

Brand Religiosity Image: A Conceptual Review of Islamic Marketing

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Abstract: Islamic marketing has a different approach to know its identity. The approach to the concept of brand image has not been able to explore the identity of Islamic marketing. Some dimensions or indicators used in measuring brand image in Islamic marketing are not appropriate and needs adjustment. This is because the concept of Islamic marketing is different from the concept of marketing in general. This paper aims to explain an approach that is more appropriate in the marketing of Islam termed Brand Religiosity Image and some of its dimensions. The limitations of this paper that the dimensions mentioned have not been empirically tested. It is also possible that there are other dimensions in accordance with the Brand Religiosity Image which are not contained in this paper.

Keywords: Brand Religiosity Image, Islamic Marketing, Brand Image

Introduction

Islamic marketing is a new concept and is widely discussed and debated (Wilson, 2012). This phenomenon arises because Islamic marketing has begun to be demanded by almost the entire world in Muslim-majority countries or Muslim minorities (Thomson Router, 2018). In addition, because the concept of marketing is not a rigid concept that cannot be developed, Kotler (1969) argued that marketing is not just a product sale, but more than that marketing is a pervasive societal activity. This has developed from the 1960s to the 21st century, with a variety of different concepts and definitions of marketing by experts (Gamble et al., 2011). In contrast, to general marketing, Islamic marketing has certain characteristics in its marketing concept. Islamic marketing is characterized as an emotional market (Kartajaya and Sula, 2006), sacred and profane (Wilson and Grant, 2013), besides that Islamic marketing has its own value for its customers (*El-Adly and Eid*, 2017) and is preferred because it is in accordance with its religion (*Sayani*, 2015). Even the brand of religion in marketing is the highest level in the hierarchy of a brand (Wijaya, 2013). So, it is clear that religious-based brand image is one aspect that contributes to the development of the marketing concept.

Brand image with religious values or termed brand religiosity image is a high trust in the brand that produces spiritual attachment between the brand and the customer. Brand religiosity image is a concept that is built to adjust the environment or personality of customers in Islamic marketing. Different environments and personalities will create a different brand image (Walters, 1978). Brand of religiosity is the level at which individuals feel the meaning of the brand. This is equivalent to religious meaning in life, when using the brand, the customer has expressed himself to his environment (Sarkar and Sarkar, 2017), the meaning is that when customers use a religious-based brand, they appear to have implemented some of his religious orders in hopes of getting a reward from his god.

Islamic marketing is different from marketing in general. The general market is rational, while in Islamic marketing it is rational, emotional and ends to spiritual because spirituality is an advanced and integrated marketing spirit (Antonio in Kartajaya and Sula, 2006). According to Yusuf Qhardawi (1997), Islamic marketing is all activities carried out in businesses that are able to create value and enable anyone who

does it to grow and make use of it. This is because it is based on honesty, fairness, openness, and sincerity in accordance with Islamic principles or agreements on business transactions in Islam.

Islamic marketing according to Kartajaya and Sula (2006) must rely on four principles; Godhead (Rabbaniyah), upholding noble character (Ahlaqiyah), be aware of the changing market conditions (Waq'iyah), and always oriented to humanity (Insaniyah). These four principles do not limit the development of innovation in Islamic marketing. Even in Islamic marketing, it is always ordered to innovate, so mistakes in innovation are also valuable in Islam. As revealed in the hadith of the prophet, the point is "whoever has *ijtihad* (read: innovation) and righteousness, then he gets two rewards, and whoever is wrong is for him one reward. On that basis, the scientist gives *fiqh* rules or rules about scientific development in Islamic marketing: "*Al Ashlu fil Mu'amalah al Ibahah Hatta Yadulla ad Dalilu 'ala Tahrimiha*" (Zaidan, 2008). This rule explains that if there is no prohibition in Islamic rules, a marketer can do anything in marketing, as well as a consumer can consume anything. The prohibition is explained in the Qur'an in the term "Bathil", based on the Qur'an; An-Nisaa: 29. Prohibition or termed by the Qur'an with "Bathil" is three ways to recognize it. First, through human common sense, people know that this act is forbidden only with their common sense. Like stealing, killing, etc., Second, the prohibition is mentioned in the Qur'an and hadith. Third, there is no prohibition in the Qur'an and Hadith, but there are thoughts from the scholars. These three things are the source of studies in the concept of Islamic marketing.

Brand image has an important role in the development of a brand because Brand image represents the customer's emotional brand of a particular company or product and has a strong impact on consumer purchasing behavior (Arora&Stoner, 2009). According to Keller (2000), defining a brand image as a result of the experiences, perceptions, beliefs, feelings, and knowledge of people related to the company or product. The brand of religion is a level where individuals feel the meaning of the brand is equivalent to the religious meaning in life (Sarkar, 2017). Therefore, brand religiosity has a high value in relation to a product. Besides that, there are also emotional and rational values offered by the brand, so that the Religion Brand becomes the main position of a brand for consumers (Wahyuni and Fitriani, 2017).

Brand based on religion or spiritual is at the highest level in a branding hierarchy. If someone is at this level, happiness will arise when using this brand. This is because it is the answer to their spiritual needs and tries to tell others and this is the highest level in the hearts of consumers (Wijaya, 2013)

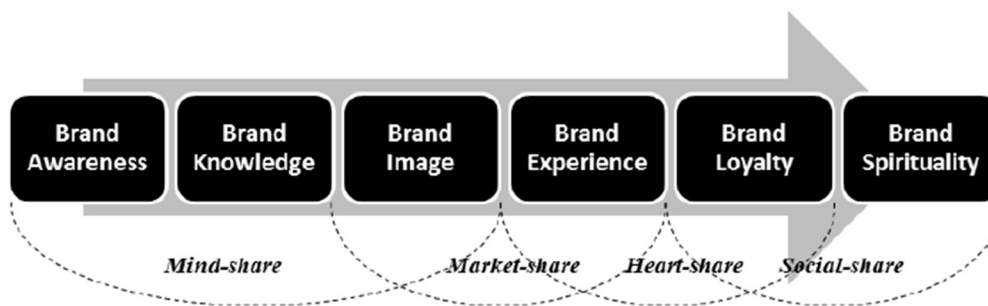


Figure 1. Brand religiosity image

Based on the discussion, then to position a religious-based brand image in Islamic marketing is called Brand religiosity image. Brand religiosity image is perception, impression, and belief that arises and is reflected in the spiritual value and consumer religiosity towards a particular brand image. In addition, brand religiosity image is high consumer confidence in the brand that produces spiritual attachments between brands and customers. Companies or products that use brand religiosity images will be able to increase customer confidence in choosing a product compared to its competitors. This is because there

is a spiritual energy that binds consumer trust with the brand image. One of the implications of using this religious brand is that someone will be satisfied and enjoy life (Sarkar, 2017). Certainly not only happiness in life in the world but also in the hereafter or called "Falah" (Amaliah et al., 2015) Dimensions of Brand Religiosity Image (BRI). The discussion above implies that more explanation is needed about the causes that connect religion in the brand image of a product. This means that it is important to understand several factors that will motivate consumers to choose brand religiosity images. Understanding the dimensions of brand image religiosity is an important aspect of the Islamic marketing concept.

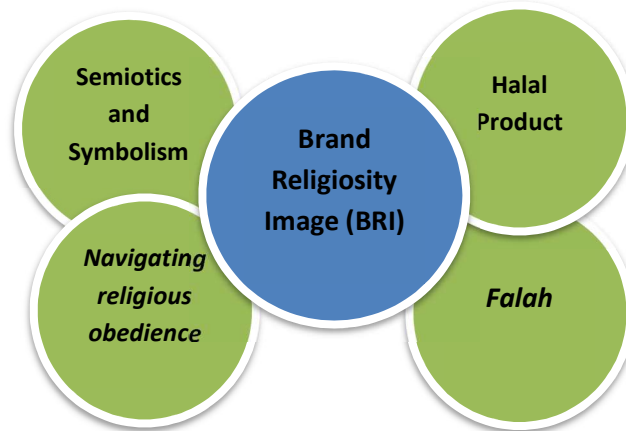


Figure 2. Dimensions of BRI

Result and Discussion

This brand has semiotics and symbolism (linguistics and calligraphy). Semiotic is a Greek word meaning mark or sign (Beasley et al., 2000). Symbolism has the same meaning as semiotic, in the Cambridge dictionary, symbolism is interpreted as something used in art, literature, film, etc., to represent an idea. Religious symbols are found in semiotic codes in order to explain interrelated meanings or symbols (Neville, 1996). Every religion has semiotic and certain symbols used. These religious symbols make the substance of religious values simpler and the community becomes easier to understand their religion. Symbols in Islam can be identified by observing the religious attributes used, the holy verses read, the language spoken, and the writing used (calligraphy)(Sholihati et al., 2016). Some studies state that brand image is not only always influenced by the product and its services but can also be influenced by signs or symbols (Santos, 2012) more specifically Wilson (2012) states that in Islamic marketing semiotics and symbolism aspects become indicators of Islamic-based brand image.

The product of this brand is Halal. Religious consumers will certainly influence their consumption behavior (Jamal, 2003), especially if religious consumers are offered a product that is in harmony with their religion. There are rules that differ in several religions, such as beef is prohibited in Hindu religion but is permissible in Islam, pork is prohibited in Islam, but it is not prohibited in Christianity, (Rehman and Shabbir, 2010). Running or violating religious rules will get rewards from God, and that affects consumer behavior regarding what they like (allow), and what they are not liked (forbidden) (Fam et al., 2002). Islam commands its community to only consume something that is lawful, in all aspects. Halal is not only based on the substance of the object (*haram lidzatihi*) but also on how to get it (*haram lighairihi*) (Karim, 2010). Halal covers everything such as food, education, cosmetics, fashion, medicine, and tourism. This is based on the sacred text of the Qur'an, al-Baqarah: 168.

This brand is navigation for religious obedience. Religion is a guide or a way of life in the world. Every religion must have a book that explains the contents of its teachings. This is stated in the Qur'an (Al-

Baqarah: 2) which explains that the Qur'an is a guidebook for its people. Another verse in the Qur'an explains that humans were created only to worship God (al-Dzariyaat: 56) or in other words to obey God. Therefore, a religious brand should be able to bring its consumers closer to adherence to their religion so that people are able to know one's religion just by looking at what brand is used. This is because the brand is able to express itself to the surrounding environment, even the brand is able to replace its religious identity (Shachar et al., 2011).

Islam is not only a religion but also a lifestyle (Maamoun, 2016). This means that everything that is done either in relation to God or fellow humans is part of the Islamic religion. So that the Islamic brand image is more friendly and cannot be separated from its sharia principles. This is consistent with research that shows that religious value has an important role as a guide in creating one's consumption behavior (Ellison and Cole, 1982).

This brand as *Falah* (useful in this life and hereafter). *Falah* is defined as success, glory or victory in life. The term *Falah* in Islam is often interpreted as long-term luck, in the world and hereafter, so that it does not only look at the material aspect but more towards the spiritual or religious aspects. Muslims believe that there is life after death and that is real life. There are many verses that explain in the Qur'an about this, among them *Al-An'am*: 32, which explains that the world is only a game and lives after death is more important, or in *al-Qashash*: 77 orders to prepare yourself in the world for your afterlife.

Kotler explained in his article that so many companies built brand images such as their names and logos. However, the company forgets the main purpose of the brand that is a benefit of the brand itself (Kotler, 2016). The best brand benefits are long-term and sustainable benefits. Satisfaction is a long-term benefit, which will shape consumer expectations so that they will be faithful in using the brand sustainably (Pitcon et al., 2014). Companies with brand images based on religion must be able to prove to their customers that they are active in helping people. This certainly comes from the part of the profits from brand purchases. So that in the view of consumers indirectly help someone, and this is a religious order that is reflected when consumers use the brand.

Conclusion

Islamic marketing is a new thing and has been discussed recently by marketing experts. Companies and products are competing to attract consumers by forming a brand image that is compatible with Islamic marketing. Brand religiosity image is described as a social phenomenon related to consumers in choosing the meaning of a brand in accordance with their religion. Religiosity image brand is generally based on religious principles and rules. In addition, religious signs, terms, and language are part of this concept. This concept is expected to be one of the concepts that influence the development of Islamic marketing.

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