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**PERCEPTION TOWARDS ADVERTISEMENT IN ISLAM: A STUDY
AMONG ONLINE SELLERS**



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AMONG ONLINE SELLERS**

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**Thesis Submitted to
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Business Studies**



Pusat Pengajian Perniagaan Islam
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ABSTRACT

Advertising has been the main element in marketing either for the products or services. Nowadays, deceit and manipulation are prominent strategies in advertising. This is accomplished by overstating or misrepresenting a product's benefits, capabilities, or qualities. Some online sellers take things a step further by staging rigged competitions or hiding the negative aspects of their goods. The aim of this study is to identify the perceptions of online seller towards advertisement in Islam. This research attempts to contribute to the understanding of Islamic advertising among online seller by investigating their practices in the businesses. Qualitative method along with using in-depth interviews with fifteen informants has been done for this research. Data gathered was analyzed using thematic analysis. The results showed that in general, there are different perceptions and views regarding Islamic advertisement. One of the possible reasons to explain this finding is because of the different background and knowledge among informants. This research also finds that not all online seller practice Islamic advertisement due to few reasons. Therefore, this study is hopefully will be able to contribute to a better understanding in the Islamic advertisement among online seller. It also will be able to help in guiding the relevant authorities to help online seller practice Islamic advertisement in their business.

Keywords: Islamic advertisement, online seller, perceptions of Islamic advertisement, practices of Islamic advertisement

ABSTRAK

Pengiklanan telah menjadi elemen utama dalam pemasaran sama ada untuk produk atau perkhidmatan. Pada masa kini, penipuan dan manipulasi adalah strategi yang menonjol dalam pengiklanan. Ini dicapai dengan melebih-lebihkan atau menyalahgambarkan manfaat, keupayaan atau kualiti produk. Sesetengah peniaga atas talian mengambil langkah lebih jauh dengan mengadakan persaingan yang buruk atau menyembunyikan aspek negatif barangan mereka. Kajian ini bertujuan untuk mengenal pasti persepsi penjual dalam talian terhadap pengiklanan dalam Islam. Penyelidikan ini cuba menyumbang kepada pemahaman pengiklanan Islam dalam kalangan penjual dalam talian dengan menyiasat amalan mereka dalam perniagaan. Kaedah kualitatif berserta dengan menggunakan temu bual mendalam dengan lima belas informan telah dilakukan untuk penyelidikan ini. Data yang dikumpul dianalisis menggunakan analisis tematik. Hasil kajian menunjukkan secara amnya terdapat persepsi dan pandangan yang berbeza terhadap iklan Islam. Salah satu sebab untuk menjelaskan dapatan ini adalah kerana latar belakang dan pengetahuan yang berbeza dalam kalangan informan. Penyelidikan ini juga mendapati bahawa tidak semua penjual dalam talian mengamalkan pengiklanan dalam Islam kerana beberapa sebab. Oleh itu, kajian ini diharapkan dapat menyumbang kepada pemahaman yang lebih baik dalam pengiklanan Islam dalam kalangan penjual atas talian. Ia juga akan dapat membantu dalam membimbing pihak berkuasa yang berkaitan untuk membantu penjual atas talian mengamalkan pengiklanan Islam dalam perniagaan mereka.

Kata kunci: Iklan Islam, penjual atas talian, persepsi iklan Islam, amalan iklan Islam

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Figure 1 Research Framework of the Study



CHAPTER 1

INTRODUCTION

1.0 Introduction

The scope of this study is explained in this chapter. The concept of Islamic marketing is reviewed in the first section, which is then followed by Islamic advertising practices. The second half of the chapter elaborates on the problem statement by drawing on the literature study on advertising in Islam. The third section identifies the research objectives and research questions. Finally, in the third and fourth sections, respectively, the study's significance, its scope, and its limits are underlined.

1.1 Background of Study

In order to attract and interact with customers, online sellers have employed a variety of strategies based on the variables that influence consumer choice. Social, cultural, psychological, personal, reference groups, family, age, beliefs, and attitude are just a few of the variables that might affect how consumers behave (Gajjar, 2013). Additionally, religion and religiosity have both direct and indirect effects on society and consumers (Agarwala, 2018).

One of a business's most essential components is advertising. Every year, businesses from all around the world spend billions of budgets in promoting their goods, with advertising serving as one such strategy. The importance and scope of advertising expenditure have increased as businesses traverse international borders, necessitating a detailed evaluation of its roles and activities. For online sellers, new technologies have changed the game, forcing them to stay current with new media like advertising on websites and mobile phones. (Nooh. M, 2014).

The success of any corporation in today's competitive business environment greatly depends on the efficiency of its advertising strategies. Because of this, local and international businesses spend a lot of money on deceitful, dishonest, and immoral advertising efforts to market their goods. To entice consumers and snag the largest possible market share, advertising companies employ a variety of seductive advertising appeals, including sexist imagery, thrilling tales, and romantic language.

In accordance with Islamic ethical principles, it is forbidden to utilise sex appeals, emotional appeals, romantic language, half-skirted women, and young model girls in advertising campaigns in an effort to win over consumers and boost sales and market share. Such types of promotional activities are fraudulent, deceptive, and unethical in nature and are repugnant to the spirit of Shari'ah.

The Holy Qur'an has various verses about communication, many of which are applicable to advertising because it is a form of communication (Anwar and Saeed, 1996). Surah Al-Ahzab verse 70 of the Quran states that Allah (SWT) orders people to speak the truth:

“O believers! Be mindful of Allah, and say what is right.” (Al-Ahzab 33:70)

Allah also summons hellfire to liars through Surah An-Nahl verse 62:

“..... their tongues utter the lie that they will have the finest reward. Without a doubt, for them is the Fire, where they will be abandoned.” (An-Nahl 16:62)

Since Allah the Almighty decreed that truth be the basis of a Muslim's existence in the Qur'an (Haque et al., 2011), all promotional actions should adhere to this directive (Haque et al., 2017). Dropship or reseller should only gain sales or revenue from the sources that have been given on with the legally method.

Islam has always supported business; therefore, it is only natural that it would embrace advertising and promotion that complies with Islamic rulings. Thus, the scope of this research is to emphasize the perceptions and practices of Islamic advertising among online sellers to apply in their daily business operations. Then the study further explored its appropriateness against the Islamic advertising concept with examination between the practices of the conventional marketing and Islamic marketing.

1.2 Problem Statement

Today, the advertising message is spread utilising a variety of media, including television, print media, magazines, billboards, and the internet. While most marketers attempt to target various audiences in different ways, this might result in advertising practices that do not adhere to the norms and cultural values of a specific community. Advertising practices are, thus, a complex phenomenon (Kadir and Al-Aidaros, 2015).

Researcher specifically chose online seller because according to the Department of Statistics Malaysia (DOSM), the country's e-commerce income surged 23.1% year-on-year (y-o-y) to RM801.2bil in the first nine months of 2021. For the third quarter, e-commerce income was up 17.1% y-o-y at RM279.0bil.

A specific research paper on Islamic advertising by Shafiq et al. (2018) mentioned that

Islamic advertising is subject to strict rules that can be summed up as forbidding the promotion of wasteful behaviour or excessive spending, misrepresenting women or attractive models, sensually exposing skin to draw in viewers, using famous people to represent users of advertised products when they do not actually use them, and instead they should be truthful and completely honest.

Islamic advertising derives from the principle of accountability that projecting the right kind of information to consumers and preventing any deceptive tactics to sell the products will be rewarded by Allah in the afterlife. In the context of marketing and advertising, the duties of the online seller are to firstly please Allah in the act and deed he does. Secondly, every act should be carried out in order to serve the creations of Allah. Good deeds should be extended towards fellow human beings without any deception or false claims.

Thirdly, the responsibility is towards his own self to work in a fair manner as an online seller. Any activity should not be done if the purpose is to exploit the consumers' basic instincts to fulfill their extravagant desire. The last duty is towards the sustainability of the environment created by Allah. All the marketing and advertising activities must be carried out by submitting the will completely to Allah and advertising activities should not cause adverse and negative impacts on the minds of consumers.

There have been cases where companies do false advertising about their products. For example, in advertising medicines. According to an e-newspaper's article, Chief Assistant Senior Director (Enforcement) of the State Pharmacy Enforcement Branch Nor Aniza Ahmad said throughout 2012, a total of nine cases were reported and seven

were brought to court regarding false advertisement.

"The mistake made through the ad involves services. Services that say they can treat unauthorized diseases such as heart disease, kidney defects. In addition, the advertisement did not receive approval from the Ministry of Health and the Medicines Advertisement Board. Such offenses will be acted upon," said Chief Assistant Senior Director (Enforcement) of the State Pharmacy Enforcement Branch Nor Aniza Ahmad. (Mstar, 2012, para. 2)

In term of research gap, there are lack of researches has been done regarding advertisement in Islam among online seller or business owner. Most of the article found were from the year of 2017 and below. For example, a research by Purnama and Safira, (2017) attempts to contribute to the understanding of Islamic advertising by investigating ethical advertising from the eyes of Indonesian Muslim consumers. A research by Abdullah and Ismail Ahmad (2010) stated that this research paper aims to explore the perceptions of Muslim consumers of the degree of compliance of Malaysian businesses to Islamic marketing practices and promotional strategies. Besides, most of the researches that have been done were more focusing on advertisement guidelines or concept from conventional perspective and practices.

According to Department of Statistics Malaysia, Malaysia e-commerce income by establishments recorded RM279.0 billion, a jump of 17.1 per cent year-on-year in the third quarter of 2021. In terms of quarter-on-quarter growth, it maintained a positive trend with 4.3 per cent. From January to September, e-commerce revenue totaled RM801.2 billion, a 23.1 per cent increase year-on-year.

Based on the above discussion, this study explored the perceptions of advertisement in Islam among online sellers. It is hoped that the findings will inform the online sellers' community to further strengthen their strategies in order to promote their business or product according to the Islamic guidelines. Therefore, the main aim of this research is to investigate the perceptions of advertisement in Islam among online sellers.

1.3 Research Questions

Based on the research problems that have been elaborated in the previous section, two research questions are identified as followed:

- i. What is the online seller's perception towards advertisement in Islam?
- ii. Do online sellers practice Islamic advertising in their business?

1.4 Research Objectives

Based on the research questions in the previous section, two objectives are identified as followed:

- i. To identify online seller's perception towards advertisement in Islam.
- ii. To identify whether online sellers practice Islamic advertising in their business.

1.5 Significance of the Study

This study is significant for a number of reasons, and it is intended that the outcomes will directly or indirectly benefit a number of parties. Three criteria can be used to categorise the significance of this study.

Firstly, this study significantly adds to the knowledge on Islamic advertisement that is

limited in numbers especially among online sellers. There are also lack of research regarding the importance of Islamic advertisement in business. The limited study was identified as the cause of lack awareness on how Islamic advertisement works.

Secondly, the study in contribution is to help on Islamic advertisement as a reference for online sellers to be implemented in their business and hoping that it is significance for every industry in terms of potential and practices.

Finally, this study will contribute to overcoming the misunderstanding or misperception on Islamic advertising that most people see it as not effective in gaining sales because they see this type of advertisement as an obstacle to their business since Islamic marketing has a lot of ‘taboo’.

1.6 Scope and Limitations of Study

1.6.1 Scope of Study

This study was focused on the online seller specifically dropship or reseller in Terengganu. This is because most of the reseller or dropship, they are doing the business and advertise about their products or services through social media online platform such as Facebook, Instagram, TikTok and et cetera. Doing the right and ethical selling is also command by the religion to humankind.

1.6.2 Limitation of Study

Like other research studies, this study also suffers from a few limitations. The main situational constraints faced by the researcher is due to the time availability since most of the online sellers are doing full time job despite the online business. Hence it is quite

hard to arrange an interview that is available for both parties involved. Moreover, most of the online sellers were quite late in responding to the interview invitation as the research subject thus it consumes a lot of time to find one that is willing to be. This research also needs to be completed in the duration of five months which make it very time constraints to explore a wider area. Therefore, the result obtained from this study cannot be generalized to the entire online sellers.

1.7 Organization of the Thesis

There are five chapters in this study. Chapter one provides the background of the study, problem statement, research questions, research objectives, scope of the study, significant of the study and the organization of the all chapters in this writing.

Chapter two focused on the conceptual framework and the literature reviews. In the literature reviews, all the predetermined themes and categories are defined and previous researches related with the topic were discussed along the way. Emergence categories and themes are also included in this chapter.

The research design, population and sampling method, interview protocol development, a pilot study, actual fieldwork, a brief description of data analysis, and the reliability of employing this research methodology are all covered in chapter three.

In chapter four involves an explanation on the data collection, categorization and analysis of the data. All the research questions answered successfully based on the analysed data. Therefore, the result of this study was discussed in here.

The final chapter of this study summarized the findings, discussion and conclusion. The chapter also presents the implications and limitations of the study. Finally, suitable recommendation for future research are proposed.



CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter reviews and discusses the literature regarding the advertisement from Islamic perspective. In this chapter, researcher has discussed about the concept of Islamic advertisement followed by the guidelines of Islamic advertising, advertising practices according to Islam and also research framework.

2.1 Concept of Islamic Advertisement

From a marketing standpoint, advertising is a tactical communication instrument used by marketers to satisfy the wants and needs of their target audience. Advertising is also cleverly crafted to grab consumer's attention and influence them to decide whether or not to buy the advertised goods or services based on the information presented.

Advertising provided by mass media, such as newspapers, radio, television, or internet, has impacted and assisted consumers in many ways, but it has also drawn criticism from many academics owing to its unethical methods. As stated by Nur Hikmah and Rosmawati (2019), "today's advertising is centered on profit-making while ignoring the perspective on consumer rights". As these authors remind us, consumers are important contributors in developing a country's economy hence their rights must be protected.

In Islam, several requirements must be met for advertisements to be effective. One such need is that they must adhere to the ethical standards established by Islamic law (Haque et al., 2008). It's critical to distinguish between moral behaviour and unethical behaviour in advertising tactics. (Nooh, 2009; Haque et al., 2010). Muslims place a great priority on moral conduct, so advertisers must implement Islamic ethics into their

advertising if they want to attract Muslim customers.

Islamic advertising concepts are based on the hadith of the Prophet Muhammad (PBUH) and the holy Quran. Unfortunately, the majority of advertising methods are not based on Shariah in a number of Islamic countries, which may cause social issues (Abbas & Bari, 2011).

Alserhan (2011) lays out a few key principles for incorporating Islam into contemporary promotional elements; those that are particularly applicable to advertising are described below. This is the rule, and to violate it is equivalent to crossing a line.":

- There are some desires that can never be fulfilled; it is forbidden to arouse such desires and fundamental human instincts.
- All product attributes must be made available to public
- A haram, or anything that is forbidden in Islam, should not be the marketed good or service.
- Even though it is not forbidden, consumption should be seen as a form of worship rather than an indulgence. Additionally, the advertisements ought to promote consumption moderation.

2.1.1 Guidelines for Islamic Advertising

Islam has traditionally supported business endeavours, therefore it is only natural that it would support advertising and promotion that adheres to Islamic precepts.

In the scant research on Islamic advertising, Shafiq et al. (2016) specifically discussed

the guidelines for Islamic advertising, which are summarised as: not encouraging wasteful practises or excessive spending; not (mis)using women or portraying attractive models, or revealing skin in a sensual manner to attract the audience; not using celebrities as users of the advertised product who actually do not use it; having no inaccurate or unprovable facts or statements (including assertions, research, allegations, concoctions, testimonials, or even puffery); being truthful and impartial; being free from any type of fraud; disclosing all information, including any flaws or deficiencies in the promoted product; not containing any promises which cannot or are not intended to be fulfilled; not luring people to buy-in through gifts or discounts when there is none.

Additionally, Shafiq et al. (2016) listed a few guidelines for creating Islamic ads. The concepts put forth by Shafiq et al. are explained in depth in the section that follows (2016)

2.1.1.1 Image of Women

Islam does not prohibit women from engaging in business activity, however there are several rules that must be followed (Abbas and Bari, 2011). Women should not, for instance, be depicted in ads meant to arouse emotions (Abbas and Bari, 2011). Islam places a strong focus on modesty, especially for the sake of women. Qur'an explains modest clothing for women, yet religious scholars have had varying views of what it means. Allah Almighty says in the Qur'an (al-Ahzab: 59):

“O Prophet (SAW) Inform your wives, daughters, and the believing women to cover up while they are outside; this is the most practical way to ensure that they are recognised as such and protected from harassment. And Allah is the most gracious and oft-forgiving.”

It is standard practise to grab viewers' attention by "displaying beauty, sexuality, nudity, body forms, and the free mingling of men and women in advertising, irrespective of their relevance to the promoted goods or brands," according to Haque et al. (2017).

Alserhan (2012) provided the following guidelines for Islamic attire:

- Women should be fully covered (except for the hands and face), while men should be sufficiently covered from the navel to the knee. Furthermore, regardless of gender, this apparel shouldn't be too thin to allow see-through or too tight in fit to disclose body outlines.
- The attire should be noble because it is intended to create respect in the wearer.
- One should not dress to flaunt their money or to come across as haughty or indulgent.

2.1.1.2 Truth in Advertising

There are various constraints, the most fundamental of which is that only the truth should be presented. Islam does not forbid promotional activities, especially those that inform the audience of the truth. All promotional activities should abide by Allah The Almighty's command that truth be the foundation of a Muslim's existence (Haque et al., 2017).

As noted by Abdullah (2016), Abdullah and Ismail (2011), Abuznaid (2012), Hakim et al. (2011), and Haque et al. (2011), using misleading testimonials and research in Islamic advertisement goes against the notion of honesty. Using such testimonies and

studies is described as a dishonest technique by Beekun (2003).

Abdullah and Ismail (2011) cite various verses from the Holy Qur'an that forbid making false claims and testimony, making unfounded accusations, and making up stories, including az-Zakhrif: 19 and 80, al-Ahzab: 19 and 58, al-Mujadila: 17–19, at-Takathur: 8 and al-Imran: 14. Any salesperson or spokesman recruited for these goals likewise falls under the definition of deception when extending the idea of honesty (Abdullah and Ismail, 2011).

2.1.1.3 Fulfilment of Promises

Promotions are promises that function to satisfy needs, bring advantages, and fulfil wants. Any promotional activity is thought to have three main components: promises made by sellers, luring customers, and mutual profit for both sides. It is conceivable that consumers are frequently disregarded in advertising that only makes false promises. Due to this, Islam introduces enhanced accountability as a fourth dimension to prevent consumer exploitation (Alserhan, 2011).

If a promise cannot be kept, it should not be made. Islam places a strong premium on keeping pledges. Regardless of how religiously devoted they are, Muslims' psyches are strongly entrenched with the word "promise" (Alserhan, 2011). This has immediate consequences for marketers since they ought not to make promises that they either cannot or, worse yet, do not want to keep. Additionally, it indicates that the advertised product is exactly the same as what is actually being sold.

2.1.1.4 Product Endorsement

Celebrity endorsements work well for product promotion. However, according to

Islamic advertising, both the advertiser and the celebrity are performing dishonestly if they do not use the goods being promoted. When people's actions and words don't match up, Allah Almighty informs them that they are under the devil's influence as in the al-Qur'an:

“Shall I inform you of whom the devils ‘actually’ descend upon? They descend upon every sinfulliar, who gives an ‘attentive’ ear ‘to half-truths’, mostly passing on sheer lies. As for poets, theyare followed ‘merely’ by deviants. Do you not see how they rant in every field, only saying whatthey never do?”

(Ash-Shu’ra 26: 221–226)

He Almighty also says:

“Why do you say what you do not profess?” (As-Saf 61: 2).

According to Anwar and Saeed (1996) and Abuznaid (2012), Muslim marketers should only display or provide customer testimonials that are credible, sincere, and real.

2.1.1.5 Promoting Halal and Quality Goods in a Respectful Manner

Any promotion must begin with the belief that the product or service is both halal and permissible to use or consume Shafiq et al (2015), adequately address the concept of halal outside of eateries. Shafiq et al (2016), further describing what it entails in terms of promotions that the advertised item has to be real to begin with. It should not also be used as a conduit for unlawful activity.

Haque et al (2017), point out that the encouragement of illegal interactions can result in pornography, grave sins like adultery, and violent crimes like rape. In order to qualify as halal, a product must also be good quality and pure; if it is not, it should not be promoted as superior to things that are natural and pure.

Then, when it comes to the "manner" of product promotion, Islamic commercials are categorically forbidden from using any type of sexual tone or suggestion, whether provocative or hidden. Islamic advertising laws restrict any type of eroticism to even be alluded to in advertisements (Fam and Waller, 2003; De Run et al., 2009; Shimp, 2010; Clow and Baack, 2012; Ting and Run, 2012)

2.2 Advertising Practices

One of the largest industries in the world today is advertising. People want to learn everything they can about items or services, thus there is a large demand for advertising and communication. Every year, businesses from all around the world spend billions of moneys promoting their goods and services internationally (Nooh, 2012).

They are aware that their advertising strategy's efficiency and competitiveness will be the primary determinants of success (Abbasi et al., 2011). The definition of advertising is "a paid mediated form of communication from a recognised source, intended to convince the receiver to take some action now or in the future." (Chuchu & Mahali, 2014).

However, it is necessary to establish factors that Islamic advertising techniques should take into account. Because Muslim customers' attitudes on advertising tactics differ greatly from those of others (Shafiq et al., 2017). As a result, a model for Islamic advertising practises is required to ascertain and separate what is beneficial and what is harmful when marketing to Muslim consumers.

2.3 Research Framework

In order to propose a potential path of action or to present an approach to an idea or thinking, a research framework was used in this study. Dickson Adom (2018) stated that the research framework the aim of the framework is to make research findings more meaningful, acceptable to the theoretical constructs in the research field and ensures generalizability. It also assists in stimulating research while ensuring the extension of knowledge by providing both direction and impetus to the research inquiry.

This research framework has been developed based on the literature review regarding the guidelines for Islamic advertising that consists of image of women, truth in advertising, fulfilment of promises, product endorsement and also promoting halal and quality goods in a respectful manner. All the guidelines will be used in order to gain the information about perception towards advertisement in Islam among online sellers.

Guided by this view, a research framework was illustrated in Figure 1, were used to conduct this research.

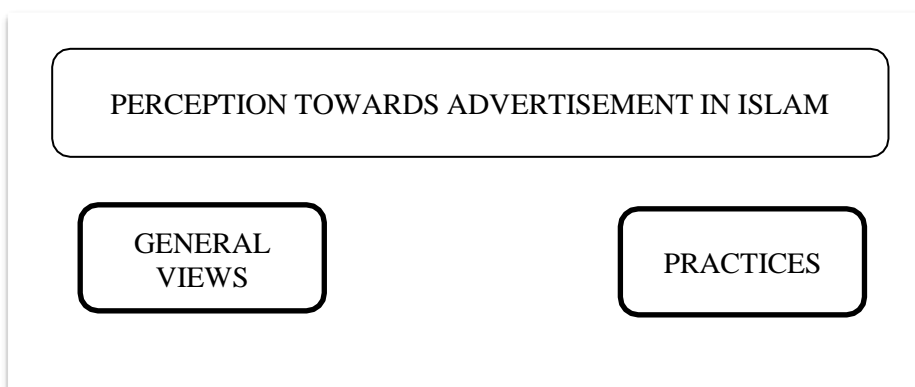


Figure 1
Research Framework of the Study

2.4 Conclusion

In order to comprehend the specifics connected to online sellers' perceptions regarding advertisement in Islam, the researcher gathered all the prior material and summarised it in this chapter. The methods that the researcher used to gather all of the data related to the research area will be further explained in the following chapter.



CHAPTER 3

RESEARCH METHODOLOGY

3.0 Introduction

This chapter explains the methods and procedure taken by the researcher. All methods that are used in this chapter are suitable to fulfil the objectives of this research. The research design, sampling method, interview protocol development, expert review, pilot study, actual fieldwork, data analysis, and the validity of this study are all covered in this chapter.

3.1 Methodology

Igwenagu (2016) mentioned methodology is a systematic, theoretical analysis of the methods applied to a field of the study. Similarly, Gounder (2004) mentioned that a research methodology is systematic way to solve a problem. It is a science of studying how research is to be carried out. Fundamentally, research has to be done systematically in order to solve the research problem.

There are two categories of research methodology, qualitative and quantitative. Each research methodology has different procedures and process. Quantitative methodology is based on the measurement of quantity or amount. It is applicable to phenomena that can be expressed in terms of quantity. Meanwhile, qualitative research is concerned a subjective phenomenon. In order to fulfil the research objective in this study, qualitative methodology has been chosen.

3.1.1 Qualitative Methodology

Palmer and Bolderston (2006) defined qualitative research is an interpretative approach, which attempts to gain insight into the specific meanings and behaviours experienced in a certain socialphenomenon through the subjective experiences of the participants. A lot of researchers have shown the concept and advantages of qualitative researcher.

The lack of existing theories or theories fail to explain a phenomenon adequately are a reason most of the researchers usually choose qualitative research. Subsequently, another important characteristic of the qualitative researcher is that the process is inductive. This is where the researcher gather data to build the concept or theories based on the data that is derived in the formof themes and categories.

Based on this study, there is very limited research on the Islamic advertising. Most of the past research are focused more to the principles and ethics on Islamic advertising. Therefore, the researcher has collected the data following the inductive process, where the concept and theoriesof this studies are derived from the themes and categories built from the data analysis.

3.2 Research Design

Research design is predominantly an emergent process, whereby the designs and outcomes are formed as the research takes place (Palmer & Bolderston, 2006). The research design serves as the research blueprint. The researcher uses the plan to support and explain the reasoning for the research's logic, organisation, and guiding principles. This study adopted the qualitative inductive methodology described in the preceding section.

It started with choosing the population and sampling, followed by developing the interview protocol, continued by reviews by the experts in the area. Afterwards, a pilot study was done before the actual fieldwork. Subsequently, the data was analyzed and the test of trustworthiness was done in the end of the study.

3.3 Population and Sampling Technique

Shukla. S (2020) defined population refers to the set or group of all the units on which the findings of the research are to be applied. It consists of all the units on which the findings of research can be applied. In other words, population is a set of all the units which possess variable characteristic under study and for which findings of research can be generalized. It is the group of people, events, or things of interest for which the researcher wants to make inferences. Meanwhile sampling is the process of selecting subset of the population (Bougie, 2011). There are two basic types of sampling in doing research which are probability and non-probability sampling. Non-probability sampling was usually used in qualitative study.

The informants for this research come from the online sellers that sells any kind of products or doing any services that is permitted in Islam. The sampling technique that was used in this study is convenience sampling technique, which all the informants are selected from the population only because they are conveniently available to the researcher. Researchers choose these informants just because they are easy to recruit, and the researcher did not consider selecting a sample that represents the entire population. All the informants are based in Terengganu, their age is between 24 to 35.

In terms of quarter-on quarter growth, it maintained a positive trend with 4.3%. One of the driving forces for this trend was the middle class in Malaysia, which has the

highest percentage of digital natives in South-East Asia, at 88%.

Teddlie & Yu (2007) defined as selecting unit such as individuals, groups of individuals, or institution based on the specific purpose associated with answering a research study's question. It helps the researcher focus on key informants, who are particularly knowledgeable of the issues under investigation. In addition, it allows the researcher to decide why she or he wants to use a specific category of informants in the study.

All the informants which are the Muslim online sellers such as dropship and reseller, have knowledge and experience in their products or services. The informants are online sellers from level of stockist, agent and dropship. This is crucial to make sure the informant can respond to and comprehend all of the research questions and goals of this study that related to Islamic advertising among online sellers.

Based on the concept of saturation, it occurs when the researcher has reached the point where adding further participants does not give her any further insights. In a paper titled "How Many Interviews Are Enough?" authors by Greg Guest, Arwen Bunce and Laura Johnson noted that saturation usually occurs with around 12 participants in homogeneous groups (meaning people in the same role at an organization, for example). However, carrying out ethnographic research on a larger domain with a diverse set of participants will almost certainly require a larger sample. This research has collected data from fifteen informants. Researchers decided to collect data from fifteen informants because the answers given by informants already saturated.

Table 3.3 below shows the general information regarding fifteen informants involved in this research.

Table 3.3
Information of the Fifteen Respondents

Informant	Business Area	Age	Gender
Informant 1	Women clothing	24	Female
Informant 2	Bakery	26	Female
Informant 3	Women clothing	28	Female
Informant 4	Skincare	33	Female
Informant 5	Supplement	27	Female
Informant 6	Food and beverages	25	Female
Informant 7	Travel agency	31	Male
Informant 8	Wealth planner	33	Male
Informant 9	Graphic design	25	Female
Informant 10	Bakery	32	Male
Informant 11	Cosmetics	29	Female
Informant 12	Footwear	30	Male
Informant 13	Hijab	27	Female
Informant 14	Telecommunications	34	Male
Informant 15	Supplement	26	Female

3.4 Development of Interview Protocol

The process of adhering to the guidelines that direct the administration and execution of the interview is known as developing an interview protocol. It is necessary to guarantee the accuracy and consistency of the interview process's information. English and Bahasa Malaysian are the two languages used to design the interview protocol. But every query during the interview was in Bahasa Malaysia. Since the majority of the informants are more at ease communicating in Bahasa Malaysia, doing so will ensure accurate input.

Table 3.4 below illustrate the development of interview protocol. Detailed questions and

development of interview protocol can be found in Appendix 7.1.

Table 3.4: *Development of Interview Protocol*

Research Questions	Research Objectives	Theme	Category
What is the online seller's perception towards advertisement in Islam?	To identify online seller's perception towards advertisement in Islam.	Perceptions on advertisement in Islam.	General Views
Do online sellers practice Islamic advertising in their business?	To identify whether online sellers practice Islamic advertising in their	Practices of advertisement in Islam.	Practices

	business.		
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The construction of the interview protocol will be organised in accordance with the research question, theme, and categories based on the table above. Each category's questions will be asked in full. The list of the two interview questions is in Appendix 7.2. There are two questions that have been asked.

3.5 Expert Review

The researcher supervisor, a lecturer who specialises in qualitative research, and a marketer who is both a construct expert and an area specialist have all examined the interview methodology. They examined whether the inquiries were appropriate for the investigation. They also checked to see if the researcher had accurately constructed the question. To guarantee that the data analysis process goes well, this is crucial.

3.6 Pilot Study

According to van Teijlingen and Hundley (2018), the aim of a pilot study is to clarify the procedures of the research project. The objective of a pilot study is not to collect research data, but to check out the research procedures. In order to allow for modifications to be made before actual data are collected, this is necessary. The purpose of the pilot study is to ascertain the effectiveness of the planned statistical analysis. In this study, a pilot study was conducted to determine whether the informants could comprehend the questions before the full fieldwork was conducted.

A pilot research of Muslim online sellers was conducted for this project. The

researcher assessed the interview questions' acceptability, the interviewing method, and the length of the questions during the pilot test. Following the completion of the pilot study, some interview questions were changed to better suit the informants' understanding of the topic. Additionally, in order to make sure the interview questions asked met the research objectives, irrelevant questions have been deleted from the list of interview questions.

3.7 Actual Fieldwork

The actual fieldwork process was doing to collect the data. In qualitative research, there are many different ways to collect data. According to Maiti and Bidinger (1981) data collection in qualitative research is divided into four types. There are interviewing, questionnaires, observational studies and projective test. However, to achieve the main objectives and the research questions for this study, only one type of data collection to obtain the information was used, which is interviewing informant.

This is due to the fact that interview sessions let the informants express their opinions in-depthly. This has aided the researcher in collecting data that is rich in information and has helped to supply the research for this study's solution.

Fieldwork actually begins after the guided question has been corrected by the researcher. Several communication channels were used to contact the informant including phone calls, text messages, and direct appointment. After target informants have been set, the researcher started the process of getting and collecting information with the all the informants. Most of the interview session is done directly to facilitate the movement of the researcher because this study was done in a short period. Researchers are looking for a suitable time to conduct the interviews because some of

the informants are also working. Interviews time are well planned as the researcher does not want to disturb the informant's working hours.

Entry, throughout the interview, and exit were the three distinct phases of the interview. The researcher begins the entering step by wishing the informant a good day and expressing her appreciation for her willingness to participate in the interview. The respondent is then placed in a comfortable environment by asking relevant questions and participating in ice-breaking activities. Following a brief explanation of the interview's goal, the regulations and a preview of the session's details, such as the informant's confidentiality, period, and proper conduct, are covered. While the interview was being conducted, the researcher also requested permission to record it so that the information could be reviewed afterwards.

The researcher handled the interview session using a variety of soft skills. The real questions are asked once the respondents are prepared to be questioned, and probing is used to follow up and urge the interviewees to elaborate or explain their thoughts in more depth. Before asking the next question, the researcher makes another clear statement. The researcher must listen, inquire, investigate, record, and summarise the responses during the entire process. When the session came to its conclusion, the informants were told. The researcher then concluded by offering suggestions for improvement to the relevant parties on the advertising in Islam and its practises.

Recapping the interview would be the final step before leaving. The researcher thanks the informants for their assistance and acknowledges the time required to complete the work.

3.8 Transcribing

The essential part in analysing the data is transcribing process. It is noted that the researcher used two major types of recording which is voice recorded and taking notes. These situations are only the first stage where all information has been collected. It is followed by the transcribing process where those two types of recording changes in to written version. Transcribing entails a translation or transformation of sound or image from recordings to text. The process is a selective one whereby certain phenomenon or features of talk and interaction are transcribed (Slembrouck, 2007).

For this research, transcriptions were done on the fifteen informants. Form of table have been created by to insert all the data from the interview session. Four columns were divided which consisted of informant, answer, key answer and theme. It is to ensure for the researcher can trace the important information part by written key points and the important information or points were not being left out during the analysis of this study.

3.9 Data Analysis

Thematic analysis, hermeneutic analysis, and grounded theory are the three methods of data analysis used in qualitative research (Alhojailan & Ibrahim, 2012). For this research, thematic analysis was used. Thematic analysis is a type of qualitative analysis. Thematic analysis is the process of classifying the data collected by creating a theme in order to make it more structured. For this research, the themes from this research was emerged after the transcription process was carried out in which the researcher has divided the themes according to the informant answers.

Data condensation used to be called data reduction, but it was changed because data reduction implies “weakening or losing something in the process”. Data condensation contains selecting, coding and categorization of the data (Miles & Huberman, 1994). Sekaran and Bougie (2013) define coding as the analytical process which reduced, rearranged, and integrated the qualitative data. Its purpose is to help the study to obtain a meaningful conclusion from the data. The process began with the data collection being transcribe into a written version. After that, the researcher read and repeat the data transcription several times to complete the first phase of the data reduction. The result from the first phase of data reduction will produce the data display.

Data display is a process of taking the reduced data and displaying in an organized and condensed manner (Sekaran & Bougie, 2013). The data can be presented using various ways and tools such as charts, matrices, diagrams, graphs, frequent phrases mentioned and drawing or any other ways to discover the patterns and relationship of the data. The researcher used the tables in this study to emphasise and summarise the key information from each informant.

Last but not least, conclusion is drawn and verified by the output from data display and elaborated it (Sekaran & Bougie, 2013). The elaboration of the data can be made by defining each theme in details, explaining the patterns and relationship of the data and making comparisons. The researcher can use the data gathered during the conclusion-drawing and conclusion-verification phases for this study to address the research questions by using the findings from all the informants.

3.10 Conclusion

The research methodology used by the researcher has been discussed in this chapter. The researcher performed all the steps necessary to gather all the data needed for this study with the informants through in-depth interviews since she employed a qualitative research approach. The findings will be reviewed and discussed in the next chapter.



CHAPTER 4

FINDINGS AND DISCUSSION

4.0 Introduction

This chapter shows and discusses the findings of this research. Based on the analysis on the previous chapter, the findings are elaborated in this chapter. This chapter consists of two sections. The first section explores the findings of this research. The second section elaborated the discussion based on the findings from the previous section.

4.1 Findings

This section explains the findings obtained from the interview sessions. In this section, a transcription of the interview has been done in order to see the relevant answers in detail that related to the research. After that, the answers from the interview are arranged according to categories to ensure it easier to understand. Finally, themes were formed based on the result of the categories.

The findings from this research is to answer the research question and consists of two parts. The first part related to the online seller's perception on advertisement in Islam. The second part related to the practices of advertisement in Islam.

4.1.1 General Views of Advertisement in Islam

In general, the result show that online seller has various knowledge and perceptions towards advertisement in Islam. For this research, the general views consist of two parts. The first part is related to the general views and knowledge of online seller towards advertisement in Islam. The second part is regarding the perceptions of online

seller towards advertisement in Islam.

4.1.1.1 Perception towards Advertisement in Islam

Based on the thematic analysis, it is found that the informants have different perceptions regarding advertisement in Islam. Table 4.1.1.1 shows the summary of the different knowledge of online seller towards advertisement in Islam.

Table 4.1.1.1: *Online seller different perceptions regarding advertisement in Islam*

<i>Question 1: What is your perception towards advertisement in Islam?</i>					
<i>Perceptions</i>			<i>Themes</i>		
Informant	Summary	Key Answer	Ethical	Products	Guidelines
1	My perception about advertisement in Islam is worth implementing because advertise in Islam acts as a tool for disseminating information to users . Through this distribution tool we can find out the existence of a new product in the market	tool for disseminating information to users			/
2	In my opinion, advertisement in Islam took care of business matters effective and efficiently . The purpose of advertisement is clear for further guidance. Hence it protects from riba and also arrange our promotion accordingly.	took care of business matters effective and efficiently protects from riba			/

3	<p>In my perception, the advertisement in Islam is something that should not have any 'haram' part, the advertisement must be clearly displayed and allowed by shariah laws.</p>	<p>something that should not have any 'haram' part, clearly displayed and allowed by shariah laws</p>			/
4	<p>In my opinion, advertisement in Islam is like:</p> <ul style="list-style-type: none"> • Selling and advertise halal products • The model in the ads covered her aurat • An ethical ad for an example does not touch on sensitive issues such as religious issues 	<p>Selling and advertise halal products</p> <p>The model in the ads covered her aurat</p> <p>does not touch on sensitive issues such as religious issues</p>			/
5	<p>It is challenging to execute since I don't have much knowledge about it and its quite complicated. But I do understand that by doing advertisement according to Islam, the products itself has to be good, halal and not harmful.</p>	<p>products itself has to be good, halal and not harmful</p>		/	

6	<p>From my perceptions, advertisement in Islam intended to help consumer or customers in choosing a good product or service. Good in terms of its ingredients, sources, marketing and et cetera.</p>	<p>help consumer or customers in choosing a good product or service</p>			/
7	<p>This is my first-time hearing about Islamic advertisement. In my opinion, advertisement in Islam aims to promote products or services according to Islamic rules or guidelines.</p>	<p>promote products or services according to Islamic rules or guidelines.</p>			/
8	<p>Advertisement in Islam is a concept of practicing advertising based on Qur'an and Sunnah by avoiding haram elements in it.</p>	<p>practicing advertising based on Qur'an and Sunnah by avoiding haram elements in it</p>			/

9	From my perceptions, advertisement in Islam is doing ad or marketing based on Islamic guidelines such as promoting halal products, ad does not contain any fraud, information is correct and the model is not sexy.	doing ad or marketing based on Islamic guidelines			/
10	The product or service should not be haram or harmful. It should be based on truth and completely reveal all product attributes.	product or service should not be haram or harmful. It should be based on truth and completely reveal all product attributes		/	
11	My perceptions towards advertisement in Islam is it should be practice by every Muslims. Advertisement in Islam do not use women or use nudity to gesture sexual appeal in order to lure the customer or gaining profit. Its aim to get the blessing from Allah	do not use women or use nudity to gesture sexual appeal in order to lure the customer or gaining profit			/

12	<p>Advertisement in Islam from my perceptions is where a seller promotes the products according to Shariah. By Shariah I mean based on what Allah ask and prohibited to do. For example, giving the right information, using actual testimony or feedback and do not include haram elements.</p>	<p>a seller promotes the products according to Shariah</p> <p>giving the right information, using actual testimony or feedback and do not include haram elements</p>			/
13	<p>In my opinion, advertisement in Islam is good to be carried out since it acts as a guideline for seller to promote their products according to Islam. It prevents the customer or consumers from being cheated.</p>	<p>guideline for seller to promote their products according to Islam</p>			/
14	<p>Advertisement in Islam is more to on ethical parts which consists of good and bad. It shows that which kind of action is allowed to be done when promoting products or services and whether it is good or not.</p>	<p>ethical parts which consists of good and bad. It shows that which kind of action is allowed to be done when promoting products or services and whether it is good or not</p>	/		

15	<p>My perceptions on advertising in Islam is it helps sellers to market their products or services correctly in order to get blessing from Allah and also gaining profit. Advertisement is the main matter when it comes to business, so it must be done in a good way and Islam has taught it.</p>	<p>sellers to market their products or services correctly in order to get blessing from Allah and also gaining profit.</p>			/
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Note: **Bold text** coding reflects theme: online seller perception

Table 4.1.1.1 shows mixed findings in regards to the perceptions of advertisement in Islam.

4.1.1.1.1 Ethical

Informant 14 have slightly different perceptions and believe that advertisement in Islam is about ethics, which consists of good and bad when promoting products or services. Specifically, the ethical code of conduct in Islamic advertisement is about socially responsible entrepreneurship that is sought justice by restraining from customer exploitation, avoiding dishonesty, deceit and fraud in the business.

“Advertisement in Islam is more to on ethical parts which consists of good and bad. It shows that which kind of action is allowed to be done when promoting products or services and whether it is good or not.”

(Informant 14)

4.1.1.1.2 Products

Informant 5 and 10 stated that advertisement in Islam is mainly about products that should not be haram or harmful and is good for consumers or customers. Like any other consumers worldwide, Muslims will select products, goods or services based on quality, convenience and with specific verification.

“It is challenging to execute since I don’t have much knowledge about it and its quite complicated. But I do understand that by doing advertisement according to Islam, the products itself has to be good, halal and not harmful.”

(Informant 5)

“The product or service should not be haram or harmful. It should be based on truth and completely reveal all product attributes.”

(Informant 10)

4.1.1.1.3 Guidelines

Twelve out of fifteen informants stated the perceptions on advertisement in Islam acts as a guideline for them to operate their marketing in business. The religion of Islam covers all aspects in a Muslim’s life including the way of managing business activities where it has to follow a specific law which is known as Shariah, a guideline that has become the main marketing tool to ensure that all products and services are safe for consumption and ‘ritually cleaned’ to use.

“This is my first-time hearing about Islamic advertisement. In my opinion, advertisement in Islam aims to promote products or services according to Islamic rules or guidelines.”

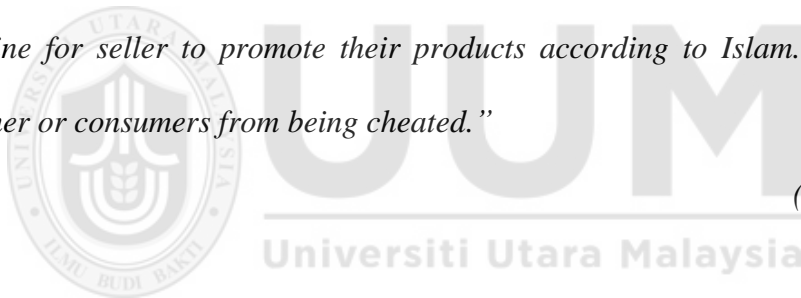
(Informant 7)

“From my perceptions, advertisement in Islam is doing ad or marketing based on Islamic guidelines such as promoting halal products, ad does not contain any fraud, information is correct and the model is not sexy.”

(Informant 9)

“In my opinion, advertisement in Islam is good to be carried out since it acts as a guideline for seller to promote their products according to Islam. It prevents the customer or consumers from being cheated.”

(Informant 13)



4.1.2 Practices of Advertisement in Islam

In general, it shows that online seller has practice the advertisement in Islam onto their business. Table 4.1.2 shows the summary of online seller practices advertisement in Islam.

Table 4.1.2: *Practices of Online Seller n Islamic Advertising*

Question 2: Do you practice advertisement in Islam while promoting your business?				
Practices			Themes	
Informant	Summary	Key Answer	Yes	No
1	Yes	Yes	/	
2	Yes, I am practicing by using Islamic guidelines	Yes	/	

3	Yes , I promote my business according Islamic guidelines because it's the best way that will 'profitable' and doesn't harmful both side of customer and seller. Besides that, Islamic guidelines in business also help us to become an ethical businessman/business woman.	Yes	/	
4	Yes	Yes	/	
5	Yes , especially in terms of transparency	Yes	/	
6	Yes , I practice advertisement in Islam for my business although not fully 100%	Yes	/	
7	No , it's quite hard for me since I am a dropship so most of the marketing materials provided by the Headquarter are not based on Shariah rules	No	/	
8	Yes , despite I have been practicing it a while now	Yes	/	
9	Of course , I am practicing advertisement in Islam to promote my business	Yes	/	
10	I currently practicing advertisement in Islam and will always do it forever	Yes	/	
11	Yes , I am practicing advertisement in Islam in order to get blessings from Allah while doing the business	Yes	/	
12	Yes , I aiming to always giving true information and using actual feedbacks for my products	Yes	/	

13	Yes , but I think I will need a thorough guidelines or information about advertisement in Islam.	Yes	/	
14	Yes , since it is the right thing to do as a Muslim entrepreneur	Yes	/	
15	I am currently practicing advertisement in Islam since it is important to make sure that Allah give his blessings to me in doing business	Yes	/	

Note: **Bold text** coding reflects theme: online seller practices of advertisement in Islam.

4.1.2.1 Practicing Islamic Advertisement

The findings show fourteen out of fifteen informants mentioned that they are practicing advertisement in Islam for their business. All fourteen informants understand and practicing advertising principles from Islamic perspective such as delivering true information, avoiding any unethical issues such as misleading testimonies, exploiting users by using sexy women as models or abusing halal certification which can poses a threat to the Muslim customers.

“Yes, I promote my business according Islamic guidelines because it's the best way that will 'profitable' and doesn't harmful both side of customer and seller. Besides that, Islamic guidelines in business also help us to become an ethical businessman/business woman.”

(Informant 3)

“Yes, especially in terms of transparency.”

(Informant 5)

“I am currently practicing advertisement in Islam since it is important to make sure that Allah give his blessings to me in doing business.”

(Informant 15)

4.1.2.2 Non-practicing Islamic Advertisement

Only one out of fifteen informants stated that he did not practicing advertisement in Islam for his business. As for informant 7, she stated that it is quite hard for her to practice Islamic advertisement since she is fully utilizing all the marketing materials provided by her headquarter (HQ) while doing business. Although she is selling good and halal products which is cosmetics, but the models used does not follow Shariah law. Some of them are not wearing hijab and also wear makeup that is not in line with Islam, which is wearing fake eyelashes and ‘tabarruj’.

“No, it’s quite hard for me since I am a dropship so most of the marketing materials provided by the Headquarter are not based on Shariah rules.”

(Informant 7)

4.2 Discussion

This research has two main objectives that answered in the discussion. Based on the finding from the previous sections, this section discussed in detail the findings of this research. This section was divided into two parts. The first part discussed on the perception of online seller on advertisement in Islam. The second part discussed the practices of online seller towards advertisement in Islam.

4.2.1 Advertisement in Islam

The discussion for this section is to answer the first research question which is the online seller perceptions on advertisement in Islam. In this study, there are various perceptions from online seller have founded by the researchers regarding the advertisement in Islam. It can be ensured that the majority of online seller have a good perception towards advertisement in Islam. This section is divided into two parts. The first part will discuss on the perceptions and the second part will discuss on the practices.

4.2.1.1 Perceptions towards Advertisement in Islam

Based on the findings on the perceptions on advertisement in Islam, majority of online seller stated that advertisement in Islam acts as a guideline for them in promoting their business. Some of them also stated that Islamic advertisement consists of promoting halal products or services and it should not be harmful to customers. They also believe that advertisement in Islam do not use women or nudity to gesture sexual appeal in order to lure the customer or gaining profit.

While promoting, seller should consider the advertisement that will be use does not touch on sensitive issues such as religious issues. She believes that if such thing occurs, it will lead to racial disunity which is not in the Islamic guidelines. The model use for marketing tools also need to cover his or her aurah properly.

In addition, one of the online sellers stated that advertisement in Islam is consider as ethic. It shows which kind of action is allowed to be done when promoting products or services and whether it is good or not. So, based on that seller can choose to always

promoting products or services in a good and allowable way based on Shariah.

Besides, Islamic advertisement also means that seller should only be giving the right information, using actual testimony or feedback and do not include haram elements in their products or services. If a customer asks for a full information, he or she should transparent about it and only telling the truth.

In conclusion, majority of the online seller have a positive perception on advertisement in Islam. This is because advertisement in Islam helps them to get the blessings from Allah while also gaining profit in a halal way. Islam greatly encourages its follower to seek wealth and comfort in life. However, at the same time, Islam set guidelines for everything that we do is accordance with what Allah asked from us. This is in line with a hadith from Abu Sa'id, where the Prophet PBUH said:

“Indeed, the merchants will be resurrected on the Day of judgement with the wicked, except the one who has Taqwa of Allah, who behaves charitably and is truthful.”

Sunan al-Tirmizi (1210)

For Muslim online seller, not only advertisement in Islam acts as marketing tools for the business, but the most important is to provide the good and halal products or services to Muslim society and performed ibadah to Allah SWT.

4.2.1.2 Practices of Advertisement in Islam Among Online Seller

Findings the online seller practices on advertisement in Islam reviewed that majority of the online sellers has been practicing advertisement in Islam even though some of

them are not fully 100% practicing it. This is due to some of them are still lack of knowledge regarding advertisement in Islam.

In Islam, all humans are commanded by Allah to practice Shariah law in every aspects of life including when working to provide one's livelihood. Islam guides its followers in all aspects of life, including commercial and economic activities. This guidance has its roots in the Qur'an and the Sunnah which is actions or sayings of Prophet Muhammad (PBUH). It urges its followers to adhere to the principles of equity and justice when extending efforts to elevate living standards.

In conclusion, it can be said that majority of the online seller has practicing advertisement according to Islam. It should set as a good example for another online seller to follow. It also means that there is no reason to avoid practicing advertisement in Islam since it will also can gain profit for the business.

4.3 Conclusion

This chapter has explained and discussed the findings of the research and answering the research questions. The detailed discussion has helped the researcher in answering and understanding the research question and research objectives of this study. The next chapter will review and discuss the recommendation and conclusion for this study.

CHAPTER 5

IMPLICATION, CONCLUSION AND RECOMMENDATION

5.0 Introduction

This final chapter explained the implication, conclusion and recommendation related to the online seller perceptions towards advertisement in Islam. Implication of the research consists of three main scopes that are affected when implying and practicing Islamic advertisement. The conclusions of the study briefly re -describe the overall study. While the recommendations for this study is to focus on the improvements that can be done by the related parties in encouraging the practices of advertisement in Islam among online seller.

5.1 Implication

5.1.1 Theoretical Knowledge

As mentioned in Chapter 1, there has been lack of research regarding advertisement in Islam. As we all know, advertisement is the main role when it comes to marketing in a business. Without a good and specific guidelines or implementation, there will be more misleading issues happened. It is hoped that with the research conducted, more people will get to know the about Islamic advertisement and will practice it.

5.1.2 Business Practice

This research intended to show that practicing Islamic advertisement will not cause any harm but only benefits the business. In Islam, products and services are not provided solely for profit, but also to fulfill the collective duty of a community. Yes, profit as a motive is permissible and encouraged, but it must not be the sole motivation.

The way a business is conducted is more important than profit. The end never justifies the means.

By extension, Islamic advertisement does not use deception and trickery to get consumers to buy things they do not need. Implementing advertisement in Islam helps the business to be more reliable compared to the one that does not practice. Besides, it also helps to improve the image of the company and its branding.

5.1.3 Public/Consumer

One of the best ways of making consumer aware of what types of products or services that is pure, hygienic and safe to consume is through educational exposure. This paper aims to act as a communication tool in order to educate people about Islamic advertisement equal to other tools such as public campaign, media, television, internet, newspaper and other means of communication involved.

Online sellers that practiced Islamic advertisement will also help the consumer to make a good choice of what they should buy and consume daily and increasing their purchasing power. Consumer or customer will be more convince to purchase from a good and ethical online seller.

5.2 Conclusion

The main aim of this research is to explore the perceptions towards advertisement in Islam among online seller. In Islam, to ensure that the delivery of advertising of products or services is effective, the advertisement must meet some criteria such as following the ethical criterion under the Islamic laws. A qualitative research method

has been done in completing the studies. The in-depth interview has been done with fifteen informants who are doing online business either full time or part time. The findings were analysed and discussed by comparing the literature and the perceptions among online seller.

The discussion in this research followed two research questions as listed in chapter one. Firstly, the perception of online seller towards advertisement in Islam. Majority of online seller have positive perception. They believe that advertisement in Islam acts as a guideline for them to promote their business. In term of practices, majority of the online seller already practicing Islamic advertisement in their marketing techniques. This research was focus to the online seller where all of them are in Terengganu, doing their business as full time and part time.

5.3 Recommendation

This study makes a few suggestions in light of the conclusions and discussion in the previous chapter.

The first suggestion for this study relates to understanding advertising in Islam. According to the results, there are still some online sellers who are unaware of Islamic advertising; some of them have never ever heard of it.

Consequently, it is advised that both government and non-government entities such as Companies Commission of Malaysia (SSM), religious offices or agencies that offer Islamic Advertisement Guidelines Courses to join together in providing the information and training especially regarding to the marketing tools and techniques

based on Shariah law. Guidance should be given continuously to online seller until they succeed in practicing advertisement in Islam. If information is only given in the form of speeches or only for the first stage, it is feared that online seller does not understand it practically.

Apart from that, it is suggested that the online seller should educate themselves in improving the knowledge regarding the advertisement in Islam. The problem occurs when online seller has insufficient of knowledge regarding to the advertisement in Islam and selling the products or services at will without guidelines. Information regarding to the advertisement in Islam can be obtained from website or business class.

If online seller understands the concept of advertisement in Islam, it will be easier for them to practice them in their daily business procedures. It also helps them to be a good and trusted seller to their customers. At the same time, it helps them building their reputation that will lead to expanding the business and market.

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APPENDICES

7.1 Interview Protocol

Research Questions	Research Objectives	Theme	Category	Interview Questions
What is the online seller's perception towards advertisement in Islam?	To identify online seller's perception towards advertisement in Islam.	Perceptions on advertisement in Islam.	General Views	What is your perception towards advertisement in Islam?
Do online sellers practice Islamic advertising in their business?	To identify whether online sellers practice Islamic advertising in their business.	Practices of advertisement in Islam.	Practices	Do you practice advertisement in Islam while promoting your business?

7.2 Interview Questions

Section A: Individual Info

1. Gender
2. Age
3. Are you a full time or part time business owner?

Section B: Business Info

1. What is your business niche?
2. How long have you been doing the business?
3. Do you have physical store?

4. Which social media platform did you use to promote your business?

General Views of Advertisement in Islam

1. Have you heard about advertisement in Islam?
2. What is your perception towards advertisement in Islam?
3. Are there any differences between conventional advertisement and in Islam?
4. What do you know about advertisement in Islam?

Practices of Advertisement in Islam

1. Do you practice advertisement in Islam while promoting your business?
2. How many times in a month you promote your business?
3. Do you consider to promote your business according to Islamic guidelines?

