

CONTEMPORARY ADVERTISING IN ISLAMIC PERSPECTIVE

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Abstract: *This paper purposes to examine the principles and implementation of contemporary advertising in an Islamic perspective. The research employs the method of literature study, by examining the perspective of Islamic advertising from various research literatures, the opinions of scholars and the Qur'an and Hadith. Based on literature review, the development of advertising is still trapped in the practice of materialistic advertising that overrides the ethics of Islamic communication. For this reason, this study formulates six advertising principles referring to the Qur'an and Hadith as well as the opinions of scholars, namely the principle of monotheism, the principle of honesty, the principle of justice, the principle of trust, the principle of education and the principle of Istiqomah/consistent. This study can be developed by referring to technological developments and the need for communication and religious research in the future.*

Keywords: Advertising Ethics, Islamic Perspective, Advertising, Communication.

Abstrak: Tulisan ini bertujuan untuk mengkaji prinsip dan implementasi periklanan kontemporer dalam perspektif Islam. Penelitian ini menggunakan metode studi kepustakaan, dengan mengkaji perspektif periklanan Islami dari berbagai literatur penelitian, pendapat para ulama dan Al-Qur'an dan Hadits. Berdasarkan kajian literatur, perkembangan periklanan masih terjebak pada praktik periklanan materialistik yang mengesampingkan etika komunikasi Islam. Untuk itu, penelitian ini merumuskan enam prinsip periklanan yang mengacu pada Al-Qur'an dan Hadist serta pendapat para ulama, yaitu prinsip tauhid, prinsip kejujuran, prinsip keadilan, prinsip amanah, prinsip amanah pendidikan dan prinsip Istiqomah/konsisten. Kajian ini dapat dikembangkan dengan mengacu pada perkembangan teknologi dan kebutuhan komunikasi dan penelitian keagamaan di masa mendatang.

Kata Kunci : Etika Periklanan, Perspektif Islam, Periklanan, Komunikasi

1. Introduction

This paper aims to bridge the gap in the current advertising concept that relates to the basics of Islamic ethics and communication to develop a deeper understanding of the principles and perspectives of advertising in Islam.

Currently the topic of communication and religion has developed better. At least from 2002 to 2012, there were 468 articles published from 29 scientific journals. However, the majority of these studies still put religion as a factor not as a key aspect in communication. More specifically, the study of Islam is still relatively small, only 4.27 with the majority of research objects on Christianity with 18.41%. The lack of research on Islam is probably due to the fact that most of the research is conducted in America and Europe, where the majority are Christians¹.

One of the communication studies related to Islam is advertising. Advertising is a part of marketing communication that aims to add value to the product for users and companies². To increase the value of the product, business actors from macro to micro scale still believe that advertising is the best method to change the public desires of many people to take actions that are not consciously influenced by promotional messages without considering their meaning and needs.

In its implementation, advertisements or ads that are displayed to the public with a variety of interesting messages have positive and negative influence. From a positive aspect, advertising can increase profits. However, the profit generated can be considered unreasonable if the advertisements displayed tend to deceive people who violate the rules, both normative and non-normative regulations.

In addition, the negative aspects of advertisements also show the body exposure of female models, child abuse, exaggeration, sensations, and sometimes the ignorance of ethical values. This action will have an impact on bad business competition, knocking competitors down and justifying any means to gain personal advantage. Advertisements that are continuously exposed to the public also results to consumerist behavior among the people. The effects of advertisements will

¹ M. Ghazali Moenawar, Muchammad Nasucha, Gusmia Arianti. 2017. *Media Komunikasi: Diskursus Profetik, Agama, dan Pembangunan*. UAI Press: Jakarta.

² Teuku Meldi Kesuma. 2012. *Prinsip Dan Kriteria Periklanan Dari Perspektif Islam*. *SHARE*, Volume 1, Number 1, January – June 2012.

gradually infiltrate the subconscious and become part of the memories that stick in minds and hearts of people that leads into the mechanism of consumerism.

In conventional ethics, this form of advertising may not be a problem because basically, the purpose of advertising is to market the product and sell it for a profit. But this is different in the view of Islam, advertising activities do not only achieve business goals, but also pay attention to the rules of halal and haram from the planning, implementation, and up to the results³.

With the problems faced, it is necessary to have concepts, principles, and criteria for an advertisement in an Islamic perspective to uphold ethical values so as not to damage morals and bring new problems to the identity crisis in future generations. Research on the relationship between advertising and the Islamic principles approach has been carried out by Shafiq, et al. (2017) which focuses on the development of Islamic advertising as an important part of business implementation with a case study in Malaysia⁴. Another research from Adeel Bari & Rana Zamin Abbas (2011) with a case study in Pakistan, seeks to evaluate business ethics in contemporary advertising practices with the Al-Quran and Hadith approaches⁵. Meanwhile, Hasnan Hanif (2018) reviews the issue of advertising ethics in the basis of the enforcement of Islamic Sharia⁶.

In the author's view, advertising research in an Islamic perspective is very relevant to be studied in the current conditions given the increasingly massive information received by the public without upholding Islamic values that encourage negative and threatening actions. This fact encourages researchers to examine issues related to Islamic communication ethics in the perspective of contemporary advertising behavior. Through this research, it is hoped that it will be known with certainty, what exactly is the principle of advertising in an Islamic perspective?

³ Hasnan Hanif. 2018. *Landasan Syariah Dalam Etika Periklanan*. NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam Vol. 4, No. 1, : Hal. 84-96

⁴ Shafiq, A. Haque, K. Abdullah, M.T. Jan, (2017). *Beliefs about Islamic advertising: an exploratory study in Malaysia*. Journal of Islamic Marketing, Vol. 8 Issue: 3, Hal. 409-429

⁵ Adeel Bari & Rana Zamin Abbas. 2011. *Advertisement & Islam: A Muslim World Perspective*. Australian Journal of Business and Management Research Vol.1 No.6.

⁶ Hasnan Hanif. *Ibif*.

2. Theoretical Framework

A. Islamic Communication

Communication is the process of delivering messages from the sender of the message to the recipient of the message through media channels to get feedback⁷. In the Islamic perspective, communication relates to communication between humans (horizontal) and communication with Allah SWT (vertical) through the implementation of worship.

The perspective of Islamic communication has been explained in the Qur'an Surah Al-Baqarah verse 83, which means "And speak to all humans in a good way". Besides, that several references also explain the principles of Islamic communication described by the Qur'an as in the following explanation.

1. Principles of *Qaulan Balighan* (Effective Words)

In the Qur'an, the principle of *qaulan balighan* can be translated as the principle of effective communication, because *Baligh* has the meaning of targeting or achieving goals. The word *qaulan balighan* can be observed in the Al-qur'an Surah An-Nisa Verse 63, which means;

"They are people whose Allah knows what is in their hearts. Therefore, turn away from them, and teach them a lesson and say to them words that leave a mark on their souls (Surah An-Nisa: 63) "

In the view of literary experts, according to Quraish Shihab's interpretation, messages that are considered *baliqh* have several special criteria, namely, the message conveyed is not long-winded, not too short which causes the blurry understanding, good lexical resources, language style and grammar⁸.

2. Principles of *Qaulan Kariman* (Noble Words)

The principle of *qaulan kariman* refers to communicate well, especially to both parents. In the Qur'an, this principle is contained in the letter Al - Isra verse 23, with the meaning:

⁷ Sulaiman, A., Zulyadi, T., & Fitrianti, F. (2021). Strategi Branding Produk Lokal Wisata Halal di Aceh. *Al-Idarah: Jurnal Manajemen dan Administrasi Islam*, 3(1), 109-128.

⁸ Muhardisyah. 2017. *Etika Dalam Komunikasi Islam*. Jurnal Peurawi. Vol. 1. No. 1

"And your Lord has commanded that you should not worship other than Him and should do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and say to them a noble word (Surah Al Isra: 23) ".

Sayyid Qutb further explained that *Qaulan Kariman* is a gentle spoken word that contains elements of glory and respect⁹.

3. Principle of *Qaulan Maysuran* (Understandable Words)

Qaulan Masyuran has the meaning of communicating using understandable words that are easily understood by the recipient of the message. In the Qur'an, this principle is explained in the letter Al-Isra verse 28, with the meaning:

"And if you turn away from them to obtain the mercy from your Lord that you hope for, then say to them a proper word (Surah Al Isra: 28).

The verse was revealed as an order to the Prophet Muhammad SAW to show a wise attitude in saying appropriate words to anyone, whether close family, the poor, travelers, even to the enemies of Islam.¹⁰

4. Principle of *Qaulan Ma'rufan* (Good Words)

In language, *qaulan ma'ruf* means good words, describing wisdom and wisdom. As Allah says in Surah An-Nisa verse 5, which means;

"And do not hand over to people whose minds are not perfect, the wealth (those in your power) which Allah has made as the basis of life. Give them shopping and clothing (from the proceeds of the treasure) and speak to them kind words" (Surah An-Nisa: 5).

The meaning of *qaulan ma'ruf* is aimed more at women or the poor who have limited lives and are less fortunate. So that every human being is

⁹ Muhardisyah. *Ibid.*

¹⁰ Muhardisyah. *Ibid.*

required to communicate appropriately which creates feelings of pleasure and happiness.

5. Principle of *Qaulan Layyinan* (Gentle Words)

Qaulan layyinan means words that contain persuasive elements that are conveyed correctly and rationally without demeaning the opinions or views of others.¹¹ The word *qaulan layyinan* is mentioned in the Qur'an in Surah Thaha verse 44 which means as follows:

"Then speak to both of you with gentle words, hopefully he will remember or be afraid." (Surat Taha: 44).

This verse specifically aims to give the command to preach to Pharaoh to listen and accept the da'wah and believe in Allah SWT, which surely the entire population of Egypt will follow Pharaoh's orders.¹²

6. Principles of *Qaulan Sadidan* (True Words)

Qaulan Sadidan has the meaning of true, honest, and uncomplicated speech. The verse of the Qur'an that defines *qaulan sadidan* is found in Surah An-Nisa verse 9.

"And fear Allah those who if left behind them weak children, who they worry about (their welfare). Therefore, let them fear Allah and let them speak the truth." (Surat an-Nisa: 9).

The verse illustrates that the basic principle of communication is to say the truth to all parties to avoid conflict in society.

From the description above, the communication principle in Islam basically requires every human being to communicate correctly and honestly, gently, and delivered the messages effectively and easily understood without degrading the other party so that the communication

¹¹ Muhardisyah. *Ibid.*

¹² Muhardisyah. *Ibid.*

process will provide positive feedback and create a harmonious social environment.

B. Definition of Advertisement and Advertising

In simple terms, advertising is defined as a message that offers product advantages to be offered to audience world-widely. From the consumer's point of view, advertising is a source of information or only in the form of entertainment, while for business actors it is a very important marketing tool for product promotion needs.¹³

According to the Association of Indonesian Advertising Companies, advertising is a form of message about a product that is conveyed through the media, financed by needing services, and is intended by part or all of the community.¹⁴ In another view, advertising is a non-personal communication process that aims to persuade and lead people to take action that benefits the advertiser.¹⁵ It can be concluded that advertising is a form of communication that is conveyed through the media by persuading the targets or consumers to be interested in using or buying the product at a certain cost.

Advertising is a communication process that involves many parties. The main actors in advertising providers consist of the government as regulator, advertisers, who pay for media services, other advertisers who provide products and services, advertising agencies who make advertising strategies and campaigns, and media buyers who order media for advertising.¹⁶ Behind the main actor, there is actually one party that often goes unnoticed because it does not have any active role, namely the community. This then becomes a problem that the advertising industry only sees society as a passive object and ignores the ethics or norms that apply in society.

¹³ Nur hasanah. 2016. *Analisis Efektifitas Iklan Online Go-Jek Dikalangan Pengguna Media Sosial di Kota Makassar*. Universitas Negeri Makasar.

¹⁴ Hasnan Hanif. *Ibid*

¹⁵ Hasnan Hanif. *ibid*

¹⁶ Yunanto, A., dkk. 2013. *Publik Dan Reklame Di Ruang Kota Jakarta*. Ruang Rupa; Jakarta

C. Advertising Ethics in Islam

Ethics comes from Latin word “*ethica*” which means acting on the basis of morality or in harmony with the prevailing morals in a society or aligning actions with standards of behavior from the provisions of the profession.¹⁷ Kenneth E. Andersen describes ethics as the study of values and foundations concerning good or bad and how to behave. Likewise, Sobur defines ethics as a guide to good or bad behavior that is used as a general guideline to assess human behavior.¹⁸

In compiling an advertisement, it would be better not only to be oriented to what is interesting but to pay attention to the good and the bad based on the ethics. Etika Pariwisata Indonesia (EPI) has set guidelines for Indonesian advertising ethics which involve two main things, namely advertising content and language. The content of the advertisement contains an explanation of the copyright of the advertisement, while the language of the advertisement has several provisions such as simple language that is easy to understand without adding a supelative and exaggerate language, prioritizes safety, and protects personal rights.¹⁹

Then, from an Islamic point of view, Riaz mentions that this ethic is rooted in love for the Creator which implies good deeds to others by giving sympathy, compassion, mutual respect and avoiding harmful actions that affect them.²⁰ Beekun also explained that ethics regulates all aspects of life in Islam, business and personal as the word of Allah SWT in Al-Qur'an surah Ali-Imran verse 104 that ethics contains the meaning of goodness, honesty, equality, balance, justice, truth, rights, approved and piety²¹.

Islam encourages every human being to behave well and does not separate the worldly and spiritual aspects. Guidance rooted in the Qur'an and Sunnah guides every ummah to apply the principles of justice, honesty and truth. This is the

¹⁷ Kustadi Suhandang. 2013. *Ilmu Dakwah Perspektif Komunikasi*, (Bandung: PT Remaja Rosdakarya).

¹⁸ Soleh Soemirat, Elvinaro Ardianto, *Dasar-Dasar Public Relation*, (Bandung: PT Remaja Rosdakarya, 2008), hlm. 169-170.

¹⁹ Nurhablisyah. 2010. *Etika Periklanan, Ada Dan Tiada: Studi Pustaka mengenai Etika Periklanan Indonesia dan Pelanggaran Periklanan Televisi di Indonesia pada tahun 2009-2010*. *Jurnal Deiksis* Vol. 3. No.4.

²⁰ Mustafa. 2019. *Periklanan Dalam Perspektif Etika Islam*. *Jurnal An-nida'* Vol. 43, No.1.

²¹ Adeel Bari & Rana Zamin Abbad. 2011. *Advertisement & Islam: A Muslim World Perspective*. *Australian Journal of Business and Management Research* Vol.1 No.6

difference between advertising in the context of Islam and contemporary, that are: 1) between serving the whole community and seeking maximum profit; 2) between a balance of rights; and 3) prioritizing personal desires and based on piety and aiming to continue to achieve more. tall.

D. Contemporary Advertising in Islamic Perspective

The rules and norms in advertising ethics can be referred into advertising principles. Mutaqin explained that the principles of Islamic advertising are divided into four categories, namely the principles of monotheism, caliphate, morals, shiddiq and amanah.²² Meanwhile, Hasnan Hanif explained that the advertising principle refers to the exemplary nature of the Prophet, namely shiddiq, fathanah, amanah, tabligh, and istiqamah²³. Another view of Shafiq, et al formulates the principles of Islamic advertising on ethics, credibility, honesty, simplicity, and humanity²⁴.

Mustafa who focuses more on business practices, recommends advertising activities on the principle of not being materialism – spreading wasteful practices, not using women or showing body parts that attract sensuality, not portraying celebrities who don't actually use the product, being honest and not covering up facts, not excessive, trustworthy or not containing false promises, and being honest in giving gifts or discounts. Kesuma summarized three things, that are: first, the principle of monotheism, wearing perfectly-covered clothes (polite appearance); second, the principle of justice, in the form of (no criticizing, no slander, and reminding many people); and third, the principle of trust (honesty, no excessive on praises, and guarantees in return service)²⁵.

3. Research Method

The research method used is library research. Library research or library surveys are a series of activities related to methods of collecting library data, reading library holdings, collecting, and processing without having to do field

²² Amrul Mutaqin. 2013. *Konsep Periklanan Dalam Ekonomi Islam*. Cahaya Aktiva Vol.3, No.1.

²³ Hasnan Hanif. *Ibid*.

²⁴ Shafiq, A. Haque, K. Abdullah, M.T. Jan. *Ibid*

²⁵ Teuku Meldi Kesuma. *Ibid*

research.²⁶ (Mestika, 2004). Sources of data or information are collected regarding the concept of advertising in an Islamic perspective with the main sources from the Qur'an and hadith and other references related to this research.

The stages in the research start from collecting the literature data obtained from a library survey in the form of books, journals, or online documents in the bibliography. Furthermore, a literature study was conducted to study and review library materials related to the object of research.

After getting a literature review, then a descriptive analysis was carried out by linking the current conditions with the research objective, namely analyzing contemporary advertising in an Islamic perspective on society. The result of the analysis is then discussed and concluded and given suggestions that will support the objectives of this research.

4. Results and Discussions

Rice & AL- Mossawi assessed that there are still many who do not know that Islam is a complete religion in seeing the socio-economic system of society.²⁷ Speaking of promotions, Islam has drawn up its guidelines, in Alserhan's view, perhaps no other religion strongly supports advertising activities. This can be proven by spreading information and forming human consciousness. Thus, it is emphasized in the values of the Qur'an that advertising is never prohibited and even recommended, especially in conveying Islamic messages and values, as was done by the preachers 1400 years ago.²⁸

However, the number of studies is relatively small to discuss communication in the relationship of Islam²⁹, a more in-depth study is needed to answer the doubts of many parties to explain what Islamic advertising is and why Islamic advertising is needed. Alserhan explained that Islamic advertising is a form of promotion that refers to the principles of Islamic law³⁰. Beekun added that Islamic advertising is anything that is lawful and stays away from unlawful acts

²⁶ Zed Mestika, 2004. *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Bogor Indonesia.

²⁷ Ali Shafiq, Ahasanul Haque, & Kalthom Binti Abdullah. 2016. *A Collection of Islamic Advertising Principles*. Conference Paper.

²⁸ Alserhan, B. A. (2011). *The Principles of Islamic Marketing*. Surrey, England: Gower Publishing Limited.

²⁹ M. Ghazali Moenawar, Muchammad Nasucha, Gusmia Arianti. *Ibid.*

³⁰ Alserhan. *Ibid.*

which in principle refer to the Qur'an, the Hadith of the Prophet Muhammad, and contemporary scholars³¹. For this reason, the practice of Islamic advertising is to answer the needs and realign ethical issues, materialistic lifestyles, the effect of advertising on future generations, female models' attractiveness, and fraud by involving the role of religion in people's lives.

The principle of Islamic communication referring to the Qur'an consists of the principles of *qaulan baligha*, *qaulan kariman*, *qaulan maysuran*, *qaulan ma'rufan*, *qaulan layyinan*, and *qaulan sadidan*. Based on the principles of Islamic communication and referring to previous research, the researcher concludes that there are six main principles of Islamic advertising, namely, the principle of monotheism, the principle of trust, the principle of honesty, the principle of justice, the principle of education (da'wah), and the principle of *istiqamah/consistent*.

1). The Principle of Tawhid

According to Othman (2005), monotheism is the belief that only Allah SWT creates and controls this universe³². The word monotheism comes from the root word *wahhada-yuwwahhidu -tauhid* which means to acknowledge and acknowledge unity. The principle of monotheism is the belief that only Allah SWT creates and controls the universe³³. Belief in Allah SWT empowers advertisements to enforce the laws laid down by Allah SWT and His messengers. Standards should be applied to advertising based on the monotheistic principle of using clothes that cover your nakedness (as self-adornment) both men and women so as not to condemn your advertisement and appear moral and polite.

Men and women are commanded by Allah to cover their '*aurat* according to the prescribed measure. Therefore, even though Allah SWT did not make the physical qualities of men as attractive as women, both men and women must maintain them. Many women do not realize that they are fascinated by men. The body created by God looks beautiful, attractive, and stimulates human joy. Women

³¹ Beekun. *Ibid*.

³² Othman, Radzi. 2005. *Ekonomi Dalam Perspektif Al-Qur'an Dan Al Sunnah*. Malaysia: Universiti Sains Malaysia.

³³ Ibn-Katsir. 1999. *Al Thaiyibah Li Nasryi Wa Al Tauzi*. Beirut: Dar Al-ma'arif.

may not even be able to seduce men, but their special conditions make it possible to do so. This is what advertising producers use to attract public attention. Large-scale television commercials, in which women reveal their beauty, have become the center of attraction for the big issue of women's make-up products. Men, on the other hand, are the subject of advertisements, especially in advertisements about men's health, showing strong and muscular bodies.

Advertisements that are permitted by Islam are the ones that comply with rules and etiquette and do not violate Islamic values. You don't have to show a scantily clad woman and advertise like bath soap. Of course, such a thing violates Sharia law. Should not a woman's nakedness be protected from the eyes of others who are not her mahram, as Allah has stated in Surah al-Azab verse 59.

"O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover their headscarves all over their bodies." That is so that they are easier to identify, so that they are not disturbed. Forgiving, Most Merciful".

It is inappropriate to describe a woman's body as an attraction for advertisements that contain Islamic values unless covering *'aurat* and wearing clean and good clothes as decoration. Clothing has a value of compatibility, for example wearing the hijab and covering some parts of body.

The appearance and propriety of the advertisements is very important in creating an image. However, the display of advertisements must be morally polite and contain Islamic values both in the language use and in all portrayed advertisements (television). Islam really encourages people to have a good moral and manners. As the result, advertisement unconsciously reflects on its products and services.

2). The Principle of Amanah - Shiddiq (Honesty)

Advertisements must meet ads integrity values. Ads can be considered misleading if the facts differ from the advertisements shown. Today, many advertisements lose the value of honesty, for example with technological advances in the way they publish advertisements, using unrealistic animations and fictitious images. Also, advertisements that promise high prices but do not follow the facts

lead to scams. Honesty in a narrow sense is the compatibility of the word with reality, and in a more general sense, the conformity of the outer and the inner. So, people who are honest with Allah SWT and humans are those who follow their intuition.

Honesty is the result of a promise. This multi-meaning honesty requires integrity to Allah SWT and the practice of *ijma'* given by Allah SWT to all Muslims. It is the honest values that must be set in Islamic bank advertisements without promising to be unsafe. In addition, to prevent fraud, ads must be directed and transparent.

In advertising activities, Islam teaches how to do activities that do not harm others or cheat. As a moral force, Islam aims to improve the quality of human life. As in Surah Al-Hud verse 85 explains that:

"...and do not harm people against their rights and do not do evil in the earth by doing mischief." The verse clearly explains that, in behaving, humans must not harm others, let alone take away their rights, such as giving things away by not providing clear and correct information. In the surah Ali Imran verse 77 also stated;

"Indeed, those who trade Allah's promises and their oaths at cheap prices, they will not find happiness in the hereafter, and Allah will not greet them and will not pay attention to them on the Day of Resurrection, and will not purify them. For them a painful punishment."

In a Hadith narrated by Abu Hurairah, Rasulullah SAW said, "I heard the Messenger of Allah (PBUH) say, "By using a false oath, finished goods are sold, but they lose the blessing which is contained therein. (Narrated by Bukhari)" (Hanif, 2018).

Based on the explanation from the Qur'an and Hadith, it can be concluded that honesty is the main foundation in every activity, especially in trade. Honesty must be upheld as a capital to build relationships and build trust with other parties so that the blessings of life will be achieved.

3). The Principle of Trust

Trust. Advertising can be used as a medium of trust. According to Qardhawi (2001), trust is part of the morality of belief. Allah SWT refers to the nature of the lucky believer, the person who keeps the trust, and the person who keeps the trust and promise (Al Mu'minun: 8). Rasulullah is also known as a trader because of his credible attitude.³⁴ In the principle of trust, there are three basic criteria that can be harmonized with advertising. That is, honesty, no excessive praise, and guarantees and returns.

Promise Correctly. Recently, the number of ad crashes, the number of ads that say the best performance and most useful, or the most convenient and outstanding service has become a dilemma. Such perjury is strictly prohibited in Islam. Especially when perjury involves gifts to consumers and low prices.

As information for advertisers and manufacturers that from the perspective of Islamic law, there is no bad or bad oath. In addition, we say our products and services are cheaper or cheaper than others and swear that we still have all the prizes or are uncertain. Advertisements should avoid false promises to the detriment of users.

Excessive Praise. Rasulullah SAW forbade excessive praise because it causes slander and harms to the person being praised. People who are praised will be flattered, overproud, belittle others, and self-righteous.³⁵ Like ads, it is redundant and should not exaggerate the product or service. Advertising should remain all things in limits and not excessive. In Islam, if a person is to be admired or deserved, he should pronounce SAW according to the Messenger of Allah.

Guarantees and returns. Islam teaches that if you want to deliver business in the form of products and services, you need to provide the best quality to your users. In advertising, we need to recognize and promote consumer peace of mind. This is because the service guarantee is the main attraction for users to receive the

³⁴ Yusuf Qardhawi. 2001. Peran Nilai Moral Dalam Perekonomian Islam. Jakarta: Robbani Press.

³⁵ Muslim, Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn. (2007). Sahih Muslim (Nasiruddin al-Khattab, Trans. Vol. 3). Riyadh, Saudi Arabia: Maktaba Dar-us-Salam.

product or service. Therefore, it needs to be communicated to users as information through advertisements.

According to Duncan (2008), services are not limited to shipping and delivery, so it is important to provide high-quality return services. Service means understanding and feeling the performance touches the mind of the user and ultimately improves their position in the consciousness of the user. Consumer loyalty to products and services is no longer in question, because the mind and part of the mind are embedded³⁶.

4). The Principle of Justice

Justice. Being fair is included among all the values that have been determined in all aspects of the Islamic economy. According to Qardhawi (2001), the antonym of justice is deviation, which is something that Allah SWT has forbidden to Himself as Allah has forbidden to His servants. Allah loves those who do justice and hates those who do evil.

Islam forbids business relations practices that involve injustice and is obligated to uphold the justice stipulated in all sales relationships and all business contracts. Justice can be achieved in the advertising industry by not belittling or criticizing other services or products, and not creating anything that will cause injustice or cruelty to other producers or consumers. Advertising justice can also be created by reminding users of useful and good products so as not to violate their rights. This should be taken into account in advertising to achieve fairness and avoid defrauding producers and other consumers.

No Blaming. It seems common in advertising to criticize and make fun of other products and services, even if they do not directly it. In Indonesia, this is common in advertisements from mobile operators which are mutually exclusive. According to Qardawi (2001), ridicule does not only hide the element of arrogance and contempt for others, but also the element that the balance of virtue is unknown

³⁶ Tom Duncan. 2008. *IMC Using Advertising & Promotion to Build Brands*. Singapore: McGraw Hill.

to Allah SWT. Therefore, your ads should include pure elements without criticizing or mocking other companies' products or services.³⁷

Avoid the Elements of Slander. Advertisements should not only criticize, but also contain elements of defamation of other products and services. Hudhaifah r.a, said that I heard the Prophet Muhammad sallallaahu 'alaihi wasallam says, "Those who like to spread slander among the people will not enter Paradise" (al-Bukhari, 1997)³⁸. The risk of defamation is so serious that it must be avoided in advertising, especially if women are depicted as symbols of the attractiveness of advertisements. Women should not be the center of attraction for advertising because they are glorified and should not be slandered or fabricated.

Reminding. Remembering something good is also practiced in Islam. Ads are designed to remind users of great products and services. In this case, the language and actions of a certain ads must be appropriate to give a better understanding to the consumers. For example, Sharia is best remembered, so bank statements warn of the dangers of usury. It is the right of all society to judge Sharia, which believes in fairness and superiority over the related issues. Therefore, Muslims must remind this.

5). Principles of Education (Da'wah)

Advertise As Da'wah. According to Kesuma (2012), advertising is essentially a da'wah activity. Da'wah is the process by which producers communicate information to users (recipients of messages or the general public)³⁹. Da'wah calls for good things, and invites people to practice the teachings of Islamic Shari'a. This is also what advertising activities must have in order to uphold the ethics of honesty and lead to things that bring benefit.

In Islamic studies, da'wah means "prayer", calling, inviting, encouraging and asking. Da'wah basically means speaking, but it means inviting people to

³⁷ Yusuf Qardawi. *Ibid*

³⁸ Al-Bukhārī, Abū 'Abd Allāh Muḥammad ibn Ismā'īl. 1997. *Sahih Al-Bukhārī* (Muhammad Muhsin Khan, Trans. Vol. 3). Riyadh, Saudi Arabia: Maktaba Dar-us-Salam.

³⁹ Asmaunizar, A. (2020). *Bisnis Iklan Harian Serambi Indonesia dalam Mensejahterakan Karyawan (Studi Kasus pada Iklan Display Serambi Indonesia)*. *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 3(1), 1-19.

understand and practice Islamic teachings in accordance with the Qur'an and the Sunnah of the Prophet Muhammad. The main form of the message of da'wah is to convey and discuss the teachings of Islam, all the commands and prohibitions of Allah. There are two components of Islamic teachings, namely Aqidah and Sharia. Islamic Da'wah messages are basically based on Islamic Da'wah material using communication methods such as questions of faith (Aqidah), Islam (Shariah), and morality (Akhlakul Karimah).⁴⁰ So that all advertising activities are endeavored as much as possible to be in accordance with the ethics and morals recommended in Islam so that values can be maintained among the nation and society.⁴¹

6). The Principle of Istiqamah

Istiqamah means consistent. This illustrates that in running the advertising industry, companies must consistently apply Islamic values in planning and implementing advertising products. Advertising companies must apply the principles of monotheism, trust, honesty, justice, and as a medium of da'wah.

With the consistent application of Islamic principles, it will slowly strengthen Islamic values in people's lives so that despicable actions, wasteful attitudes, and the selection of products that are expected to create benefit in society.

Based on the discussion, advertisements that are justified in Islam must be in accordance with Islamic rules and ethics and have benefits to society. For this reason, advertisers should formulate promotional concepts that consists human values, wisdom and are responsible for the truth to gain profits without neglecting social values in society.

5. Conclusion

Contemporary advertising is basically oriented towards maximizing profit. This foundation eventually triggers a variety of issues related to ethics, materialistic

⁴⁰ Teuku Meldi Kesuma. *Ibid*

⁴¹ Asmaunizar. *Eksplorasi Perempuan Dalam Periklanan Menurut Pandangan Islam*. Jurnal Al-Bayan/Vol. 21, No. 32

lifestyles, the impact of advertising on future generations, female models, and fraud.

From the analysis sourced from the Qur'an and Hadith as well as the opinions of scholars, the principles of advertising in the Islamic perspective consist of: the principle of monotheism, namely wearing perfectly covered clothes (polite appearance); the principle of honesty; the principle of justice (no criticizing, no slander and reminding many people); the principle of trust (no excessive on praises and guarantees in return service); the principle of education as a medium of da'wa,, and the principle of *istiqamah/consistent* as firmness in carrying out all existing principles.

The development of Islamic advertising practices in the future will be very useful for shaping the characteristics and changing the face of the media in carrying out promotional activities. For this reason, this research would be better to be developed to answer the challenges over the times and help practitioners to find attitudes towards Islam.

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