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RESEARCH ARTICLE

MARKETING STRATEGY IN MALAYSIA: AN ISLAMIC VIEW

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Abstract

Marketing strategy in Malaysia has become a phenomenon among marketers in making a profit. However, the marketing strategy carried out raises various controversies that are beyond the limits of sharia. Most product marketers neglect Islamic marketing strategies in their efforts to market their products. Thus, this study was conducted to identify and analyze the strategies used in the effort to market the product. Next, will summarize the strategies most commonly used by product marketers. The data collected is qualitative using a library research approach. The results of the study found that there are clear differences between Islamic marketing strategies and marketing strategies in Malaysia. Implications, a detailed study on Islamic marketing strategies should be conducted based on issues that arise according to the current circulation to uphold Islamic marketing while providing awareness to marketers in Malaysia.

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Introduction:-

Marketing is the main pillar and key to success (Mohd Suhaimi Ahmad, 2017) in organizing the business strategy. Marketing aims to meet the needs and satisfaction of consumers as well as identify the right product for buyers and not based on profit alone (Edi Nurtjahjadi, 2013). Therefore, marketing acts on the production of products and services according to consumer demand. The success and failure of a business depends on the marketing activities performed. This success produces Malaysian millionaires from the business of health and beauty products business. Each success has its own strategy in marketing the product. The strategy will identify the marketing stance of the marketer. This will affect the marketing strategy because the marketer's position is different according to the marketer's ideology. Thus, differences of opinion will determine the strategy of marketers with the concept of Islamic marketing or conventional marketing. Therefore, this study is to find out the use of marketing strategies whether shariah compliant or otherwise. This matter should be studied because each marketer has its own uniqueness in implementing marketing strategies. Such uniqueness makes marketing activities sometimes not in line with the original principles of Islamic marketing. Whereas the implementation of Islamic marketing is to guard against things that are false and violate Islamic law.

This study presents the opinions of scholars on marketing strategies. Next, analyze those opinions on marketing strategies. Therefore, this study is qualitative in nature. The method of data collection is the analysis of documents consisting of books, articles and newspapers to examine current issues to analyze problems according to the

concepts practiced. This study makes the source of the document as the primary source to study marketing strategies whether based on Islamic or conventional concepts. Review of past studies on the views of the marketing concept is also used as a source of reference and as a complementary data. Overall, this study examines the differences between Islamic marketing strategies based on Islamic compliance and conventional marketing strategies that use common sense logic as a basis.

Definition of Marketing

Basically, marketing is to meet needs, wants and satisfaction. Suhaimi&TihSio Hong (2017) concluded that marketing involves trust between the parties who conduct the transaction in the process of identifying, forming and delivering the value of the product. Kotler and Armstrong (2010) define marketing is to meet the needs of consumers to profit in return by creating customer value and maintaining relationships with customers. Next, marketing according to the shariah perspective is defined as benefits based on honesty, fairness, openness, and sincerity (Tamamudin, 2014).

Ratih& Nina (2014) are more encouraging to emulate and follow the way and nature of the Prophet Muhammad saw which is based on *Siddiq, Amanah, Fatonah, and Tabligh*. These qualities are in accordance with the principle of dealing in Islam. Tamamudin (2014) argues that marketing is the whole process implemented is based on Islamic transactions, including strategies that regulate the process of creation, supply and change of value. Even so, Wilson (2012) argues holistically that Islamic marketing is a religious subject that bears the risk of conflict of opinion. This can be seen when the Islamic marketing techniques carried out need to get Islamic approval.

In addition, this marketing is one of the forms of thinking that contains moral and ethical values brought by Muslims. Next, the concept brought needs to understand the culture of society so that it can be practiced universally to suit Muslims and non-Muslims alike. It is clear that every view is different. Therefore, Islamic marketing is to prioritize the needs and wants and value of products as well as apply ethics and moral values so that marketing activities are within the scope of Islamic law and in line with the cultural values of a place.

Marketing Concept

The concept of marketing has been debated by marketing experts and scholars both domestically and abroad. This debate has never been swallowed up by time due to the development of the economy and the internet from time to time until it gets the attention of researchers and academics to study. This is because marketing is an important aspect in the business world (Suhaimi&TihSio Hong 2017) to face the increasingly competitive environment and technology (Zafir&Fazilah 2017). This makes marketing different from marketing in the past. Marketing is now evolving as technology advances.

Not to be outdone by the rapidly developing Malaysian society when the study (Rashid 2016) stated that Malaysia is ranked fourth in Instant Messaging by 77%, ahead of Singapore and Thailand. In addition, when the Minister of Communications and Multimedia, Datuk Seri Dr. Salleh Said Keruak, explained that more than 21 million people in the country use smartphones to bring competition in Telco internet marketing. Following this, the e-commerce platform shoppe is the main choice of the Malaysian population until 70% of women consumers buy beauty products (Kartika 2019) and also houses a total of 2,300 products including beauty products (Rozaini 2019). Therefore, women are more influential in the market for health and beauty products and are well received in Malaysia.

Islamic Marketing

Islamic marketing is now gaining attention and a place in the world of marketing so business experts also think that marketing efforts are the key in business (Suhaimi&TihSio Hong 2017). Therefore, researchers strive to bring the concept of Islamic marketing to be applied in today's marketing practices because the basics of the concept of Islamic marketing have evolved in line with the economy. Even so, every concept for marketing strategy actually depends on the values adhered to, the tenets of Islamic marketers and the values of honesty that society believes in (Tamamudin 2016). Even so, researchers' opinions are different and there are various perspectives (Wilson 2012) in explaining the concept of Islamic marketing.

From a syariah perspective, the implementation strategy in mixed marketing is made the concept of Islamic marketing (Nurcholifah 2014; Sulaiman& Zakaria 2010). In addition, marketing activities should be based on the values of honesty, sincerity, justice, openness (Tamamudin 2014) and responsible (Toriquddin 2016). The nature

brought by Rasulullah is made a concept and also a principle that is *siddiq, amanah, tabligh* and *fatonah* (Ibrahim, Musani & Muhammad 2008). These traits are the core values in Islam used in the process of identifying and understanding the needs of society. Islamic marketing is also known as emotional marketing because of the religious value it brings.

The Islamic marketing system is governed by principles and ethics so that the activities carried out are not contrary to Islamic law. Every principle and ethics are to form discipline in every commercial endeavor and supported by sharia. The purpose is to protect the transaction parties from the element of falsehood with the implementation of shariah-based concepts and responsible attitude (Toriquddin 2016). Thus, ethical marketing embodies the shariah principles that are the basis of business (Ibrahim et al. 2008). The principles formed are also taken from the personality and character of Rasulullah who is an icon of all time and the best example in the foundation of the development of the marketing system.

This is because the basis of his nature was further developed by Islamic scholars to become a concept in the field of Islamic marketing knowledge (Tamamudin 2014). Honesty in his personality has gained the trust of the public to the point of being called *al-amin* (Ibrahim et al. 2008). Apart from that, he also takes care of every aspect in terms of customer needs and product quality in line with customer demand. His efforts make Islamic marketing an attraction especially Muslim customers because this marketing will affect the emotions of customers with religious nature (Tamamudin 2014).

Overall, it is clear that the concept in Islam emphasizes the aspects of physical marketing and spiritual marketing because it will have a positive impact in achieving product targets as well as maintaining relationships and moral values between competitors and customers (Tamamudin 2014). Concepts, principles and ethics in Islamic marketing encompass all shariah-compliant processes, strategies, activities and goals. Therefore, the concept of Islamic marketing emphasizes strategies that adhere to the ethics and principles of Islamic muamalah with the aim of meeting the needs and requirements of customers.

Conventional Marketing

Conventional marketing adopts a concept that is different from sharia, but is no stranger to the world of marketing which is the norm and influence of marketing in Malaysia (Adinugraha 2017). This marketing is not based on the concept of value-free concept (Idris Parakksi 2012), emphasis on consumer needs, customer relationships, customer value (Kotler & Armstrong 2010; Yussof 2007) as well as integrating all marketing activities that affect customers (Ibrahim et al. 2008). Marketers need to maintain relationships and value-delivering processes with customers (Kotler and Armstrong 2010) through trust-based transactions (Mohd Suhaimi & Tih Sio Hong, 2017).

This marketing adopts the concept of value-free (Muhamad Zuhaili & Ahmad Dahlan, 2017; Tamamudin, 2014). Therefore, marketers need to be faster in dealing with customers through market research than competitors to ensure the right product. This study also makes the implementation of conventional concepts more effective and in line with the desires and needs of consumers (Mohd Suhaimi & Tih Sio Hong, 2017). This is to maximize profits which is the main motive of marketing to achieve the set targets (Ibrahim et al. 2008; Tamamudin 2014; Idris, 2012). Profit is the result of a long relationship with the customer based on the value and satisfaction of the customer even without the direction of the shariah-compliant mechanism and legalize every mechanism carried out (Muhamad Zuhaili & Dahlan, 2017).

Every business that is carried out does not need to be emphasized from the aspect of shariah and halal compliance making it more practical and easier to apply (Wilson & Grant, 2013). The definition brought by Kotler has resulted in a marketing concept that is the ability of an organization to move towards products that are the focus of consumers in making a profit (Yussof, 2007). Therefore, it is clear that meeting the needs of consumers has an impact on marketing concepts conventional as opposed to ethics and principles because consumer satisfaction and satisfaction are the main aspects that are emphasized.

Islamic Marketing Strategy

Researchers prioritize customers followed by profitability and marketing strategies. This is evident when (Kotler and Armstrong 2010; Yussof 2007) place more emphasis on customer relationships than anything else. This is because the customer is a marketing strategy in achieving the target market through services and its value is greater than other strategies. This is also supported by Edi Nurtjahjadi (2013) and Mohd Suhaimi & Tih Si Hong (2017) in

prioritizing customers by understanding and meeting customer needs as well as identifying the right product so that the offer can be met and not based on profit alone.

Strategy according to Dewan Bahasa dan Pustaka is the knowledge of the systematic implementation of planning from various factors to achieve goals or strategies on several key plans or approaches either simultaneously or integrated. Marketing strategy is a way to pursue motives (Mooradian, Matzler & Ring 2012) and achieve marketing objectives in a given time (Westwood 2009), organizational management by a manager effectively by using appropriate methods and techniques to face competitors (Nurul Zarirah 2012). The purpose of marketing is different according to the marketer.

Most researchers agree that this marketing strives to meet the needs and wants of consumers to achieve the satisfaction that consumers want (Edi Nurtjahjadi 2013). The implementation of the strategy must be in accordance with Islamic muamalah (Tamamudin 2014; Adinugraha 2017) by implementing the right way, avoiding elements of falsehood and not contrary to Islamic law (Nurcholifah 2014). The goal of profit is not burdensome as well as maximizing the reward as the main basis by maintaining legal demands, planning, processes, principles and even marketing ethics (Ibrahim et al. 2008) which aims to achieve the pleasure of God (Muhamad Zuhaili & Dahlan 2015). In addition, the main purpose (Toriquddin 2016) is to achieve justice in providing customer satisfaction. The purpose of marketing is achieved when the marketing strategy is strategically organized.

When the purpose of marketing is achieved according to the requirements of sharia, marketers need to think of formulating strategies that follow the requirements of sharia. In prioritizing customers, marketers also need to choose products that will be produced according to market research without having to follow all the needs of consumers (Mooradian et al. 2012). Therefore, the effectiveness of the strategy is to increase productivity, avoid losses and coordinate all marketing activities (Nurul Zarirah 2012) to meet the purpose of sharia marketing. The importance of strategy is as managing relationships with customers and maintaining ongoing marketing activities i.e. products, pricing, promotion and production (Ferrell & Michael 2011).

The implementation of strategies gives an advantage in facing the competition of an organization (Ferrell & Michael 2011). This makes marketers proactive in attracting consumers to make the marketing a success (Godin 1999). Therefore, Islam provides guidelines so that every implementation of the strategy is in accordance with the ethics, principles and standards set. Marketing strategies are place, product, price, and promotion (Anon 2018). However, in this study, the researcher focused on product strategy and product promotion strategy.

(b) Product strategy

Each product competes using its own marketing strategy (Mooradian et al. 2012). In order to face competition, various aspects become the focus to attract consumers. Branding is introduced by a company as a symbol, a combination of names, product identity (Ferrell & Michael 2011) or a combination of all as well as the overall user experience of the use of the product (Yusof, 2018). Therefore, branding is a must for a product (Yusof, 2018) and an effective strategy to improve quality over competitors (Ferrell & Michael 2011). A person who has quality in terms of sincerity, joy, efficiency, sophistication and strength is able to maintain a brand (Mooradian et al. 2012).

To see their own products, marketers also compete in branding. Islam also pays attention when there is an increase in brand awareness and emphasizes all aspects in branding, namely commercial purpose, profit, parallel values of universal values, welfare and competition for a long time without neglecting the maqasidyariah and the nature of employees. It is clear here that branding strategies also need standards to be within the scope of sharia (Yusof, 2018). Asmadi (2016) recommends to avoid the sale of counterfeit products especially involving consumer safety and seizing the ownership of others which leads to good things and can result in the consumption of property in vain.

Therefore, sharia does not require the use of other people's brands as a product launch strategy. Undoubtedly, this is done to save on advertising costs without having to build a new brand that involves time and risk (Yusof, 2018). The impact of the implementation of this strategy is not only prohibited by Islamic law, but also damages the value of customer trust, company credibility, especially strong products in the market. This matter coincides with the legal decision by the Union of World Fiqh Scholars and the Union of the European Fatwa Council is not necessary because it causes the loss of millions of ringgits (Zaharuddin 2014). Clearly, branding plays an important role in promotion and advertising, increasing the value of companies and products, differentiating product identity and

product quality, building the image and credibility of the company (Yusof, 2018).

As such, marketers need to strive to organize strategies to gain consumer confidence, deliver relevant messages and implement campaigns consistently (Yusof, 2018) to make the product always in the minds of consumers. This strategy is an effort to gain brand loyalty, awareness and equity to maintain branding value and price value (Ferrell et.al 2011). This is because high brand equity has a high level of loyalty and will affect the value of the product, the competitiveness of the company, the results of the efforts of marketers and show that customers make the right choice (Yusof, 2018).

Personal branding is a marketing strategy to promote overall personal characteristics of a person, (Zarkada 2012) uniqueness, personality differences within the guide decisions (Arruda 2009) and occurs when a person becomes a powerful and influential. The marketing advantage from this point of view is that the product sells not because of the value of the product but because of the influence brought by the icon or model. This strategy has existed since time immemorial, that is, from the personality of Rasulullah. Muhammad's branding became the foremost and no one could change at that time until now.

The marketer can make Rasulullah's principle as the main principle that includes all his personal aspects, namely *siddiq, amanah, tabligh* and *fatwah* (Ibrahim et al. 2008). In addition, Islamic researchers have outlined guidelines for personal branding so that the implementation of the strategy is in accordance with Islamic standards. Yusof (2018) gives priority to morality, moderation and rejecting excesses with a rule (Yusof, 2010) in solving marketing problems. Marketers also need to practice the principle of integrity to control conversations and promises as well as defend the truth (Sarmila & Salmy 2017). Respect is a culture practiced in Malaysia and needs to be inculcated to be an ethical marketer. Demands for this attitude can prevent from materialistic nature, protect the behavior of marketers from committing values that damage religion and at the same time bring down the dignity of the personality of Islamic marketers (Shuhairimi & Halim 2012). Thus, Islam celebrates physical and spiritual demands in a balanced and modest manner. Marketers need to implement shariah-compliant strategies and meet the demands of sharia maqasid on product marketing from the aspect of product and personal branding while maintaining consumer safety.

(b) Promotion and Advertising

Promotion is the most important strategy in introducing products to consumers and attracting customers so as to influence them to make purchases (Yusof, 2018). Advertising and promotion are effective marketing communications in achieving targeted customers (Ferrell & Michael 2011). Communication is used as a strategy to raise consumer awareness, encourage the intention to buy, change or build consumer attitudes. The promotional motive is to influence consumer behavior, inform, persuade and raise awareness about product offerings as well as encourage customers to take action. This activity is important for customers to make comparisons with other products in terms of quality (Yusof, 2018).

Effective strategies not only make customers buy immediately but also increase profits and streamline product sales as well as deliver product benefits to consumers (Yusof, 2018). This strategy can be done with various approaches according to creativity in accordance with the needs and wants of customers as long as they are on the moral path set by Islam and do not deviate from Islamic standards (Yusof, 2010). Islam also provides protection and freedom to consumers on product evaluation as long as it does not violate Islamic law. In Islam, Rasulullah first did an exemplary promotion and gave guidance to all Muslims until now.

Therefore, the main emphasis is on the morals and ethics of marketers. This matter should be emphasized with the values and principles of truth, fair, responsible, maintaining faith and social values in order to avoid things that are forbidden by Islamic law. Morality is a value system whether right or wrong and marketing activities are based on welfare and human values (Yusof, 2018). Ethics and principles are important so that the implementation of the strategy should lead towards humanity, honesty, morality, trust, away from the element of falsehood, not promising something false and frank about product defects (Yusof, 2018). This should be noted to avoid non-transparent marketing so as to show no difference between Muslim and conventional entrepreneurs (Ibrahim et al. 2008; Zuhaili & Dahlan 2017).

Marketers also need to be careful not to exaggerate in stating the benefits of the product and not to make marketers

swear that it is out of bounds to convince buyers. In this regard, marketers are responsible for providing true, transparent information and accurate, highly knowledgeable about the product by diversifying new strategies and daring to take risks (Yusof, 2018). Marketers need to inform product information without exaggeration (Mohammad Zaini et.al 2010) to avoid fraud and confusion as well as cause buyers to be deceived (Asmadi 2016). Therefore, it is important for marketers to ensure that the products offered are safe, emphasize the sensitivity of religion, language and culture (Yusof, 2018) and applied with true and frank nature (Sarmila& Salmy 2017).

Therefore, the promotion strategy in Islam emphasizes that marketers avoid fraud, do not over-impart information, keep promises and fulfill moral demands in accordance with the latest developments. According to the current situation, marketers need to be sensitive to the sensitivity of the community and the feelings of customers so that the marketing done does not hurt any party so that marketers do not do something illegal or legalize what is illegal to make a profit. This has a big impact on the parties who make the transaction, especially from the aspect of relationship (Azman, Nuradli, Hisham &Mahdhir 2018). It is clear that the role of the marketer is to make an impact and success as well as to show how the marketer brings the latest trends to the customer in accordance with the demands of morality and Islamic law. Similarly, advertising is a part of promotional techniques that have similarities in the form of marketing communication (Yusof, 2018). Therefore, this matter should also be given attention in advertising. Advertising aims to attract and convince customers with a positive attitude to attract customers to make purchases (Levi Mayang&Samsudin 2011), use the product continuously and forget the products of competitors (Yusof, 2018).

In short, advertising is the delivery of information of a product to the public whether paid or not paid (Zaharatul 2013) to persuade customers, attract interest and remind customers to make a purchase (Yusof, 2018). Godin (1999) argues that entertaining, controversial, fantastic and crazy advertising is a strategy in getting consumer attention despite not being successful as it can temporarily outperform competitors. This opinion is not in line with the demands of Islamic marketing and the guidelines set so that this activity runs in line with the moral demands organized by Islam (Yusof, 2018).

Although studies from (Zaharatul 2013) show that 64% are influenced by advertisements in the mass media, but this matter must be ensured that every advertisement meets the requirements of sharia. Therefore, Islamic scholars argue that every transaction should be done without neglecting the wisdom of the marketer (Ibrahim et al., 2008; Azman et al. 2018). With this, justice must be applied in advertising activities to avoid transactions that are gharar elements that lead to speculation and trickery (Yusuf Qardawi 2009). This has a high value and plays an important role to the interacting party (Shuhairimi et.al 2012) to create contentment, maintain peace, maintain relationships and universal social justice (Yusof, 2010).

In addition, promotional and advertising activities should be within the limits of Islamic law so as not to overdo it and maintain the dignity of marketers (Shuhairimi et. al 2012). Thus, the attitude of respect has become a culture in Malaysia and applied by Najib Assadok, a marketing expert in Malaysia. Therefore, to avoid excessive advertising, should be guided by the concept of *al-Bayan* which is a source of information and information. Thus, it is easy for customers to make a choice because it is free from the element of fraud and the accuracy of promises and expectations in advertising (Yusof, 2018).

Next, marketers need to ensure that the ad content is transparent and has the support of advertising-owned agencies so that there are no excessive statements that confuse customers with actual information (Yusof, 2018). This is forbidden in Islam because it deceives customers, especially customers who are less knowledgeable due to persuasion manipulated by advertising agencies. Product praise is based on facts without exaggerating the credibility of Islamic marketers by setting aside inappropriate actions (Salim Segaf 2006) including selling the name of Allah as a sweetener in product offerings.

Even so, the use of the true oath is not encouraged because it tarnishes the majesty of the name of Allah, especially for traders who have long said in bigotry to attract customers (Yusuf Qardawi 2009). This includes ensuring that an advertising product must be accurate and clear. Similarly, testimonials on the effectiveness of a product should be given honestly (Yusof, 2018). Therefore, advertising from an Islamic point of view is not just about profit. However, marketers need to try to convince consumers and apply values and ethics using the best medium. Marketers not only convey messages and values to change behavior but also raise consumer awareness as well as persuade. With this, it can be seen that all strategies are from the wisdom of marketers so that every marketing

activity coincides with the Islamic law.

Marketing Strategy in Malaysia

The concept used by most entrepreneurs in marketing products in Malaysia is dependent on the marketing management of the company or the operator of the product. In addition, Malaysia is flooded with a dumping of health and beauty products so that entrepreneurs need to compete more creatively to get a place in marketing (Mahani Ishak 2017). This happens when Malaysians themselves are obsessed with beautiful appearance regardless of health and safety factors (Saiful 2016) so that they are willing to gamble their own lives (Yusliza 2017). Because of this, marketers are always competing one step further in marketing products to get public attention.

At the same time, Malaysia also receives a dumping of imported counterfeit products without approval, thus causing various health problems to consumers (Yusliza 2017). However, consumers have no awareness because consumers are easily influenced in the world of beauty, especially for products that have a quick and deceptive effect on the effectiveness of testimonials (Diamond 2017). Things cause sellers to violate their own rights when there is fraud on the content of the product or its implementation (Nurul Zarirah 2012) especially on counterfeit products. Therefore, consumers have the right to ensure that a product is safe, get a product description, get the product as claimed and do not overdo it in marketing (Nurul Zarirah 2012).

The current strategic situation does not emphasize ethics, principles and Islamic standards. This happens when this strategy is implemented to make the product and yourself popular or better known as personal branding. This is clear when (Wahyuni&Redzuan 2015) stated that advertising in Malaysia is more open and bolder in giving an idea of the importance of the advertised product to attract consumers. This makes manufacturers aggressive in launching products regardless of religious restrictions (MohdAnuar, et al. 2018).

The elements contained in an advertisement are also able to influence the cultural identity in a society. This is the reality of marketing that is happening now. This situation can be seen when some famous entrepreneurs such as Hasmiza Othman namely Dato 'Seri Vida, Dato' AliffSyukri who is the product founder of D'Herbs Holding company and Liana Rosli or better known as Kak KM who highlighted his identity in excessive style without ignoring criticism and ridicule and degrading the dignity and dignity of women (Rashid 2016; Mahani Ishak 2017). Personality is part of the style that is a marketing strategy to attract the attention of the community to be remembered by the public.

Dato' AliffSyukri came up with his own personality as a strategy because marketing strength not only depends on the product but depends on his personality until he makes his style as a product. His marketing strength survives as he is more of a focus of society than his product. Being a society's mouthpiece is the goal in marketing to attract the attention of society. Thus, he became popular and was called hero of Malaya because of his strong strategy being viewed by the Asian nation. His character brought him despite criticism, but still gained trust from millions of followers on social media and made his business more advanced (Rashid 2016).

Next, Hamiza Othman is known for her style that invites netizens' ugliness and 'bling-bling' clothes. In contrast to Liana Rosli who gained a lot of popularity and controversy in marketing herbal products. The uploaded video also shows passionate action through body shape, hips and breasts. (Akmal 2018). He took an indifference to the criticism of the community for making his product a bestseller and making himself increasingly popular (AlifFadli 2017). In this regard, it can be seen that this branding survives when marketers can influence consumer perception so that there is a willingness to pay for a brand and loyalty to the brand (Mooradian et.al 2012).

This action is followed by other entrepreneurs as their products sell well in the market. President of the National Inspirational Women Association, Norhimah Aziz and President of the Bumiputera Women Association in the Profession, Datuk Azlin Ahmad Shaharbi thinks that style symbolizes identity and highlights one's uniqueness as long as it is not excessive. But the excessive meaning here has a difference of opinion because Norhimah Aziz suggested that and not against the ethics and sensitivity of society and have a feminine and polite image. Meanwhile, Datuk Azlin (see Mahani Ishak 2017) defended Dato Vida's style and should not be criticized by the community. He also encourages any strategy to achieve the target goals. This makes the style brought can bring down the dignity of women, fool themselves and become a condemnation of society (Mahani Ishak 2017; Akmal 2018). Therefore, the effort to become famous, strong and influential is a personal branding feature to sell the product. However, the style brought by these three entrepreneurs is against the ethics of society and does not

coincide with the goals of Islamic law, ethics, Islamic marketing principles and personality of the Prophet despite fulfilling marketing goals. This will lead to conventional marketing because the strategy used is rational without being based on sharia in order to make a profit.

Conclusion:-

Basically, marketing is to meet the needs and needs of consumers. Therefore, marketing is a medium for achieving that purpose. This became a debate when the implementation of marketing differs and is not in line with syarak. The difference that occurs depends on the marketer either implementing Islamic or conventional marketing. The implementation of the strategy in Malaysia is clearly not based on Islamic marketing even though Islamic marketing has been around for a long time. However, it is undeniable that Islamic prescient marketing startees are less concerned. Therefore, this study should be continued to study the latest marketing strategies that can be practiced in Islamic marketing and practiced universally for caring for various aspects. However, marketing in Malaysia still does not use Islamic marketing as a whole. Various issues raised indicate that Islamic marketing is still less practiced in marketing practices in Malaysia today.

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