

Halal Life Style in Marketing Communication and E-Commerce

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Abstract

Marketing communication and E-Commerce are very substantial and have a dramatic effect on business operations in this 3.0 era by collaborating “many too many” customers’ linkages, implementing values, functions and spirituality through internet connection. This is the era of spiritual intelligence where business is not only about money and profit, but more about ensuring the continuity and strengthening the branding image and forming the authentic difference among others. The way of doing business may vary and constantly changing over period of decades, but the principles for the better of human being must not be changed and must be applied as the basic foundation for all business activities. The purpose of this journal is to re-introduce the laws and values in islamic philosophy and principles which is also called by “Sharia” and it is closely related to the spirit of 3.0 era. In islamic principles, the concept of “halal” is the entire process from making product and/or services up to delivering it to the customers. Many industries nowadays have been adopting “halal” life style in their business process such as in tourism and hospitality, food and beverages, as well as entertainment. The research highlights that *halal* has been implemented and practiced in business and services even they are not yet clustered as *Shariah* compliant. The question is whether “halal” concept merely means only selling halal products to practice Islam and/or islamic contents in their e-commerce application? Or merely just putting arabic names and symbols to be associated into Islam? The conclusion is that the concept of halal is one of the small parts islamic sharia/principals. Marketing communication techniques in e-commerce are strictly forbidden using any kind of media of sexual attraction, false testimony and pseudo-research, exaggerated and compulsion on delivering messages, as well as wastage of production and advertising process.

Keywords: Communication, E-Commerce, Halal, Marketing.

1. Introduction

Halal is for humankind and its services perceived as innovations. Business industries has seen Indonesia as a huge opportunity and future prospective for doing business in halal life style, because Indonesia is

Eko Putra Boediman

the only country with the largest Muslim population in the world. At the same time constant changing of competitive environment had force business organizations to find new methods to win customers' heart, not only better product but also better service. Service means as delivering values to the customer (Kertajaya, 2005)

Many experts agreed that the central point of marketing (communication concept is "exchange". The prime reason is that all the activities done by individuals with one another is the exchange for needs fulfillment. The exchange will be more effective by using a communication concepts whether direct or indirectly.

There are some reasons why halal life style is very important in doing marketing (Raja.K and Saravanakumar.R 2014) communication and e-commerce. First, the main purpose of Islamic tenet is that Islam dedicated for good of all human beings and the universe, Islam is not only belongs to Muslims and it is famous called by "*rahmatan lil 'aalamiin*". In business practice, giving benefit to all mankind as much as possible. Second, the term halal is very specific and detail. In business activities it starts from producing process to the delivering process towards the end users or the customers. It takes more than just creative design of marketing communication, for example, for those who implement lying, sexual exploitation, designing animate beings in their marketing and e-commerce contents, this is considered not *halal*. The third reason is to create a wiser, thoughtful and dignified human civilization. Marketing communications is a part of the communication, and communication is the process of interaction between the giver and the recipient, specifically in doing business. There are expected impacts (attention, interest, desire, action) during the process.

2. Method of Research

This study used on desk descriptive qualitative data analysis method. According to Huberman and Miles (2002:309), the aims of qualitative data analysis is essentially about detection, and the task of defining, categorizing, theorizing, explaining, exploring and mapping are fundamental to the analyst's role. The method used for qualitative analysis therefore need to facilitate such detection, and to be of a form which allows certain functions to be performed. These functions will vary depending on the research questions being addressed. The following are frequently included:

1. Defining concept: understanding internal structures;
2. Mapping the range, nature and dynamics of phenomena;
3. Creating typologies: categorizing different types of attitudes, behaviors, motivations, etc;
4. Finding associations: between experiences and attitude, between attitudes and behaviours, between circumstances and motivations, etc;
5. Seeking explanations: explicit or implicit;
6. Developing new ideas, models, theories or strategies.

Furthermore, JalaluddinRachmat (2002:44) argues that descriptive qualitative research describes the situation or event, this study did not look for or explain the relationship, do not test hypotheses or make predictions. He also explained that a qualitative descriptive study aimed to: (1) Gather real-time detailed information describing the existing symptoms, (2) Identify a problem or check the conditions prevailing

Halal Life Style in Marketing Communication and E-Commerce

practices, (3) Make a comparison or evaluation, (4) Determine what others have done in the face the same problems and learn from their experience to establish plans and decisions in the future.

3. Theories

3.1. Marketing Communication Theory and Islamic Principles/Sharia

The basic conventional concepts of 4Ps in the marketing mix was first introduced by E. Jerome Mc. Carthy and years after developed by Philip Kotler. The 4Ps of marketing mix principles basically divide into four main parts namely Product, Place, Price, Promotion. Philip Kotler argued that the marketing mix is a grouping tips that the marketing company uses to achieve its marketing objectives in the target market. (Kotler & Armstrong 2001: 5)

The essence of marketing communications are: (1) The communication strategy. (2) Segmentation of potential. (3) Media planning. (4) Creative and visual messages. (4) The cost of communications and advertising expenditure. (5) Marketing communications research (Elvinaro 2011: 274). Marketing and communication studies has been ascertained known to many people, as there is a development and discoveries, it was discovered that marketing communications is multi-disciplinary (Prisgunanto, 2006: 28).

In Islam, islamic principles in marketing sharia by definition is “a strategic business discipline in accordance with the values and principles of Sharia” (Al Arif, 2010: 20). So marketing is executed based on the concept of Islamic sharia taught by the Prophet Muhammad SAW. Integrity and transparency both are the core values of marketing sharia, so that marketers should not lie, and particularly people decided to buy because of need, not because of the attractiveness of the price (ie: discounts), emotional appeal (eg: testimonials figures/celebrities/sexuality) or the lure of the promise of gifts and merely superficial research.

The marketing activities are supposed to be returned to the actual characteristics, namely religious, ethical, realistic and uphold human values (Kertajaya, 2005). This is called Sharia Marketing, and this is the best marketing concept for today and the future. Marketing of Sharia is a business discipline throughout the process, both the creation process, the bidding process, and the process of changing the value, there should not be things that are contrary to the contract and the principles of “MuamalahIslami” (Kertajaya, and Sula 2006: 27).

3.2. Halal Life Style

The word ‘halal’ in islamictenent literally means permissible and practically means as lawful according to the rules of sharia. The antonym to *halal* is haram which means unlawful or forbidden. Adopting *halal* life style is not only important for Muslims, but also for non-Muslims. Because *halal* affords subconscious self-awareness of hygiene and health, safety and security, independent and self-determination. It is simply wholesome and awesome. *Halal* is an ethical chosen-lifestyle without force, discrimination, bias or prejudice and it guarantees and manages the morality of whatever we do, say or become involved in. *Halal* concept is also suitable in any circumstance, place or venture as well as tolerable, conducive and pleasing for all people. In business industry, halal life style can be defined in two meaning:

1. **Halal Product:** For example, to make meat halal or permissible, an animal or poultry has to be slaughtered in a ritual way known as Zibah or Zabihah (QS, 5:3). It is clearly stated for halal

Eko Putra Boediman

purpose is that: (1) An animal should not be dead prior to slaughter, (2) A muslim should perform slaughter, (3) any flowing blood of the carcass should be completely drained, (4) Choice of modern and in vogue method has to be considered with caution and, it should be in line with Islamic principles, (5) Pork, blood, carcass are forbidden by any means.

2. **Halal Service:** Halal services are the determinants of a firm sustainability in term of product/service (e.g., zero defect, shariah compliant, cheating, corruption, monopolies, hoarding). The strategic halal service covers explicit and implicit *aqidah* (faith and believe), *akhlak* (ethic and morality), and *shariah principles* (Islamic law). In general, Islam teaches that the function of ibadah (worship) is to shape akhlaq and to soften manners. A strong *aqidah* is able to drive a person to fulfill responsibility as a Muslim by performing ibadah to Allah. Ibadah in any form will bring positive effect to akhlaq, because people who performed ibadah will train themselves to obey the principles of Shariah as outlined by the Quran (QS.15:99, QS.18:107-108, QS.29:45). *Halal* service is constructed by *halal* aspects of behavior, activities, and operations which are not violated or conflicted with the Islamic thoughts, operated and performed with trust, dedication and honest and follow terms of agreement or Shariah compliant, minimize hardship, and generate welfare and benefits to people (society: e.g., good action, moral practices, avoiding all kind of sins), planet (e.g., maximize benefits of environment and others), profit (economy: e.g., maximize interest of firm and public), and ultimately the desire for Allah blessing. (Karia& Asaari:2016, p. 589)

3.3. E-Commerce

The terms e-commerce (electronic commerce or EC) and e-business are often used interchangeably, is the process of business transaction of goods and/or services, or the transmitting of funds or data, over an electronic network, primarily the internet. These business transactions occur either as consumer-to-consumer, consumer-to-business, business-to-business, or business-to-consumer. In reference to transactional processes for online shopping, the term e-tail is also sometimes applicable.

Familiarity is a precondition for trust, claims Luhmann [28: Luhmann N. Trust and power. Chichester UK: Wiley, 1979. (translation from German)], and trust is a prerequisite of social behavior, especially regarding important decisions. This study examines the idea in the context of the E-commerce about purchasing books on the Internet. This hypothesis relies on survey data from 217 potential users support and extend. The data show that both familiarity with an Internet vendor and its processes and trust in the vendor influenced the respondents' intentions to inquire about books, and their intentions to purchase them. Additionally, the data show that while familiarity indeed builds trust, it is primarily people's disposition to trust that affected their trust in the vendors. in Gefen (2000:725-737). Based on this evidence, in e-commerce the value of trust is imperative for business transaction. Building trust experience will attract other people to do so increasingly.

3.4. The Difference Between Conventional and Islamic Principles/Sharia

In principle, conventional marketing communications and Islamic principles of marketing communications have much in common in designing the strategic as well as functional. However, there are some fairly fundamental differences and make them different. The addition of the word "Islamic Principles (Sharia)" inflict an operational and paradigm consequences that may be 'unusual' for wider society. According

Halal Life Style in Marketing Communication and E-Commerce

to Kotler, Kertajaya, Huan and Liu (2003), there are several dimensions that can be considered as a differentiator, they are:

1. Basic Principles. First, the principle of faith or belief or other term 'transcendental'. Communication and marketing Science when associated with the Islamic aspects it is certainly absolute cannot be separated from the principles and rules of Islam. Second, the Operating Principles. Islamic law (Sharia) is a frame of work that includes the words and deeds/actions (amal) as well as its interaction with all the supporting elements (tools, media, etc).
2. Systems and Operating Company (Marketing Communications Sharia). The principles of Sharia marketing communication activities should be based on mentioned above. For example in the internal company environment; in the internal relations with its employees, its culture and governance, ethical relationships between men and women, to dress code and behavior. All of these must be sharī (rules and laws of Islam).
3. Segmentation. As far as do not conflict with the "Basic Principles", there is no limit or target market segmentation. Anyone without being restricted by any kind could be a segment of the market. It is not limited by age, gender, race, ethnicity, language, culture, old and young, even religion and belief.
4. The main orientation of business activity is maximizing profit. Similarly, in the field of marketing communications sharia. More than that what matters is not justified any means but "Halal", so that the benefits (in the paradigm of Islam) is to acquire a blessing. A concept that is not owned by the conventional non-Islamic systems (for example: capitalist, socialist).
5. Scope of work. Marketing communication activities can be carried out during:
 - (a) No conflict with faith and aqidah.
 - (b) Do not plan, communicate, and designing products that have clearly forbidden by Islam.
 - (c) Do not use the icon or visualization that is forbidden by Sharia.
 - (d) Do not use images that animate living beings, except the one-dimensional cartoon or picture that can not be touched and imperfect that the creature may not be able to live.
 - (e) No lies and falsehood in conducting marketing communications.
6. The pattern of partnership (shar'i collaboration). Relationship patterns of cooperation or partnership is a trust that must be fulfilled as agreed by both parties. Violations of the mandate can be damaging to both parties and sinful. In practice, the cooperation is performed by taking into account some of the following: a) Cooperation is based on the professionalism and capability, without bribes, b) Based on clear and explicit *aqad* (agreement), c) Both sides are 'ridlo' (antarodlin), agreed without any coercion from any party.

4. Model of Halal Life Style (Marketing Communication and E-Commerce)

The writer propose the model of Halal Style for the category of marketing Communication and E-Commerce.

Eko Putra Boediman

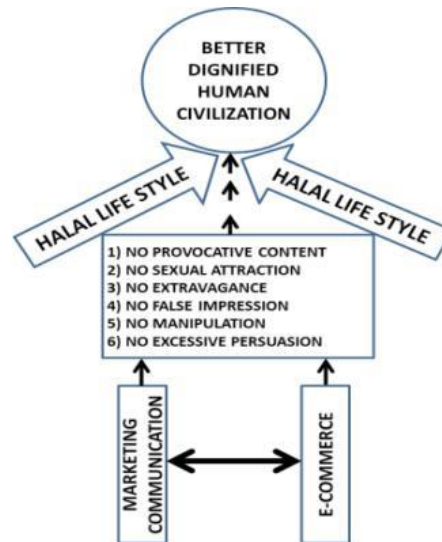


Figure 1: Model of Halal Life Style (Marketing Communication and E-Commerce)

Some categories regarding values and islamic principles in marketing communication and e-commerce should be practically can be applied in real business activities, as explained below.

4.1. The Message Delivered should Not be Provocative

Provocative message for promotion and advertising means unfair competition, whether it comes from internal and external company. Regarding unfair competition Qur’an stated on (Qur’an, 2: 282). It is a case that damage when the author nor witness complicate the activities of business transactions. What is meant by ‘authors’ are they (both sellers and buyers) conducting the transaction. For this matter Qur’an also said on (Qur’an, 4:29). Pieces of this verse clearly prohibit unfair competition in business or commercial activities.

In a general sense, business competition is often interpreted as an attempt to ‘fight’ with Win-Lose scenario to shut down or drop other entrepreneurs and other business, people looking at each other as an enemy. This paradigm often results in businesses fall into the free competition or unfair competition with no regard to whether the poor and lawful illegitimate and their impact on the environment and surrounding communities, especially next-generation successor. Because the proverb says “what is planted today will be reaped tomorrow” by generations after us. These practices the Prophet declared in a hadith which means: “It will come to man an age where people have not noticed what he took, whether from case halal and haram.” (Al-Hadith, Sahih Muslim, 1993).

Meanwhile, the paradigm or the Islamic viewpoint considers the competition as a race with Win-Win scenario and assume other entrepreneurs as a business partner that can be mutually beneficial and competing in goodness. “... so vie with one another in good works. ...” (Qur’an, 2: 148). In Quraan ‘FastabiqulKhairat’ means rushing in doing good to yourself even more with others (hablunMinannaas) both Muslims and non-Muslims in any case, especially in business involving the lives of many people.

*Halal Life Style in Marketing Communication and E-Commerce***4.2. Sexual Attractiveness**

What is meant by the Sexual Attractiveness is products, goods or services offered, promoted and sold are indeed goods or services. Which means, through promotional deals are not emphasized by using sexual attractiveness of men and women. There are important differences between conventional and Islamic perspectives.

4.2.1. Conventional Perspective

Competitive business competition in e-commerce forcing corporate executives to highlight the uniqueness and different, even in the name of 'creativity' sexual attraction was 'exposed' all-out. This is done so that the company can excel and more competitive for the survival of the company. The trick of course to carry out promotional activities such as through electronic internet media or print ads, which are crucial and still quite effective in conveying the message.

Current viewpoint, the role of communication stand as an interactive dialogue between the company and its customers which took place during the pre- sale, sale, consumption and post - consumption. Companies must ask not only "how the product can reach customers" but also "how customers can achieve product".

In the case of a series of information fulfillment process, starts the initiated approach "Sex Fascination". The terminology sex means gender, while sexual means relating to the intimate relationship (eg. verbal communication/non-verbal, sexual intercourse) between men and women.

Sex appeal is used to draw attention to the special effects that evoke different levels of emotional/sexual suggestions, and to persuade the audience in a manner evocative of sexual desire. Audiences at the initial stage of interaction of communication, especially advertising, given the stimulus in the form of sexual stimulation. Then when they had exposed, the commercial promise was inserted. This sex appeal, at least can use images that play an important role to produce sexual stimulus.

Referred from various studies and scientific research literature, sex appeal has a high ability to attract buying interest of wide audience. Sex is an element that is able to provoke interest simultaneously in both men and women. There are two categories of ads with sex appeal, namely the suggestion of sex and nudity. The first category is the depiction of the situation on the theme of romance like a beautiful woman model or a handsome man who displayed 'posing a particular style' or was making/kissing. And the second is nudity, the depiction of the advertising model men and women who wear very skimpy/even in a state no dressing but no text/context/content or background covering the exposed parts. The basic form of appeal that is often used in advertising consists of: 1) The appeal of the ratio (rational appeal), which serve to communicate directly with information about products/services, 2) The appeal of emotions (emotional appeal), which seeks to influence the feelings/emotions of audiences. Included in the appeal of this type include scare, the appeal of humor, charm of power, and sex appeal.

4.2.2. Perspective of Islam

Prophet Muhammad (SAW) forbade all forms of transactions that are under duress or "bay al-Mudtarr" (Ahmad, 1995: 126). According to the principles of Islam, sexual attraction, emotional appeal, the appeal of terror, subliminal advertising and pseudo-scientific claims all have elements of coercion which causes them

Eko Putra Boediman

to be categorized as unethical used as a marketing tool and/or as a means of marketing communications activities. Ethical marketing mix and marketing communication mix, therefore, stated that freedom of decision making of customers should be protected from all the elements of coercion in any form.

In general, sex appeal often detrimental to women. The mass media industry directly or indirectly have been 'trapped' women into a circle of syetan both the perpetrators and the audience. Their aspirations are controlled and limited by the notion that they get from the media itself, and the media sometimes paradoxical. One side of the media highlight the achievements and progress achievement of women, on the other hand the media is also 'misleading' women to their 'backwardness' with still highlight the primacy of women as 'the physical part of the body' and 'voice' as a creature of God which by nature is able to attract the attention of the 'Adam'.

Such a subtle, at first glance seem a logical and human rights messages such media. Until the female viewers themselves unaware that they were led to a certain ideology which in fact is contrary to Islamic values about identity, roles and their nature. In this case Islam taught in many verses of the Qur'an such as (QS. 7:26, and 49:13)

Both of these verses make clear to mankind both men and women to dress close the genitals and piety is the best of clothes. And the purpose of covering jewelry jewels is not closed, but rather parts of the body are paired jewelry. Other implicit understanding is that in this case the woman is a creature of God equal with men, whose quality in the presence of God is measured from their piety or Godliness, lies not in its physical or its ability to satisfy men. In the next paragraph in the (Qur'an, 24:31), Islam was explained clearly and in detail about aurat restrictions and nobody is allowed to see the nakedness of women and men.

When we observed more start from the advertising of beverages until tile house, from ads of motor vehicles until the drugs, all featuring scantily clad female figure and sexy. In common sense, what is the relationship between advertising of refreshments compare to hot pants worn by a woman in the ad? Perhaps those are equally 'fresh', first is fresh to get drink while the second wearing a super short woman was also 'fresh' to see. This is obviously just a sexual attraction to boost sales. And femininity are not aware of it, even women tend to be proud when it can play a role as it will be on display at the famous various types and forms of media.

Other allure of a woman is her voice. The Word of God in the (Qur'an, 33:32) A woman's voice if issued with ordinary and reasonable, will sound mediocre. However, if the noise was intentionally soften, would create its own allure. That is why the Quran prohibits wives of Prophet Muhammad dilute soften their voices, concerned to be heard by people who have a heart that is 'sick' (dirty heart).

In this modern era such things, the work-luring allure of a woman to a man and vice versa, has been far in excess of what is described in the Qur'an. Even has become a trend and fashion with its own knowledge and even there is a specialist and designer. From about fashion clothing, sexy makeup, jewelry and accessories that add a feminine woman, perfume thrilling, erotic dance and excite lust, and so on.

The writer felt that the phenomenon exists nowadays at this time need to criticize, to describe and explain this part because of the urgency. The evidence of Islam glorifies the woman in the Qur'an itself, The Qur'an gives special attention so high on women's issues by including it in the Qur'an '(4) An-Nisaa' meaning 'Woman'. It's very tragic! when the "Eve" is venerated by Muslims feel proud and satisfied when she becomes the object as a 'jack- tool' coffer profit capitalist enterprises.

*Halal Life Style in Marketing Communication and E-Commerce***4.3. Extravagance**

This extravagance means that all the company's business activities and promotion is not in debt, excessive and luxuries. It can be seen from the lifestyle and appearance of officials and employees in daily life. For example how to dress, wearing accessories and vehicles used should reflect the simplicity and no impression of luxuries.

The concept of the Qur'an forbids extravagance in any case (Qur'an, 17: 26-27). Excessive consumption, which are characteristic of people who are not familiar with his Rabb, condemned in Islam and called the *israf* (extravagance) or *tabzir* (spending money and possessions without any order). Some examples of extravagance are:

1. Buy an expensive product on the basis of prestige without seeing purchasing power.
2. Wasteful use of energy (fuel) and water and large stake than the pole (except low income).
3. Love leaves and wasting food and buying goods simply because like when it is not needed.
4. Waste of phone usage charges, petrol, gas and other
5. Defending-rear expensive hobby regardless of the surrounding environment.

In Islam principles, a Muslim consumer behavior in fulfilling the daily needs should reflect and be based on two things: it is horizontal relationship between human beings and the vertical relationship between man and God Almighty ("*bablunminannaas*" and "*bablunminaullob*"). In the sense of a devout Muslim consumers are certainly thinking of seeking the pleasure (*ridlo*) of Allah by spending part of their income in the way of Allah "*fisabilillah*".

This concept is that we do not come across in a conventional consumer behavior. Nor do we have encountered in the study of consumer behavior in the perspective of conventional economics is, that in the perspective of economics there are patterns and aspects of sharia balance between expenditure needs of individual consumption and for 'social consumption' as a Muslim. The Qur'an teaches Muslims in order to channel some income and sustenance in the form of "zakat, infaq, or shodaqoh". The third form of 'social consumption' is actually practically confirms clearly that fellow Muslims is a chain of strong and mutually reinforcing for other Muslims.

4.4. False Impression

False impression is that information conveyed about the goods and the services offered are not in conformity with the conditions, the efficacy and the benefit obtained. False impression included to the "Law-Haram addition to the substance" category *tadlis* (fraud). In promotional activities, testimony in the form of advertising that does not really experienced and perceived by a witness can be categorized as a false impression. Shaped promotional advertising has its own ethics, honesty is the ethical principles in business activities such as advertising and marketing communications, which is to tell the truth and don't cheat. This principle is 'reciprocal', meaning that not only involves the interests of many people, but also about the company's interests and the manufacturer of its overall advertising business as a good profession who should always maintain the good image as well.

Eko Putra Boediman

The promotion that is morally unethical even ‘condemned’ is a promotion or advertisement that does not correspond to reality, exaggerate or reduce quality, the quality or quantity of products is with the intention of deceiving, or also to show and publish a statement that could give rise to distortions of the consumer who are entitled to receive information that is true and also about the goods and the services offered. Based on the principles of honesty, good promotional or advertising and ethically moral-acceptable is promotional or advertising that gives a true statement or information as their conditions of goods or services offered.

The Qur’an itself has taught us to be honest in the (Qur’an, 9: 119). It is appropriate that a Muslim to uphold the principles of honesty to pervasive and embedded into the soul. Must be honest in trade already explained clearly and conspicuously in the (Qur’an, 6: 152)

4.5. Manipulation

Manipulation is included in the “Law-Haram addition of substance” also categorize as *tadlis* (fraud), as a false impression. This highlighted a false impression or manipulation has the same principle that is Honesty. But in this case the difference is, the false impression specifically focused on products or services. While manipulation tend to how the messenger (the marketer) activity of communication and convey the intent and purpose of the goods or services it offers. For example setting up a public figure, celebrities, leaders/ religious leaders be set as if a customer or user of a product or service, to give false testimony which they have never experienced or get before, or exaggerating content as a testimony of his fake with the aim to boost sales or increase the company’s image.

4.6. Excessive Persuasion

Excessive persuasion also categorized as forms of transactions that are under duress or “*bay al-Mudtarr*”. This excessive enticement equal to impose the will, a marketer impose his will to prospective buyers to purchase their products with ‘an endless variety of ways’. For example, which is currently a trend in the roadside of a sales promotion girl or commonly known as SPG, a beautiful woman with a cigarette peddling teens usually do direct selling marketing, personal selling and Word of mouth strategy all at once. To become a sales promotion girls (SPG) should at least meet the standard three main criteria namely:

1. **Performance:** This is a 100% physical appearance that can be seen with the naked eye. In this perspective, it also illustrates the performance of pants or subordinates used by an SPG. The liege measured by physical appearance and clothing design, the size of these subordinates subjective (every girls can be possibly be different).
2. **Communicating Style:** This must be met by an SPG, through this communication will create interaction between consumers with SPG. Communication is measured from speaking style and way of communicating.
3. **Body Language:** It is more directed to the physical movement (gentle, graceful, and others). Gestures, while offering products and physical touch or ‘body touch’ is a description of body language. (Interviews with Mr. Heru Santoso as a sales marketing on August 24, 2009. ([http:// digilib.uinsby.ac.id/8647/6/bab.iii.pdf](http://digilib.uinsby.ac.id/8647/6/bab.iii.pdf)))

Halal Life Style in Marketing Communication and E-Commerce

“With the promotion system using SPG services, it is not uncommon for consumers not interested in the product but because of sexiness and physically from the performance of SPG. This is used by the tobacco industries to boost their new product from the cigarette so that the promotion system using the services of SPG is regarded as maximum promotion for the company”. ([Http://digilib.uinsby.ac.id/8647/6/bab.iii.pdf](http://digilib.uinsby.ac.id/8647/6/bab.iii.pdf))

Illustration of the results of these studies clearly a fact that is currently being phenomenal in the world of tobacco industry promotion of capitalist enterprise, at least in Indonesia. Excessive persuasion is certainly occurred in transactions between SPG and male consumers as majority. Indeed, in the end the transaction took place because it was consensual. But how is the process of transaction took place embedded values of falsehood which forbidden by Islam as defined in (Qur'an, 4:29). The term “Consensual” in the verse translation here of course in a right way of the process and the right way according to Islamic law, and not vice versa.

Approaching to consumers constantly and repeatedly spoke in a ceaseless, as well as too pushy was also included as excessive persuasions. The indicator is when consumers are already uncomfortable listening to the ravings of a marketer, that's where the purpose of excessive persuasion force. Perhaps we've offered products such as insurance, banking, credit card promo, soft loans and so on. Some telemarketing impressed impose their will to immediately 'closing' with consumers to say 'agreed' on the telemarketing statement, because the recorded telephone conversation as proof of the transaction.

5. Conclusion

There are fundamental differences between conventional and Islamic principles of business and marketing communications. In conventional marketing communication: (1) Creativity proclaiming “all means”, (2) Design ads “exploits” the nakedness of a woman/man proclaimed, (3) Content/language ads that provoke and invite desires, feelings, emotional feelings of human nature are given space to be exploited by intensifying research and experimental development activities, (4) False testimony or was perceived excessive is excused because it can enhance the appeal and profit, (5) Exaggerated impression of the results of research and even false promulgated to enhance the appeal and profit. While in Islamic principles of marketing communication: (1) Creativity be guided and breathe the values of Islam, (2) Design ad genitalia of women/men do not allow even banned “exploitation” the nakedness of a woman/man, (3) Content/ language ads that could potentially provoke and invite desires, feelings, emotional as human nature is not at all justified and prohibited, (4) Excessive false testimony or even completely forbidden because it contains elements of disbelieving, deception and lies, (5) Exaggerated impression of the research-results and even fake is prohibited because it contains elements of disbelieving, fraud and deceit.

Once we have embraced such a *halal* lifestyle for ourselves, we would find happiness and contentment, as opposed to perplexity and anxiety in our lives. At the same time, it safeguards and preserves our dignity and honour; our self-respect and self-control; and our integrity and individuality.

This is what Islam teaches and nurturing (laws and ordinances “HablunMinannaas”) all humans on this earth as a manifestation of the principles of Islam with the famous slogan “Rahmatan Lil ‘aalamiin” in (Qur'an, 21: 107) “and We sent thee (Muhammad), but to (become) a mercy to the worlds.” Anyone who accepts humans are no exception ‘Rahmat’ (ordinances and laws of Islam) and be grateful for this blessing,

Eko Putra Boediman

for their happiness in this world and hereafter. And any man who refuses no exception and defiant of 'Mercy' (ordinances and laws of Islam), he will incur losses in the world and the hereafter as early societies. However, the values and principles of Islam is no doubt significantly important for today's future business environment.

6. Recommendation

Maintaining a *halal* lifestyle offers us nothing else except equilibrium, modesty, sustainability, safety and stability in our lives. In essence, *halal* is a right of every Muslim, but it is indeed a privilege for every non-Muslim.

The conception and principles of Islam is very useful and/or applicable for all mankind (Rahmatan lil'alamiin). In the field of business and communication sciences, there must have a relationship and relevance with the verses of Qur'an as the ultimate primary guidance and reasonable as well to put as academic references for better dignified human civilization.

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