MEASURING THE AVAILABILITY AND VALIDATION OF ISLAMIC MARKETING: A THEORETICAL AND EMPIRICAL STUDY

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Article Info	ABSTRACT
	This research aims to analyze the availability and validation of the Islamic marketing model thru theoretical and empirical approaches based on the principles of maqasid al-shariah. In the last two decades, Islamic economic growth has shown a significant trend across various sectors, but the practice and research of Islamic marketing still face constraints in the validity and availability of valid measurement instruments. This study uses a systematic literature review method on Scopus and DOAJ indexed articles from 2014–2025, focusing on Islamic marketing indicators and compliance. The study results indicate that Islamic marketing does not yet have a comprehensive conceptual framework capable of fully integrating functional and spiritual dimensions. The application of maqasid al-shariah is an important foundation that emphasizes that marketing activities must be directed toward the common good, justice, and sustainability. By integrating Sharia principles into the nine elements of the product marketing mix (9Ps) – product, price, place, promotion, people, process, physical evidence, promise, and patience – a conceptual model was obtained that places ethics, spirituality, and Sharia compliance at the core of the marketing strategy. This research is expected to serve as a theoretical foundation for the development of empirical validation instruments and practical guidelines for companies to implement authentic and welfare-oriented Islamic marketing.

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1. INTRODUCTION

In the last two decades, the development of Islamic economics has become one of the fastest and most influential global trends. The latest data from the State of the Global Islamic Economy Report 2024/25, released by Dinar Standard, shows that Muslim consumer spending in six key halal economic sectors – food and beverage, pharmaceuticals, cosmetics, modest fashion, tourism, and media and recreation – reached US .43 trillion in 2023. This figure is projected to grow significantly to US$3.36 trillion by 2028, with consistent annual growth rates despite global economic uncertainty (DinarStandard, 2024). Additionally, global Islamic financial assets reached US$4.93 trillion in the same year and are estimated to increase to US$7.53 trillion by 2028. When combined, the total global Islamic economy is currently valued at US$7.3 trillion, making it one of the most dynamic economic forces in the world (Zawya, 2024).

This growth phenomenon confirms that the Muslim market is not just a small niche, but a giant economic force worthy of attention from academics, practitioners, and policymakers alike. The Mastercard-CrescentRating Global Muslim Travel Index 2025 report even adds that the number of international Muslim travelers in 2024 reached 176 million arrivals, up 25% from 2023, and is projected to continue increasing to 245 million by 2030 (Mastercard, 2025). This data shows how demand for halal products and services continues to expand across various sectors, from basic necessities to recreation. However, amidst this growth, serious questions have arisen regarding the reliability and validity of the Islamic marketing models used in research and business practice. Most approaches labeled "Sharia" still adopt the Western capitalist paradigm with only symbolic adjustments and without validating jurisprudence and the values of maqasid (Rizaneh, 2025). This necessitates a marketing approach that aligns with the values, ethics, and religious identity of Muslim consumers.

Academic literature related to Islamic marketing shows an increase in research interest in the last decade. Some studies emphasize the importance of religiosity in shaping Muslim consumer behavior, including halal brand loyalty, perceptions of price fairness, and emotional attachment to Islamic brands (Mahmood et al., 2018). Other studies highlight the concept of Islamic branding, which emphasizes that an Islamic brand identity can be a strong differentiating factor in building long-term relationships with Muslim consumers (Eid & El-Gohary, 2015). Other research focuses on integrating spirituality into organizational practices, such as the role of spiritual intelligence in shaping corporate culture and enhancing employe work ethic (Gheitani et al., 2019).

Despite the wealth of literature on the concept of Islamic marketing, there are still significant practical and theoretical challenges. One of them is: the availability of valid instruments to systematically and empirically measure Islamic marketing. For example, a study by Praswati and Prijanto (2018) showed that although religion plays an important role in the behavior of Muslim consumers in Indonesia, understanding of Islamic marketing is still limited and has not been widely tested using validated instruments. As a result, there is no conceptual framework yet that can comprehensively integrate all marketing dimensions with Sharia principles. In practice, Islamic marketing is often perceived as merely a derivative of conventional marketing with the addition of a halal label. In fact, philosophically, Islamic marketing is rooted in the maqasid al-shariah, which aims to protect religion, life, intellect, offspring, and property. These objectives underscore that marketing in Islam should be viewed as a means of achieving collective well-being, not merely a tool for economic gain (Ismail & Aziz, 2015).

This is where the research gap lies that needs to be filled. There is no tested and widely recognized conceptual framework that can explain how the marketing mix (product, price, promotion, distribution) can be integrated with Islamic ethical and spiritual principles into a consistent model. Without a comprehensive model, companies often rely solely on a pragmatic approach to labeling their products as halal, without internalizing Sharia values into their overall marketing strategy. This has the potential to reduce the credibility of the halal industry and even raise skepticism among increasingly critical consumers.

Therefore, this research aims to fill that gap by offering a holistic and reliable Islamic marketing conceptual framework. The novelty of this research lies in its attempt to integrate the functional and spiritual dimensions of marketing into a single system based on the objectives of Islamic law (maqasid al-shariah). Unlike previous fragmented research, this framework attempts to integrate ethics, spirituality, and managerial practices into a single conceptual model that can serve as a foundation for future empirical research.

Academically, this framework contributes theoretically by expanding the understanding of Islamic marketing from a mere adaptation of conventional marketing to a unique and independent normative system. Practically, this model can serve as a guide for companies looking to design marketing strategies that are not only economically effective but also Sharia-compliant and sustainable. With this framework, future research can test its empirical validity in various industrial and national contexts, thus producing an Islamic marketing model that is truly contributive to both the academic world and business practice.

Thus, the urgency of this research can be summarized in three aspects. First, empirically, the very rapid development of Islamic economics demands the presence of a marketing model that is suitable for the reality of global Muslim consumers. Second, academically, the existing literature still does not present a comprehensive framework that can be used as a common reference. Thirdly, practically, companies and regulators need clear strategic guidance to ensure that marketing practices are aligned with the objectives of Islamic law. This research, by offering a new conceptual framework, is expected to address all three needs simultaneously and strengthen the foundation of Islamic marketing as an independent, relevant, and applicable discipline.

2. RESEARCH METHOD

This study uses a literature review method with a qualitative approach to analyze and synthesize research findings related to measuring the availability and validation of Islamic Marketing. The data collection process was conducted thru a systematic literature review of research articles indexed in the Scopus and Doaj databases. The inclusion criteria applied were: (1) articles published between 2014 and 2025 to ensure relevance to current developments; (2) focusing on measuring the availability and validity of Islamic marketing.

The search was conducted using the main keywords: Islamic Marketing, Islamic Marketing Indicators, and Islamic Marketing Compliance to ensure comprehensive literature coverage. Thru this methodological approach, this study aims to present a comprehensive review of the conceptual landscape of Islamic marketing validation, and it is hoped that the various research findings will provide a strong theoretical foundation for the development of Islamic marketing measurement models and serve as a reference for business decision-makers in implementing marketing

3. RESULTS AND ANALYSIS

Concepts and Definitions of Islamic Marketing

Islamic marketing has emerged as an increasingly recognized field of study in global marketing literature, particularly with the rapid growth of the halal economy. This concept is not merely understood as a marketing strategy aimed at Muslim consumers, but as a paradigm rooted in Islamic values. According to Alam et al. (2011), Islamic marketing is a marketing activity that must align with Sharia law, emphasizing honesty, fairness, and blessings in every process (Alam et al., 2011).

Alserhan (2010) introduced the concept of Islamic branding, emphasizing that Islamic marketing cannot be reduced to simply a halal label, but must reflect Islamic values, symbols, and behaviors throughout the entire business process (Alserhan, 2010). Eid & El-Gohary (2015) add that Muslim consumers' perceptions of a brand are strongly influenced by the company's level of adherence to religious values, which ultimately affects loyalty and long-term relationships with the brand (Eid & El-Gohary, 2015).

Thus, the definition of Islamic marketing not only concerns functional dimensions such as product and promotion, but also touches upon aspects of spirituality and ethics, making it a unique and independent discipline.

Differences between Islamic Marketing and Conventional Marketing

Conventional marketing is essentially based on the philosophies of capitalism and utilitarianism, where the primary goal is to maximize profits by meeting consumer needs. Conversely, Islamic marketing is based on revelation and Islamic teachings, which emphasize a balance between worldly and spiritual interests.

According to Amin & Othman (2019), the most fundamental difference is that Islamic marketing rejects manipulative practices, emphasizes honesty, and views business activities as worship, not merely economic transactions (Amin & Othman, 2019). Wilson (2012) adds that Islamic marketing has its own domain that cannot be viewed as an adaptation of Western marketing, but rather as a discipline with unique epistemology (Wilson, 2012). This philosophical difference is reflected in practice. For example, advertisements in conventional marketing often use sensual appeals or exaggerated promises, while in Islamic marketing this is considered contrary to the principles of tabligh (conveying correctly) and sidq (honesty).

Maqasid al-Shariah as the Foundation of Islamic Marketing

Maqasid al-shariah, or the objectives of Islamic law, serves as an important normative framework in Islamic marketing. Ismail & Aziz (2015) emphasize that maqasid are not only relevant in Islamic law but should also be integrated into consumption and business practices, including marketing, to achieve sustainability in accordance with Sharia principles (Ismail & Aziz, 2015).

Traditionally, the maqasid consist of five main objectives: the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), offspring (hifz al-nasl), and property (hifz al-mal). Islamic marketing literature interprets these five maqasid into marketing practice. For example, hifz al-din means that products and promotions must align with Sharia; hifz al-nafs emphasizes product safety and health; hifz al-'aql rejects the promotion of goods that harm the mind; hifz al-nasl ensures that advertising does not damage the morality of generations; and hifz al-mal requires that prices and transactions be conducted fairly and transparently. This connection between the objectives of Sharia and marketing is the main distinction of Islamic marketing from other systems, as the ultimate goal is not just economic profit, but the achievement of public welfare.

Marketing Mix from an Islamic Perspective

a. Product

According to Kotler, a product is anything that can be offered to the market to satisfy wants and needs. According to Islamic principles, a product must meet certain requirements. The product must be halal, meaning it does not violate religious rules; it must also not contain elements that damage the mind or morals; it must not disturb or harm others; it must be free from usury (interest) and maysir (gambling); it must meet high moral standards; the product must be obtained thru legitimate ownership, and the product must be clearly handed over, as the sale of fictitious products is not justifiable. Additionally, the product must also meet the appropriate quantity and quality standards. (Nurcholifah, 2014).

b. Place

In the context of marketing, "place" refers to distribution and business location, which play an important role in the effectiveness of marketing strategies. However, in Islamic marketing, bribery to facilitate distribution channels or other matters is not permitted. Indicators in place are access and visibility. (Fahma & Sujianto, 2022).

c. Price

Price, in a Sharia perspective, is not overly complex to determine and is based on the value or price of a product, which cannot be set at an exorbitant level. This price is determined after considering production costs. (Nurcholifah, 2014). According to Kotler and Amstrong, as cited in Hamdi Agustin's writing, there are price indicators from an Islamic perspective, including: price affordability, price-quality product alignment, price competitiveness, and price-benefit alignment.

d. Promotion

Promotion, from a Sharia perspective, is an effort to convey accurate information about goods or services to potential consumers or customers. Islam strongly emphasizes the importance of avoiding deception or providing incorrect information to potential consumers or customers. (Saparso, 2021). 5. People People, from a Sharia perspective, human resources must meet several criteria, including adhering to the principle of honesty, having a professional attitude, and avoiding all forms of fraud. Indicators in human resources include: ethics, service, and honesty. (Fadila & Astuningsih, 2021).

e. Process

According to Tjiptono, a process involves the steps and tasks undertaken in creating and informing consumers about services. The indicators for process consist of two: ease of service and speed of service. (Harmadji, 2022). In a Sharia perspective, the process in a buying and selling transaction is called an akad. An akad is a bond between one's own desires and the desires of another party, with specific commitments that align with Islamic law.

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h. Physical

Evidence Physical evidence is a tangible component that can influence consumers' decisions to purchase and use the products or services offered. From a Sharia perspective, physical evidence in the context of Islam is important not to emphasize luxury in transactions, but rather to focus on a sense of security, comfort, and ease in conducting transactions. Indicators in physical evidence include: exterior facilities, interior facilities, and other physical evidence. (Ibrahim & Afif, 2020).

i. Promise

Promise, or Janji, is one of the most important aspects of the marketing mix from an Islamic perspective and is consistent with the principles of Islamic law. Keeping promises is an effective approach to building trust with customers. A promise is an expression that shows commitment and readiness to act. Some indicators of Islamic-based promises include: Always keeping commitments made to consumers, and instilling an attitude of trustworthiness. (Fadila & Astuningsih, 2021).

j. Patience

Patience is one of the key elements in the marketing mix and plays an important role in communication. Patience is one of the qualities highly valued by Allah SWT and is also a necessary quality for a Muslim marketer. Patience indicators according to Abuznaid are: adhering to Islamic law, treating customers patiently, having good communication skills, listening to customer complaints, and being ready to help customers. (Asnawi & Fanani, 2017).

Proof & Testing of Sharia Compliance in Islamic Marketing

Proof and testing of Sharia compliance in Islamic marketing practices can be done thru three main avenues: analysis of Islamic marketing ethics, Sharia audits, and evaluation of product/service compliance.

a. Analysis of Sharia Marketing Ethics
    This analysis focuses on evaluating the implementation of marketing activities based on Islamic values such as piety (taqwa), honesty (shiddiq), trustworthiness, justice ('al 'adl), and humility (khitmah). In this context, prohibited conditions such as gharar (uncertainty), riba (interest), and maysir (gambling) must be avoided in both the product and the marketing process. A study by Saeed & Baig (2013) shows that Sharia-compliant marketing must ensure halal products, fair pricing, and a reasonable profit motive without exploitative practices.

b. Sharia Audit
    Sharia audits are conducted by sharia supervisory bodies, such as the Sharia Supervisory Board (DPS) or sharia supervisory committees, which systematically examine all of the Company's activities, including marketing, to determine whether they are aligned with sharia fatwas and principles. This audit is one of the important mechanisms of Islamic governance for effectively achieving Sharia compliance.

c. Assessment of Marketing Staff Commitment and Understanding
    This evaluation includes surveys or assessments that measure the extent to which marketing staff understand Sharia principles and are committed to applying them. Specialized training is often conducted to enhance this understanding, making the implementation of Sharia in marketing activities more tangible.

d. Product/Service Compliance Testing
    In addition to marketing processes and behavior, the products or services offered must truly comply with Sharia principles. This is often proven thru halal certification or sharia assessments, which ensure that products/services are free from elements prohibited by sharia.

Thus, the integration of these three paths – ethical analysis, Sharia audit, and staff/product evaluation – forms a practical framework to ensure that Islamic marketing activities are not merely rhetoric, but are consistently implemented and verifiable from a Sharia perspective.

4. CONCLUSION

Based on a literature review, the proof and testing of Sharia compliance in Islamic marketing emphasize three main aspects: marketing ethics analysis, Sharia audit, and evaluation of product or service compliance. Ethical analysis ensures that marketing activities align with Islamic principles such as honesty, fairness, and avoiding gharar, riba, and maysir. Sharia audits, conducted by independent oversight bodies such as the Sharia Supervisory Board (DPS), ensure that all company activities comply with sharia fatwas and principles. Staff and product evaluations emphasize understanding, commitment, and genuine adherence to Sharia, including thru halal certification.

Integrating Sharia compliance principles with the 9Ps in Islamic marketing shows that every element of the marketing mix must be based on Sharia. The product must be halal, beneficial, and obtained legally; distribution (Place) must be fair and free from bribery; the price (Price) must be reasonable and appropriate; promotion (Promotion) must be honest and transparent; human resources (People) must be professional and trustworthy; the process (Process) must comply with the contract; physical evidence must emphasize safety and comfort; promises must be kept; and patience serves as the foundation for building communication and relationships with consumers. In other words, Sharia compliance is not just a legal or ritualistic aspect, but also touches all dimensions of marketing to create ethical, fair, and sustainable business practices.

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