

**ADVANCED INTERNATIONAL JOURNAL OF
BUSINESS, ENTREPRENEURSHIP AND SMES
(AIJBES)**www.aijbbs.com**ISLAMIC INTEGRATED MARKETING COMMUNICATION
AND THE EMPOWERMENT OF ENTREPRENEURS**Aida Mokhtar¹

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Article Info:**Article history:**

Received date: 31.10.2023

Revised date: 15.11.2023

Accepted date: 21.12.2023

Published date: 28.12.2023

To cite this document:

Mokhtar, A. (2023). Islamic Integrated Marketing Communication And The Empowerment Of Entrepreneurs. *Advanced International Journal of Business, Entrepreneurship and SMEs*, 5 (18), 264-278.

DOI: 10.35631/AIJBS.518023.**This work is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)****Abstract:**

Products offered by entrepreneurs require some form of promotion so consumers will become aware of them. This means that integrated marketing communication (IMC) is an important field that warrants further exploration. The seemingly elusive concept of Islamic IMC defines the statement of the problem and encourages its study from the theoretical and practical perspectives. Hence, the purpose of this study was to examine the IMC campaigns of students at a public university in the academic year 2022/2023. The scope of the study was focused on 13 campaigns that promoted products sold by 13 entrepreneurs. The research questions posed were: What made the Islamic IMC campaigns effective? Which models or theories were used to guide the Islamic IMC campaigns? Which Islamic values were used in the Islamic IMC campaigns? Grounded theory was used as the method to construct theory from data by using a comparative analysis. Themes and codes were derived from the data analysis. Most campaigns reported sales as being the main measurement of campaign success, whereas the campaign objectives guided by the AIDA model formed the important measures of success. Other components, such as awareness, engagement, advertisement recall, and food taste, were minor measurements of success. Twelve campaigns adopted the AIDA model, while one campaign adopted the Facets Model of Effects. Several combinations of Islamic values were used in the campaigns, with "honesty" being the most highlighted Islamic value by students in their campaign reports. The theory of the holistic components of Islamic IMC campaigns was derived from the data projecting the importance of the three components—self, brands, and messages—against the backdrop of sales as being the main measurement of campaign effectiveness and the AIDA model as the main model used to guide the campaign strategies. It is obvious from the study that IMC campaigns can be successful when conducted within Islamic parameters and that entrepreneurs are empowered when their IMC campaigns are effective.

Keywords:

Integrated Marketing Communication (IMC), AIDA Model, Islam, Students, Sales, Entrepreneurs

Introduction

Integrated marketing communication (IMC) refers to the integration of the marketing mix (product, price, promotion, and place) and marketing communication tools such as advertising, public relations, sales promotion, and direct marketing amongst them (Moriarty et al., 2019). For Muslim entrepreneurs, Islam is a way of life and, hence, must be used as a guide when conducting business as well as other dimensions of life. The Islamic worldview consists of three components: belief in Allah (SWT), who is the Supreme Being; the Prophethood of Muhammad as the final Messenger of Allah; and eschatology, whereby humans will be resurrected and presented before Allah so they can be held accountable for their actions (Ushama, 23 November, 2021). This worldview is central to Islamic IMC, as it provides the spiritual element to a somewhat more money-motivated effort of selling products to target markets in the most strategic way by first understanding the nuances of consumer behaviour.

The act of begging is discouraged in Islam, while earning money is encouraged instead, since the latter emphasises on the importance of learning new skills in order to earn one's livelihood. This is evident in a *Hadith* by al-Bukhari, who reported from Abu Hurairah that the Prophet (peace be upon him) said: "By whom my soul is in His Hand! It is better for one of you to collect firewood and carry it on his back (to sell it in town) than to ask someone for something. He might give it to him, or he might not." Muslim entrepreneurs are supposed to revere Allah SWT and prioritise Him above profit making (Mokhtar & Samsudin, 2015). The Prophet (peace be upon him) also said that providing a man with an axe so he may chop and sell wood is a way of eradicating poverty. Earning a *halal* income brings about the blessings of Allah SWT to our wealth and it makes us dignified and honest. According to the Department of Islamic Development Malaysia (JAKIM, nd), "*Halal* originates from an Arabic phrase that means allowed or permitted by Islamic Law."

Moreover, Prophet Muhammad (peace be upon him) emphasised on the importance of earning a livelihood in a *halal* manner: "The purest food is that which you eat from your own earning." Eating what is lawful is underscored in the Quran as well: "O mankind! Eat of what (is) in the earth lawful (and) good. And (do) not follow (the) footsteps (of) the Shaitaan. Indeed, he (is) to you an enemy clear" (Surah Al-Baqarah 2:168).

These *aHadith* support the significance of carrying out IMC campaigns that help add to one's livelihood, which can be carried out by an in-house agency or outsourced to an agency. After all, the ultimate objective is to sell products and the effectiveness of IMC campaigns are measured according to whether they meet objectives that include increasing or making sales at the end of the steps of purchasing, as espoused by the AIDA model and Lavidge and Steiner model.

Statement Of The Problem

Few scholars have discussed the Islamic perspective of IMC (Abdullah & Sahad, 2016), which brings to the foreground great earnestness in the discussion. Several IMC campaigns carried

out by students at a public university have dispelled the notion of impossible intertwining of Islam and IMC. Islamic IMC campaigns are possible with creativity and profits can be made within acceptable parameters set by Islam. The integration of Islam and IMC should be a normative practice embraced by all Muslims. This study examined students' IMC campaigns carried out in the 2022/2023 academic year at a public university. They were conducted with the Islamic perspective in mind, from which the researcher inductively applied a grounded theory perspective to analyse themes and codes in order to generate a framework for Muslim entrepreneurs to follow.

Significance Of The Study

It appears that a comparable study has not been conducted before in this manner using grounded theory. It is hoped that this study will fill in the research gap and contribute to the current literature in the form of a new research study and theory. The dearth of studies on Islamic IMC necessitates further study and theorisation in the field. IMC campaigns serve as important cases to examine as they constitute real-world examples of the application of IMC, and it is further advantageous when they are conducted with the Islamic perspective in mind.

Research Questions

1. What made the Islamic IMC campaigns effective?
2. Which models or theories were used to guide the Islamic IMC campaigns?
3. Which Islamic values were used in the Islamic IMC campaigns?

Literature Review

Previous studies on Islamic IMC have been few and more focused on Islamic banking and finance, educational institutions, Islamic fashion, and small and medium-sized enterprises (SMEs). Consequently, there appears to be a dearth of studies on university students' Islamic IMC campaigns that are important case studies worthy of examination. Islamic IMC refers to the imbuelement of Islamic principles in IMC that, according to Moriarty et al. (2019), is a form of integration leading to a synergy effect of the marketing mix (product, price, place, and promotion) and marketing communication tools (mainly public relations, advertising, direct marketing, and sales promotion). IMC is often related to the bigger field of entrepreneurship defined as innovative businesses underscoring the novel orientation of businesses.

Islamic Ethics and Entrepreneurship

Entrepreneurship has been defined "...by Professor Howard Stevenson, the godfather of entrepreneurship studies at Harvard Business School (HBS). According to Stevenson, entrepreneurship is the pursuit of opportunity beyond resources controlled" (Eisenmann, 2013). The definition entails the pursuit of the opportunity of selling products in an urgent manner, with the opportunity comprising: "1) pioneering a truly innovative product; 2) devising a new business model; 3) creating a better or cheaper version of an existing product; or 4) targeting an existing product to new sets of customers" with limited resources. The intertwining of Islam and entrepreneurship is apparent with the term "entrepreneurship religion" brought to the forefront, depicting Islam as advocating entrepreneurship activity. This term was brought up in Gümüşay's (2015) conceptual paper, which complemented the existing theory of entrepreneurship by investigating the Islamic perspective of entrepreneurship (EIP). EIP is defined as being fundamentally propped by three interconnected pillars: entrepreneurial, socio-economic/ethical, and religio-spiritual. Islamic values are peppered in entrepreneurship and IMC, as Komala (2020) investigated IMC based on Islamic ethics that were exemplified by Prophet Muhammad (peace be upon him). The methodology used was a descriptive qualitative

method involving a literature study approach derived from journals, articles, and other references. It was found that the Prophet's success in business bore its roots from building good communication with consumers as well as utilising Islamic ethics when creating awareness of products, pricing, promotion, and places with values that include the notion of being honest, trustworthy, fair, and upholding consumer rights. Islamic ethics was also included in Machmud and Hidayat's (2020) analysis on the impact of Islamic entrepreneurship on the achievements of Indonesian small and medium-sized enterprises (SMEs). The Islamic entrepreneur was found to be honest, hardworking, true to his promises, earnest in maintaining an organised administration, consistent in prayer and zakat, and convicted in his leadership spirit. Their results proved that the Islamic entrepreneur influences the triumph of SMEs and that success in business depends on business actors with good leadership skills, from the Islamic perspective.

Another recent study analysed the Islamic marketing mix of campaigns that used social media in Malaysia (Syafri & Hadziq, 2021). Library research was carried out to evaluate marketing theory and concepts from the Islamic perspective. The results found that integrated Islamic principles, such as *halalan tayyiban*, anti-monopoly, should be adopted in the marketing mix, whereas *gharar* (uncertainty), speculation, excessive action, manipulative sales tactic, and the like should not be adopted in the marketing mix of campaigns using social media. Most of these studies are driven by systematic literature and focus on Islamic ethics underscoring the significance of imbuing Islamic ethics in entrepreneurship. Muslim entrepreneurs use IMC and should be characterised by Islamic ethics when conducting themselves as vicegerents of Allah SWT. The term "*halalan tayyiban* is a combination of two words which is halal and tayyib, meaning something lawful and good, while the term halal is an Arabic word for *halla*, *yahillu*, *hillan*, *wa halalan* which carry the meaning, to liberate, discharge, dissolve and allow or to exit from something illegal" Jamāl al-Dīn Muhammad (n.d., as cited in Mustaffa, 2019). The spiritual aspect of the entrepreneur should not be neglected and there should be no separation of religious and work ethics. This matter was also highlighted by Abdullah and Sahad (2016), who underscored the idea of Muslims as vicegerents through their reverence for Allah SWT and His Prophet (peace be upon him), as emphasised in the *shahadah*, which declares the Oneness of Allah SWT (*Tawhid*) and the acceptance of Prophet Muhammad (peace be upon him) as His messenger. In the case of the present study, the students were not entrepreneurs, but instead helped entrepreneurs in promoting their products. Nonetheless, Islamic ethics should be practised by the students themselves to ensure they receive a holistic and comprehensive understanding of Islamic practice in business.

Importance of Customer Orientation in IMC

On the promotion of Islamic products, a study examined IMC used by Islamic banking in Indonesia to market their financial products to target audiences (Adawiyah et al., 2021). The study examined the literature of different Islamic banking and finance companies that have utilised IMC to enhance their product offerings, with the findings indicating that Islamic banking has used IMC in diverse ways "to educate, strengthen and introduce Islamic financial banking" while addressing people's needs. Another study investigated the significance of spiritual elements and ethics in a marketing strategy (Abdullah & Sahad, 2016). It adopted a critical review of the literature on insights of IMC from the Islamic perspective of spiritual and ethical elements. The study found that IMC can form quality relationships with consumers when their religious values are underscored. As'ad's (2020) study examined the strategies of marketing communication that have been adopted by Islamic banks in Yogyakarta to increase awareness in their target audience. The findings of the study indicated that despite the use of

media for IMC in an integrated way as well as numerous efforts made to attain recognition and recall in the audience, brand awareness was still not at its best. Meanwhile, Hati and Idris (2019) examined the role of leader and organisational credibility in impacting customers' intention to support Islamic social enterprises. The findings generated showed that organisational credibility and organisational branding impact more than the leader's personal credibility on customers' intention to advocate Islamic social enterprises. Islamic social enterprises need to develop a trusted brand and establish a more effective way to communicate with their stakeholders since using advertisements alone to affect the intention of customers is not effective.

Hoque et al. (2018) produced a conceptual framework facilitating the examination of marketing communication and finance's roles in affecting the relationship between customer attitude and customers' intention of purchasing products offered by Islamic banks. The framework produced would enable managers to comprehend their customers and formulate strategies for specific customer groups in more effective ways.

Relationship Marketing, IMC, and Islam

Cultivating a good relationship with Allah (SWT) as well as with other humans has been impressed in Islam: "Islam ruled on the elements of human to God relationship (*ḥabl min Allāh*) and the fellow human relationship (*ḥabl min al-nās*) as the foundation of work ethic that seeks to fulfil both physical and spiritual concerns" (Kamri & Ramlan, 2015, p. 57). It is no surprise then that relationship marketing is also practised by entrepreneurs though Islamic IMC and this has been effective. One study investigated how educational institutions (three Islamic schools in Yogyakarta) implemented relationship marketing communication strategies during COVID-19 (Afifi & Hariyanti, 2021). The findings revealed that school administrators can adopt relationship marketing communication to enhance their respective school's image, leading to heightened public interest in selecting the school. Another study conducted an in-depth analysis and provided recommendations about the ideal forms of online relationship marketing of Islamic fashion sold on e-commerce platforms (Purwaningwulan et al., 2019). It was found that relationship marketing cannot be entirely online; there must be an integration of online and offline activities to ensure more effective promotions. Moreover, stakeholders (customers, tenants, and clients) were found to be fundamental to the relationship marketing efforts of Islamic fashion e-commerce in Indonesia as they are important to address.

Positive Effects of IMC

Several studies have found that IMC campaigns affect sales. A study on commercial banks in Kenya deduced the positive relationship between independent variables (marketing communication tools comprising advertising, personal selling, sales promotion, public relations, and direct marketing) on sales (Muhanji & Ngari, 2015). Similar to the present study, another study done on student-run IMC campaigns using marketing communication service learning (SL) projects/student-run agencies (SRAs) found greater satisfaction amongst their clients in the form of augmenting sales, brand awareness and attaining new customers (Graeme Duffett & Henry Cromhout, 2022).

One study found that IMC tools using traditional media were not as effective as social media and digital media on the whole in terms of creating brand equity in the Indian hospitality and tourism industry (Kushwaha et al., 2020). Another study related IMC practices to creating brand images and strategic goals for four brands of beverages in Bangladesh (Kabir, 2022). The study evidently found that effective IMC campaigns can affect products in positive ways

through sales, brand awareness, new customers, brand equity, and brand images. However, none of the reviewed studies have indicated whether the Islamic perspective was adopted, thus uncovering a research gap in the field. There also appears to be a dearth of studies that have examined the use of the AIDA model in IMC campaigns from the Islamic perspective, further deepening the gap.

Theoretical Framework

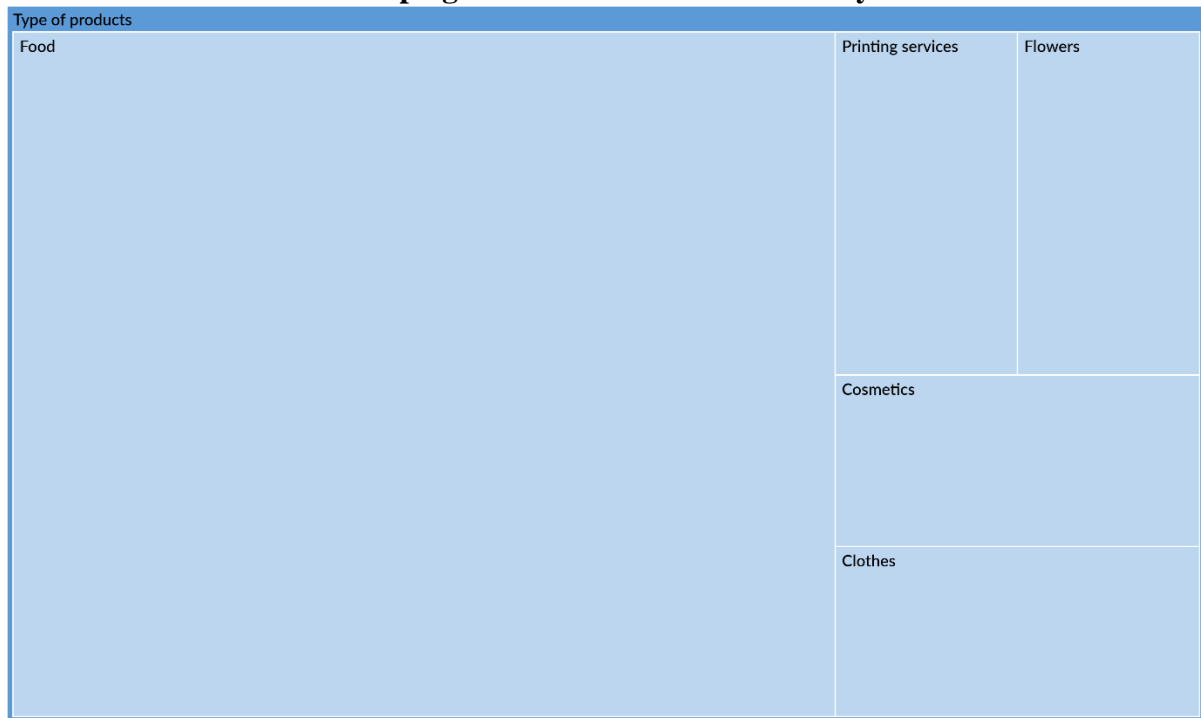
Grounded theory was used to frame the present study. It entails theorisation from the data collected to form a framework or theory (Chun Tie et al., 2019). Since there is a dearth of studies on Islamic IMC from an entrepreneurship perspective in the form of students' Islamic IMC campaigns, there is a need to derive a theory from the study. Strauss and Corbin (1990, p. 12) define grounded theory as "theory that was derived from data, systematically gathered and analysed through the research process." Constant comparative analysis was used to derive the codes by creating initial codes that are then compared with and collapsed into categories. This is because, according to Glaser and Strauss (1967, as cited in Chun et al., 2019), current incidents need to be compared with previous incidents. This process enables the researcher to compare incidents in a category with former incidents, in both the same and different categories (Chun Tie et al., 2019). Chun Tie et al. also claim that future codes are related, thus the categories can be compared with other categories. New data were also compared with data acquired previously during the analysis phases of the present study. NVivo was used to analyse the data, from which themes and codes were generated.

Research Methodology

The grounded theory using qualitative research methods was used to examine the IMC campaign reports of students of IMC at a public university in Malaysia. The sample was chosen using the purposive sampling technique, which emphasises on the importance of choosing a sample that could be used to answer the research questions (Bryman, 2018). The "process of doing a grounded theory research study is not linear, rather it is iterative and recursive" (Chun Tie et al., 2019, p. 3) when practising the comparative code technique. There were 13 IMC campaigns that were conducted in two semesters of the academic year 2022/2023 at a Malaysian public university. These campaigns were selected because they were the most recent and complete at the time of the present study in 2023. The research study is mainly inductive in nature as it depended on the findings to derive the themes, codes, and theory. In order to instil credibility for this study, an audit trail was carried out, in which another researcher examined the research process (Bryman, 2018).

Findings And Discussion

Figure 1
Tree Map Of Coding Structure Of Products Promoted Through Islamic IMC
Campaigns Examined In Present Study.



There were 13 IMC campaigns run by groups of students in two semesters. Most of the students chose clients who were in the food (n=9) industry, while for printing services (n=1), flowers (n=1), cosmetics (n=1), and clothes (n=1) respectively (see Figure 1). The larger rectangles reflect the greater frequency of codes and the smaller rectangles reflect the smaller frequency of codes (see Figure 1). The students' IMC campaigns are referred to as "Campaigns" in the article.

Table 1
Themes And Codes Derived From Findings (C=Campaign)

Research Questions	Themes	Codes
Research question 1: What made the Islamic IMC campaigns effective?	Effective campaign	Increased awareness and sales (C7, C12, C2, C8) Improvements in all four AIDA components of IMC objectives (C1, C10, C13, C3, C4) Increased AIDA and engagement (C9) Increased sales (C5, C6) Tasty food, reminder of Indonesian culture and good ad recall (C11)
Research question 2: Which theories	AIDA	Four components used to form objectives (C1, C2, C3, C4, C5, C6, C12, C13, C7, C8, C9)

were used to guide the Islamic IMC campaigns?

Various components used in objectives (C7)

Facets Model of Wide range of facets used (C11)
Effects

Research question 3: What was the Islamic perspective used in the Islamic IMC campaigns?

Brand identity

Muslim identity, target audience and location in IIUM (C1)

Islamic values

honesty, transparency, and ethical conduct (C2)
honesty, transparency, fairness, and respect for others (C3)
Maqasid Shariah (protection of religion) (C4)
halal products, effective communication, relationship building, honesty, integrity, *halal* standards, and fair dealings (C5)
honesty and integrity in business (C6)
giving back to community (C7)
covering of women's *aurah*, treating women with respect, honesty, and transparency (C9)
Halal food, free food and discounts (C11)
ethical behaviour, honesty, transparency, and diligence (C12)
pleasing Allah, vicegerency and preserving relationships (C13)
authentic and honest communication with consumers (C8)
truthful messages and pleasing Allah (C10)

First Research Question

When it came to the first research question – What made the Islamic IMC campaign effective? The theme “effective IMC campaigns” was derived and the codes under these are: Improvements in all four AIDA components of IMC objectives (Campaign 1, Campaign 3, Campaign 4, Campaign 10, and, Campaign 13,); Increased awareness and sales (Campaign 2, Campaign 7, Campaign 8, Campaign 12); Increased AIDA and engagement (Campaign 9), Tasty food, reminder of Indonesian culture and good ad recall (Campaign 11), and; Increased sales (Campaign 5, Campaign 6) (see Table 1).

Improved Sales

Most of the students saw that sales played a big part in measuring the success of their campaigns, as evident by the four codes cited in the greatest number of campaigns: Improvements in all four AIDA components of IMC objectives (Campaign 1, Campaign 3, and Campaign 4, Campaign 10, Campaign 13,); Increased awareness and sales (Campaign 2, Campaign 7, Campaign 8, Campaign 12); Increased sales (Campaign 5 and Campaign 6), and; Increased AIDA and engagement (Campaign 9).

Most campaign reports evaluated their success in terms of whether they achieved the AIDA objectives (Campaign 1, Campaign 3, Campaign 4, Campaign 10, Campaign 13):

In a nutshell, the marketing objectives (AIDA objectives) have been achieved successfully. The marketing strategies utilised worked well in increasing the brand's awareness to regular and news customers as well as generating the interest of potential customers towards Kopi Hainan IIUM (Campaign 1).

The IMC objectives of our agency are based on the AIDA marketing communication model. Our agency succeeded in achieving the IMC objectives after the campaign (Campaign 3).

Other reports measured their success according to the first and last components of AIDA, which are Awareness and Sales (or Action) (Campaign 2, Campaign 7, Campaign 8, and, Campaign 12) without mentioning the components of Interest and Desire:

Additionally, we successfully increased the sale of The Lott's Kitchen during the campaign. Based on the reviews that we received from the customers, most of them wanted to repeat their order. This shows that the objectives were successfully achieved. Apart from that, we also received suggestions for improvement from the customers. According to our clients, they will continue with promotion so that they can further increase sales and there will be more people who recognise their store and products. Apart from that, during our campaign, they received a lot more orders than before (Campaign 12).

A few campaigns reported increased sales per se (Campaign 5 and Campaign 6):

Overall, the marketing was successful, and the team was able to attract more clients to buy the product...Because social media is a privately held medium, there are no fees for publishing adverts. However, there is a lot of unhappiness with the marketing as well. To begin with, marketing requires a lengthy process to produce a definite sales achievement. Because the marketing was conducted at the end of the semester, the firm did not obtain a large number of sales (Campaign 6).

One campaign highlighted the additional component of Engagement, so it measured success according to both the AIDA objectives and Engagement in the aspects of increasing store traffic and engagement:

The Nescafe hub was crowded with many new and existing customers during our promotions: Happy Hour, Wear It day, and Twin of the Day were conducted (Campaign 9).

It is evident that sales measured success for most campaigns. There were several combinations of effects that were achieved, marking the importance of using the AIDA model as a guide. The steps of purchasing behaviour using the AIDA model must be understood well for products to be promoted effectively.

Other Codes

Most of the codes included sales as a measurement of campaign success, but there was a single code derived from the findings that measured a different aspect of the campaign. This code was 'Tasty food, reminder of Indonesian culture and good ad recall', which evidently pressed on product taste and advertising recall rather than sales (Campaign 11).

Second Research Question

On the second research question concerning which model or theory was used to guide the campaigns, the most favoured model was the AIDA model, which comprises the components of Attention, Interest, Desire, and Action. It must be noted, however, that one group used only three of the four components, namely Attention, Desire, and Action (Campaign 12). The AIDA model components represent the purchasing steps from Attention to Action (defined by the students as purchase rather than visits to the store per se). “E. St. Elmo Lewis formulated the slogan, ‘Attract attention, maintain interest, create desire,’ in 1898. Later he added the fourth term ‘get action’” (Strong Jr, 1925, p. 76). Campaign 11 used the Facets Model of Effects to guide its strategy instead of the AIDA model. The justification given in its report is that the former has a wider range of effects compared to the latter, which has only four components:

The Facets Model of Effects was used...because it covers a wide variety of areas that would give valuable insight into the brand’s campaign and marketing. From establishing a perception of what the brand is to the emotions, it inspires in its target audience and how persuasion would be appraised about the uniqueness of the brand and how it would stand out in comparison to other food and beverages in the industry and should be eaten. As a result, the Facets Model of Effects was used in this technique (Campaign 11).

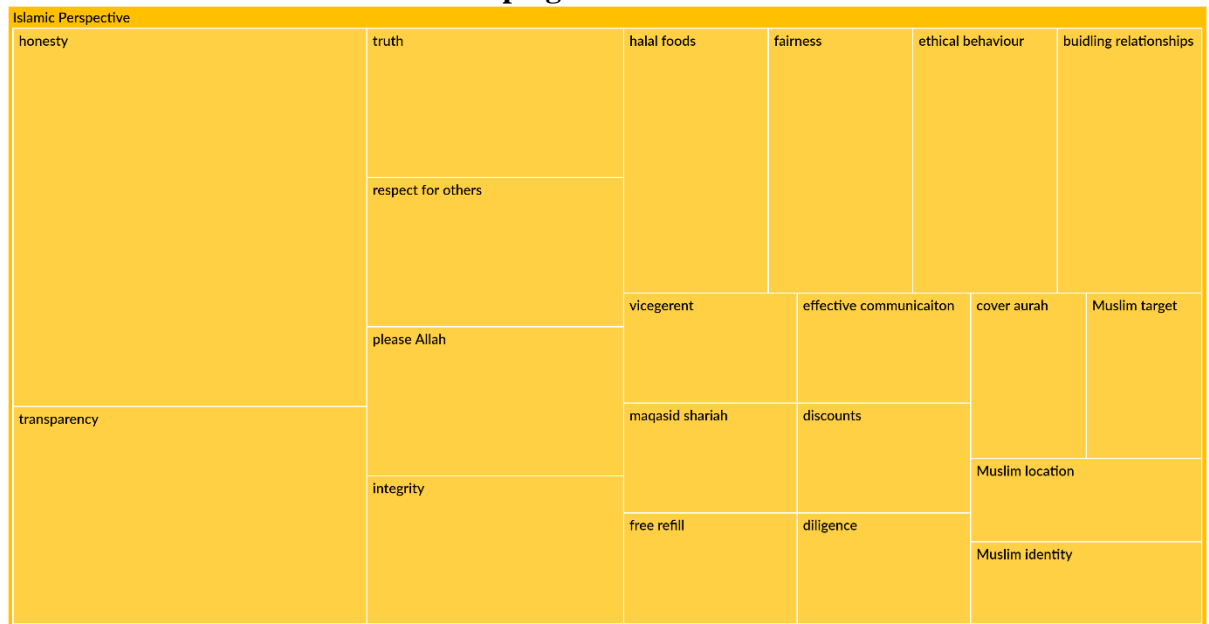
The Facets Model of Effects comprises the components of Perception, Emotion, Association, Persuasion, Cognition, and Behaviour, and can be used in setting IMC campaign objectives and measuring their effectiveness (Moriarty et al., 2019). Moriarty et al. put forth that traditional models, such as the AIDA model and the Think/Feel/Do model, are predictable and that real-life consumers may skip some of these steps. Thus, the Facets Model of Effects that the writers have suggested does a more complete job in explaining how advertising creates impact. Most students appeared to have adopted the AIDA model possibly because the four components simplify the strategising and gauging of effectiveness of IMC campaigns. There was no issue in terms of the lack of components or unpredictable use of steps by real-life consumers raised by the students. If there were lower degrees of Attention, Interest, Desire, and Action, then this would indicate that the campaigns had to improve all these components and, ultimately, this would lead to higher sales figures of the products.

Third Research Question

On the third research question concerning the Islamic perspective, it was found that the first theme “Brand identity” has one code, which is Muslim identity, target audience and location in IIUM (Campaign 1). The second theme has several combinations of codes (see Table 1). Each group focused on different combinations of codes, with honesty being a favourite in most campaigns (Campaign 2, Campaign 3, Campaign 5, Campaign 6, Campaign 9, Campaign 12, and Campaign 8) that is synonymous to integrity (Campaign 5 and Campaign 6). Transparency was also preferred as an Islamic value (Campaign 2, Campaign 3, Campaign 9, and Campaign 12) (see Figure 2). This was followed by pleasing Allah (Campaign 13 and Campaign 10), *halal* food (Campaign 11 and Campaign 5), truth (Campaign 8 and Campaign 10), respect for others (Campaign 9 and Campaign 3), fairness in dealings with others (Campaign 3 and Campaign 5), ethical behaviour (Campaign 12 and Campaign 2), and building relationships (Campaign 13 and Campaign 5) being embraced by at least two campaigns. Lastly, campaigns also embraced the following single codes of Islamic values: fairness, vicegerency, *Maqasid Shariah*, effective communication, discounts, diligence, ethical behaviour, building relationships, Muslim-friendly location, covering of women’s *aurah* (parts of the body that need to be covered or hidden from view according to Islamic law), Muslim target audience,

diligence, and free refills. It was clear that honesty, integrity, and transparency are the more important values emphasised by the students in their IMC campaigns. It is also evident that the self as a marketing communicator or client is important to consider in his or her role as the vicegerent of Allah SWT, as mentioned by the students. Indeed, the Muslim's perspective of IMC comes together with the duty of humans as vicegerents of Allah SWT, resulting in the aim to conduct themselves morally on earth and in the hereafter (Abdullah & Sahad, 2016).

Figure 2
Tree Map Of Coding Structure Of Islamic Values And Islamic Elements Used In IMC Campaign.



There were several combinations of Islamic values used by the students based on their needs. The combinations were so diverse that each campaign embraced a different combination each (see Table 1). What can be gathered from here is that the Islamic perspective can be used to create effective IMC campaigns in sales, proving that working within Islamic parameters is possible. The codes that appeared slightly different from the rest were: the adoption of *Maqasid Shariah* (protection of religion) (Campaign 4); covering of women's *aurah* and treating women with respect (Campaign 9) and *halal* food, free food and discounts (Campaign 11) that were offered to consumers.

The Islamic IMC used in this study is comparable to the conceptualisations of previous studies (Komala, 2020; Gümüşay, 2015; Machmud & Hidayat, 2020). Effective IMC campaigns depend on various outcomes other than sales: intention of customers to support businesses (Hati & Idris, 2019), building good relationships with customers (Abdullah & Sahad, 2016; Hoque et al., 2018), increasing public interest in schools (Afifi & Hariyanti, 2021), and building good relations with Islamic fashion stakeholders (Purwaningwulan et al., 2019).

Table 2
Islamic IMC Components And Islamic Values Or Elements From Findings

Islamic IMC components	Islamic values or elements
Self (IMC perspective)	agency pleasing Allah vicegerency diligence ethical behaviour <i>Maqasid Shariah</i> (protection of religion) fairness in dealings building relationships effective communication respect for others
Brands	Muslim identity <i>halal</i> food Muslim-friendly location
Messages	honesty transparency integrity covering of women's <i>aurah</i> free refills discounts truth Muslim target audience

Figure 3
Theory Of Holistic Components Of Islamic IMC Campaigns



The theory of holistic elements of Islamic IMC campaigns is developed with the notion that there is an interdependence of: the self as an IMC agency who must reflect upon themselves and their role as vicegerents with the aim to please Allah SWT whilst also conducting themselves ethically; brands that are *halal* and carry the Muslim identity and messages that focus on Islamic values (see Table 2). This interplay between the IMC agency, brands and messages describes the holistic elements of Islamic IMC in its comprehensive form (see Figure 3).

Limitations Of The Study

The main limitation of this study is the examination of students' IMC campaigns on their own merit without comparing them to the campaigns of other academic years. The study also focused more on campaigns that were related to clients in the food industry, which did not provide a wider and more balanced representation of IMC campaigns from other industries. In the future, an examination of IMC campaigns by students from different years of study should be conducted and a wider range of clients should be analysed.

Conclusion

There were several components that made the IMC campaign successful. For the implementation of the Islamic perspective, the AIDA model was mostly adopted as a guide to form the objectives, and sales was found to be the main defining factor to indicate the effectiveness of Islamic IMC campaigns. This study has proven that theory and practice can be integrated to form an effective Islamic IMC campaign, and Islamic values can be added to an IMC campaign to make it effective. From this, sales can be attained when the self, brands and messages conform to the Islamic perspective, whereas the entrepreneur can be empowered when IMC agencies assist in the promotion of their products through IMC campaigns.

Acknowledgements

I would like to convey my gratitude to my students for allowing me to examine their Integrated Marketing Communication campaigns. I would also like to thank my colleagues at the AbdulHamid AbuSulayman Kuliyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS) of the International Islamic University Malaysia (IIUM) for encouraging me to publish this research paper.

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