminan Produk Halal/UU JPH). This legislation represents a landmark shift in Indonesia's approach to halal governance, transferring the authority for halal certification from the Indonesian Ulema Council's food assessment agency (LPPOM MUI) to a dedicated government body – the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal/BPJPH) under the Ministry of Religious Affairs (Ibrahim, et al., 2023). The establishment of BPJPH signaled the institutionalization of halal standards as a matter of state policy, not merely religious guidance.

The JPH Law and its subsequent implementing regulations have introduced a phased mandatory halal certification system for all products circulated in Indonesia. Under Government Regulation No. 42 of 2024, which serves as the current implementing regulation, the Halal Product Assurance System (Sistem Jaminan Produk Halal/SJPH) was formally introduced alongside stricter production-line separation rules and a digital application system (SIHALAL) for streamlining the certification process. The mandatory certification timeline was rolled out in stages: food and beverage products were required to hold active halal certification beginning October 2024, with cosmetics and traditional medicines following in October 2026, and pharmaceuticals and medical devices by October 2029 (BPJPH, 2024). This regulatory trajectory means that an increasing number of Indonesian businesses are now legally obligated not only to certify their products as halal but also to ensure that all promotional claims accurately reflect the certified status of those products.

Within this regulatory framework, the role of DSN-MUI (Dewan Syariah Nasional - Majelis Ulama Indonesia) remains critical as the body responsible for issuing halal fatwas that form the basis of BPJPH certification decisions. DSN-MUI Fatwa No. 146/DSN-MUI/XII/2021 explicitly asserts that business actors are obligated to provide honest, correct, and non-misleading information in every transaction, which directly governs promotional communications. This fatwa creates a normative bridge between Islamic jurisprudence and commercial practice, establishing that dishonest promotion – including false halal claims, exaggerated product benefits, or concealment of material information – constitutes not

only a sharia violation but also a regulatory infraction subject to legal sanction.

Despite the progress in halal regulation, studies on the implementation of JPH regulations consistently highlight institutional challenges, including bureaucratic inefficiencies arising from the overlapping roles of BPJPH, MUI, and Halal Inspection Agencies (LPH), as well as barriers faced by small and medium enterprises in accessing the certification process (Lutfi, C., 2025). Research further identifies that public literacy regarding halal standards and promotional obligations remains low, creating a gap between regulatory requirements and actual business practice (Aisyah, 2023). These implementation challenges underscore the urgency of integrating sharia promotional ethics into business education and capacity building programs, so that compliance with halal promotional standards becomes not merely a legal obligation but an internalized business value aligned with the broader goals of Indonesia's halal industry development.

6. Maqashid Syariah as a Framework for Ethical Marketing

Maqashid syariah – the higher objectives of Islamic law – provides the most comprehensive philosophical foundation for understanding why ethical conduct in marketing, including promotion, is not merely a matter of legal compliance but a fundamental religious obligation. Classical Islamic jurisprudence, as articulated by scholars such as Imam al-Ghazali and Ibn Ashur, identifies five essential elements that Islamic law seeks to preserve: religion (hifz ad-din), life (hifz an-nafs), intellect (hifz al-aql), progeny (hifz an-nasl), and wealth (hifz al-mal) (Sadly, E., 2026). These five objectives are hierarchically organized and collectively represent the ethical architecture within which all economic activities, including marketing and promotion, must operate. Any marketing practice that harms one or more of these objectives – whether by spreading misinformation that corrupts consumer rationality, exploiting psychological vulnerabilities that harm wellbeing, or enabling fraudulent transactions that unjustly deplete consumer wealth – is categorically impermissible from a maqashid perspective.

Applied to the domain of marketing ethics, maqashid syariah offers a dynamic and purpose-driven evaluative framework that transcends the letter of specific legal prohibitions. Rather than simply listing what is forbidden in promotion – such as gharar, tadelis, or the use of immoral content – maqashid syariah asks a broader

question: does this marketing practice serve or harm the fundamental interests of humanity? In the context of promotion, the preservation of intellect (hifz al-aql) prohibits manipulative strategies that exploit cognitive biases or impair rational consumer decision-making, such as artificial urgency tactics or misleading visual comparisons. The preservation of wealth (hifz al-mal) requires that promotional claims are accurate so that consumers can make informed purchasing decisions that genuinely serve their economic interests, rather than being misled into wasteful or harmful consumption (Kamil, M. A., & Ridlo, M. R., 2024). The preservation of life (hifz an-nafs) extends this concern to product safety – promotional claims about health benefits, for instance, must be substantiated by evidence so as not to endanger consumer wellbeing.

Research on maqashid-based marketing strategies confirms that businesses applying this framework achieve a distinctive form of competitive differentiation. A study on Arinna Hijab found that integrating maqashid syariah principles into marketing strategy – including honest promotion, product authenticity, and transparent pricing – resulted in strong consumer satisfaction and loyalty, as the alignment between business conduct and Islamic values resonated deeply with Muslim consumers (Daroini, S., & Hastrina, A. Z., 2024). Similarly, research on digital marketing within the maqashid syariah framework concludes that digital promotion can serve as an instrument supporting maqashid objectives when conducted with transparency, justice, and responsibility – for example, halal product promotion not only supports the preservation of religion (hifz ad-din) but also guarantees consumer safety and health, thereby simultaneously fulfilling hifz an-nafs ((Kamil, M. A., & Ridlo, M. R., 2024). This integrated reading of maqashid syariah positions ethical marketing not as a constraint on business performance, but as a strategy for achieving holistic and sustainable business success.

In the broader context of Islamic economics, maqashid syariah functions as a meta-framework that unifies the various specific principles discussed elsewhere in this literature review – honesty (shidq), trustworthiness (amanah), prohibition of gharar and tadlis, consumer protection, and halal regulatory compliance – into a single coherent ethical architecture. The five objectives of maqashid syariah provide the ultimate justification for why sharia promotion must be honest, transparent, and educational: because deceptive promotion harms the intellect, depletes consumer wealth,

and ultimately corrodes the social trust that is the foundation of any sustainable economic system. Contemporary scholars have further expanded this framework to incorporate environmental preservation (hifz al-bi'ah) as an emerging sixth objective, reflecting the growing recognition that Islamic marketing ethics must also encompass sustainability and corporate responsibility toward future generations (Sadly, E., 2026). Thus, maqashid syariah serves as both the philosophical foundation and the evaluative compass for sharia-compliant promotion in the modern halal economy.

Research methods

This study uses a qualitative approach with the aim of analyzing in depth the concepts, strategies, and implementation of promotion in sharia marketing management. This approach was chosen because it is able to explore aspects of value, ethics, sharia principles, and marketing practices that cannot be explained solely through numbers. In addition, the qualitative approach allows for a more comprehensive understanding of how sharia principles are applied in promotional activities and how they influence the behavior of Muslim consumers. This research design takes the form of a descriptive-analytical study, so that the focus is directed at deepening the phenomenon of sharia promotion, both from a theoretical concept and its application in modern marketing practices. Through this design, the study identifies the characteristics of sharia promotion, the ethical boundaries that must be obeyed, and the opportunities for applying halal promotion strategies in the digital era.

The research data is entirely sourced from secondary data obtained through various reliable references. These sources include academic literature in the form of books, journal articles, theses, and previous research reports discussing sharia marketing, halal promotion, and marketing ethics. In addition, the research also utilizes publications from institutions related to the sharia economy, such as the OJK, Bank Indonesia, KNEKS, and halal digital marketing industry reports. Data collection techniques were carried out through a literature review by searching, filtering, grouping, and analyzing relevant sources. The search was conducted using keywords such as "sharia promotion," "sharia marketing," "halal marketing," "promotion ethics," and "Islamic marketing communication." The academic databases used included Google Scholar, Scopus, ResearchGate, and ProQuest, as well as sharia marketing textbooks.

Through this research strategy, it is hoped that the study will be able to present a comprehensive and in-depth picture of how sharia-compliant promotion should be carried out, the challenges that may arise in practice, and the opportunities that business actors can utilize to increase the effectiveness of promotion without violating Islamic principles.

Results and discussion

1. Ethical Principles in Sharia Promotion

The results of the study confirm that the essence of promotion in sharia marketing lies not only in attracting consumers' attention, but also in fulfilling the principles of Islamic ethics that form the foundation of all marketing activities. Principles such as honesty (shidq), trustworthiness, justice, and the prohibition of deception (tadlis) and ambiguity of information (gharar) serve as normative and moral instruments that guide marketers' behavior to be in line with sharia values. These values do not stand as mere technical rules, but serve as philosophical guidelines on how producer-consumer relations should be built, namely relations that are fair, transparent, and mutually beneficial (Mursidah, n.d.).

Honesty (shidq) requires that all forms of promotional messages reflect the actual condition of the product without manipulation. In this context, honesty does not only mean conveying accurate information, but also ensuring that there are no misleading elements, even if they are not explicitly stated (Sundari, 2025). For example, claims of "100% halal" must be empirically proven through valid certification from an official institution. The phenomenon of "almost true" that is often used in conventional promotions, such as the use of excessive visuals, hyperbole, or false testimonials, is considered a form of tadlis. This practice is a serious violation of sharia marketing ethics because it causes consumers to make decisions based on inaccurate information.

The application of amanah expands the scope of promotional ethics to include the moral responsibility of producers in conveying messages to their consumers (Winarsih & Fasa, 2024). Marketers must ensure that the messages conveyed do not create excessive expectations or promises that are difficult to realize (Dr. Teddy Oswari, S.E., M.M., M.I.Kom. & Andi Asari, S.IP., S.Kom., 2025). For example, halal beauty products should not make claims of drastic changes in a short period of time if they cannot be proven through clinical trials or scientific facts. Trustworthiness is also

related to the proportional delivery of information so that the knowledge gap between producers who understand the details of the product and consumers who are unfamiliar with it is not exploited unfairly. In sharia marketing, every piece of information must be conveyed with the aim of providing the best understanding for consumers, not merely to encourage purchases.

The principle of fairness ensures that the entire promotion process takes place without harming any party. Fairness in promotion requires marketers to convey information in a complete and transparent manner, without concealing certain conditions that could potentially mislead consumers (Rodhiyah, n.d.). For example, a large discount promotion that turns out to only apply at certain times or to certain products without prior clarification is a practice that violates the principle of fairness. From an Islamic economic perspective, fairness aims to maintain market balance so that transactions run harmoniously and avoid conflict, exploitation, and consumer dissatisfaction.

Overall, the analysis shows that sharia promotions offer a more humanistic and ethical approach than conventional promotions. While conventional promotions tend to emphasize maximum persuasion, often using strategies to trigger impulses or false perceptions of need, sharia promotions emphasize the values of blessing, openness, and equality in bargaining between sellers and buyers. This orientation towards blessings means that marketing success is not only measured by increased sales, but also by the extent to which transactions are conducted in a halal manner, providing benefits and not causing harm to consumers. Thus, sharia-based promotion is not only an alternative in marketing practices, but can also be an ideal model for creating a healthier, more sustainable market that prioritizes consumer protection. This approach encourages the creation of long-term relationships between producers and consumers based on trust, which in the long run contributes to business stability and economic sustainability for the community.

2. Implementation of Sharia Promotion in the Digital Age

The digital era has brought about major changes in the way businesses promote their products. Social media, marketplaces, and short video platforms are now the main spaces where consumers find information about a product. However, these advances have also created new challenges, especially regarding promotional ethics. Much advertising content is excessive,

manipulated, or deliberately designed to trigger impulsive decisions, thereby potentially violating the values of honesty and transparency. In the context of Sharia marketing, changes in media do not alter the fundamental obligation to adhere to Sharia principles. Every form of promotion, whether on Instagram, TikTok, or marketplaces, must still fulfill the elements of *shidq* (honesty), *amanah* (trustworthiness), and justice.

The implementation of sharia promotion in the digital era begins with the honest and transparent delivery of product information. Since consumers do not see the products directly, businesses are required to provide complete and non-misleading descriptions. Information about raw materials, size, benefits, price, and warranty terms must be clearly stated. Photos or videos displayed must also be authentic and not overly manipulated so that they depict the product as it is. This transparency is important to avoid elements of *gharar* or uncertainty, which can harm consumers and damage trust (Arum Indiharwati, S.ST., 2025).

The use of influencers as a promotional strategy must also follow sharia ethics. Influencers must clearly state if the content they create is part of a paid collaboration. In addition, testimonials must be based on real experiences and not fabricated (Sholeha, Imron, Suharto, Miuwo, & Jember, 2024). Honesty in endorsements is key to avoiding *tadlis*, or deceit or concealment of facts. In many cases, influencers' opinions greatly influence purchasing decisions, so this transparency is part of maintaining trust with their followers. Visual content used in digital promotions must also reflect the values of modesty and ethics in Islam. Although much modern marketing relies on sensational content or highlights aspects that can instantly attract attention, sharia-compliant promotions emphasize that content must remain modest, not expose the *aurat*, and not contain elements that contradict Islamic values. For example, clothing promotions must still feature models who are dressed modestly and do not use physical attractiveness to attract consumers (Syiraz, Meisya, & Dewi, 2025).

In addition, sharia promotion in the digital age can be realized through educational content. Business actors are encouraged to not only sell products, but also provide additional benefits to the community. Content such as health tips, explanations of the benefits of halal ingredients, product usage guides, or relevant literacy information can be part of a more valuable promotional strategy. This approach is in line with the principle of *rahmatan lil 'alamin*, which is to bring benefits to the whole community

(Krisdayanti, Helisia, Fakhрина, Amirah Andika Rifdayanti, 2025). In practice, business actors must also avoid manipulative sales strategies that are commonly used in e-commerce. Common examples include claims of “limited stock” when in fact there is no limit, fake countdowns to pressure consumers into buying immediately, and fictitious testimonials created to increase trust. Such strategies are not permitted in sharia because they contain elements of deception and psychological pressure that harm consumers. Promotions should provide reasonable incentives, not take advantage of consumer ignorance to gain profit. Through these various implementations, it can be seen that promoting sharia in the digital age is not only possible, but also highly relevant for maintaining ethics in modern marketing. Sharia principles guide business actors to maintain honesty, trustworthiness, and fairness in all marketing communications, thereby creating a healthier and more harmonious relationship between sellers and buyers in the digital space.

3. The Relevance of Sharia Promotion for Contemporary Halal Businesses

The relevance of sharia promotion is growing stronger in the era of the developing global halal industry. Consumer interest in halal products is not only influenced by religious factors, but also by increasing awareness of safety, health, and ethical consumption. In Indonesia, one of the world's largest halal markets, modern Muslim consumers, especially millennials and Generation Z, are far more critical than previous generations (Prastiwi, 2025). They not only want quality products, but also pay attention to how a product is promoted, how the manufacturer runs its business, and the moral values that underpin the company's operations. In their view, halal is not only about the substance of the product, but also about the process and behavior of the company in marketing its products (Sani, Anggraeni, & Khofiya, 2025).

In this context, sharia promotion plays a strategic role in building brand trust. Honesty in promotion, such as not exaggerating product benefits, not manipulating visuals, and not hiding important information, is a factor that is highly appreciated by modern consumers. This trust is long-term; when consumers feel they are being treated fairly and transparently, they not only return to buy the same product, but also become informal ambassadors who promote the product through personal recommendations (Prof. Dr. Dikdik Harjadi, S.E., M.Si, Dr. Dewi Fatmasari, S.E., 2025). This

word-of-mouth effect is crucial in digital marketing, as consumer opinions are often more trusted than company-created advertisements. Thus, sharia-compliant promotions not only influence current purchases but also shape long-term loyalty and reputation (Aynie, Hurriyati, & Dirgantari, 2021).

Sharia promotion is also relevant in supporting the sustainability of the halal business model. Unlike manipulative promotional strategies that only pursue short-term sales, sharia promotion is oriented towards blessings, trust, and long-term relationships with consumers. This approach makes companies more resilient to changes in marketing trends and market fluctuations. When consumers realize that a brand is consistent in upholding moral values, they will remain loyal even when many new competitors emerge. This stability is an important asset for business continuity amid global competition. In the national context, the relevance of sharia promotion is becoming increasingly significant with the implementation of the Halal Product Guarantee System (SJPH) by the Indonesian government. The JPH Law and its derivative regulations require companies to not only ensure the halal status of their products, but also to maintain honesty in conveying information to the public. Transparent and non-misleading sharia promotion helps companies comply with these regulations. Conversely, false halal claims or concealment of information can result in legal sanctions, reputational damage, and even boycotts by consumers. Therefore, sharia promotion serves as a preventive mechanism for companies in managing reputational and regulatory risks (Nugroho, n.d.).

At the global level, the implementation of sharia promotion can also increase the competitiveness of Indonesia's halal industry. International halal markets such as the Middle East, North Africa, GCC countries, and parts of South Asia have strict standards regarding halal and ethical practices in business (Qolbi, Atiya, Rusgianto, & Rustanti, 2024). Consumers in these countries increasingly value brands that are not only halal in terms of products, but also ethical in their business processes. When Indonesian companies implement sharia promotion that is honest, polite, and in accordance with Islamic values, they have a greater opportunity to penetrate export markets and compete with producers from Malaysia, Turkey, Saudi Arabia, or the United Arab Emirates. Thus, sharia promotion is not only ethical but also an economic strategy that strengthens Indonesia's position in the global value chain of the halal industry.

Overall, the relevance of sharia promotion for contemporary halal businesses lies not only in religious aspects but also in psychological, social, economic, and regulatory aspects. Honest and responsible promotion strengthens the relationship between producers and consumers, supports long-term sustainability, and enhances business competitiveness at both the national and global levels. The implementation of sharia values in modern promotion demonstrates that ethics and professionalism can go hand in hand in building a strong and trustworthy halal business ecosystem.

Conclusion

This study concludes that sharia promotion is a fundamental element in sharia marketing management that not only functions as a means of communication but also as a mechanism for maintaining the integrity and blessings of business transactions. Islamic ethical principles such as honesty, trustworthiness, fairness, and prohibition of *tadlis* and *gharar* form the normative basis that distinguishes sharia promotion from conventional promotion. In the digital age, these principles are increasingly relevant due to the prevalence of manipulative and misleading promotional practices, requiring businesses to be more careful in conveying information to consumers.

The implementation of sharia promotion in digital media can be realized through the delivery of transparent information, the use of honest and responsible influencers, modest visual content, and the avoidance of psychologically coercive strategies. This approach not only protects consumers but also builds trust and long-term relationships between producers and consumers. Honesty and transparency have proven to be important factors in increasing customer loyalty and strengthening brand image, especially among modern Muslim consumers who are increasingly critical.

In addition, sharia promotion has strategic relevance in supporting the sustainability of halal businesses and ensuring compliance with the Halal Product Assurance System regulations. At the global level, the implementation of ethical and sharia-compliant promotion can also increase the competitiveness of Indonesian halal products in the international market. Overall, sharia promotion is not only a normative requirement, but also an effective marketing strategy that is responsive to digital dynamics and capable of strengthening the position of the halal industry in the modern economy.

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