

ROLES OF SOCIAL MEDIA INFLUENCER MARKETING FROM THE PERSPECTIVE OF ISLAMIC ADVERTISING PRINCIPLES

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ABSTRACT

In the current decade, the use of social media influencer has been arisen in the social media platform. Social media influencers are always linked with Word of Mouth (WOM) marketing, as marketers use new tactics intentionally and straight to the consumer or opinion leader, beside circulating goods benefits message direct to the target audience. Influencers generate regular social media updates in their specialist areas, wherein they disseminate essentially persuasive messages to their followers, containing both informational and entertainment value, but the use of Social Media Influencers often violates marketing ethics in market in order to gain the attention and achieve sales target from the consumers. Compared with Islamic advertising, the purposes to deliver the message and gain the profit are not only the motive in Islamic advertising. Islamic advertising has certain guidance in promoting goods and services. Islamic advertising encompasses all the aspect of life, from the concept of Islamic advertising itself must always following the concept of Tawheed (monotheism), the sources of Islamic advertising from the guidelines of Quran and Hadith, followed by the Shariah which are not using forbidden sources, criteria of in Islamic advertising must bring the truth message and responsible in bringing good moral values towards consumers. This research will analyze the practice of social media influencer marketing from the perspective of Islamic advertising principles using the qualitative content analysis method by documents research. Result shown the Islamic advertising principles should be included in delivering message and explaining the product in the current practice of the social media influencer marketing in order to avoid disgrace and implausibility of the information in EWOM.

Keywords: Social Media Influencer Marketing, Islamic Advertising Ethics, Principle of Islamic Advertising

INTRODUCTION

In current media landscape, media currently has been dominated by social media; traditional media such as TV channel, radio and newspaper are no longer became first priorities in seeking for information. Social media is a platform of a variety of tech-enabled activities. The activities are including photo sharing, blogging, social gaming, social networks, video sharing, business networks, virtual worlds, reviews, and etc. The entire sector included governments and politicians utilize social media to engage with constitution and voters. The impact of the used social media platform has brought Social media influencers become one the marketing method in delivering message about goods and services to consumer. These new sources of information also mean that individuals now encounter thousands of commercials on a daily basis, most of which come from social networking sites (Ganguly, 2015). According to Forbes (2020), in 2018, Linqia Research found that 86% of marketers and advertising agencies utilized influencer marketing as part of their

overall outreach strategy. Market analysts predict that the influencer marketing industry will be worth of \$15 billion by 2022, a rise from \$8 billion in 2019. As TikTok is a fast-growing influencer platform with over 1 billion active users in 2019, Nano-influencers (less than 1,000 followers) on Instagram have higher engagement rates (7.2%) than mass influencers (more than 100,000 followers). The relationship between influencers and brands brings to mind ethical concerns about conflicts of interest (Wellman et al., 2020). While according to McManus (1992) in journalism, a conflict of interest arises when a news producer feels pressured to present a news subject in a favorable light because of an existing social, political, or financial relationship. With the increase of the social media marketing, Consumers prefer to buy goods and services based on the thoughts and reviews from people like SMI, and Word of Mouth (WOM) is the quickest way to find such information. Consumers may quickly look for information on the Internet, making it a channel for them to voice their thoughts, reviews, and experiences.

Word of Mouth (WOM) communication is known as a kind of non-commercial and interpersonal conversation about goods or services between consumers and people in their circle, through two-way communication. WOM is recognized as a traditional method of communication in marketing, and as the growth of Internet it is now known as Electronic Word of Mouth (EWOM). However, the approach of marketing through EWOM must adhere to Islamic beliefs. Islam has provided complete guidelines in every matter of life including in Islamic advertising.

Islamic advertising embraces all the aspect of life, from the concept of Islamic advertising itself must always following the concept of Tawheed (monotheism), the sources of Islamic advertising from the guidelines of Quran and Hadith, the source of Islamic advertising must follow the Islamic sharia which not using forbidden sources, content of in Islamic advertising must bring the truth message and responsible in bringing good moral values towards consumers. Several principal has been formulated to be applied in Islamic advertising, which can be divided into the four principles, firstly the principle of Tawheed, secondly the principle of Akhlak (morality), thirdly, the principle of creation of Maslahah and fourthly the principle the justice. With the increasing use of social media and the influence of SMI in promoting products and services, there is an overstatement in conveying messages to consumers. EWOM would give the positive or negative impact to the consumers because social media provides a platform for people to share information regardless of the limitation. Islamic advertising encompasses everything that is required to address the issues that arise in the strategies of promoting goods and services. The objective of this study is to fulfill the lack between marketing strategies that use SMI in EWOM tool from the perspective of Islamic advertising principles.

LITERATURE REVIEW

Social Media Influencer

Influencer marketing refers to a form of marketing where marketers and brands invest in selected influencers to create and/or promote their branded content to both the influencers' own followers and to the brands' target consumers (Yodel, 2017). Social media influencers are online personalities with large numbers of followers, across one or more social media platforms (e.g., YouTube, Instagram, Snapchat or personal blogs), who have an influence on their followers (Varsamis, 2018; Agrawal, 2016).

Contrary to celebrities or public figures that are well known *via* traditional media, social media influencers are “regular people” who have become “online celebrities” by creating and posting content on social media. They generally have some expertise in specific areas, such as healthy living, travel, food, lifestyle, beauty, or fashion. A recent Twitter study suggested that

consumers may accord social media influencers a similar level of trust as they hold for their friends (Swant, 2016).

Beside, Influencer-produced branded content is considered to have more organic, authentic, and direct contact with potential consumers than brand-generated ads (Talavera, 2015). Brands want influencers promoting their products who are confident in themselves. When influencers express confidence in themselves, it also promotes confidence in the brand. This brand confidence leaves a lasting impression on followers and causes them to consider becoming a consumer of the product. According to the Influencer Orchestration Network, “51 percent of marketers believe they get better customers from influencer marketing. That is because the relationship began with the trust of the influencer” (Burgess, 2017).

Despite that, influencers generate regular social media updates in their specialist areas, wherein they disseminate essentially persuasive messages to their followers, containing both informational and entertainment value. Influencer-generated posts offer their followers information about product alternatives or other informative content. In addition, influencers stamp their posts with personal aesthetic touches and personality twists, which usually create an enjoyable experience (entertainment value) for their followers. Whether or not influencers choose to publish sponsored branded posts to their followers, the perceived informative and entertainment value of their content, in general, may shape how followers react to specific branded posts (Lou & Yuan, 2019).

However, unlike practitioners in existing media industries such as journalism and advertising, influencers do not have a codified set of ethical principles to guide their work and therefore draw from disparate industries as well as personal experience to develop their ethical frameworks. With this in mind, it is unsurprising that authenticity, the core norm of influencer industries, emerges as the driving force for ethical decision-making (Wellman et al., 2020). Media coverage of influencer marketing abounds with ethical questions surrounding the practice of paying social media influencers, individuals who leverage their social and cultural capital on social media to shape the opinions and purchasing decisions of others (Abidin, 2015a; Duffy, 2017).

WOM Theory

According to Martensen & Grønholdt (2016) studied how consumer emotion and choice got affected by word-of-mouth with reference to the service industry. Beside Rahim, et al., (2016) mentioned WOM is known as a traditional way of communication in marketing, and as the Internet was introduced, it is now known as Electronic Word of Mouth (EWOM). WOM is both the oldest medium for sharing opinions about products or services and the one most likely to influence consumer behavior, due to the high reliability and credibility transmitted by family and friends. In contrast, few studies have examined the interaction between perceived risk and EWOM source credibility (Hussain et al., 2017).

Dichter (1966) described the psychology that lies behind WOM & Kozinets, et al., (2010) developed a model that presents the rationale. Further, a presentation of WOM in connection to marketing will be given. Kozinets, et al., (2010) looks at the WOM communication; market based messages and associated meanings, and the reception by the intended audience. They find that it is being influenced by four important factors. First, “character narratives”, personal enduring stories or particular expressed character types, are affecting the communication. People have archetypal patterns in how they offer perspectives that unfold over time, even though the narratives vary. For example, influencer who self-identifies herself with a loving mom will create a narrative stressing

kindness, helpfulness and caring. Second, WOM communication situates while embedded in a particular forum such as schools, dinner parties, bars, social networking web sites, blogs, etc. Third, communal norms will affect expressions, transmissions and reception of a message and its meaning, and varies based on the size of the community, their interest, social class, among other factors. Fourth, the promotional characteristics of the WOM campaign, such as the product's brand equity and the type of product, will affect the message and meaning of the WOM communication. These four elements work to change the art of the WOM communication message and its associated meanings in order to transform them from a commercial promotion to communally valuable information (Kozinets et al., 2010).

Islamic Advertising

The basic principles of Islamic advertising are essential from Quran and Sunnah. Islamic advertising has the potential to curb the contemporary unfair advertising and protect the rights of Muslim consumer. Islamic advertising is introduced as a solver to the unethical practices present in contemporary advertising. It should not violate any humankind 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).

According to Haque, et al., (2010) through Anwar & Saeed (1996), In Islamic societies, advertisements and other promotional tactics 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 (Ghani & Ahmad, 2015; Anwar & Saeed, 1996). Exaggeration, manipulation or covering of defects from the sight of buyers is anti-Islam, thus, have no room under Islamic advertisement (Ghani & Ahmad, 2015; Akhter et al., 2011; Hussnain, 2011; Alserhan, 2011). Following the same line of argument Hassan, Chachi & Abdullatif (2008) argued that, Promotional strategies must not utilise sexual appeal, emotional appeal, fear appeal, false testimony, or pseudo research appeal, or contribute to mental dullness or encourage extravagance, according to Islamic ethics. Conventional advertisers have been accused of among other things, the exploitation of human inadequacy, deprivation of the will to choose, as well as degradation of the consumers they appeal to (Pollay, 1986; Clark, 1956). But, as Shariful Haque, et al., (2013) observed, Materialism has a strong influence on Muslim marketers, even in Muslim majority countries. They have drifted far from the ethical teachings of the Qur'an and Sunnah.

Islamic advertising has found as a solution to the ethical problems existing in contemporary advertising. As such, it should not violate any human values either Islamic or otherwise. Ali Shafiq (2018) provides a detailed exposition of the principles of Islamic advertising, as found in the writings by religious and academic scholars and extracted from relevant verses of the Holy Qur'an. Specifically Ali Shafiq (2018), analyzed 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. The main key in Islam is to make sure that the business process implemented well should be far from all elements of damage especially among users. Allah SWT asks people to think everything related to their convenience in the affairs of the world which will be considered in the hereafter. Therefore, all parties who involved with advertising should resolve the best way in order to fulfill the command of Allah SWT. Only with this advertising can contribute to the

strengthening of the economic system Islam. Islamic advertising is in line with the concept of Al-Bayan which is a source of information and information to users. User reserves the right to have as much information as possible goods or services and make informed choices obtained. As mentioned above, the implementation of the principle of Islamic advertising through the communication in Islam are the principle of Tawheed (monotheism), akhlak (Moral), creation of masahah, and justice.

Tawheed mean guides everything either in vertically and horizontally, *i.e.*, between Allah SWT and an individual and among the individuals (Arham, 2010; Wilson & Liu, 2011). It demands humans to obey Allah SWT and conduct the worldly affairs in a just manner (Rice & Al-Mossawi, 2002). Since Allah SWT wants Muslims to live their lives according to Islam, it can be deduced here that everything can be colored Islamic, including marketing (Arham, 2010). Tawheed is the most important Islamic belief. It implies that everything in existence originates from the one and only Creator, who is also the Sustainer and the sole Source of Guidance. This belief should govern all aspects of human life. Recognition of this fundamental truth results in a unified view of existence which rejects any divisions of life into religious and secular.

Akhlak is referring to the practice virtue, morality and good manners and character in Islam. In simple words, we can say that Akhlak is basically the ethics, good conduct and moral character of a person. Within an Islamic framework, a marketer's responsibilities are divided into four categories: first is the ultimate responsibility towards God to which all the deeds return. Second is towards the society and fellow human beings, which are viewed as honorable. Third is towards his own self, as a human being and a marketer. And last is towards the environment which is only a temporary custody given by God (Saeed et al., 2001; Rice & Al-Mossawi, 2002; Hassan et al., 2008; Abuznaid, 2012). In addition, 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 (Hassan et al., 2008; Abuznaid, 2012).

Maslahah, literally means benefit or interest. According to Elvan Syaputra, et al., (2014), Al Ghazali defined Maslahah as the consideration which secures a benefit or prevents harm but is, in the meantime, harmonious with the aim and objective of the sharia. This principle consists of protecting the five essential values, namely religion, life, intellect, lineage and property. Following media and promotion, Aminudin Basir, et al., (2009), explains that the delivery of good and valuable messages or maslahah is very demanding. Instead, all messages are negative that given impact of cons and harmful is strictly prohibited. Every good characters promotes by Islam contain maslahah produce the good deeds. Everything forbidden contains harm and will bring bad results in life. The message being prohibited from doing is making a bad impression to other, mentions harm or dishonor of others and includes blasphemy.

The justice of the advertisement is also an important thing in the Islamic ethical system. By the principle of justice, it means that the features and quality that is being advertised and perceived by the people, should be there in the product. Islam believes in equality of rights where justice has a key importance, misleading the people by showing them the overrated features are considered as injustice. Islam doesn't tolerate to do injustice with the people even if there is a risk of loss in the business. It urges its followers to adhere to the principles of equity and justice when extending efforts to elevate living standards. The uniqueness of Islam is highlighted here as it does not segregate the temporal and spiritual aspects of life (Ilyas, 1992; Fārūqī, 2000; Rice & Al-Mossawi, 2002; Beekun, 2003; Bari & Abbas, 2011; Haque et al., 2011). It is this foundation principle that

guides all commercial activities of a Muslim trader, including marketers, write Saeed, et al., (2001); Rice & Al-Mossawi (2002); Abdullah & Ahmad (2010).

RESEARCH METHODOLOGY

In this paper, Qualitative Research has been applied in as it is a primarily exploratory research and has been used to gain an understanding of underlying reasons, opinions, and motivations in this research. According to Juliet & Anselm (2015), Regardless of the type of data used, they are analyzed by means of a process termed constant comparisons. In doing constant comparisons, data are broken down into manageable pieces with each piece compared for similarities and differences. This research will use qualitative method whereby qualitative content analysis approach by using document research which will apply to shows how the general principles of the method can be used. This research will fulfill the lack of practice between marketing strategies that use SMI in EWOM tool from the perspective of Islamic advertising principles.

DISCUSSION AND FINDINGS

SMI and EWOM

Millions of people are using social media, sharing content and offering their opinions online. It is of no surprise that these tools have begun to pave their way into the professional working environment as well. Globalization, mobility and virtualization have become common trends, whereas the collaborating to make business decisions is on top priority for many companies (Kumar, 2019). Social media is not just a marketing tool, but it has also given a new way for running a business effectively (Kumar & Pradhan, 2016). As an influencer is someone who has a large fan following in the social sphere. Their online followers are loyal and are likely to trust their opinions. According to Forbes, influencer marketing can be defined as a form of marketing in which focus is placed on specific key individuals rather than the target market as a whole (Dada, 2017).

As per an article in Social Media Today (Ahmad, 2018), influencer marketing delivers 11 times higher Return on Investment (ROI) than traditional forms of digital marketing, and 94% of marketers who've used influencer marketing believe the tactic to be effective. The same article says that 48% of marketers in the US who have utilized influencers in their outreach are planning to further increase their budget for influencer focused campaigns. According to Influencer Marketing Statistic 2020, 67% of brands are concerned about influencer fraud. It is because brand owner heard the horror stories of influencer fraud. Fortunately, there are tons of tools that can help detect fraudulent influencer activity and reduce the effects of influencer fraud. This is concern to the habitual ethical actions of organizations striving to keep their promises to customers by creating fair and transparent exchange through social media.

Organizations perceive influencers as opinion leaders, mediating in the distribution of information and facilitating its dissemination to their on-line followers (Rein, 2005). As a result, they are becoming spokespersons or ambassadors for their brands (Han et al., 2007). Organizations use them to support traditional marketing activities, and to generate a multiplier effect based on EWOM, playing an important role in building a 'digital relationship' with their clients (Karen et al.,

2003). In today's market conditions, they perceive the digital relationship as an extremely important factor (Roberts et al., 2002). Influencers are divided by their range, which is connected with the number of people who follow them. In this context, several categories of influencers can be distinguished. Namely: celebrities (over 5 million), mega influencers (1 million–5 million), top influencers (over 500 thousand), macro-influencers (100–500 thousand), middle level influencers (20 thousand–100 thousand), micro-influencers (less than 20 thousand) and nano-influencers (1 thousand–10 thousand) (Belch et al., 2001).

According to Nielsen's research (2012), 92% of consumers worldwide trust user-generated content and word-of-mouth recommendations more than they trust advertising. Consequently, the activities of influencers lead to the humanization of the brand and improved awareness of its existence (Kamins, 1989). An important issue connected with the activities involving the use of digital influencers is also the opportunity of easier access to precisely selected groups of recipients to deliver the content (Górecka-Butora, Strykowski & Biegun, 2019). Becoming a successful influencer depends on a person's ability to brand themselves by creating a consumable online identity that appeals to potential audiences and commercial brands who seek them out for promotional opportunities (Hearn & Schoenhoff, 2015; Khamis, Ang & Welling, 2016). The focus on brand partnerships is so strong that many aspiring influencers produce sponsored content for free, and some go so far as to post content intended to look as if it were sponsored in order to attract potential partnerships (Duffy, 2017; Lorenz, 2018). The ability to persuade consumers stems from influencers' ability to build an intimate relationship with their audiences (Abidin & Thompson, 2012). Influencers build relationships by creating social media content focusing on a niche topic. These niches can range from fashion and beauty (Duffy, 2017) to travel and tourism (Gretzel, 2018; Van Nuenen, 2016) to video games (Cunningham & Craig, 2017). While research on influencers as cultural producers has noted many strategies influencers use to build intimacy with their audience, including discussing mundane details about personal lives and meeting fans offline (Abidin, 2015a; Abidin & Thompson, 2012; McQuarrie, Miller & Phillips, 2012); Abidin & Ots (2016) argue that authenticity and credibility are the two core norms underlying these strategies. Although disclosing sponsored content typically fulfills an influencer's legal obligations, certain disclosure practices have raised questions about the ethics of sponsored content (Bogle, 2017; Bowen, 2013). While most influencers agree that disclosure is important, audiences have historically struggled to recognize disclosure statements that help them differentiate between sponsored (paid) and original (unpaid) content (Boerman et al., 2012; Carlson, 2015). For audiences to differentiate between the two, they must first notice the disclosure and then comprehend what is being disclosed. While, Wojdyski & Evans (2016) found that audiences have difficulty recognizing disclosures when looking at sponsored content. In addition, less than 20% of the participants in their study recognized that the "sponsored content" terminology signified that the content was a paid advertisement. Even when audiences identify sponsored content, Hwang & Jeong (2016) found that they did not distinguish between posts with disclosure or "honesty" statements and articles that had no disclosure.

According to Rahim, et al., (2016), consumers prefer the opinions and reviews from others like themselves in purchasing products and the fastest way to find such information is *via* EWOM. By using the Internet, consumer can search information easily; hence, Internet becomes a medium to express their opinions, reviews and experiences (Xue & Zhou, 2011). Hence, compared to traditional WOM, EWOM has a higher impact on consumer purchase intentions by creating

positive or negative perceptions *via* online messages, feedback, or comments posted and shared by other consumers. However, the trustworthiness and credibility of the information in EWOM is often questioned by consumers due to the nature of the Internet environment that prevents face-to-face communications between consumers and retailers, unlike in traditional WOM. Sulaiman (2013) mentioned Internet hinders the utilization of non-verbal cues such as facial expression, bodily gestures, and tone of voice. Thus, in EWOM, the level of trust is low and consumers have higher desire to identify whether the information shared by other consumers is true about certain products or services. This issues leads to the credibility of messages conveyed is accurate information or merely based on profit orientation.

Islamic Advertising Perspectives

As mentioned above, Islamic advertising principles must comply with the principle of Tawheed, akhlak, justice and maslahah creation. The whole concept in the Islamic affair 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 (Shafiq, Haque & Abdullah, 2016).

Islamic advertising has set the communication about products must be based on sheer truth so that customers do not feel that they are cheated. 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 & Basheer, 2015).

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. While, Akbar & 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.

The use of unhealthy, unethical, and un-Islamic motives in the design of media strategy is not allowed under the Islamic system (Ibrahim, 2017). 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 & Basheer, 2015). Hence, Salwani, Rabiul & 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 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.

According to Shafiq, et al., (2015) the outcomes of Islamic advertising must 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 (Noorizzuddin, 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.

From the analysis, the issues such as fraudulent influencer activity led to the disgrace and implausibility of the information in EWOM. It is often questioned by consumers due to the nature of the Internet environment that prevents face-to-face communications between consumers and retailers, unlike in traditional WOM which hinders from the utilization of non-verbal cues such as facial expression, bodily gestures, and tone of voice. Besides, authenticity and credibility about EWOM often interrogated by audiences who have historically struggled to recognize disclosure statements that help them differentiate between sponsored (paid) and original (unpaid) content especially in certain disclosure practices which have raised questions about the ethics of sponsored content. It found that there are many unethical issues committed by SMI in promoting goods and services using EWOM communication including issues like trustworthiness and credibility of the message or information delivered. In fact, the honesty in delivering the message of the goods and services also disputed by the consumers. Beside, honesty issues leads to the difficulty to detect disclosure statements which help consumers distinguish between paid (sponsored) and unpaid (original) content or credibility of the content. Islam forbids the use of unhealthy and unethical motives in media strategy, these practices are considered unethical in Islam because it is only to exploit customer's basic instinct with a vision to obtain profits and gain market share. Therefore, the increasing use of social media must be balanced with ethical values in accordance with the norms of society and religion. Advertising in Islam means of disseminating information to the public and a source of knowledge, and it should reflect Islamic values such as getting closer to God (Allah), encouraging good personal and family financial planning, and providing time and space for consumers to think about and evaluate purchase decisions. The use of SMI in promoting goods and services is not hindered by Islam, but it must be in accordance with the characteristics specified in the Islamic advertising. Each form of promotion must embody the principles guided in the Islamic advertising. Principles such as Tawheed, akhlak, justice and maslahah creation must be included in any form of promotion from SMI. In the view of Tawheed principle, SMI as a human being are merely the trustee in the any Islamic affair. Therefore, marketer must follow the provision of Allah including in promoting goods and services through EWOM. The provision of Allah must be followed not only in the theological but also in the aspect of nature and social life.

Besides, (Salwani, Rabiul & 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 (Noorizzuddin, 2012). The scholars also believed that Iman is important while knowledge can differentiate between good and bad. As (Shafiq et al., 2015) Nature of Islamic advertising is submission to God; Advertising based on true Islamic principles. When SMI understand the principle of Islamic advertising as a whole they will fulfill the need of Tawheed in EWOM to worship Allah and bring good benefit to humankind. From the akhlak principle, SMI must know that their responsibilities in promoting goods and services has a consequence either is good or bad to the social or individual. EWOM supposed to have good implication in social and individual outcomes, economic outcome and religious outcome, such as religious requirements being fulfilled, promotion of Islamic principles and ideas; inhibiting a stop to advertising fraud. As the roles of Islamic advertising ethically are not to deceive, support false claims, complicate buying decisions, or hide information from the public. If these conditions are fulfilled, then the incidences of unethical advertising will not occur (Noorizzuddin, 2009).

SMI through EWOM must concern that ignoring of the principle akhlak may bring destructive thoughts and moral to the society as a whole. While in the principle of Justice, SMI should not serve any purpose that degrades human dignity in any way, and exposing nudity is another example of something that degrades human dignity by insulting someone. Hence, through medium like EWOM Islam encourages us to communicate effectively through respect, tolerance, and clarity. As Salwani, Rabiul & Rasyid (2019) mentioned that advertisement should not discriminate any race. In additional, there must be no insulting statements demeaning any specific race, color, or gender, and only true information about quality, contents, and so on. If there is no implement Islamic advertising principle such as Justice, it will create offensive advertisements that will have a negative impact on purchase intention. While in Maslahah creation principle, SMI has a responsibilities to bring the good benefits to the society, in promoting goods and services, SMI should use their benefits as opinion leader in the EWOM to spreading good practices, promoting halal and good products in a good manner without ridiculing other. As Shafiq, Haque & Abdullah (2016) mentioned 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. As Maslahah is described as a consideration to secure the benefit and prevents harm while remaining consistent with the sharia's aim and objective. In fact, the Islamic advertising principles highlighted have a good ability to shape, protect and preserve the Muslim consumer rights. Figure 1 below summarizes the proposed practice of SMI through the EWOM from the Islamic advertising principles.

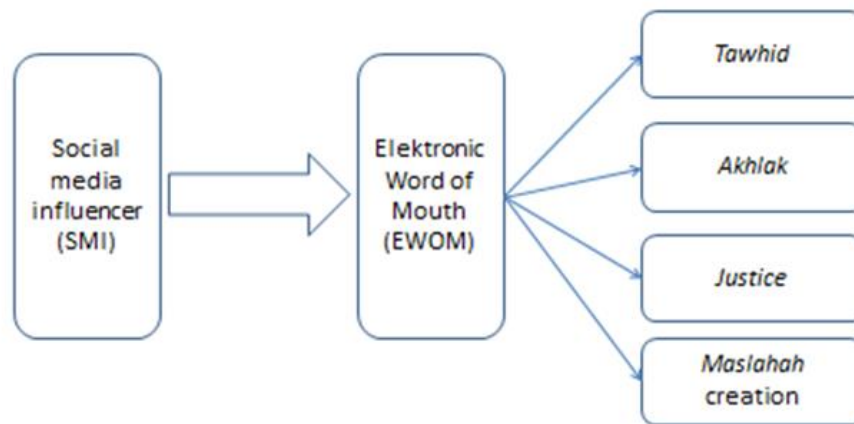


FIGURE 1
PRACTICE OF SMI MARKETING FROM ISLAMIC ADVERTISING PRINCIPLES

CONCLUSION

Even though the presences of SMI are arisen from time to time, the method of conveying message must not grounded to gain the profits only. Parties, weather business owner or SMI must play the roles in delivering messages towards consumers. Message must be authentic, bring the real message or trustworthiness message, credibility and reliable to the consumers. From the analysis, customers are impacted by unethical paid SMI in promoting goods and services, whether they are aware of it or not. Hence, marketers should focus on finding the right SMI without negatively impacting society or social well-being. In additional, SMI must jive with the goal of social welfare influences at the optimal condition. In fact, the principles of Islamic advertising in conveying the message about goods and services, and the entire of marketing methods performed by SMI are covered by the requirement of Islam.

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