ISLAMIC BRAND PERSONALITY: CRITICAL REVIEW IN PREVIOUS STUDIES FROM ISLAMIC PERSPECTIVE

Muhammad Izral Iberahim [1], Muhammad Saiful Islam Ismail [*2], Muhamad Hasif Yahaya[3]

[1] Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Shah Alam, Selangor, Malaysia
Email: izraliberahim@gmail.com

[2] Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani Kedah, Malaysia
Email: saifulislam@uitm.edu.my

[3] Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Shah Alam, Selangor, Malaysia
Email: hasifyahaya@umk.edu.my

[*] Corresponding Author

Article Info:

Abstract:

Brand personality is defined as the "set of human personality traits that are both applicable to and relevant for brands". It is aimed at understanding the scientific contributions made by brand personality research and identifying its predominant traits as well as human characteristics. Islamic marketing scholars caught the attention by creating the characteristics of Islamic brand personality model which representing the Muslim consumers world widely in cosmetics, personal care, bakery, clothing Islamic and financial institutions. However, the proposition dimensions of Islamic brand personality seem to be familiar with conventional brand personality. Therefore, the objective of article is to explore by critically reviewed the previous model of brand personality and its dimensions. The present article employed qualitative study in form of library research. Finding indicated strength (i.e. Sharia indicator in Islamic brand personality, strengthening halal procedure in Islamic brand product, and assists the company in providing halal products and services. and weaknesses (i.e. (a) the dimensions of Islamic brand personality are based on conventional pivot, (b) immoral conduct on Islamic brand product, and (c) lack of awareness on the importance of halal brand in Malaysia) studies was reviewed. Present article proposed the component of Qawaid Fiqhiyah in explaining Islamic brand personality. This component able to assist firm to create personality of product in fulfilling demand of consumers align with Islamic conjunction.

Overview of Brand Personality

Brand personality is defined as the "set of human personality traits that are both applicable to and relevant for brands" (Aaker, 1997). Keller (1993) described that the desirable brand personality gives the customer the opportunity to introduce himself in a more acceptable way, either by individual features, or by society, this opportunity is better to express consumers' feelings and values towards the product. By identifying the personality of consumers, the company able to create the persona of product and able to raise the profit and performance (Azoulay & Kapferer, 2003; Aaker, 1997). There is plethora of research in brand personality which is a popular area of research in the field of marketing (Aaker, 1997). It is aimed at understanding the scientific contributions made by brand personality research and identifying its predominant traits as well as human characteristics such as sincerity, excitement, competence, sophistication, and ruggedness.

Later, modern marketing scholars adding a new characteristics of brand personality based on the current demand of consumer and origin such as cuteness, purity, sophistication, and others. Afterwards, Islamic marketing scholars caught the attention by creating the characteristics of halal or Islamic brand personality which representing the Muslim consumers world widely in cosmetics, personal care, bakery, clothing Islamic financial institutions and others (Boorzoei & Asgari, 2013; Ahmad, 2013, Ahmed & Jan 2015; Zainudin, Hasan & Othman, 2018; Zaki, 2019; Salleh & Harun, 2021; Tahir, Mokhtar, Azit, Manan and Mohammad, 2022). Harran and Low (2008) explained that Islamic marketing is very important these days because there is a growing Muslim population worldwide, which creates a great opportunity to capitalise on the halal brand. Ahmad (2015) states that it is concerned on Muslim friendly restaurants ensuring the origin of foods must comply with Halal provision including bakery cafes and consist with Islamic values.

Salleh and Harun (2021) said that in a multicultural nation like Malaysia, cultural integration has influenced non-Muslim consumers' intentions to buy halal food items but their perceptions of halal products and their intentions to acquire them differ slightly from those of Muslim consumers. Kordnaeij, Askaripoor, and Bakhshizadeh (2013) conclude that the positive aspects of a positive halal brand image included the halal brand's advertising, the quality of its products, religion, and social norms. The negative aspects of a positive halal brand image included attitudes toward other products and barriers to consumption. Naina and Daud (2012) said that only a little amount of research has been done so far to explore the predisposing cultural issues. Therefore, the objective of article is to explore the previous studies of Islamic brand personality and its characteristics. The qualitative approach was employed in this study as explain on the next section.

Research Methodology

The present article employed qualitative study in form of library research. It undertakes a thorough examination of the existing literature and theoretical frameworks related to both conventional and Islamic brand personality. This investigation includes a diverse array of sources, such as online journals, scholarly articles, and books focused on marketing and branding. The objective of this review is to gain a comprehensive understanding of the unique issues that arise within the context of Islamic brand personality.

To achieve this, the article delves into various studies that explore how brand personality is defined and perceived differently in Islamic contexts compared to conventional frameworks. It highlights key theories and models that have been developed in the field, particularly those that address the distinct characteristics attributed to Islamic brands. By analysing these sources, the article aims to identify gaps in current research and provide insights into how Islamic values and principles shape brand personality attributes. Next section explained the previous studies on Islamic brand personality.

Previous Study on Islamic Brand Personality

According to Rachman (2020), it is now simpler to spread Islamic knowledge and teachings throughout society because of the widespread adoption of the Halal branding concept. Turaeva (2022) discusses that owing to these dynamic processes, "halal" has taken on the characteristics of a brand and is now used to promote food, cosmetics, and other goods. Borzooei and Asgari (2013) said that by defining the Islamic brand personality helps global and local businesses present halal beyond the requirements of Sharia and aligns their strategies to cater to a diverse range of Muslim consumers with varying values and beliefs as well as to non-Muslim consumers to satisfy their customers both individually and socially. The past research has identified there are several brand models with focusing on various field, i.e. general apparel halal brand personality, Islamic fashion, online marketplace, takaful industry and Islamic banking institution. All these dimensions propose the characteristics of halal/Islamic brand personality.

Among the earliest scholars to define the brand personality appeal is Freling, Crosno and Henard (2011) as "a brand's ability to appeal to consumers through the combination of human characteristics associated with it". In research done by Borzooei and Asgari (2013), they proposed brand personality appeal into their halal brand personality theoretical framework which are favourability, originality and clarity. By identifying these three basic characteristics of brand personality appeal and determining the degree of attachment to each, businesses looking to succeed in the halal market should ascertain the personality of the halal brand in addition to figuring out how to make that personality appealing to customers.

Zaki (2023) proposes a model of Islamic Apparel Brand Personality (ABP) for halal by including simplicity, feminine, modesty, Islamic and righteousness as the personality for an Islamic fashion brand. There is other two studies that use the similar halal brand personality theoretical framework. Both studies use the same independent variables which are purity, excitement, safety, sophistication and righteousness. The difference is on the dependent variable where the theoretical framework by Zainudin, Hasan and Othman (2019) uses brand

loyalty while Ali, Razali and Othman (2021) use brand awareness. Basically, the original author for this theoretical framework is from Ahmad (2015).

Based on Azjen (1991) there is a greater chance that an intention will result in the desired behaviour the stronger it is which later derived into three elements namely attitude, subjective norms and perceived behaviour control. According to the theoretical framework by Salleh and Harun (2021) The Theory of Planned conduct (TPB) can be applied to the forecasting and interpretation of human conduct, particularly in the context of food-related studies and the selection of halal foods. In another framework by Sari, Ahmad and Kartika (2022), the authors add two more elements which are moral obligation and self-identity. The researchers propose theoretical framework that focusing on online marketplace. Tahir et. al (2022) explain that halal brand personality can help them market their products to various target audiences, which can be a key competency for the business. However, this theoretical framework absolutely follows the Aaker (1997) model framework which the authors apply to fast food restaurants to make it look like halal brand personality.

As discussed by Ahmad (2013), in this context, the many dimensions of personality utility are discernibly viewed as distinct from one another. The initial Halal brand personality research framework by the author includes purity, secure, quality, beneficial and religious compliance. Additionally, it demonstrates that the advantages and placement work better than other approaches to the positioning functions. As has been improvised by Ahmad (2015) stresses purity and righteousness make Muslim customers feel more confident that the goods and services they utilise are safe, clean, and halal when they see halal branding. Globally, halal goods and services are quickly becoming known as the new standard for sophistication, safety, and excitement with guaranteed quality. The concept of halal's wholesomeness, which addresses safety, sanitation, and hygiene issues in addition to Shariah compliance, is what led to its acceptance.

Ahmed and Jan (2015) discovered a brand personality component that was new considering the Qur'an and Hadith that refers to Muslim characteristics. The investigation concluded that the qualities announced for the personality of Islamic banking institutions which are sincerity, moderation, competence, simplicity, trustworthiness, and moral character are appropriate. Research by Ahmed, Ali, Jan & Hassan (2020) took Malaysian Islamic banks into consideration when creating the Islamic Banks' Brand Personality (IBBP) model.

This work is one of the earliest attempts to create the IBBP model. The whole Malaysian Islamic banking industry can successfully implement policies and procedures based on the IBBP model. Extension of Islamic brand personality framework consists of seven personalities which are sincerity, excitement, competence, sophistication, trustworthiness, shariah compliance and justice. The compilation from the previous Islamic brand personality is indicated in Table 1. As indicated, most of studies modified the construct of Islamic brand personality based on Aaker (1997). The next section explained the critical review on research gap of previous studies.

Critical Review On Research Gap Of Previous Studies

To determine the gaps in the existing body of knowledge, it is required for critical reviews on previous Islamic brand studies. Among the strengths/advantages of a brand are as follows. A brand (a) Sharia indicator in Islamic brand personality, (b) Strengthening halal procedure in Islamic brand product, and (c) assists the company in providing halal products and services.

Strengths/Advantages Of Islamic Brand Personality From Past Research

This article identified strength of previous studies on halal or Islamic brand personality which are develops brand personality based on Sharia guideline, fulfils Muslim demands, and assist the company in providing halal products and services.

Table 1: The Dimensions Of The Islamic Brand Personality

Authors	The Dimensions on Islamic Brand Personality	Source of Theory
Borzooei and Asgari (2013)	• Favourability Originality • Clarity	Modification construct from Aaker (1997) by adding new conventional characteristics
Ahmad (2013)	• Purity • Secure • Quality • Beneficial • Religious Compliance	Modification construct from Aaker (1997) by adding new Islamic dimensions
Ahmad (2015)	• Purity • Excitement • Safety • Sophistication • Righteousness	Modification construct from Aaker (1997) by adding new Islamic dimensions
Ahmed and Jan (2015)	• Sincerity • Moderation • Competence • Simplicity • Trustworthiness • Moral Character	Modification construct from Aaker (1997) by adding new Islamic dimensions
Ahmed, Ali, Jan and Hassan (2020)	• Sincerity • Excitement • Competence • Sophistication • Trustworthiness • Shariah Compliance • Justice	Modification construct from Aaker (1997) by adding new Islamic dimensions

Zainudin, Hasan and Othman (2020)	- Purity - Excitement - Safety - Sophistication Righteousness	Modification construct from Aaker (1997) by adding new Islamic dimensions
Zaki (2023)	- Simplicity - Feminine - Modesty - Islamic Righteousness	Modification construct from Aaker (1997) by adding new Islamic dimensions
Salleh and Harun (2021)	- Sincerity - Excitement - Competence - Sophistication - Ruggedness mediator by trust, intention.	Adopted conventional brand personality (Aaker, 1997)
Tahir, Mokhtar, Azit, Manan and Mohammad (2022)	- Sincerity - Excitement - Competence - Sophistication - Ruggedness	Adopted conventional brand personality (Aaker, 1997)

Sharia Indicator In Islamic Brand Personality

Sharia is essentially an Islamic system which was revealed to Prophet Muhammad SAW. It was recorded in the Quran and derived from the life of the Prophet (Sunnah), i.e. his words and actions. Sharia is one of the vital elements that need to be considered in constructing an Islamic brand (Ismail & Alias, 2016). Sharia is predicated on benefiting the individual and society (Zaidan, 2006). It is the law that was designed to facilitate the improvement and protection of the benefits; it is to facilitate perfection of human life. Sharia is also applicable to *muamalat* (Qardhawi, 2009). Initially, Islamic brand was governed by *fiqh muamalat* (Ismail & Alias, 2016). In the previous studies concluded the most dimension that must be implemented in Islamic brand personality is Sharia dimension.

Strengthening Halal Procedure in Islamic Brand Product

Malaysia has established a strong halal ecosystem that satisfies consumer demand thanks to its certification procedure, which is well known for its strict criteria. This approach handles quality and safety standards in addition to ensuring that products adhere to religious precepts (Yaqub, 2024). The Malaysia International Halal Showcase (MIHAS) has become the biggest Halal trade show in the world, providing a platform for networking and collaboration among the international industry. During its 19 editions, MIHAS has successfully gathered nearly 10,000 Halal vendors and drawn more than 480,000 guests from all over the world. An astounding RM24.87 billion has been sold overall thanks to these editions (MATRADE, 2024).

Assisting the Company in Providing Halal Products and Services

Lastly, brand personality is assisting the company in providing halal products and services. brand personality plays an important role to identify the characteristics of products and services. As an outcome, the company can fulfil a consumer demand. For example, Zaki (2020) has proposed the dimension of feminine is important to fulfil Muslimah modest fashion. It is also indicated that Malaysia has implemented the idea of brand personality in halal certification (Mukhtar & Butt, 2012; Borzooei & Asgari, 2013; Ahmad, 2015; Zainuddin, Hasan & Othman, 2020). In Malaysia, there are many types of business relating to the halal products and services. Therefore, having known their own halal brand personality would help them connect with religious dimension towards the consumer's demand (Ahmad, 2013). Even though, there are several limitations of past studies about halal brand personality which explained on the next section.

Limitations of previous studies on brand personality

On the other hand, the limitations/weaknesses are as follows. A brand (a) the dimensions of Islamic brand personality are based on conventional pivot, (b) immoral conduct on Islamic brand product, and (c) lack of awareness on the importance of halal brand in Malaysia

The Dimensions of Islamic Brand Personality are Based on Conventional Pivot

The present article identified several limitations of brand personality in previous studies. First, the dimensions of Islamic brand personality are based on conventional brand theory. The dimension proposed by Borzooei and Asgari (2013), Zainudin et. al (2020), Zaki (2020), Salleh and Harun (2021), Tahir et. al (2022) were using characteristic from the conventional brand theory to create the dimension of Islamic brand personality. Initially, the modification is based on conventional brand personality by Aaker (1997).

The research on the so-called Islamic brand model/framework was, however, insufficient to represent Islamic values and thought because they focused on fulfilling a consumer's desire and maximisation of profit by a firm. Marketers have been criticised for influencing the consumption of a brand in an ill-mannered way devoid of moral values (Adnan, 2013; Ahmad, 2012; Alserhan, 2010a; Alserhan, 2010b; Elliott, 1997). Scholars asserted that marketers form a brand product to create unlimited consumers' desire (Adnan, 2013; Ahmad, 2012; Pujiyono, 2006). Consumers become obsessed because of the excitement, glamour, and elitism derived from symbolic or luxury brands making them brand conscious, and which ultimately a materialistic society is produced (Ahuvia & Wong, 1995; Belk, 2001; Holt, 2002; Klien, 2000). However, consumers wish that they are no longer treated to maximise a firm's profit; rather, they want to be seen as humans (Oglivy & Mather, 2010).

As observed by Adnan (2013), most of the Islamic marketing scholars used the accommodative-modification or eclecticism-methodological model to understand Islamic brand. Accommodative refers to "willing to accept", meanwhile modification is defined as "reproduce" (Salleh, 2008). Eclecticism-methodological is defined as "the selection of method" (Salleh, 2008), which indicated that the previous research of Islamic marketing and brand studies is based on modification and adaption from the conventional point of view. This study suggests those approach is inadequate to explain Islamic brand theoretically for several reasons. Firstly, the conventional brand theory is based on a brand culture which does not

reflect the Muslim culture. Secondly, brand theory is premised on maximising a firm's profit and fulfilling consumers' limitless desire. Thirdly, the theory does not fully incorporate Islamic values and principles.

Also, most Islamic brand studies were influenced by the post-modernist approach in which philosophical root lies in social constructionism. The overall purpose of the methodology used was to understand people who are engaged with the Islamic brand personality and then the researcher interpreted the meaning based on their lives and experiences. Such research method is limited based on the following; firstly, the methodological philosophy argues that reality is socially constructed. Reality is not inclusive of the existence of God, rewards, sins, and punishment; therefore, human laws are more supreme than the commencement of God.

In current studies, the characteristics of Islamic brand personality were highlighted are standard, assurance, and moral behaviour. However, they include Israeli brands such as McDonald, Unilever and Nestle as suggested by Temporal (2016). Their brand was the opposite of the moral behaviour as they support the genocide by generating funds to the Zionist. Hence, the dimension of Islamic brand personality must be based on Islamic pivot. In fact, the several incidents also indicated promoting Islamic product personality with excessive social status and desire that against with Islamic values. Such as a few brands owned by Muslim firm has been criticised due to misconduct on service quality as well pricing criticism towards the product that too expensive (Adha, August 14, 2024). In directly, it is against the Islamic values which may bring the defamation of religion in Muslim society.

Immoral Conduct on Islamic Brand Product
There is an immoral conduct on Islamic brand by company (Adha, August 14, 2024; Hana, 2024, August 22). It is due to misleading product information such as bakery and pastry industry. As indicated, several products such as tiramisu, and cake containing alcohol content are commonly being used in the bakery industries. For example, Kenny Hills Bakers expands its outlets and popularity, particularly among local Muslims, there is a heightened demand for clarity regarding its halal status. Kenny Hills Bakers does not hold a halal certificate from the Department of Islamic Development Malaysia (JAKIM). This absence means that the establishment has not undergone the necessary certification process to confirm compliance with halal dietary standards (Hana, 2024, August 22).

Reports indicate that some items on their menu may contain alcohol, such as certain chilled cakes and tarts, which further complicates their halal status. The presence of such ingredients raises concerns about the overall adherence to halal principles. In fact, the exploitation on halal by Muslim/non-Muslim in their products and services may bring defamation in the society as well as not representing the characteristics of Islamic brand personality. For example, the chicken rice claypot issue in terms of the question on its raw material ingredient usage such as rice wine (Jaafar, 2023). The owner of the restaurant displays a religious identity as the store personality that attracts Muslim consumers. However, the ingredients of the rice claypot contradict with the Shariah regulation (Tanzizi & Khairie, 2023; Wen, 2023).

Lack of Awareness on The Importance of Halal Brand in Malaysia

Lastly, the non-Muslim society is seen to be lacking awareness on the importance of halal brand in Malaysia. Non-Muslims may initially lack understanding of halal products (Rezai, Mohamed, Nasir, & Cheiw, 2010; Saleh & Rajandran, 2024). Some non-Muslim consumers do not buy halal food products because of its name but instead purchase them because they are aware of the manufacturing process (Saleh & Rajandran, 2024). Despite an increasing trend in attitude and intention to purchase Halal food products, there is lack of evidence that non-Muslim consumers are aware of underlying advantages that come with Halal food process. As indicated, the understanding of halal process is still in the initial stage among non-Muslim as contended by non-Muslim political leader who claimed the halal process to be difficult to be applied for the non-Muslim business (Vethasalam & Muthiah, 2024).

As concluded, most of these studies adopted conventional theories such as conventional brand personality. The research on the so-called Islamic brand persoanlity model/framework was, however, insufficient to represent Islamic values and thought because they focused on fulfilling a consumer's desire and maximisation of profit by a firm. Due to these limitations, the element there has been a research call to develop an Islamic brand personality model which explained on the conclusion and recommendation for future research.

Recommendation of Future Research

Islamic brand may pose unique features, values, and distinctiveness according to the basic sources Quran and Sunnah (Alserhan, 2010b; Fatema Bhuiya, & Bhuiyan, 2013; Jumani & Siddiqui, 2012). Alserhan (2010b), Jumani and Siddiqui (2012), and Maamoun (2016) explained that Islamic brand is a set of belief or faith which is in line with Allah's guidance that engages with worship. Alserhan (2010b) argued that Islamic brand not only stresses on the halal and haram status, but it is also involved good deeds because a brand cannot be separated from faith.

Based on suggestion by Ismail & Alias (2016), the Islamic principles considered as one of the important elements in Islamic marketing as proposed by Adnan (2013) and experts. Hence, present article proposed the component of Qawaid Fiqhiyah in explaining Islamic brand personality. Qawaid Fiqhiyyah, or Islamic legal maxims, play an important role in constructing Islamic legal thought as a whole (Elgariani, 2024). They embody Sharia principles and values and can express the intentions and goals of the Sharia (Elgariani, 2024). These Islamic legal maxims encapsulate concepts that help in understanding the details of Islamic law (Elgariani, 2024).

Qawaid Fiqhiyyah might impact the development of Islamic brand personality in several aspects such as concerning the ethical values intended by the Sharia by incorporates dimensions like Islamic law, justice, and trustworthiness (Elgariani, 2024), ensure that the brand's actions are aligned with Islamic teachings based evidence in extracting rules on the Quran and Sunnah, ensuring the brand adheres to Islamic principles (i.e. Aqidah, Sharia, and Akhlak) (Elgariani, 2024), and lastly, Qawaid Fiqhiyyah helps to determine the connection between intention and deed to ensure consistency in a brand's claims and practices (Saleh & Rajandran, 2024).

Therefore, the academicians and firms are suggested or advised to enhance their awareness on the importance of Qawaid Fiqhiyyah by including its dimensions (i.e. matters are determined according to intentions, harm must be eliminated, a confirmed matter cannot be invalidated merely by doubt or suspicion, hardship begets facility, and custom is the basis of judgment) in Islamic brand personality. This component able to assist firm to create personality of product in fulfilling demand of consumers align with Islamic conjunction. In conclusion, the development of Islamic brand personality from past literature still in initial stage. The critical review has been justified to find the research gap between the strength and the weakness from the past literature relating to brand personality. Hence, the contribution of this article has been achieved through analysing strength and weakness of past studies.

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