

# A SYSTEMATIC LITERATURE REVIEW ON ADVERTISING FROM NON-WESTERN PERSPECTIVE

Noorazlin Ani, Universiti Sains Malaysia  
Murni Yusoff, Universiti Sains Malaysia

## ABSTRACT

*Advertising is crucial for increasing the returns of an organization. However, there are still inadequate studies in systematically review in the existing literature on the topic of Islamic advertising concept. Therefore, this article aims to conduct a systematic literature review on the advertising from Non-Western perspective. Systematic literature review method are mapping out areas of uncertainty, and identifying where little or no relevant research has been done, but where new studies are needed. The systematic review aims to review and synthesis the concept of Islamic advertising using the ROSES (Reporting Standards for Systematic Evidence Syntheses) review method, a systematic review identified related studies throughout three leading databases namely Google scholar, Scopus and Dimensions. Based on the thematic analysis, this review found three main themes, namely concept of Islamic advertising, fundamental of Islamic advertising and content of Islamic advertising. The three main themes have further produced 6 sub-themes namely as truth, fair, element of preach, non-exploitation, ethical and anti-racism. Several recommendations are highlighted related to conducting more studies, to have specific and a standard systematic review method for guide research synthesis in context of developing concept of Islamic advertising and to practice complimentary searching techniques such as citation tracking, reference searching, snowballing and contacting experts.*

**Keywords:** Advertising, Systematic Literature, Non-Western, ROSES

## INTRODUCTION

Advertising is the promotional arm of marketing. The marketing activities that originated in Western countries have spanned across the globe & reached many cultures in other countries & the issues of cross-cultural ethics arise when marketing practices which acceptable in one country are improper to another country (Hooker, 2008). The marketing is called Western marketing as its was originated from Western countries. As an alternative to Western marketing, Non-Western marketing is used to represent marketing approach from non-Western countries. One of the popular studies among the past researchers on Non-Western marketing is Islamic marketing or also known as Syariah Marketing.

Islamic marketing is a 'differentiated wave' in marketing activities & consumption, because of its affiliation with Islamic faith, culture, heritage, and milieu, and role as a challenger to conventional marketing; Islamic marketing is comparable to green marketing (Wilson & Grant, 2013). Islam has always encouraged commercial activities, and as such those advertising and promotional activities that are in line with Islamic injunctions also find support in Islam (Anwar & Saeed, 1996).

Advertising based on Islamic advertising principles sources from Quran and Sunnah has the potential to curb the contemporary advertising ill-practices<sup>1</sup> and protect the rights of Muslim consumer. Islamic advertising is introduced as a solution to the ethical problems existing in contemporary advertising. As such, it should not violate any human values either Islamic or otherwise. Specifically, Islam is against the notion of 'ends justifying means', hence both 'manner' and 'matter' of the advertisement should be in compliance with the

Islamic laws. It follows an all-encompassing approach that covers all aspects of advertising (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019).

There are principles in religiosity that have influence on attitude and behavior of customer and it becomes something that should consider by marketer when they want to create promotions or advertising campaign. Besides Muslims, other religious like Christians have seen a negative impact towards an ethical advertisement. Based on perspective of religious, unethical object in promotional images are consider as offensive advertising. Islamic ethics in advertisement are actually based on universal ethics. The Muslim and non-Muslim will see the violation in advertisement as a negative thing that can give bad impact on the purchase intention of the customer (Salwani Arbak, Rabiul Islam & Harun Al Rasyid, 2019; Gani & Ahmad, 2015).

Research gap-the existing studies related to Islamic advertising framework in systematic literature review

Even though there are many studies in Islamic advertising from the various perspectives, such as Nur Hikmah Yahya & Rosmawati Mohamad Rasit (2019); Salwani Arbak, Rabiul Islam & Harun Al Rasyid (2019); Ali Shafiq (2018); Fadhil Akbar Purnama & Anya Safira (2017); Shafiu Ibrahim Abdullahi (2017). Although there are many studies on the Islamic advertising empirically but there were still an insufficient amount of scholars who reviewed systematically the existing studies. There is systematic literature review on the Islamic advertising study looking from the perspective of Saudi Arabian towards the Islamic challenges to advertising, which contribute to the synthesized research on Islam & advertising with the perspective of the Salafi authority of Saudi Arabia. Despite that, there are lacks of study in reviewed about concept, fundamental and content in Islamic advertising using systematic literature review which can evaluate and interpret relevancy of research area.

Moreover, the beliefs about Islamic advertising can be used to form attitudinal scales by administering it onto a larger population and applying statistical analysis to validate the questions. Such a scale would be very useful in finding attitudes towards Islamic advertising which would not only be a step further into the development of Islamic advertising theory but also be helpful to the practitioners, this study selected for a systematic literature review approach.

Research through literature review can be described as a form of research that reviews, critiques, & synthesizes representative literature on a topic in an integrated way such that frameworks and perspectives on the topic are generated (Torraco, 2005). However, there were still inadequate studies that systematically review the existing literature on the Islamic advertising concept. Therefore the present article conducted a systematic literature review on the Islamic advertising concept. As mentioned above, Even though there is systematic literature review in Islamic advertising such as the reviewed on Islamic challenges to advertising: A Saudi Arabian perspective, Akram Abdul Cader (2015), the purpose of the studies is to synthesize the existing research on Islam & advertising with the perspective of the Salafi authority of Saudi Arabia. Besides, the study only explored the impact of the conservative interpretation of Islam on advertising. Therefore it is important to review the concept of Islamic advertising as a whole. While common literature review did not set method to make sure all the literature on a topic was considered, which will lead to the chances of the review being biased increases, Systematic literature review method are mapping out areas of uncertainty, and identifying where little or no relevant research has been done, where new studies are needed.

Two additional reasons motivated the use of a systematic literature review approach: (1) In the event of widespread diversity, literature review is one of the most appropriate methods of research; and (2) a literature review allow the researcher to thoroughly examine the state of knowledge on a specific topic (Torraco, 2005). A systematic literature review evaluates and interprets all available research relevant to a particular research question or topic area. It aims to present an evaluation of the literature relative to a research topic by using a

rigorous and auditable methodology (Kitchenham et al., 2004; 2006). Throughout this systematic review, authors develop the concept, fundamental and content of Islamic advertising from the selected articles, at the same time will answer the essential of the basic framework which supposed to include in the Islamic advertising.

## METHODOLOGY

### Roses

In order to perform the systematic review, the ROSES method was used. ROSES (Reporting Standards for Systematic Evidence Syntheses) review method, as systematic review identified related studies throughout three leading databases namely Google scholar, Scopus and Dimensions. The selected databases Google scholar was used as information searching resources (identification and screening process). ROSES are experienced systematic review and map authors, as authors of evidence synthesis methodological guidance, as quantitative and qualitative conservation and environmental researchers, and as editors of journals publishing systematic reviews. ROSES review protocol is guided through this paper, as ROSES is designed to accommodate the diversity of methods applied to a wide-variety of review subjects. The tool therefore necessarily reflects some of the heterogeneity and inter-disciplinarily of topics within the conservation and environmental management field. Authors also found that there are no restrictions in application or adaptation of ROSES across other fields with a similar level of complexity of topics and methods. ROSES focuses on the earlier and middle stages of the review process, *i.e.*, searching, screening, data extraction and critical appraisal, whilst there is limited detail regarding synthesis. This is a necessary aspect of a form that aims to be applicable to a wide variety of synthesis methods. ROSES are designed specifically for systematic review and maps for environment management field (Haddaway et al., 2018). As ROSES aims is stimulating the right information with the accurate level of details. This review protocol of SLR is started with formulating appropriate research related with the title for the review. Then, the systematic searching strategy is explained which consists of three main sub-processes namely identification, screening (inclusion and exclusion criteria) and eligibility. Then, the assessments of quality in the selecting suitable articles were explained in the strategy applied to the quality of the articles to be reviewed. The final part presents how the data were abstracted for the review and how the abstracted data were analysed and validated.

### Resources

In the beginning, Researcher has review on main journal databases which are Scopus, Dimensions and Google scholar. Scopus consists of diverse subject areas such as environmental sciences, social science and agriculture and biological sciences. Scopus was used as the database known as one of the largest abstracts and citation databases of peer-reviewed literature with over 75 million records and 24,600 titles from 5000 publishers worldwide. Scopus consists of diverse subject areas and document types such as scientific journals, books, and conference proceedings. Delivering a comprehensive overview of the world's research output in the fields of science, technology, medicine, social sciences, and arts and humanities, Scopus features smart tools to track, analyze, and visualize research. While Dimensions have made more than 106 million publications with over 1.2 billion citations openly accessible at dimensions.ai, in 2018, Digital Science launched the Dimensions database (Hook et al., 2018). Dimensions use a freemium model in which the basic search and browsing functionalities are free, but advanced functionalities, such as API (Application Programming Interface) access, require payment. Dimensions covers over 105 million publications, as well as other kinds of records such as grants data, clinical trials,

patents, and policy documents (Herzog et al., 2020). Orduña-Malea & Delgado-López-Cózar (2018) analysed several small samples of journals, documents and authors in the field of Library & Information Science using Dimensions, and compared the data to Scopus and Google Scholar. Dimensions provided slightly lower citation counts than Scopus. Google Scholar provides search for scholarly literature with many disciplines and sources from articles, theses, books, abstracts and court opinions, from academic publishers, professional societies, online repositories, universities and other web sites. According to Martin Boeker, et al., (2013); Google Scholar uses technology of the Google search engine. As such it is not a literature database in the traditional sense like MEDLINE, Embase or the Web of Knowledge. In a more traditional scientific literature database, the entries for a reference database are collected from selected scientific journals, books and other resources which fulfill certain quality criteria. Information on references are extracted and stored in a separate database, e.g. the MEDLINE database. On top of this, the collected information is automatically indexed and partly processed by humans. In Google Scholar an automated software program called a crawler visits accessible scholarly documents on the internet and builds a full-text index by storing the words extracted from the full-text together with a link to the source document. The Google Scholar indexing engine implements some natural language processing algorithms to process the words collected from the sources. Further, Google Scholar automatically extracts the citation information from the references. After review three main databases, due to the lack of the resources regarding the topic and overlap of the topic from these three database, researcher decide to choose Google scholar as resource of the data base.

## Identification

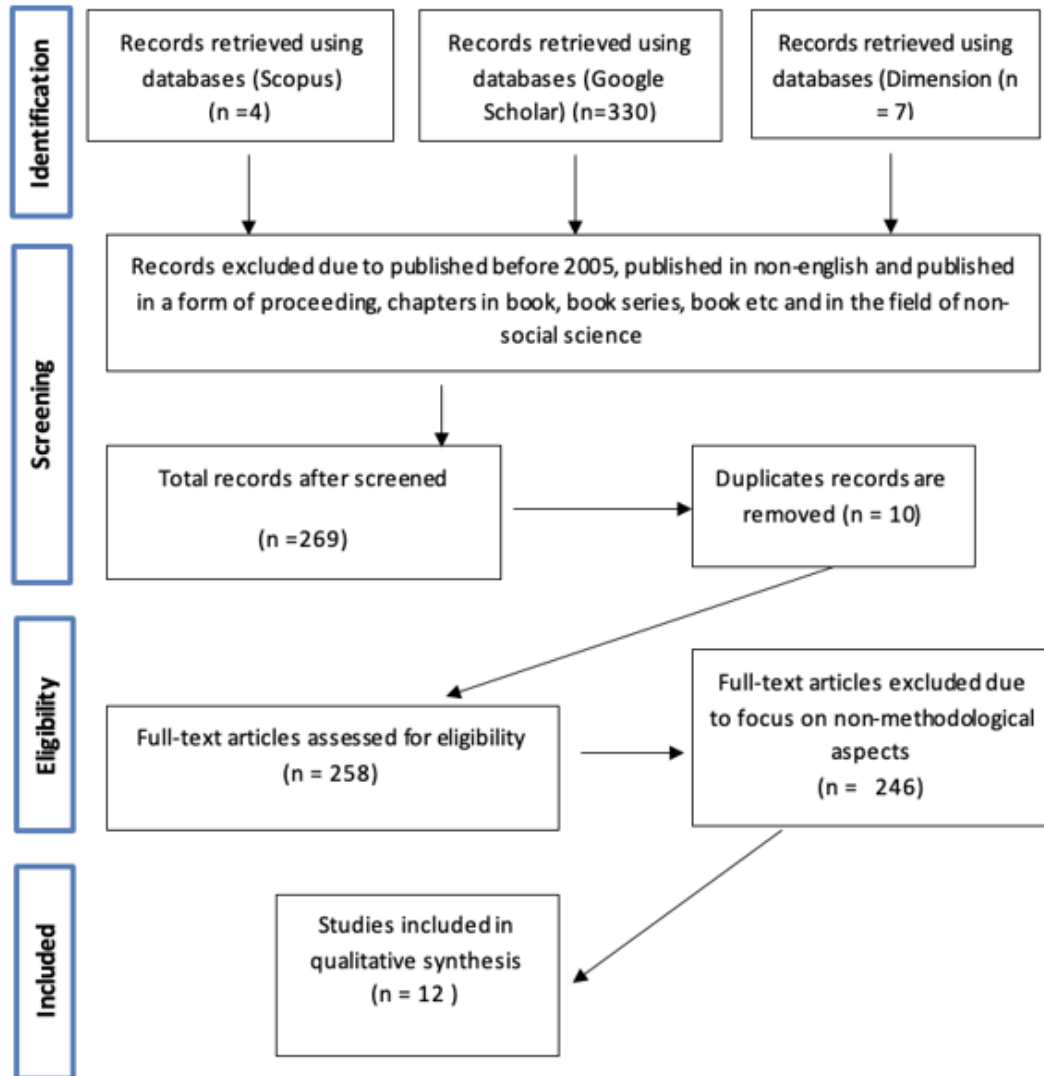
### Screening

Screening is a process to include or exclude articles according to criteria determined by the authors with the assistance of the specific databases. In the screening process, eligibility, inclusion, and exclusion criterion were determined to find suitable articles to be included in the systematic review process. First, concerning timeline, between years of 2000 to 2020 (20 years period of time) was selected, which based on a total number of related publications retrieved to be reviewed. The second inclusion criteria were the document types; article journals with empirical data were selected. While, other types of documents such as review articles, books, chapters in books, and conference proceedings were excluded because they were not considered as primary sources. The third criterion for the inclusion and exclusion criteria was language. All non-English language documents were excluded to avoid confusion and difficulties in translations work in this paper (see Table 1). After the identification process, out of 338 documents to be screened, resulting in a total of 326 articles was then removed (see Figure 1).

Several efforts have been conducted to search the best search string. Finally the author have find come out with final decision of the search string. To locate scholarly articles related to Islamic advertising concept, keyword searches were employed that cover a large range of databases and journals identified in Stage 1. These keyword sets and search configurations are presented in Table 1.

<b>Databases</b>	<b>Keywords used</b>
Scopus	TITLE-ABS-KEY(("Islam* advertising*" OR "Islamic* advertisement*" OR "advertisement* guideline*" OR "advertising* guidelines*" OR "Islamic* advertising* concept") AND ("Islam* practitioner*" OR "Islamic advertiser*" OR "advertiser*" OR "practitioner")) AND ( LIMIT-TO ( SUBJAREA,"ARTS" ) OR LIMIT-TO ( SUBJAREA,"BUSI" ) OR LIMIT-TO ( SUBJAREA,"SOCI" ) ) AND ( LIMIT-TO ( LANGUAGE, "English" )

Dimensions	"Islamic advertising" OR ("Islamic advertisement")
Google scholar	"Islamic advertising concepts" OR "Islamic advertising" OR "Islamic Advertisement"



**FIGURE 1  
THE FLOW DIAGRAM OF THE STUDY**

**Eligibility and Exclusion**

Eligibility is the process where the authors manually monitored the retrieved articles to ensure all the remaining articles (after the screening process) are in line with the criteria. This process was done by reading the title and abstract of the articles. Selection eligibility and exclusion criterion are determined. First with regard to literature type, only article journal with empirical data are selected which means review article, book series, book, chapter in book and conference proceeding are all excluded. Second, in order to avoid any confusion and difficulty in translating, the searching efforts excluded the non-English publication and focused only on articles published in English. Thirdly, with regard to timeline, a period of 20 years are selected (between 2000 and 2020), an adequate period of time to see the evolution of research and related publications. For the record, interest in Islamic advertising began to rise in the late 1980s. Most researchers focused mainly on the nature of advertising in Islamic

countries, such as Saudi Arabia and Malaysia (Akram Abdul Cader, 2014). In the past ten years, more research has been conducted into Islamic marketing with dedicated journals focused on discussing various issues related to Islam and marketing (Wilson, 2012). Even though author has set the time line of screening articles as anytime, but the relevance of the articles are up from the year 2000 to 2020. As the review process focused on Islamic advertising framework, only the articles indexed in social science based indexes are selected. As referred in table 2.

<b>Criterion</b>	<b>Eligibility</b>	<b>Exclusion</b>
Literature type	Indexed Journal (research articles)	Non indexed journals, Systematic literature review journals, chapter in book, conference proceeding
Language	English,	Non-English
Time line	Between 2000-2020	<2000
Indexes	Social Science Citation Index	Science Citation Indexed Expanded

### Quality Appraisal

In ensuring the quality of the articles' content, the selected articles were presented to two experts in this topic for quality assessment. Petticrew & Roberts (2006) suggested that experts should rank the remaining articles into three quality categories namely high, moderate, and low. Author decided only articles categorized as high and moderate should be reviewed. The experts focused on the content of the articles to determine the rank of the quality. Thus, for the articles to be included in the review, both authors must mutually agreed that the quality must at least at a moderate level. Any disagreement was discussed between them before deciding on the inclusion or exclusion of the articles for the review. This process had ranked 12 articles as high and seven articles as moderate. Thus, all of the remaining articles were eligible for the review.

### Data Analytic Strategy

The remaining articles were assessed and analysed. Efforts were concentrated on specific studies that responded to the formulated questions. The data were extracted by reading through the abstracts first, then the full articles (in-depth) to identify appropriate themes and sub-themes. Qualitative analysis was performed using content analysis to identify themes related to Islamic advertising concept. The authors then organized sub-themes around the themes established by typology.

The selected of 12 articles have develop several thematic analysis in the study. In order to identify themes related to research patterns and trends in developing concept of Islamic advertising, a thematic analysis was carried out. The authors analyzed the remaining 12 articles at the first stage of the thematic analysis to extract the statements and data that respond to the study's research question. The authors then developed meaningful groups through a coding technique in the next phase.

In this phase, the abstract data were transformed by the authors into useful data and guided by the identification of themes, ideas, or meaningful concepts for more connected and related data (Patton, 2002). Finally, this process resulted in a total of three major themes, namely 1) concept of Islamic advertising, 2) Fundamental of Islamic advertising, 3) Content of Islamic advertising. In each of the created themes, a similar process was repeated to generate sub-themes. The process resulted in 6 sub-themes being created. The themes and sub-themes were developed with the co-authors by the corresponding author. Discussions and reevaluation are conducted on an ongoing basis on the appropriateness of the themes and sub-themes.

## RESULTS

### Background of Selected Articles

The review managed to obtain 12 selected articles. Based on the thematic analysis, three themes were developed namely concept, fundamental and content. Further analysis of the themes has resulted in 6 sub-themes. Out of 12 selected articles, two were published in the year of 2015, 2017, 2019. One articles we published in the years of 2009, 2012 and 2018, while three articles were published in the years of 2016.

### The Themes and the Sub-Themes

This study has attempted to systematically analyse the existing literature on advertising from Non-Western perspective, specifically from Islamic advertising. Authors categorized the result *via* three themes and lead to the eleven subthemes.

### Concept of Islamic Advertising

Concept of Islamic economy must comply with the principles of Tawheed, caliphate and morality as part of developing Islamic economy and principles of honesty (Siddiq), and trustworthiness (Amanah) as exemplified by the Prophet Yusuf AS, as told in the Quran. The principles of Siddiq and Amanah are also part of the norms within Islam (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019). Any commercial activity in Islam is guided by two principles: submission to the will of Allah SWT; and showing empathy and mercy to His (SWT) creations so that they are not harmed and ill-practices can be curbed (Ali Shafiq, Ahasanul Haque & Kalthom Abdullah, 2016) As in the review mentioned that in Islamic framework, a marketer's responsibilities towards God to all the deeds return. Beside, (Salwani Arbak, Rabiul Islam & Harun Al Rasyid, 2019) from the Islamic perspective, if a seller feels answerable to God, the seller will be honest in marketing activities. In Islam the first and foremost important moral and ethical element is devoting oneself to Allah (Mohammad Noorizzuddin Nooh, 2012). The scholars also believed that Iman is important while knowledge can differentiate between good and bad. As (Ali Shafiq et al., 2015) Nature of Islamic advertising is submission to God; Advertising based on true Islamic principles. Besides that, the products must not be of the haram (prohibited) ones and must not be dangerous. It must encourage the purpose of usage as a form of worship (ibadah) and also promotes moderation in the usage (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019). In other hand, localized marketing strategies with profound understanding of the Muslim consumer insight and religious values are necessary (Aida Mokhtar, 2016).

### Fundamental of Islamic Advertising

Islam guides its followers in all aspects of life, including commercial and economic activities. This guidance has its roots in the Holy Quran and the Sunnah (actions/sayings of Prophet Muhammad P.B.U.H.). It urges its followers to adhere to the principles of equity and justice when extending efforts to elevate living standards (Ali Shafiq, Ahasanul Haque & Kalthom Abdullah, 2016). Specific screening measures to ensure that advertisements are in line with Islamic law, Derive from Islamic sources such as the Quran & Sunnah (Fadhil Akbar Purnama & Anya Safira, 2017). Shafiu Ibrahim Abdullahi (2017) mentioned Sharia Law which serves as the core of Islamic orientation is built on Qur'an & Sunnah of the prophet (SAW) should include in developing Islamic advertising. As per Islamic guidelines; an advertisement should be based on sheer truth and must free of deception (Eesha Ghani &

Basheer Ahmad, 2015). Muslim consumer rights should be guided by the principles of advertising according to Al-Quran, Sunnah and Islamic law. Advertising based on Islamic advertising principles sources from Quran & Sunnah has the potential to curb the contemporary advertising ill-practices and protect the rights of Muslim consumer. In additional, Advertisements originate from advertising that adheres to the principles of the Quran and Sunnah, which promote the practice of encouraging goodness and prohibiting badness, protecting the women through dignified manners, promoting products by promoting the values of Islam and spreading true messages. In addition, Islamic advertising should be beneficial in increasing viewers' knowledge. Commercial and quality advertisements are advertisements that remind the viewers to implement Islamic values and increase positive attitude and strong emotion within themselves that can bring about good behaviour. (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019). Even though there are considerable amount of ethical teachings and examples in the Quran, it is not the sole source of expression of the ethical ideal of Islam because the Sunnah (tradition based on the saying and doings of prophet Muhammad (P.B.U.H)) is also important source that magnifies and extends the key revelation substance from the Quran (Mohammad Noorizzuddin Nooh, 2012). There are two basic sources and two additional sources in Islamic law. The basic sources are Quran and hadith and two additional sources are ijma and qiyas. Fundamental foundations as agreed by all the religious scholars are Quran and Sunnah (Mohammad Noorizzuddin Nooh, 2009). Something that has been defined as halal and haram in Islam can refer to Quran, hadith, ijma, and qiyas (Salwani Arbak, Rabiul Islam & Harun Al Rasyid, 2019). Besides, Ima Ilyani Ibrahim et al, 2016, mentioned all the advertisement in Muslim country must followed the Shariah laws as the rules for advertisement were controlled based on the Shariah laws. Shariah regulates every aspect of life, including the way of generating profit and business ethics. Shariah also guides, and asks its adherents to follow it, in all aspects of life, while considering its teachings as acts of worship along with the obligatory worship. The same activities are considered accountable in front of Allah SWT (Ali Shafiq, Ahasanul Haque & Kalthom Abdullah, 2016).

### **Content of Islamic Advertising**

Under the theme content, sub-theme namely truth has been developed. In all the reviewed paper, the writers were emphasised on the truthfulness in the Islamic advertising (Ali Shafiq et al., 2015; Fadhil Akbar Purnama & Anya Safira, 2017; Aida Mokhtar, 2016; Shafiu Ibrahim Abdullahi, 2017; Eesha Ghani & Basheer Ahmad, 2015; Ali Shafiq, 2018; Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019; Ali Shafiq, Ahasanul Haque & Kalthom Abdullah, 2016; Mohammad Noorizzuddin Nooh, 2009 & 2012; Salwani Arbak, Rabiul Islam & Harun Al Rasyid, 2019; Ima Ilyani Ibrahim et al., 2016). Advertising as a means of passing valuable information to clients is good in itself and is allowed under the Islamic system. Any form of deceptive or immoral advertisement has no place under the Islamic advertising system. Exaggeration, manipulation or covering of defects from the sight of buyers is anti-Islam, thus, have no room under Islamic advertisement. In Islamic ethics, promotional techniques must not use sexual appeal, emotional appeal, fear appeal, false testimonies and pseudo research appeal, or contribute to the dullness of the mind or encourage extravagance (Shafiu Ibrahim Abdullahi, 2017). As per Islamic guidelines; an advertisement should be based on sheer truth and must free of deception. Moreover, the intention of advertiser should be, spreading awareness about the product and benefit of the customer. Advertiser should not be concerned about his own benefit only. There should be no exploitation of men or women and their portrayal as an object. Furthermore, Islam strictly prohibits the use of racist content and gender discrimination. Islamic guidelines intent of adviser should be to inform people about the product, its attributes or any aspect people do not know of and give them information about the product that they need and are unaware of. Communication about products must be based on sheer truth so that customers do not feel



that they are deceived. Islam has no room for any kind of cover up of promotional actions. Quran strongly denounces all types of false claims (kadhb), groundless allegations, fabrication and fake testimonies. Over promising is clearly prohibited in Islam. Islam does not allow any such act in which customer get an untrue impression about the product (Eesha Ghani & Basheer Ahmad, 2015). Aida Mokhtar (2016) mentioned building awareness and providing knowledge from the Islamic advertising perspective, pertinent Islamic principles should be adhered to such as: advertise truthfully, advertise with knowledge, advertise in a straightforward manner, advertise fairly, advertise mildly, and, protect the modesty of women in advertisements. Besides that, Advertising has to be done truthfully by providing product information that is relevant, clear, crucial, and trusted for Muslim consumers to make informed purchasing decisions. From the reviewed of the paper Fadhil Akbar Purnama & Anya Safira (2017) they identified that absence of exaggeration and deception, fairness, restrictions on sexual appeal are important elements to be considered when creating advertisements that are in line with the Islamic ethical system. Authors are emphasized on the importance of truthfulness in advertising and selling products.

Therefore, all information, including that regarding the defects of a product, must be communicated truthfully. In elaborating the content of Islamic advertising, Ali Shafiq (2018) mentioned Islamic advertising must not propagating wasteful practices or overspending; not (mis)using women or portraying attractive models, or revealing skin in a sensual manner to attract the audience; not using celebrities as users of the advertised product who actually do not use it; being honest and fair, free from any kind and form of deception, and revealing all facts, including disclosure of any faults or defects in the product advertised; not having any facts or statement that are either false or cannot be proved (including assertions, research, accusations, concoctions, testimonials, and even puffery); not containing any promises which cannot or are not intended to be fulfilled; not luring people to buy-in through gifts or discounts when there is none. Advertising of Islamic requires delivering the truth, the correct content, the untidy of the product, avoid comparison of the product that develop the false claim, the honest testimony, the advertising that fulfilled the taste and decency of users especially Islamic users, and having social values beside maintains the Faith (iman). Its needs to stay out of this thing to keep the user's constituency away from the price of overflowing prices, stay away from social exploits and use subliminal messages (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019). Islamic advertising must be honest and free from any deception, nor should not hide any facts; includes the concept of fairness in advertising, which means disclosing faults and defects; Not have any false assertions (also includes pseudo research), unproved accusations, concoctions, and make-up testimonials; Not contain any false promises which are not intended to be delivered; Not lure people to believe in, in order to attract consumer when there isn't any, gifts or discounts (Ali Shafiq, Ahasanul Haque & Kalthom Abdullah, 2016). While Salwani Arbak, Rabiul Islam & Harun Al Rasyid (2019), mentioned Islamic advertising provide only true information about quality, contents, etc. If the companies do not abide by Islamic advertising ethics such as honesty, they will create offensive advertisements that will negatively impact the purchase intention. Muslims need to follow are truth, honesty, politeness, social and collective duties, and responsibilities. Advertiser should not tell lies and need to keep away from exaggeration. The advertisements also are prohibited to have exaggerated messages of products and services. It will create a conflict between the customers and also the companies that produce the products or services if the customers realize that they are being manipulated (Ima Ilyani Ibrahim et al., 2016). These rules act as a boundary line for Islamic advertising, crossing which violates the Islamic principles; it should not exploit basic instincts of consumers and should avoid provoking desires that can never be fulfilled; it should be based on truth and complete revealing of all product attributes; the product should not be harām neither should it be harmful; and it should advocate consumption as a form of worship and Promote moderation in the same (Ali Shafiq et. al., 2015).

Unethical advertising often occur in delivering message of advertisement. All the

authors, Ali Shafiq, et al., (2015); Salwani Arbak, Rabiul Islam & Harun Al Rasyid (2019); Fadhil Akbar Purnama & Anya Safira (2017); Aida Mokhtar (2016); Shafiu Ibrahim Abdullahi (2017); Eesha Ghani & Basheer Ahmad (2015); Ali Shafiq (2018); Nur Hikmah Yahya & Rosmawati Mohamad Rasit (2019); Ali Shafiq, Ahasanul Haque & Kalthom Abdullah (2016); Mohammad Noorizzuddin Nooh (2009 & 2012); Ima Ilyani Ibrahim, et al., (2016), mentioned about unethical message in the advertising, which lead to the development of another subtheme namely unethical. Advertisements and other promotional measures, applied in Islamic societies, should project Islamic values. The use of unhealthy, unethical, and un-Islamic motives in the design of media strategy is not allowed under the Islamic system (Shafiu Ibrahim Abdullahi, 2017). Besides that, In Islam these techniques are considered immoral as they are used only to exploit customer's basic instinct with a view to gain profits and greater market share. Islam guides its followers to be polite, gentle and direct in communication (Eesha Ghani & Basheer Ahmad, 2015). Aida Mokhtar (2016) mentioned, an arrogant tone should not be used in Islamic advertisements in place of a modest tone regardless the positive effects it brings. It also should not exploit the consumer's basic instinct and it should avoid unfulfilled desire.

Next, it should be based on the truth and exposes completely all products' traits. Islamic advertising principles must highlight has a good ability to shape, protect and preserve the Muslim consumer rights (Nur Hikmah Yahya & Rosmawati Mohamad Rasit, 2019). Ali Shafiq, Ahasanul Haque & Kalthom Abdullah (2016) mentioned Islamic advertising should not exploit basic instincts of consumers and should avoid provoking desires that can never be fulfilled; It should be based on truth and complete revealing of all product attributes; The product should not be haram neither should it be harmful; It should advocate consumption as a form of worship and promote moderation in the same. It's not propagate wasteful practices or overspending; this principle covers the criticism that advertising fans materialism and overspending, as discussed above. In addition, this principle is also relevant to the notion that advertising makes deviant behaviors become the norm. While Salwani Arbak, Rabiul Islam & Harun Al Rasyid (2019), mentioned Islamic advertising and marketing should be made identical. It is emphatic, takes care of the purchaser, and no longer violates what they assume as proper. The advertisements must solely depict pictures that are section of Islamic norms and the standard culture that will not contradict with the Islamic norms. The characters used in the advertisement should not give any function that decrease the human dignity in any sense, and displaying nudity is also included something that decrease human dignity through disgracing someone. Islam teaches us to have good in communication in the way of politeness, gentle and direct. Reliable with the nature of advertising in Islamic way, the way in which promotions are made ought to be coherent with the Islamic standards and ought to not abuse any. On other hand, in the Islamic market, buyers and sellers are not permitted to exchange goods or services such as alcohol, gambling, magic, and so on, which are not approved by Shariah even if they meet the maximization goals of profits and utilities. The advertisement must have certain spiritual value, safe, sound and obviously not to harm the social value, not to destroy the moral base of the people, but to ensure all sorts of welfare (Khairyah) & should have objective to be benefited in the life of the earth and life hereafter (Ima Ilyani Ibrahim et al., 2016). Thus, Roles of advertising according to the scholars are not to deceit, not to encourage false claims, not to complicate purchase decision, and not to withhold facts from the public. If these conditions are fulfilled, then the incidences of unethical advertising will not occur (Mohammad Noorizzuddin Nooh, 2009).

Most of the Islamic advertising emphasized on the Fair in the dealing with the content (Fadhil Akbar Purnama & Anya Safira, 2017; Aida Mokhtar, 2016; Mohammad Noorizzuddin Nooh, 2009; Ali Shafiq, 2018) it were developed to the second theme namely fair. Mohammad Noorizzuddin Nooh (2009) mentioned practitioner should act responsibly by giving and portraying the truth, assimilating social values, and by not focusing only on the aspect of financial implication. Aida Mokhtar (2016) referring as an example in Malaysia, the degree of compliance of Malaysian businesses to Islamic marketing principles found that

many businessmen do not practise Islamic principles when promoting their products as they do not completely disclose information, use exaggerations, vulgar languages and false promises when selling products supporting the need for Islamic guidelines that apply to all marketing activities. Comparative advertising should not be practised for fear that it encourages arrogance in advertisers that could influence the behaviour of audience members. While Fadhil Akbar Purnama & Anya Safira (2017) identified that absence of exaggeration and deception, fairness, restrictions on sexual appeal are important elements to be considered when creating advertisements that are in line with the Islamic ethical system. Besides, Ali Shafiq (2018) review that Islamic advertising should not propagating wasteful practices or overspending; not (mis) using women or portraying attractive models, or revealing skin in a sensual manner to attract the audience; not using celebrities as users of the advertised product who actually do not use it; being honest and fair, free from any kind and form of deception, and revealing all facts, including disclosure of any faults or defects in the product advertised.

In delivering the content of Islamic advertising, element of preach must be included in the message of the advertising. The author Ali Shafiq et al., (2015); Fadhil Akbar Purnama & Anya Safira (2017); Mohammad Noorizzuddin Nooh (2009) are discussing in their studies. The review developed the next subtheme as element of preach. Ali Shafiq, et al., (2015) discussed the outcomes of Islamic advertising, Advertising has consequence, good or bad, social or individual, political or commercial; it has consequences; to the Social and individual outcomes, Economic outcome and religious outcome, such as performance of religious obligations; Promotion of Islamic thoughts/teachings; Inhibiting advertising malpractice. This is because advertising is the process to disseminate information and the same practice is being used in religious preaching in which information about religious deed are being disseminated to the public. Advertising is a medium of information dissemination to the public, a source of knowledge, and should portray Islamic values such as getting oneself nearer to God, promoting good personal and family financial planning behaviors, and giving time and space for the public to think and evaluate purchase decisions (Mohammad Noorizzuddin Nooh, 2009). Element of preach can be seen in spreading cultural dimensions should be linked to Islamic values when attempting to build a framework for advertising. These cultural dimensions include relationships with people, time orientation, human nature orientation (self-concept), and activity orientation.

Exploitation towards interesting objects in order to appeal consumer to buy product and services are usually used in attracting customer. Author Eesha Ghani & Basheer Ahmad (2015); Shafiu Ibrahim Abdullahi (2017); Ali Shafiq, Ahasanul Haque & Kalthom Abdullah (2016); Ali Shafiq, et al., (2018); has discussed in the study. As in Islamic ethics, promotional techniques must not use sexual appeal, emotional appeal, fear appeal, false testimonies and pseudo research appeal, or contribute to the dullness of the mind or encourage extravagance (Shafiu Ibrahim Abdullahi, 2017). While in another view, Eesha Ghani & Basheer Ahmad (2015) mentioned that there should be no exploitation of men or women and their portrayal as an object. Furthermore, Islam strictly prohibits the use of racist content and gender discrimination. Islamic guidelines intent of adviser should be to inform people about the product, its attributes or any aspect people do not know of and give them information about the product that they need and are unaware of Ali Shafiq, Ahasanul Haque & Kalthom. Abdullah (2016) mentioned Islamic advertising should not use women or show human body parts in a sensual manner to gesture sexual appeal, in order to lure the audience, also should not depict celebrities or attractive models as if they use the product when actually they do not. Beside, Ali Shafiq (2018) mentioned Islamic advertising must not use deception of women, truth in delivering advertising; fulfillment of promises in advertising as Promotions are promises; promises to fulfill desires, deliver satisfaction, and provide benefits; Disclosure of defect; praising the product; product endorsement; Comparative advertising as comparative advertising is one major form of advertising which is used to promote one's product *via* comparison/degrading the competing product; Promulgating good practices; Promoting Halāl and good products, in a good manner; ridiculing other. Thus, Characteristics

of Islamic Advertising, must carry ethical; credible; Non-deceptive; simplicity; humane. Practical aspects of Islamic advertising must covered the matter and the manner in advertising; coherent with the Islamic principles; have dignity and do not use of women; Based on truth (Ali Shafiq et al., 2015). Another review mentioned by Ali Shafiq, Ahasanul Haque & Kalthom Abdullah (2016) that Islamic advertising should not exploit basic instincts of consumers and should avoid provoking desires that can never be fulfilled; It should be based on truth and complete revealing of all product attributes; The product should not be haram neither should it be harmful; It should advocate consumption as a form of worship and promote moderation in the same. The roles of Islamic advertising ethically according to the scholars are not to deceit, not to encourage false claims, not to complicate purchase decision, and not to withhold facts from the public. If these conditions are fulfilled, then the incidences of unethical advertising will not occur (Mohammad Noorizzuddin Nooh, 2009).

Racism is one of the elements that should be avoided in creating Islamic advertising. The authors Salwani Arbak, Rabiul Islam & Harun Al Rasyid (2019); Eesha Ghani & Basheer Ahmad (2015); Ali Shafiq (2018); were discussed in their study. Salwani Arbak, Rabiul Islam & Harun Al Rasyid (2019), mentioned that advertisement should not discriminate any race. Similarly, there have to be any insulting statements demeaning any particular race, shade or gender, provide only true information about quality, contents, etc. If the companies do not abide by Islamic advertising ethics such as honesty, they will create offensive advertisements that will negatively impact the purchase intention. Islam prohibited sexism in commercials strictly. The characters used in the advertisement should not give any function that decrease the human dignity in any sense, and displaying nudity is also included something that decrease human dignity through disgracing someone. Islam teaches us to have good in communication in the way of politeness, gentle and direct. Reliable with the nature of advertising in Islamic way, the way in which promotions are made ought to be coherent with the Islamic standards and ought to not abuse any. While Ali Shafiq (2018), mentioned that Islamic advertising does not permit ridiculing or looking down upon any race, ethnicity, or gender. Furthermore, Islam strictly prohibits the use of racist content and gender discrimination (Eesha Ghani & Basheer Ahmad, 2015). As discussed by Fadhil Akbar Purnama & Anya Safira (2017), Cultural dimensions should be linked to Islamic values when attempting to build a framework for advertising. These cultural dimensions include relationships with people, time orientation, human nature orientation (self-concept), and activity orientation. The most important element overall are those related to honesty portrayed in the advertisement.

The developing of the theme and sub themes are as below:

Studies	Year	Concept		Fundamental					Content			
		Tauhid	Iman	Quran	Sunnah	Shariah	Truth	Fair	Element of preach	Non-exploitation	Ethical	Anti-racism
Ali Shafiq et al.,	2015	/				/	/		/	/	/	
Fadhil Akbar Purnama & Anya Safira	2017	/		/	/	/	/	/	/		/	
Aida Mokhtar	2016						/	/			/	
Shafiu Ibrahim Abdullahi	2017			/	/		/			/	/	
Eesha Ghani & Basheer	2015						/			/	/	/

Ahmad												
Ali Shafiq	2018						/	/		/	/	/
Nur Hikmah Yahya & Rosmawati Mohamad Rasit	2019	/	/	/	/	/	/				/	
Ali Shafiq, Ahasanul Haque & Kalthom Abdullah	2016	/	/	/	/	/	/	/		/	/	
Mohammad Noorizzuddin Nooh	2012	/	/	/	/		/				/	
Salwani Arbak, Rabiul Islam & Harun Al Rasyid	2019			/	/		/				/	/
Mohammad Noorizzuddin Nooh	2009		/	/	/		/		/		/	
Ima Ilyani Ibrahim	2016						/	/			/	

## LIMITATIONS & DISCUSSION

This study is limited to review the concept, fundamental and content in Islamic advertising only. Further research should examine broad dimensions of Islamic advertising such as practices and implementation of the Islamic advertising due to the increasing of media as a platform to advertise products or services especially new media allowed everyone to produce advertising with ignorance of ethical issues as well for other matter that includes product or service being advertised and medium of advertising. The facts that advertising has been very important roles in attracting people to buy the products and services are undeniable. Advertising agencies try very hard in many ways to attract consumers. Advertising agencies use various kinds of attractive advertising appeals such as sexist images, adventures, romantic language etc. to lure the consumers and capture maximum market share. Advertising agencies often make use of advertising appeals that may not conform to the norms and cultural values of a particular country. Such advertisements are considered controversial as general public cannot freely and openly discuss them. This creates a sense of offensiveness in the eyes of consumers towards that particular advertisement and associated product. International marketers and advertisers excessively attempt to use psychological or emotional appeals in their advertisements to attract customers who actually have no need to purchase their products. Under Islamic ethical system, it is not permissible to use emotional appeals, sex appeals, use of romantic language, use of half skirt women and young model girls in advertising campaigns to please and attract customers to maximize profits and increase market share. Such types of promotional activities are fraudulent, deceptive and unethical in nature and are repugnant to the spirit of Shari'ah (Waheed Akhter et al., 2011). Researchers should investigate other dimensions of Islamic advertising as well. Furthermore, most of the articles reviewed focusing in the ethic of Islamic advertising in the content of advertising it selves. Islamic marketing is an emerging field that has interested the academics and practitioners alike (Abdullah, 2008; Alserhan, 2010). Any research today will be helpful in carving a much needed theory for Islamic marketing and consequently Islamic advertising. This study could be considered as one of the

effort in building Islamic advertising theory.

## CONCLUSION

The aim of this paper is to review advertising from non-Western perspective, specifically Islamic advertising has been fulfilled throughout this paper. From the review, three themes has been developed namely concept, fundamental and content. From the first theme which been developed namely concept, leading to the new sub-themes known as tauhid and iman. The review found that the essential of the concept in Islamic advertising must return back to Allah SWT as the caliphs, the submission toward Allah SWT (tauhid) and the believe that Allah are looking all the deeds of his creation (iman), will leads to the non-harmed and ill practices in the daily activities. Second theme is fundamental, which lead to the three sub-themes namely Quran, sunnah and shariah law. Islam has guided its followers in all aspects of life including commercial & economic activities. All the guidance has its roots in the holly Quran and the sunnah (action or saying of prophet Muhammad (PBUH) which urges its followers to adhere to the principles of equity and justice when extended efforts to elevate living standards. While Shariah law regulates every aspect of life, including the way of generating profit and business ethics. Islamic advertising is known as a marketing communication that based on the Shariah compliance laws. The third theme is content, which led to the developing of sub-themes namely truth, fair, element of preach, non-exploitation, unethical and anti-racism. Islamic advertising must solely represent all the way of life in Islamic norm, advertising should not give any function that decrease the human dignity in any sense, and displaying nudity, including decrease human dignity through disgracing someone. Islamic advertising is introduced as a solution to the ethical problems existing in contemporary advertising. As such, it should not violate any human values either Islamic or otherwise. Specifically, Islam is against the notion of ‘ends justifying means’, hence both ‘manner’ and ‘matter’ of the advertisement should be in compliance with the Islamic laws. It follows an all-encompassing approach that covers all aspects of advertising (Ali Shafiq, 2018). In ensuring the Muslim consumer rights is always being preserved, each human being whether the consumer or producer must play an important role in advertising practice and centre on the pleasure of Allah SWT as the ultimate core goal before profits making. The Islamic advertising concept is the fundamental matter that must be harmonized within the advertising practice. By exercising the contents of Islamic advertising shall give birth to knowledgeable consumers, where indirectly they become the major contributor to the protection of consumers wholly. In fact, the Islamic advertising fundamentals highlighted have a good ability to shape, protect and preserve the Muslim consumer rights.

## END NOTES

1. Does not follow the principle and practice in advertising.

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