



**ADVANCED INTERNATIONAL JOURNAL OF  
BUSINESS, ENTREPRENEURSHIP AND SMES  
(AIJBES)**  
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## RETHINKING ISLAMIC BRANDING: IS A NEW PHILOSOPHICAL ASSUMPTION NECESSARY?

Muhammad Saiful Islam Ismail<sup>1\*</sup>, Syaimak Ismail<sup>2</sup>, Aemy Aziz<sup>3</sup>, Ahmad Afiq Irshad Omar<sup>4</sup>,  
Muhammad Saiful Islami Mohd Taher<sup>5</sup>, Suheil Che Sobry<sup>6</sup>, Muhammad Khairul Zharif Nor A'zam<sup>7</sup>

- <sup>1</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia  
Email: saifulislam@uitm.edu.my
  - <sup>2</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Arau, Perlis, Malaysia  
Email: syaimakismail@uitm.edu.my
  - <sup>3</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Segamat, Johor, Malaysia  
Email: aemy@uitm.edu.my
  - <sup>4</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia  
Email: afiqirshad@uitm.edu.my
  - <sup>5</sup> Academy of Contemporary Islamic Studies, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia  
Email: mSaiful0860@uitm.edu.my
  - <sup>6</sup> Faculty of Business and Management, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia  
Email: suheil@uitm.edu.my
  - <sup>7</sup> College of Computing Informatics, and Mathematics, Universiti Teknologi Mara (UiTM), Sungai Petani, Kedah, Malaysia  
Email: khairulzharif@uitm.edu.my
- \* Corresponding Author

### Article Info:

#### Article history:

Received date: 05.01.2025  
Revised date: 18.01.2025  
Accepted date: 17.03.2025  
Published date: 30.03.2025

#### To cite this document:

Ismail, M. S. I., Ismail, S., Aziz, A., Omar, A. A. I., Taher, M. S. I. M., Che Sobry, S., & Nor A'zam, M. K. Z. (2025). Rethinking Islamic Branding: Is a New Philosophical Assumption Necessary? *Advanced International Journal of Business,*

### Abstract:

The American Marketing Association (AMA) defines a brand as “a name, term, design, symbol, or any other feature that distinguishes one seller's goods or services from those of others”. Ideally, a brand provides consumers with multiple sensory cues that enhance their connection to a company's product. It is also involves forming a perception in consumers' minds and hearts. In 2007, Islamic branding began to capture the attention of marketing scholars. Discussions on Islamic branding can be categorized into three main areas: defining what constitutes an Islamic brand, proposing models or frameworks for Islamic branding, and examining the factors that influence Muslim consumers' attitudes toward a brand. It can be observed that most Islamic branding studies are rooted in conventional frameworks, which may not fully align with Islamic philosophy. This raises questions about whether the current philosophical assumptions underlying Islamic brand studies comply with Islamic principles? Consequently, this study seeks to explore the philosophy of Islamic branding from an Islamic perspective, contrasting it with secular

*Entrepreneurship and SMEs*, 7 (23),  
269-283.

DOI: 10.35631/AIJBES.723021

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approaches. The scope of this article encompasses the epistemology, ontology, and axiology of brand studies. This article utilizes a qualitative approach through library research, conducting an in-depth examination of existing literature related to both secularism and Islamic philosophy. Finding indicated Islamic brands may exhibit unique characteristics, values, and distinctiveness grounded in the fundamental sources of the Quran and Sunnah. Hence, the present article recommend that the development of Islamic brand must following the epistemology, ontology, and axiology from Islamic philosophy perspective. This philosophy should be as a reference to the marketers as well as Islamic marketing scholars in creating the true Islamic brand product in order to achieve His Blessings in the world and Hereafter.

#### Keywords:

Islamic Branding, Islamic Perspective, Philosophical Assumptions, Secularism

## Introduction

The American Marketing Association (AMA) defines a brand as 'a name, term, design, symbol, or any other feature that distinguishes one seller's goods or services from those of others' (Kotler, 2011). This definition aligns with Kotler's perspective, where a brand can be seen as a firm's product and preferred trade name (Kotler, 2011). Similarly, the Oxford Dictionary describes a brand as 'a particular sort or class of goods, as indicated by the trademark on them' (Bastos & Levy, 2012). In marketing literature, a brand acts as a vital intermediary between a company and its consumers. Ideally, a brand provides consumers with multiple sensory cues that enhance their connection to a company's product. For example, a brand can be visually recognized through its packaging, shape, logo, and tagline, or audibly through radio advertisements or word-of-mouth conversations.

The logo, symbol, or trademark acts as a vital indicator for consumers to identify product features. Consequently, the easily recognizable features of a product make it sensible for firms to establish a well-known brand (Aaker, 1996; Bauer, 1960; Duboff, 1986; Hampf & Lindberg-Repo, 2011). To firms, a brand is perceived as an asset, value, and equity (Bernoff, 2011; Deagon, 2002; Farquhar, 1990; Kapferer, 1992; Seetharaman, Nadzir, & Gunalan, 2001). According to Aaker (1996), branding involves forming a perception in consumers' minds and hearts, influencing their attitudes and behaviours. For example, if consumers have a positive attitude toward a brand, they are likely to repeat purchases, which can increase a firm's sales and profits.

In 2007, Islamic branding began to capture the attention of marketing scholars. Discussions on Islamic branding can be categorized into three main areas: defining what constitutes an Islamic brand, proposing models or frameworks for Islamic branding, and examining the factors that influence Muslim consumers' attitudes toward a brand. However, as discussed in the following section, these discussions have limitations in fully representing Islamic teachings.

## Overview on Islamic Brand Studies

As previously mentioned, marketing scholars have categorized Islamic brand studies into three main areas: defining the meaning of Islamic branding, identifying its characteristics, and examining consumer behaviour. Initially, definitions of Islamic branding were based on conventional marketing principles and social constructivism (Ahmad & Jan, 2015; Alserhan,

2010a; Temporal, 2011; Yusof & Jusoh, 2013). Alserhan (2010a) and Temporal (2011) defined Islamic branding using the concept of social reality, categorizing brands by compliance, consumer perception, and country of origin. Yusof and Jusoh (2013) focused on how Muslim society perceives Islamic brand products. On the other hand, Ahmed and Jan (2015) grounded Islamic brand personality in Aaker's definition of brand personality. However, Copinanth (2007) noted that there is no precise definition of what constitutes an Islamic brand, a view supported by Wilson (2011), who stated that the definition remains elusive.

Furthermore, the characteristics of Islamic brands proposed in previous models or frameworks are largely based on conventional values aimed at meeting firm performance and fulfilling consumer demand. Studies by Ahmad and Jan (2015), Alserhan (2010b), Aoun and Tournais (2015), and Wilson (2011) have explored these aspects. For instance, Alserhan (2010b) and Temporal (2011) adapted the concept of brand by country of origin and brand architecture to evaluate the positioning of Islamic brands in Muslim or non-Muslim products. This discussion aimed to explore the advantages for multinational firms in meeting the current demand in the Muslim market. Wilson (2011) and Aoun and Tournais (2015) proposed the concept of Islamic branding by community, underpinned by brand community theory to understand Muslim society's demands and firm performance.

Later, Alihodzic (2012) developed an Islamic brand identity inspired by conventional brand identity theories from Aaker (1996), Kapferer (1992), and Meffert and Bierwirth (2005). His goal was to create a firm's identity based on conventional values to gain trust among Muslim consumers. He defined Islamic identity based on tangible factors (e.g., brand logo, name, slogan, and testimonial) and intangible factors (e.g., brand origin, values, personality, and relationships). Ahmad and Jan (2015) proposed Islamic brand personality, extending Aaker's theory of brand personality, which includes traits like sincerity, excitement, competence, sophistication, and ruggedness. However, they explored Islamic brand personality based on Muslim characteristics such as sincerity, moderation, competence, simplicity, trustworthiness, and moral character.

The proposition of Islamic brand models/frameworks inspired Jumani and Siddiqui (2012) and Ozgen and Kurt (2013) to study factors influencing Muslim consumer perceptions/attitudes toward a brand. Jumani and Siddiqui used Alserhan's (2010a) brand definition to examine Pakistani consumers' attitudes toward Islamic brand products, incorporating variables like product compliance, country of origin, and Muslim consumer perception. Ozgen and Kurt (2013) developed a model using the theory of reasoned action (TRA), incorporating Alserhan's (2010b) Islamic brand typology, true Islamic brand, inbound Islamic brand, and halal certificate as dependent variables. Most of these studies adopted conventional theories such as brand by country of origin (COO), brand personality, relational brand, brand identity, brand communities (Aaker, 1997; Chernatony, 1999; Farquhar, 1990; Fournier, 1998; Hampf & Lindberg-Repo, 2011; Muniz & O' Guinn, 2001; Peterson & Jolibert, 1995).

However, research on Islamic brand models/frameworks has been insufficient in representing Islamic values and thought, as they primarily focus on fulfilling consumer desires and maximizing firm profits. Marketers have been criticized for influencing consumption in a manner devoid of moral values (Adnan, 2013; Ahmad, 2012; Alserhan, 2010a; Alserhan, 2010b; Elliott, 1997; Ismail, Ismail, Aziz, Mohd Taher, Fazial, Omar, Che Sobry, & Elias, 2024). Scholars argue that marketers create brand products to foster unlimited consumer desire

(Adnan, 2013; Ahmad, 2012; Pujiyono, 2006). Consumers become obsessed with symbolic or luxury brands due to their excitement, glamour, and elitism, leading to a materialistic society (Ahuvia & Wong, 1995; Belk, 2001; Holt, 2002; Klien, 2000; Ismail et. al, 2024). However, consumers wish to be treated as humans rather than mere profit maximization tools (Ogilvy & Mather, 2010, Ismail et. al, 2024). Initially, Islam emphasizes moderation and warns against excessive materialism. The Quran advises against indulging in worldly pleasures at the expense of spiritual well-being, suggesting that true fulfilment comes from a connection with God rather than material possessions (Ismail, 2024). Table 1 indicated the existing model or framework as below.

**Table 1: Review Of The Existing Islamic Brand Frameworks Or Model**

Authors	Islamic brand model	Characteristics of Islamic brand	Sources of adaption from conventional brand theory
Alserhan (2010b)	<ul style="list-style-type: none"> <li>• Islamic brand inbound</li> <li>• Islamic brand outbound</li> <li>• Traditional Islamic brand</li> <li>• True Islamic brand</li> </ul>	<ul style="list-style-type: none"> <li>• Sharia compliant products</li> <li>• Originate from Islamic countries</li> <li>• Non-Muslim multinational firms' compliance with halal standard</li> <li>• Muslims as the target consumers</li> </ul>	Country of origin
Wilson (2011)	<ul style="list-style-type: none"> <li>• Islamic brand community</li> </ul>	<ul style="list-style-type: none"> <li>• Understand the Muslim behaviour</li> <li>• Identity, personality, Islamic symbolism, affordable luxury, a promise, cultural artefact, and Muslim friendly.</li> </ul>	Brand community
Aoun and Tournais (2015)	<ul style="list-style-type: none"> <li>• Islamic brand community</li> </ul>	<ul style="list-style-type: none"> <li>• Consumer's perspective</li> <li>• The creation of the product is based on halal value.</li> <li>• Identity</li> <li>• Personality</li> <li>• Image of brand</li> <li>• Firm's perspective</li> <li>• Understand social behaviour</li> <li>• Specific culture</li> <li>• Relationship building with consumer's interaction would bring long term benefit for brand equity, performance, profitability to stakeholders</li> </ul>	Brand community, brand worldview, brand identity, and brand equity
Temporal (2011)	<ul style="list-style-type: none"> <li>• Islamic brand architecture</li> </ul>	<ul style="list-style-type: none"> <li>• Islamic countries</li> <li>• Countries with minority Muslims</li> <li>• Islamic organisation</li> </ul>	Typology of brand architecture and

			country of origin
Alihodzic (2012)	<ul style="list-style-type: none"> <li>Islamic brand identity</li> </ul>	<ul style="list-style-type: none"> <li>Consumer's perspective</li> <li>Consumer value</li> <li>Religiosity motivation</li> <li>Attitudes</li> <li>Belief</li> <li>Firm's perspective</li> <li>Tangible factors (i.e. brand origin, brand, brand value, brand personality, and brand relationship)</li> <li>Intangible factor (brand logo, brand name, slogan, and testimonial)</li> </ul>	Adopted brand identity theory by Kapferer (1992), Aaker (1996), Meffert and Bierwirth (2005)
Jumani and Siddiqui (2012)	<ul style="list-style-type: none"> <li>Belief (dependent variable)</li> <li>Perception (Moderator)</li> <li>Independent variable;</li> <li>Islamic brand by compliance</li> <li>Islamic brand by origin</li> <li>Islamic brand by consumer</li> </ul>	<ul style="list-style-type: none"> <li>Based on consumer's perception and preferences.</li> </ul>	Adapted from Alserhan (2010a)
Ozgen and Kurt (2013)	<ul style="list-style-type: none"> <li>Dependent variables               <ol style="list-style-type: none"> <li>1. True Islamic brand</li> <li>2. Inbound Islamic brand</li> <li>3. Turkish brand with <i>halal</i> certificate.</li> </ol> </li> <li>Independent variables               <ol style="list-style-type: none"> <li>1. Attitude</li> <li>2. Subjective norms</li> <li>3. Intention</li> <li>4. Purchasing behavior</li> </ol> </li> </ul>	<ul style="list-style-type: none"> <li>The principles of sharia compliant</li> <li>Islamic values such as sincerity, respect, and the accountability towards halal product</li> </ul>	<p>Dependent variables were adopted by Alserhan (2010b).</p> <p>Independent variables were adapted from Theory Reasoned Action by Fishbein and Ajzen (1975).</p>

Ahmad and Jan (2015)	<ul style="list-style-type: none"> <li>Islamic brand personality</li> </ul>	<ul style="list-style-type: none"> <li>Sincerity</li> <li>Excitement (replace with moderation)</li> <li>Competence</li> <li>Sophistication (replace with simplicity)</li> <li>Ruggedness (removed) and Trustworthiness and Moral Characters (included)</li> </ul>	Adapted from Aaker (1997)
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It can be observed that most Islamic branding studies are rooted in conventional frameworks, which may not fully align with Islamic philosophy. This raises questions about whether the current philosophical assumptions underlying Islamic brand studies comply with Islamic principles. Consequently, this study seeks to explore the philosophy of Islamic branding from an Islamic perspective, contrasting it with secular approaches. The scope of this article encompasses the epistemology, ontology, and axiology of brand studies, which will be detailed in the following section.

### Research Methodology

This article utilizes a qualitative approach through library research, conducting an in-depth examination of existing literature (Creswell, 2014). Library research is a valuable method for gathering information and conducting studies due to its comprehensive resources, expert guidance, conducive study environment, and systematic approach to evaluating and organizing research findings (Merriam and Tisdell (2016). Hence, the scope of study is within secularism and Islamic philosophy. The investigation encompasses a wide range of sources, including online journals, scholarly articles, and books focused on marketing and branding. The primary objective of this review is to gain insight into the philosophy of Islamic branding grounded in Islamic teachings.

To achieve this, the article delves into various studies that on philosophy is defined and perceived differently in Islamic contexts compared to conventional pivot. It highlights key philosophy between secularism and Islamic perspective in aspect of epistemology, ontology, and axiology. By analysing these sources, the article aims to identify gaps in current research and provide insights into how Islamic values and principles shape Islamic brand philosophy. Next section explained the philosophy of secularism and Islamic perspective.

### Epistemology: Secularism vs. Islamic perspective

Epistemology is defined as the theory of knowledge. The word epistemology is derived from a Greek word that means knowledge and logos, theory, research, or science (Blackburn, 1994). According to Woozley (1966), Hamlyn (1967), and Dancy (1985), epistemology in research pertains to the classification, sources, specialisation and limitation for knowledge. Western scholars defined epistemology as a way of enquiring into the nature of reality (Easterby-Smith, Thorpe, & Lowe 2002).



The concept of reality is described by what appeared to a sufficiently large group of people, thereby ruling out subjective, regulate the law based on relevancy and experience from the past. It consists of the elements of (1) generating knowledge, (2) the relationship of knowledge with the truth, (3) the reason why knowledge is acquired, (5) the changes that occur in knowledge, (6) the relationship of knowledge with man's experience and (7) the mind's limitations to translate knowledge (Blackburn, 1994; Abdullah, 2005). Suriasumantri (1990) explained that epistemology is involved in every single process to acquire knowledge. The process to gather the knowledge acquired must be justified rationally by the only human intellect. If knowledge was taken out from the source which was irrelevant from human intellect, it could not be acceptable including the knowledge from religion. This is what we call rationalism. Rationalism was introduced by Greek scholars such as Socrates, Plato, and Aristotle. These schools of thought encourage rational thinking based solely on the logical mind, which derived objectivism and subjectivism school of thought (Abdullah, 2005; Basri, 1990; Honer & Hunt, 1987). Objectivist defined knowledge as the existence of a reality independent on human interpretations while subjectivist defined knowledge as an outcome of social construction (Burrell & Morgan, 1979). The concept of knowledge from the objectivist and subjectivist points of view differs from the Islamic perspective.

The western philosophy is limited based on following; first, it argues that reality is socially constructed. It does not include the existence of God, rewards, sins, and punishment. Therefore, human laws are superior to the commencement of God (Abdullah, 2005). Second, it only emphasises '*aqli* (intellectual) method and *nazari* (observation) knowledge. In fact, the conventional method rejects *naqli* (Quran and *Sunnah*) as proofs. In Islam, scholars refer to the term epistemology as *nazariyyat alma'rifat* (Al-Kaff, n.d.). It means the theory about knowledge is not limited to matter that can be achieved by the only rational mind, but it must reach the truth from Allah SWT (Abdullah, 2005).

As defined by Qardhawi (2009), the truth is "something that is firm/constant which remains in its original state through the test of time. This explanation of truth leads us to believe that the only "truth" is Allah. Allah says,

*Allah, your Lord in truth. So, after the truth, what else can be there be, save error? How then are you turned away?*

(Yunus: 32)

*He is the Truth and it is He Who gives life to the death, and it is He Who is able to do all things.*  
(Al-Hajj:61)

These verses show the proofs that only the Creator is the "Truth" and is Capable of establishing "truth and bringing out truth" to guide mankind when they are in confusion regarding the meaning of "truth". As explained by al-Ghazali (1998), the revelation of knowledge (*wahyu*) was the main and absolute source in Islamic thought.

The revelation of knowledge (*wahyu*) particularly initiated the concept of *rabbaniyyah* and *ladunniyah* that it was regarded to Allah's prescriptions in Quran and *Sunnah* from the Prophet Muhammad SAW. *Rabbaniyyah* means the knowledge that involves absolute worship of Allah

SWT without any hesitation. While the *laduni* knowledge epitomises the unique way of receiving the knowledge from Allah SWT (Al-Kurdi, 1984; Al-Maturidi 1986).

This knowledge is conferred directly to the chosen individual such as Prophet Khidir and Prophet Muhammad SAW (Abdullah, 2005). Hence, as a Muslim, we must be certain in accepting the revelation of Allah SWT as an absolute truth because a human intellect is imperfect (Al-Kurdi, 1984; Picken, 2011). All Islamic scholars agree that the epistemology in Islamic perspective is the knowledge derived from Quran and *Sunnah* (Choudhury, 2014).

Quran is the word from Allah SWT, which was revealed in the Arabic language to Prophet Muhammad SAW and delivered through Jibril as an intermediary, and to recite the Quran is a form of *ibadah* (Al-Qattan, 1983). The Quran is the primary source of Islamic law and is considered by Muslims as an ultimate word from Allah SWT. Meanwhile, the second primary source is *Sunnah*, which refers to all that is narrated from the Prophet, his acts, his sayings and whatever he has tacitly approved, plus all the reports which describe his physical attributes and character (Zaidan, 2006).

Therefore, this is important to understand of a phenomenon on the reality of Islamic brand by considering the epistemology from the Islamic perspective. Islamic brand was initially developed with a conventional pivot in that it involves country of origin, the theory of consumer behaviour, brand architecture, brand personality, brand identity, and brand community. All these theories lead to reality from conventional point of view. In making sense of the world, the interaction with reality provides the basis of Islamic brand is found according to scholars' interpretation and social constructionism based on conventional marketing/brand pivot (focused on fulfilling a consumer's desire, behaviour, and maximisation of profit by a firm).

For example, Temporal (2011) contended an Islamic brand should not be developed based Islamic scholars' point of view, but it ought to appeal to a global Muslim population who is bound together by market practices, Muslim behaviour, and a common value such as *halal*. This study argued the previous interpretations of Islamic brand based on conventional pivot is failed to meet the concept of *rabbaniyah* in Islamic brand theories.

### **Ontology: Secularism vs. Islamic perspective**

Blackburn (1994) and Abdullah (2005) claimed that ontology is derived from a Greek word *ontos*. Ontology pertains to the existence or creation of something. Simply put, ontology is a reality of a current situation (Abdullah, 2005). Ontology explains the nature of reality. Four schools of thought can be identified in ontological research (i.e. realism, empiricism, positivism, and post-modernism). Realism is the research that concern for fact or reality and rejection of the impractical and visionary (Neuman, 2000; Miller & Salkind, 2002).

Empiricism is an ontological analysis and research that is divided into three fields (i.e. the actual field, the real field, and empirical field) (Bustami & Nasruddin, 1999). Positivism is known as the scientific faction that can be analysed through rationality (positive mind) instead of being perceived by a man's sense (Neuman, 2000). Postmodernism emphasises the matters that are perceived by a man which does not reflect the actual situation. The ontological



assumptions of postmodernism are more on the matters that are beyond the perception of man, or that can be explained by the rational mind (Neuman, 2000).

Currently, the ontology of the conventional brand theory focuses on realism (reality), and postmodernism (rational mind) that enclosed to physical and material aspects. As described by Carroll (1997), the worldview of a conventional theory/method aims to maximise profit, desire, and consumption. This method focuses solely on the economic ability, company performance, and institutional management. Hence, the elements of metaphysics (i.e. reward, sins, and relationship with Allah SWT) are unacceptable since it cannot be measured through rational mind and reality (Suriasumantri, 1990; Abdullah, 2005).

In contrast to the conventional understanding, the ontology of the Islamic perspective not only considers the *zahiriah* (material) elements, but it also takes into cognizance the *rohaniah* (spiritual) elements and the supernatural (realm of the unseen) that cannot be perceived out rightly (Ahmad, 2012). Salleh (2003) stated the ontological presumptions of a conventional method only emphasizes the '*aqli* (intellectual) method and *nazari* (observation) knowledge. He said that although the conventional theory/method has the ability to perceive and analyse, for example, the reality of a particular management problem, that reality is not certain to be accurate as long as it is not measured with the higher levels of knowledge known as *naqli* (the Quran and *Sunnah*) proofs and *Nazari* (observation) knowledge.

In contrast with ontology from the Islamic perspective, the highest method known as *naqli* is underlined on the definitive sources from Quran and *Sunnah* while the '*aqli* method uses human intellect in decision-making. The *nazari* is the observation and action of thought. Due to reality, the *aqli* method is always changing and very limited. According to al-Muhasabi, the *aql* (intellect) is limited and incomplete (Picken, 2011). Therefore, the role of the revelation (*wahyu*) is to guide the human intellect to create a perfection in human being (Picken, 2011). The revelation (*wahyu*) is definitive because the source is from Allah SWT through the Prophet SAW. As indicated in Quran,

*We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.*

(An-Nur:45)

For example, a man in a capitalist view is a human being that is not complete and cannot play a role that he is meant to be. It contradicts with the Islamic teaching whereby a man acts as a creature of Allah that has a more specific role. The main role of a man is described in two relationship dimensions. First, the role of a man as a servant of Allah is realised through his vertical relationship with Allah SWT as the Creator (*habluminallah*).

On the other hand, his role as the vicegerent of Allah is realised through the horizontal relationship with a human being and the natural resources as the creatures of Allah (*habluminnas*). Another example regarding a man's unlimited desires and wants is permissible according to ontological view is against the Islamic thought. Islam stresses that a level of desire and necessities that are restricted from the Islamic point of view. Man is Allah's creature that strives to manage his desire (*nafs*) so that he does not go against Allah's will (Salleh, 2003).

Also, Islam educates its believers that the necessities are a form of worship to the Creator to achieve His *mardhatillah* (blessings).

Therefore, the objective of Islamic ontology is to bring the reality in obeying Allah's order and avoiding His prohibition. The purpose is to bring *maslahah* (benefit) for the *ummah* and avoid *mafsadah* (destruction) that is against the Islamic conjunction. Initially, there are limited discussion on understanding of Islamic brand that emphasize ontological view from Islamic perspective. In short, the previous studies of Islamic brand are based on the conventional marketing/brand view. The discussions focused on material and physical aspects which aim to fulfilling a consumer's desire, Muslim behaviour, and maximisation of profit by a non-Muslim multinational firm.

This article proposes understanding of Islamic brand is accurate as long as it is measured with the higher levels of knowledge known *naqli* (*Quran* and *Sunnah*), *aqli* (intellect), and *nazari* (observation). Hence, this article suggests Islamic ontology perspective such as the nature of *rohaniah* (spiritual) and *zahiriah* (material) in constructing the meaning and the characteristics of Islamic brand should be implemented to understand Muslim consumers.

### **Axiology: secularism vs. Islamic perspective**

Axiology derives from the Greek word '*axion*' means value and logos (theory). If combined the word means a theory of value. In a philosophical perspective, axiology is the nature of things that includes values and understanding of reality and truth such as social life, symbol and physical object. The value and understanding contribute to a set of knowledge that should be implemented in practice (Sumantri, 1986). Gradually, the modern view of morality suggests that values can be regarded as tools for processing of ideas and things (Foss & Littlejohn, 2009). Value is the property of a material object and phenomenon of social consciousness that is characteristic of society, things, or man (Rosenthal & Yudin, 1967).

Since the term "value" was originally derived from economics, it refers mainly to economic value. There are material values and spiritual values. Material values relate to the daily necessities of human life such as commodities while spiritual values refer to those values corresponding to the faculties of intellect and emotion such as the values of truth, beauty, and goodness (Rosenthal & Yudin, 1967). In summary, axiology from conventional perspective comprehensible but only within a logical human intellect (Abdullah, 2005).

Islamic axiology stresses the entire manner of a human's life. It is a holistic and balanced concern of material *rohaniah* (spiritual) and *zahiriah* (material) aspects (Qutb, 2006). The main objective is to develop a potential value of human's intellect, physical, emotion and spirit towards Islamic core value (Abdullah, 2005). In Islamic axiology, the focus is on the ethical and moral aspects or values of a human being and their implementation. Hence, the value from the Islamic perspective regards the belief in Allah by doing His command, avoiding His prohibition, and making the Prophet Muhammad as the role model. This value is important to be practised to enable Muslims to lead this as *khalifah* (Salleh 2003; Abdullah, 2005). The system of morality in Islam is also associated with the system of belief, religious worship, economic, and *muamalat* practices. Hence, ethics and morality are a key element in implementing Islamic brand values. Table 2 indicated summary of philosophical assumptions on Islamic perspective vs secularism philosophy as below;

**Table 2: Summary Of Philosophical Assumptions Adapted From Burrell And Morgan (1979)**

Approach to social phenomenon	Secularism		Islamic perspective
	Objectivist	Subjectivist	
Epistemology assumption	<ul style="list-style-type: none"> <li>• Knowledge is objective exist independently of human interpretations.</li> </ul>	<ul style="list-style-type: none"> <li>• Knowledge is an outcome of social construction.</li> </ul>	<ul style="list-style-type: none"> <li>• Knowledge is not limited to matter that can be achieved by rational mind only, but it must be reached the truth from Allah SWT (Quran and <i>Sunnah</i>).</li> </ul>
Ontology assumption-the nature of reality	<ul style="list-style-type: none"> <li>• Reality is out there</li> <li>• Realism, Empiricism, Positivism,</li> <li>• Post-modernism</li> </ul>	<ul style="list-style-type: none"> <li>• Reality is understood in the form of multiple constructions and social based on human intellect and observation method only.</li> <li>• Interpretism</li> <li>• Phenomenological</li> </ul>	<ul style="list-style-type: none"> <li>• The reality is bringing benefit for <i>ummah</i>.</li> <li>• The understanding of reality arise must directly link with <i>aqli</i> (human intellect), <i>naqli</i>, (Quran and <i>Sunnah</i>) and <i>nazari</i> (observation) in interpreting the reality.</li> </ul>
Axiology	<ul style="list-style-type: none"> <li>• Material value (daily necessities of human life in physical and spiritual value (intellect, emotion, the values of truth, beauty, and goodness)</li> <li>• Idealism- value unchanging and universal</li> <li>• Realism- natural laws, eternal and universal</li> <li>• Pragmatism-values of culture</li> <li>• Hedonism- excitement full fill desire of soul</li> </ul>		<ul style="list-style-type: none"> <li>• The main objective is to develop a potential value of human's intellect, physical, emotion and spirit towards Islamic core value such as Siddiq, Amanah, Tabligh, and Fatonah.</li> <li>• Focusing on the ethical and moral aspects or values of a human being and their implementation.</li> </ul>

### Conclusion and Recommendation of Future Research

Based on the objective of study, present article concluded research on Islamic brand models/frameworks has been insufficient in representing Islamic values and thought, as they primarily focus on fulfilling consumer desires and maximizing firm profits. It is due the research model/framework is based on secularism philosophy. To comprehend with Islmiac philosophy, Islamic brands must exhibit unique characteristics, values, and distinctiveness grounded in the fundamental sources of the Quran and Sunnah (Alserhan, 2010b; Fatema Bhuiya, & Bhuiyan, 2013; Jumani & Siddiqui, 2012). According to Alserhan (2010b), Jumani and Siddiqui (2012), and Maamoun (2016), an Islamic brand embodies a set of beliefs or faith aligned with Allah's guidance, integrating worship into its practices. Alserhan (2010b) further

posits that an Islamic brand not only emphasizes halal and haram distinctions but also encompasses good deeds, as faith is inherently intertwined with branding.

Therefore, it is important the development of Islamic brand should be based on epistemology, ontology, and axiology from Islamic perspective. In term of epistemology, the foundation of Islamic branding must reach the truth of Allah which is back to the Quran and Sunnah as main source references. Meanwhile, ontological assumptions are referring to social reality concept that bring the benefit to the ummah (focusing on Muslim consumers) such as achieve *mardhatillah* (blessing from Allah SWT) and following sharia regulation (halal and haram in Islam). The understanding of reality arise must directly link with *aqli* (human intellect), *naqli*, (Quran and *Sunnah*) and *nazari* (observation) in interpreting the reality.

Lastly, the axiology of Islamic brand philosophy is based on the dimension of akhlak (i.e. *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveying), and *fatonah* (wisdom) as refers to the Prophet Muhammad's characters. Hence, the philosophical assumption as proposed by Aaker (1996) is differ from Islamic brand perspective. The present article recommend that the development of Islamic brand must following this philosophy as a reference to the marketers as well as Islamic marketing scholars in creating the true Islamic brand product in order to achieve His Blessings in the world and Hereafter. Hence, the contribution of this article has been achieved through the understanding of Islamic brand philosophy based on Islamic teaching.

### Acknowledgement

The authors would like to express their sincere gratitude to the Kedah State Research Committee, UiTM Kedah Branch, for the generous funding provided under the Tabung Penyelidikan Am. This support was crucial in facilitating the research and ensuring the successful publication of this article.

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