

The Use of Islamic Attribute in Food Product Marketing: Expert Views

Suraiya Osman¹, Suhaimi Ab. Rahman², Elistina Abu Bakar³, Yasmin Hanani Mohd Safian⁴

¹ Faculty of Syariah and Law, Universiti Sains Islam Malaysia, Malaysia cum Ph.D Candidate, Halal Product Research Institute, Universiti Putra Malaysia, Malaysia

² School of Business and Economics, Universiti Putra Malaysia, Malaysia

³ Faculty of Human Ecology, Universiti Putra Malaysia, Malaysia

⁴ Faculty of Syariah and Law, Universiti Sains Islam Malaysia, Malaysia

Corresponding author email: suraiya@usim.edu.my

DOI: <https://doi.org/10.60016/majcafe.v32.10>

Abstract

The vast number of Muslim consumers in Malaysia, which accounts for 63.5% of the total Malaysian population, offers a vast market segment to food producers—the food producers employ various marketing strategies to compete in the market. Among the strategies employed is the use of Islamic attributes in marketing activities. Food product marketers used Islamic attributes such as Muslim names, pictures, emblems, Quranic verses, and Hadith in their marketing campaigns. The free use of the Islamic attributes has drawn attention to knowing the Islamic perspective of the use. Through in-depth interviews, this research paper aimed to reveal the views of 7 Shariah experts in a rich and contextualized account of using Islamic attributes in food product marketing. The experts were selected through purposive and snowball sampling methods. Thematic analysis was used to analyze the data, which resulted in the emergence of six themes in this study. These themes include (1) protection of Islamic honor and dignity, (2) prohibition of using Islam for personal gain, (3) prohibition of unjust practices, (4) prohibition of superstitious or syirik acts, (5) promotion of good business practices, and (6) promotion of a healthy diet, revealing the Islamic perspective on its use. This study contributes knowledge to Islamic marketing and the rulings on using Islamic attributes according to the Shariah principle. This research sheds light on the ethical implications of using Islamic attributes in scholarly and marketing domains. Further, this research explores the triangulation method of data analysis and validity via Shariah and socio-research.

Keywords: Islamic attribute, marketing, food products, Islamic perspective, expert views



1.0 Introduction

There is a growing demand for authentic halal products in Malaysia, where there are 16 million Muslims. This large market presents lucrative opportunities for manufacturers, leading to intense competition among them. Manufacturers employ various marketing strategies to attract Muslim consumers, including using Islamic attributes as trademarks and on product labels (Shukur et al., 2016).

In addition, there is a trend in the Muslim Malaysian market for purchasing products known as "Islamic products," examples of such products include "Jus As-Sunnah" (Prophetic Juice), "Mi Cap Masjid" (Mosque Brand Noodles), "Air 30 Juzuk Al-Quran" (Water from 30 Chapters of the Quran), "Kismis Al-Quran"(Quranic Raisins), "Kopi Pak Syekh" (Sheikh's Coffee), "Pau Ahmad," and others. Some of these products claim to incorporate Islamic methods or elements, such as "Ayam Al-Quran" (Quranic Chicken), "Air Terapi al-Khodafi" (Therapeutic Drinking Water), "Air Terapi Gelombang Azan" (Azan Frequency Drink), and "Air Musoffa," among others. These products have raised concerns about the unregulated use of Islamic attributes in food product labelling and marketing (Adnan, 2020; Azaman, 2019; Khader Ahmad et al., 2015; Mohamed, 2019; Roslan, 2019). By utilizing these elements, businesses hope to attract more customers and increase sales (Malek, 2017; Shukur et al., 2016).

Besides, some parties misuse the Quran and Hadith (the sayings and actions of the Prophet Muhammad) in marketing. They are capitalizing on the growing trend of Muslims seeking products that incorporate Islamic attributes. Furthermore, consumers often rely solely on these Islamic attributes without verifying the quality of the product, which can sometimes lead to deception (Dunya, 2019).

Another concern related to this issue is using Islamic terms as trademarks for non-Muslim products (Nasir, 2017). Examples include "Mi Cap Masjid" (Mosque Noodles) and "Pau Ahmad." In 2016, Ida Lim reported that some individuals had given non-halal products Islamic names like "P.Ramly Burger". Similarly, Noor in 2021 mentioned "Timah Whiskey" as another example. In 2017, the Malaysian Islamic Consumers Association (PPIM) received over 40 complaints regarding products and brands using Malay or Islamic names on their foods. The use led to unresolved issues regarding the health and safety of the products on consumers, misleading and deceiving marketing strategies, and, most importantly, the exploitation of the Islamic religion for personal gain, which may tarnish the sacredness of the religion. The



current marketing strategies have led to whether Islam permits such use. Thus, this study aims to reveal the Shariah perspective on using Islamic attributes in food product marketing by referring to the expert views in the field.

2.0 Literature Review

Incorporating Islamic attributes in product labelling and marketing is not new in Malaysia. It has been in practice for over 40 years, with the introduction of Zaitun's brand products, known as consumer products, produced by Muslim producers. Zaitun's company introduced the famous tagline 'gunakan tanpa was-was' (use without doubt) and received tremendous support from Muslim consumers. It was later followed by other companies, including Halagel toothpaste, with the tagline 'mencari yang halal itu fardu' (finding halal products is an obligation). The use extends to food products, such as Ramly Burger, Aminah Hassan sauces, Tamin soy sauce, and many more. The use originally signifies halal products produced by Muslim producers. However, currently, the use of Islamic attributes extends to all Muslim consumer products regardless of the status of the producers, which results in new issues.

Even though the use has been in practice for a long time, more research is needed to determine the permissibility of using Islamic attributes in marketing from an Islamic perspective.

2.1 Islamic Attribute and Marketing

Religious symbols are visual representations of religious beliefs, practices, and traditions. They can include images, icons, signs and objects associated with a particular religion or religious group. However, using religious symbols in advertising can be controversial and have positive and negative impacts (Morris Kalliny et al., 2019). Mohsen et al. (2017) conclude that the use of Islamic symbols in food packaging has a positive impact on the purchase intention of Muslim consumers, particularly those with high religiosity. The findings suggest that religious symbols increase the perceived religious symbolic value of the product among customers with high religiosity, and it highlights the importance for marketers seeking to promote their products in Islamic markets. However, an analysis by Nickerson (2020) revealed that including Islamic appeal in an advertisement harms attitudes toward the advertisement or purchase intention in the Dubai market.



The discussions on the use of Islamic attributes in Malaysia began when there were many so-called 'Sunnah products' in the market. However, the discussions did not use the term 'Islamic attribute'. There are studies on exploiting the sunnah of the Prophet for commercial purposes. An article (Awang, 2015) sparks the discussion on Sunnah food. With the commercialization of Sunnah food, the author suggests that scientific studies need to be carried out on the issue of Sunnah food to ensure that consumers get the promised benefits and nutrients. Society should not narrow the perception of "sunnah food" to certain foods. Islam allows it if it complies with the concept of halal and tayyib (wholesomeness). The discussion continues with (Khadher et al. @ Zulkifli Mohd Yusoff, Monika @ Munirah Abd Razzak, Mohd Azam Yakob, Raja Jamilah Raja Yusof, Nurulwahidah Fauzi, Khalijah Awang, 2015) where they suggest the respected authorities determine the meaning of Sunnah food to prevent public misuse, confusion, or deception. Further, a recent study by (Esma et al., 2021) explains the principles of Sunnah food according to the Quran and Hadith. Additionally, research done by (Shukur et al., 2016) found that the authorities must deal with exploiting the Hadith of the Prophet (pbuh) to sell a product. The regulation is needed because if the product does not benefit the user, there is a risk of disparaging the Hadith of the Prophet SAW. This study sparks the concern of controlling the use of the term 'Sunnah' in marketing. A study by (Sayidah et al., 2016) outlines the legal issues that have arisen, such as the law that governs labelling, quality and standard of sunnah food, adulterated food, and the legal provisions that regulate the issue of food safety—however, these writings focusing on Sunnah food without discussing on other Islamic attributes.

2.2 Maqasid al-Shari'ah in Marketing

Shaykh Muhammad Al-Tahir Ibn Ashur, a prominent Islamic scholar, defined Maqasid al-Shari'ah as the objectives or purposes behind the Islamic rulings (A. Rahman, 2015). According to him, the knowledge of Maqasid al-Shari'ah is significant for mujtahids to comprehend or interpret Shariah's texts and develop solutions to present-day problems Muslims face. The concept of Maqasid al-Shari'ah provides vibrant guidance and framework to the process of ijtihad in answering the issues corresponding to human interest while fulfilling the will of God. The underlying purpose of the Shariah or the Maqasid al-Shari'ah is to benefit all humankind concerning their affairs,



both in this world and hereafter (Laldin, 2011). The government is responsible for providing regulations that uphold the Maqasid al-Shari'ah. The Maqasid al-Shari'ah that needs protection is the protection of religion, wealth or property, human life and progeny, and human honour or dignity.

In Islamic marketing, protecting religion is an important objective when developing marketing strategies by ensuring that marketing activities respect Islamic values and beliefs and that products and services are developed and marketed in a way consistent with Islamic ethical and legal principles. On the other hand, protecting life extends beyond immediate physical safety and includes promoting a wholesome and nurturing environment that supports and enhances human life (Khatijah Othman et al., 2018). It involves the protection of human dignity, health, and overall welfare. Finally, protecting wealth emphasizes preserving and safeguarding wealth, recognizing its importance in sustaining individuals, families, and society. It involves establishing an equitable economic system that ensures fairness, justice and stability in financial transactions (M.Fadzhil Mustafa et al., 2019).

Additionally, protecting wealth or property means preserving the wealth from damage or loss and ensuring its sustainable contribution to decent life at the individual level and prosperity at the societal level. Thus, it includes acquiring it legitimately and preventing anyone from engaging in any transactions that may expose him to wealth damage or loss. Therefore, the government may adopt the protection of Maqasid al-shari'ah as the foundation in providing legislation relating to the use of Islamic attributes.

2.3 Sadd Zari'ah

Sadd means blocking, and the word zarai', the plural of zari'ah, signifies the means of obtaining a specific end. Sadd al-zarai' thus indicates blocking the means to an expected end, which will likely materialize if such a means is not blocked (Kamali, 2006). Sadd al-Zari'ah applies when there is a conflict between the means and the end on the good-neutral-evil scale of values. It is essential to take into account the concept of Sadd al-Zari'ah in situations where a permissible method is likely to result in a forbidden outcome or where a lawful method, which typically leads to a permissible outcome, is employed to achieve an unlawful end (Wartini, 2016). There have been empirical studies on the Syariah perspective of the use of Hadith and



Sunnah of the Prophet in the marketing of products by Khadher et al. (2015) and the hokum of using Quranic verses in curing diseases (Mahyuddin et al., 2011). The fatwa gazetted by the Wilayah Persekutuan Mufti's Department pointed out that Ruqyah for product commercialization is prohibited. The prohibition relies on Saddu Zariah's concept of closing the door to any destructive implication as it may lead to the practice of selling religion for worldly profit (Persekutuan, 2017). However, the fatwa restricts the prohibition of using the term Sunnah food and ruqyah, and there is a question on whether the prohibition extends to all other Islamic attributes.

With the rising prevalence of food products with Islamic attributes, exploring the rulings behind the issue is integral. Despite the existing research work, many aspects of the use of Islamic attributes, particularly on the legality of such use according to Islamic law and how the Scholars decided on the legality, still need to be explored from the stance of the regulator and expert views. More importantly, to control the free use, it is crucial to understand the principles referred to by the Islamic Scholars in giving the rulings on this issue. It is interesting to know how the regulator made rulings to preserve the protection of Maqasid al-Shariah.

3.0 Methodology

In conducting the study, the researchers employed qualitative methods in the form of library research and in-depth interviews. Given the exploratory nature of the study, the selection of the qualitative method is seen as suitable in this study where the knowledge about a phenomenon is not adequate or when there is little theoretical understanding of the phenomenon. (Golafshani, 2003). Library research collects data by learning and understanding data closely related to the problems from books, theories, notes, and documents (George, 2008). This study employs library research by gathering primary and secondary data sources using selected topics and keywords. The keywords include Islamic symbols, attributes, Islamic marketing, labelling, good business practice, Maqasid al-Shari'ah and Saddu Zari'ah. This method is chosen to understand various discussions put forward by Muslim scholars in determining the permissibility or the non-permissibility of such use. Since the use of Islamic attributes in marketing is a recent issue and not decided by previous Islamic scholars, the researchers have to find the answer from the discussion regarding other aspects, for example, Islamic business



practice, permissible business transactions, compensation in injury, protection of Islamic religion and some other Islamic principles and make an analogy the current issues.

Further, to support the data from library research, a semi-structured in-depth interview was conducted to allow informants to talk freely, which directed towards understanding informants' perspectives on the use according to Shariah law. Next, validation of the data findings was achieved through triangulation. Triangulation is the process of corroborating evidence from different types of data or data collection methods (Creswell, 2007). This study applied methodological triangulation, where multiple methods were employed to gather data, such as library research and in-depth interviews.

The researchers adopted a purposive and snowballing sampling strategy with seven participants for the in-depth interviews. The selection process of key informants started with purposive sampling subject to the selection criteria. Backed by literature, each individual selected is believed to have acquired rich and detailed information on the relevant issue that may assist the study in obtaining research objectives. The informants are selected amongst the Muftis, JAKIM Halal Officers, a Persatuan Pengguna Islam Malaysia (PPIM) representative, and Halal experts with various backgrounds, including Halal Officers and academicians. They are selected based on the following criteria:

- a) The Mufti of Federal Territory is selected to represent the view of other Muftis because the method to arrive at the fatwa is the same as that of all states in Malaysia.
- b) The Halal Officer from JAKIM was selected based on his experience handling the issues, especially the enforcement measures taken.
- c) Halal experts from various backgrounds are selected based on literature.
- d) They are academicians who write on this issue and officers who have been involved in the Halal industry for a long time and participate in formulating Halal Standards and guidelines.
- e) A representative from Persatuan Pengguna Islam Malaysia was selected to gain insight into the consumer perspective and the association's experience handling consumer reports on this issue.



It is the essence of qualitative research that samples are highly context-based. Thus, universal numerical recommendations have weak explanatory power. Kindsiko and Poltimäe (2019) demonstrated that numerical justification by preset benchmarks is rare; it is the essence of qualitative research that samples are highly context-based and depend on many other factors such as external funding, heterogeneity of the respondents and selection of specific informants. As suggested by (Boddy, 2015), the determination of sample size is contextual and partially dependent upon the scientific paradigm under which the investigation is taking place. Even one informant is sufficient if the informant can provide adequate information, as suggested by Boddy (2015); sample sizes involving one single case can be highly informative and meaningful, as demonstrated in examples from management and medical research. Therefore, the findings can be generalized where a typical *modus operandi* and relatively stable personalities exist over time. The emphasis is always on information adequacy or, more specifically, information richness (Kumar et al., 2020).

Maxwell (2013) observes that the purpose of any qualitative research is an in-depth explanation, description, and interpretation of a phenomenon. Given this, the researchers opined that those seven informants are sufficient as they can provide in-depth information, and their opinions can be generalized as required to achieve the research outcomes.

The data from the interview was collected for three months between July 2022 and September 2022 from different clusters of respondents. The study attained data saturation within seven respondents. Guest et al. (2006) found a saturation point in the 12th respondent regarding the homogeneous people, and Latham (2013) reached the saturation point among the 11th participant in his CEO examination. Despite having diverse backgrounds, respondents are significantly related to each other in many ways for this research. The data is saturated in different positions concerning the information, observation, and documentation. After conducting the interviews from diverse positions, the researchers need new information instead of similar previous findings.

In conducting the interview, apart from the selected informants, the researchers also used the snowball effect to select the informants. The researchers get the information from the selected informants on the potential informants that may also answer the questions. Later, the



researchers contacted the potential informants for confirmation, and the interview session was set up. The Figure below illustrates the saturation process of this study.

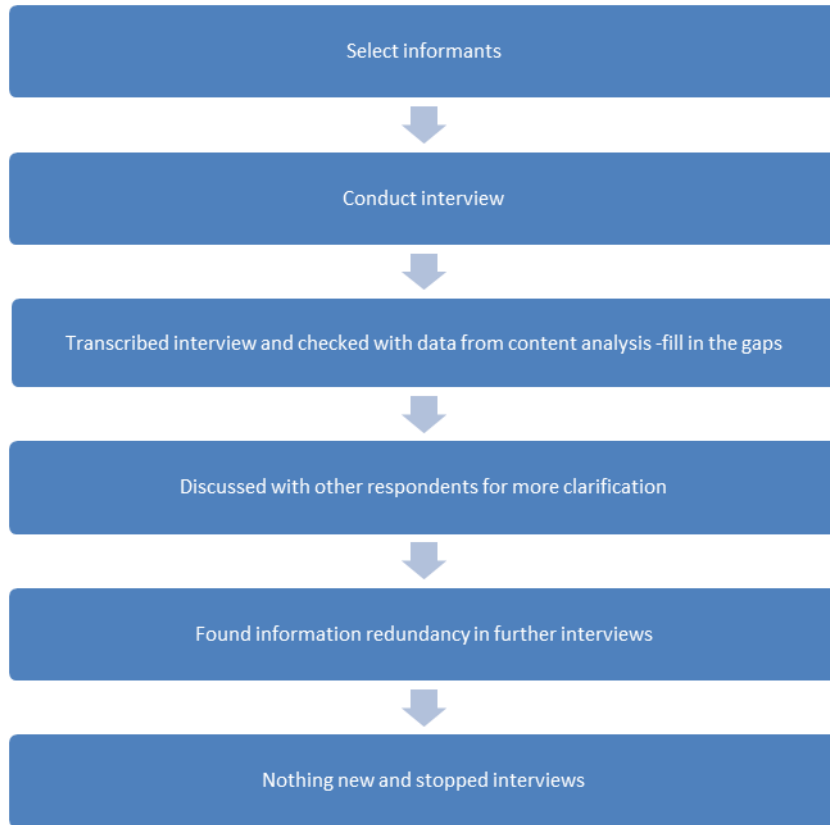


Figure 1 : Saturation Process of the Research

Supporting data from content analysis are considered as well. When the researchers listen to the recording, similar responses and comments from the respondents in dissimilar places constantly reveal similar data to the researchers; the researchers focus on purifying thematic arrangements in the data categories. The data

Each informant was given a symbolic code name to confirm the confidentiality of the informants regardless of their institution. These code names and the details of the informants are presented in Table 1 below:

Table 1 : Demographic Profile of Informants

No.	Informants ID	Position	Organization	Experiences (Years)
1	FA	Academician cum Halal Expert	Universiti Kebangsaan Malaysia	9
2	ZZ	Academician cum Halal Expert	Universiti Malaya	16
3	UH	Halal Officer	JAKIM	14
4	UA	Halal Expert	Ministry of Health	13
5	LA	State Mufti	Pejabat Mufti Wilayah Persekutuan	6
6	ZK	Consumer Activist	Islamic Consumer Association (PPIM)	11
7	IS	Director of Fatwa	Institute of Fatwa and Halal (IFFAH)	5

The procedure for preparing and conducting interviews strictly followed the procedures provided by (Creswell et al., 2018), and the researchers followed the interview protocol. The researchers begin the process by determining the research question the interviewees will answer. The questions developed are based on several open-ended and general approaches and focused on understanding the issue and how they manage to deal with such incidents. The interview protocol is planned to find the answer to the permissibility of the use according to the Islamic perspective.

The researchers conducted in-depth interviews at the time and venue most convenient for the key informants. A good rapport was established during the interview to create a pleasant atmosphere between the participants and the interviewer. The researchers took the role of the interviewer at all interview sessions to maintain consistency and reliability of data. Before the interview, each participant was briefed on the research's purpose, aims and objectives. The purpose is to ensure that the participants understand the purpose and aims of the study and invoke interest in themselves to facilitate the interview process by offering information during the interview session.

During the interview, participants' responses to the open-ended questions were recorded through audio recording (with permission obtained) and note-taking (field notes). Immediately after the completion of each interview session, the audio tape was transcribed and verified by the field note. The researchers also followed reasonable interview procedures and ensured confidentiality was preserved. In



conducting a qualitative study, staying within the boundaries of interview protocol is necessary. Questions were asked based on interview protocols to ensure the interview was conducted within the prescribed time. Confidentiality and anonymity are paramount. As per the research protocol, all names of the informants were kept separate from the audiotapes of the interviews and the transcript of those interviews.

To ensure anonymity, documents that indicated participants' identities were replaced with pseudonyms only. All original interview notes, audiotapes, hard copies of the transcribed data, and other related documents were kept in the researcher's office's locked drawer. Per the protocol, all these documents will be shredded and destroyed when the research is completed. For transcription, the interviews were transcribed verbatim manually using Microsoft Word with the help of Google voice typing.

The analysis begins with open coding involving a large quantity of raw qualitative data obtained through a verbatim process, and initial coding is developed during this stage, also known as the data reduction process. Succeeding the open coding, second-level coding is carried out to categorize the data into sub-themes using initial coding data to categorize the data into a concept. Concepts or categories are further analyzed using axial coding to look for similarities and differences in the sub-theme to produce the final theme, which will help the researchers draw a conclusion and the findings for this study (Silverman, 2010). Following the 'University Research Management Center (RMC) and the ethical guidelines published by the relevant associations, an application was submitted to the RMC or Ethics Committee for Research Involving Human Subjects of Universiti Putra Malaysia for approval of the proposed research plans before the investigation. This application consists of an explanation of the steps that should be taken to maintain data security and participant confidence. The committee formally approved the application on July 30, 2022.

The field study (interview) was conducted following the ethical guidelines. When distributed, a letter is attached to each set of questions outlining the researchers' contact details (address, email, and mobile number) in case the informants feel they need to contact them. This letter emphasizes that their information and opinions will be kept strictly confidential. They are also given participant information sets to ensure the confidentiality of the participant's responses. As



explained in the consent form, they are assured that they can withdraw from the research at any time.

Data confidentiality and the participants' anonymity are protected at every stage of the research process, primarily by ensuring that nothing in the questions or interviews indicates the informants' identities. During data collection, informants' names and identities are kept confidential, and names are used anonymously without the original names due to participants' privacy and safety in this research (Kaiser, 2009).

4.0 Findings

The study explores the Islamic perspective on the use by examining the Islamic principles regulating this matter. Since Islamic scholars do not give a specific opinion on the use of Islamic attributes in food product marketing, this issue has to be seen on a case-by-case basis. Several hukum (rulings) and general principles in Islam relating to good business practice, permissible business transactions, compensation for injury, protection of Islamic religion, and some other Islamic principles are referred to in finding the answer.

Several common themes have emerged from data analysis and are described in Table 2.

Table 2 : Themes Emerged from Data Analysis Relating to the Rulings of the Use

RQ2	
What is the Islamic perspective on the use of Islamic attributes in food products labelling?	Promotion of Good Business Practice Prohibition of unjust practice Promotion of good and healthy diet Protection of Islamic honour and dignity Prohibition of using Islam for worldly Profit Prohibition of act of superstitious or syirik

Theme 1: Promotion of Good Business Practice

Islam permits business transactions except those impaired by defects such as riba' (usury) and other vitiating factors to contract. This principle is in line with the legal maxim:



"Al-Aslu fil ashya' al ibahah"

Meaning: The origin of a thing is permissible.

The transaction is permitted as long as Islamic law is not violated. The informants' views support this principle.

"...So, it means that in Islam, the law [position] is as long as it does not contradict with any Islamic principle, Muamalat and also no gharar [deception] and the product must be halal". [UA]

"... If it does not insult, does not pollute, does not cause defamation because it (Islamic attribute) is called something that does not have a specific law. So, we need to see its use. For example, there is no law on Islamic pictures or logos, but the law is on human actions where the picture or logo is placed. If it is seen to cause slander, we put the law on whether it is necessary or illegal. So, back to the original law, 'Al-aslu fil ashya' al ibahah', the origin of a thing is permissible. If there is another argument, go to the new law, which will be on a case-by-case basis". [LA]

The basic principle is that 'the origin of a thing is permissible' and should be looked at on a case-by-case basis. Therefore, the act is permissible if the act or transaction does not involve any prohibited elements in Islam. There is also an Islamic legal maxim illustrating that the intention is the pillar of everything, i.e. "Al-umur bi maqasidiha"; "matters are determined by intentions". Regarding the use of Islamic attributes, the intention is among the concerns to be considered by the Scholars in determining the permissibility of the use.

On the other hand, in verse (2:275) Allah differentiates between trade and riba' (usury), where Allah permits trade and condemns riba'. In this verse, whosoever practices riba' is promised with fire. Instead, Islam emphasizes the concept of trustworthiness, justice, good ethics and free from deceit in all areas of transactions, which are in line with the aims or goals (maqasid al-shari'ah) intended by Islamic law for the benefit of humankind (Suraiya et al., 2019) regardless of either it is for business, advertising or marketing purpose. Al- Quran enshrines the principle in (4:29), where Allah prohibits unjust practice and promotes mutual consent in business dealings. Mutual agreement and fairness



in business dealings cannot be built on irregularities. Misusing Islamic attributes in the labelling and marketing food may violate the principles of mutual consent and justice if false information exists or misrepresentation of the product due to the misuse of Islamic attributes. These elements may cause the transaction to be invalid, voidable, or not binding on both contracting parties. The view of the informant also supports this principle.

"...What we can understand is do not misuse [the Islamic attribute], and the principle shown by the Prophet Muhammad is do not cheat, 'man ghashshana falaisa minna'. In Islam [Hadith], [the Prophet said] 'anyone who cheats is not from among my people', and this is said to be the principle that indirectly shows that if we want to do business, then it's okay, but there should be no elements of deception". [IS]

In another verse in Surah Al-Isra 17:34, Allah demands honouring and fulfilling business obligations. The command is to be honoured because God will question the commitments in the hereafter. If the seller makes a promise to the buyer, the promise must be fulfilled. In addition, in another verse (16:90), Allah emphasized the concept of fairness and kindness in all matters. In this verse, Allah orders justice and good conduct, gives to relatives, and forbids immorality, bad conduct, and oppression. The principle of justice is also outlined in the Islamic legal maxim 'Al-aslu fi jami'e al-uqudi al-adlu', which means 'the fundamental requirement in every contract is justice'. Advertising products to mislead the buyer into choosing the product is immoral and oppressive and should be avoided ("Jangan Salah Guna Nama Islam Bagi Lariskan Produk," 2017). Misusing Islamic attributes may lead to an unfair advantage for the trader in the market (Zin, 2017). The views of the informant support the finding.

"...The Prophet forbade monopoly; when using Islamic attributes, the market will not be fair due to such use. Maybe the price will go up due to the use. For example, traders use Islamic attributes to raise the price of products. They can make a high profit, so the situation may cause consumers to be desperate or forced to buy despite the high price. This situation will cause



problems. We [Islam] want to protect the community from being oppressed". [FA]

The uncontrolled use of Islamic attributes may lead to unfair practices in the sale and purchase transaction.

Theme 2: Prohibition of Unjust Practice

Islam prohibits unjust practices and forbids taking others' property in sin deliberately, as laid down in Al-Quran (2 188). In this verse, the intention is essential in every transaction. Allah forbids taking others' wealth unjustly or consuming others' property illegally if the person knows that practice is unlawful. There must not exist elements of bribery or improper intention in the transaction. In cases where the trader knows the quality or condition of the goods is not up to the standard depicted by the information provided on the label, it may come under the purview of this prohibition. For example, producers use Al-Quran as their marketing tools.

Al-Quran is the sacred revelation from Allah and promises only truth to its followers. It is mukjizat (sacred revelation) from Allah and comprises many benefits to humankind. Some irresponsible producers have taken advantage of this fact to misuse the sacredness of Al-Quran. Some producers sell food and drinks with the 30 juzu' (chapters) of Al-Quran, for example, "Kismis 30 juzu' Al-Quran" (raisins with 30 juzu' of Quranic verses recitation), drinks that were recited with Quranic verses are called "Air Ruqyah" (Ruqyah drinking water) and "Air musoffa" or "Air Pinggan Putih" (mixture of water and saffron with a unique technique of writing Quranic verses using saffron liquid on a white plate). These products are believed to have unique attributes in healing particular diseases and may give certain benefits to those who consume them (Mokhtar, 2022a; Suraiya et al., 2020). They are believed to have the additional value of blessings and are effective in curing some diseases or can also supplement the brain (Mokhtar, 2022a, 2022b; Shukur et al., 2016).

This product was sold at a higher price than usual as Ruqyah drinking water can be as much as RM500 per bottle depending on its weight and the inclusive package. The seller promotes this product through social media, chat forums and other e-commerce applications (Mutalib, 2022; Noor et al., 2022). According to Persatuan Ulama Malaysia, this practice may lead to confusion and has the element of cheating the consumer (Mokhtar, 2022b). The consumer will think that



the product is more effective and blessed because of the Quranic recitation without any convincing evidence as to whether the product was recited with the Quranic verses. Moreover, this practice is worrying and more of a business tactic if the product is sold at an excessive price.

On this point, various Hadith illustrate the prohibition of cheating or unjust practices in business transactions. For example, in the Hadith Sahih al-Bukhari No.6964, narrated by `Abdullah bin `Umar, A man mentioned to the Prophet (pbuh) that he had always been cheated in bargains. The Prophet (pbuh) said, "Whenever you do bargain, say, 'No cheating.'" Also, in the subsequent Hadith (Hadith Sahih Bukhari No.2087), swearing by the name of God was prohibited to persuade the user.

The act of cheating may deprive Allah's blessing. This practice may be associated with using Islamic attributes for the same purpose, i.e., persuading the buyer to choose the product. In another reported hadith (Hadith Sahih Muslim No.102 and Ibnu Majah No.2225), the Prophet disapproved of putting wet dates under the eatables. It is an act of cheating, and whoever cheats or deceives is not among the Prophet's followers.

According to Az-Zuhaili (1985), any act of deception in a mu'amalah (sale and purchase) transaction is forbidden because fraudulent and dishonest acts destroy the trust between the parties entering the transaction and cause business transactions to be chaotic. There are several types of fraud practices in mu'amalah, among them:

- a) Khiyanah (Betrayal): Lying about price rates.
- b) Tanaajusy: Pretending to make an offer to deceive so they are interested in buying. The practice of al-najsh causes harm to the buyer because the seller increases the price excessively and unjustly. Concerning this study, the products with Islamic attributes are sold at higher prices than the regular products. For example, a small box of raisins with the do'a (prayers) card inside or claimed to have been read Quranic verses upon it may be sold for RM3 to RM5 as compared to a box of raisins without the Islamic attribute, which costs RM1 or RM2 per box.
- c) Taghriir: Persuading others with false ways so that they are attracted to perform the contract. For example, concerning the sale of products with Islamic attributes, the transaction may involve gharar al-wasf if the object of sale does not reflect the product's value. For example, the product was claimed to cure



the prescribed disease as listed on the label; however, it turns out to be the contrary; in another example, the product contended to have been read with 30 juzu' of Surah from Al-Quran and it was discovered that it was not so.

- d) **Tadlis:** Hiding and covering the defects hidden in the object of the contract, and according to the Muslim jurists, tadlis and misrepresentation are so closely interrelated. However, some tend to interchange it with taghrir and ghabn. However, Mohamed Adil et al. (2010) suggests that tadlis is so akin to taghrir and ghabn, which means fraud, where the effect is that the defrauded party may rescind the contract by exercising the option of fraud (khiyar al-tadlis). The starting point of fraud in Islam can be traced back to the period of the Prophet Muhammad SAW, in one particular Hadith that relates to Musarrat. A Mussarat is any female cow or she-goat whose teats have been tied up for some time to give the prospective purchaser an unduly optimistic impression of the animal's regular milk- yield. Such practice is famously known among the Arabs as tasriyya. The consequence of the contract is that the defrauded purchaser may opt to rescind the sale, paying the seller appropriate compensation for milk he has taken from the animal. From this precedent, the law is built by analogy to cover all fraudulent acts deliberately contrived to create a false impression in the mind of the other contracting party. The famous Islamic Civil Code, namely, The Mejelle, has identified an article on fraud according to Islamic law:

Article 357 (fraud and excessive deception):

"When one of the parties to a sale has defrauded the other, and it has been ascertained that there has been excessive deception, the person who is deceived can annul the sale".

- e) **Intihāk al-ḥurmah al-Shar‘iyyah** refers to the violation of Shariah sanctity by the contracting parties in their dealings. A business dealing may not involve the three previous impediments to contract elements, i.e. ribā, gharar and ḍarar. However, the violation of the Shariah sanctity could arise from the contracting parties or subject matter of the contract. Using Islamic attributes in marketing may violate Shariah's sanctity if there is no control over the use. For instance, the seller made an excessive claim on the product's goodness using Quranic verses or text from Hadith to support his claim. However, it turns out that the product



does not give the effect as claimed; consequently, the sanctity of Islam will be violated. Islam is a sacred religion and needs to be protected from any *tuhmah* or slander.

Theme 3: Promotion of a Good and Healthy Diet

The promotion of 'Prophetic food' or 'Sunnah diet' is one of the famous Islamic attributes for promoting food products (Radhiah & Nazirah, 2018). A sunnah diet is among many teachings of the Prophet that significantly improves our health and our overall life (Mohd Shuhaimi Bin Haji Ishak, Nurul Fadzilah Binti Che Shari, 2013). The product usually contains dates, honey, goat's milk, *habbatus sauda'* (black seeds), raisins, olive oil or a combination (Suraiya et al., 2020a). The demand for this product led to the innovation of Sunnah food. Dates, for example, have been innovated and combined with other ingredients such as chocolate, herbal essence, coffee, and the like to become a new drink. The innovation includes using only a single Sunnah food and combining more than one Sunnah food (Radhiah & Nazirah, 2018; Sayidah et al., 2016). Various sunnah food products on the market claiming various health benefits have led consumers to confusion. Among the issues identified is the claim that such Sunnah food products can treat a specific disease without scientific evidence, including allegations of excessive benefits (Zain, 2013). For example, dates and raisins are the ingredients used in so-called 'Sunnah food'; however, the Prophet forbids the mixture of these two ingredients in one meal as described by the Hadith (Sunan an-Nasa'i no. 5549), and the Prophet forbids mixing *Az-Zahuw* and *At-Tamr* (dates).

Another concern is the effect of such innovation, the mixture of Sunnah food with other ingredients, and the chemical composition and nutritional value of food, which are also changed compared to the original material (Radhiah & Nazirah, 2018). As reported in the newspaper about a product known as 'Jus Sunnah' (Mokhtar, 2022b; Mohd et al. Md Denin & Fazrik Kamarudin, 2018), which has been tested and confirmed positive for containing scheduled drugs, i.e. steroid dexamethasone and prednisolone, which the Ministry of Health prohibits. The 'Jus Sunnah' was claimed to be able to cure joint pain, veins, numbness and the like; it was sold at a price ranging between RM75 to RM130 per bottle (Mohd et al. Md Denin & Fazrik Kamarudin, 2018). This practice misuses Islamic attributes (Suraiya et al., 2020a).



It is no longer fair for the product to be claimed as Sunnah food due to the impact that it may have on the consumer.

On the other hand, Islam promotes a good diet, and the Prophet encourages its followers to choose their meals according to their health condition (Radhiah & Nazirah, 2018). While dates were known as a whole of benefits and one of the Prophetic foods, they must not be taken if it may endanger one's health. In one reported Hadith (Jami' a-Tirmidhi 2037), the Prophet (pbuh) ordered Saidina Ali to choose a proper diet according to his health. It was reported that the Prophet (pbuh) forbade Sayyidina Ali (still recovering from sickness) from eating dates. Instead, the Prophet (pbuh) ordered Sayyidina Ali to eat chard and barley because they suited his health.

This Hadith shows that Sunnah food must be taken with proper knowledge of its impact on one's health (Radhiah & Nazirah, 2018; Sayidah et al., 2016). The consumer should be provided with some information on the non-suitability of Sunnah food for certain categories of health conditions.

The above principles on the promotion of an excellent and healthy diet are supported by the fatwa decreed by the Perak State Shari'ah Committee, which convened on 15 Syaaban 1423, corresponding to October 22, 2002, for the 157th time decided that no fatwa has been explicitly made regarding chemical substances found in food. However, it is believed that the substance is harmful. In that case, the ruling is that it is unlawful based on Surah al-Baqarah:195, which means "And do not deliberately throw yourself into the danger of destruction (by being miserly)" and secondly based on the Fiqhiyyah Method: of "Cannot bring harm and harm".

Using Islamic attributes to promote food products must be controlled if it can lead to *ḍarar* or harm. As the well-known Hadith (Ibnu Majah, 2010) outlined, "No harm should be caused, and harm must not be encountered by harm". Most Muhaddithīn (hadith scholars) regard the Hadith as one of the forty main Hadith in Islam. This principle births the Islamic legal maxim of "harm must be eliminated". *Ḍarar* could be viewed from several perspectives. *Ḍarar* could happen on *al-dīn* (religion), *al-nafs* (life), *al-ʿaql* (mind), *al-nasab* (lineage), and *al-māl* (wealth). *Ḍarar* could also be direct (*mubāsharah*) and indirect (*tasabbub*).

However, *ḍarar* that should be avoided must full several conditions. The conditions are that the *ḍarar* must be (i) realistic, (ii)



immense, (iii) unlawful and (iv) a violation of a legitimate interest (Shubayr, 2000).

The informants also agree that the use should be controlled.

"...I strongly agree that it should be controlled, not used arbitrarily, especially by people who take the opportunity for commercial business purposes. If there is a method, it is better to control it". [UA]

"...I agree. If there are certain names or syi'ar, like the crescent moon and the like, we control it. We need to control Islamic names and Islamic attributes. It is enough for them to use only Halal Certificates without the need for Islamic attributes because Muslims, in choosing goods, will look more at the logo and name first and then at the halal certification, so it is good to control the use of Islamic attributes. Maybe we can suggest the names that are direct to Islam or have syi'ar names such as Muhammad, Ahmad, Asmaul Husna, Abu Bakar, and Omar, which are the main ones, so avoid them". [IS]

There must be a precise mechanism to control the use of the maqasid shari'ah to avoid unwanted implications. It is clear from the principle that any act that may cause harm to property, life, mind, or religion should be avoided. This aligns with the Shari'ah principle of saddu zari'ah, i.e., blocking the means to mafsadah or bad implications.

Theme 4: Protection of Islamic Honor and Dignity

The use of Islamic attributes in labelling may violate Shariah's sanctity if there is no control over the use. For instance, the seller made an excessive claim on the product's goodness using Quranic verses or text from Hadith to support his claim. However, it turns out that the product does not give the effect as claimed, or in the worst case, it harms the consumer. Consequently, the sanctity of Islam will be violated. Islam is a sacred religion and needs to be protected from any tuhmah or slander (Zanariah, 2016).

Islam is a religion of blessings to all humankind, notwithstanding their religion. Islam promotes peace, kindness, and good dealings in all transactions. According to the fatwa, using the word Islam by any



organization is not an obstacle, and it is even encouraged with the discipline of knowledge, faith, and charity. However, any person or organization that uses the word Islam for misleading and deviant purposes is an offence, and action can be taken based on the existing legal provisions.

Muslims are not restricted from making dealings with non-Muslims if the transaction does not involve any prohibition laid down by Islam. Thus, this principle illustrates that halal food is for all humankind, and Muslims may buy food from non-Muslims as long as it is halal. However, there are certain restrictions for non-Muslims in dealings with matters relating to Islam. The goal is to avoid fraud, insult, or abuse of the Islamic religion.

For example, several fatwas are outlined by the National Fatwa Council for non-Muslims dealing with Islamic matters. However, they vary according to state, i.e. some states have pronounced the fatwa, and some have not, and they also vary in the gazetted status. For example, the word 'Allah' is a holy word specific to the Islamic religion. That word cannot be used or associated with non-Islamic religions. Therefore, Muslims must protect it in the best possible way, and if there are elements of insult or abuse of the word, then action must be taken according to the law in place. The position is the same for the symbol of the crescent moon and five-pointed star. Any non-Muslim group is not allowed to use the symbol of the crescent moon and five-pointed star in their houses of worship to avoid confusion for Muslims. Additionally, there are more specific words such as Allah, Solat, Kaabah, Baitullah, Khalifah, and Iman, as well as some other words that non-Muslims cannot use. The list of words can be reviewed from time to time according to the needs and interests.

On the same note, to protect the honour and glory of the holy verses of the Qur'an and the sacred words of the Islamic religion, the act of hanging any of the holy verses of the Qur'an or the holy words of the Islamic religion in non-Islamic premises or where - Islam prohibits any place that can expose them to insult, fraud or abuse. The sale and storage of the holy book of the Qur'an in shops owned by non-Muslims are also prohibited by Islam because it can lead to an insult to the honour and the purity of the scriptures. It should be haram (forbidden) for non-Muslims to possess the Al-Quran or Hadith or materials in the form of printed and electronic media or engravings on the verses of the Quran or Hadith or whatever symbol is considered sacred by Muslims such as the Kaabah, mosque and the like. It should be haram to print,



store, display, distribute, sell, and buy them. Additionally, placing or hanging or using the word Muhammad S.A.W by non-Muslims, whether by any individual or organization, in a way that does not follow the glory given by Islam to the name is to be prohibited. These prohibitions are provided in the State Fatwa.

Likewise, a fatwa prohibits all food producers or premises operators from using the 'pork-free' term to avoid confusion. As decreed by the Terengganu State Fatwa as follows:

“Based on the 'siyasaḥ syar'iyyah' principle, the Committee Meeting Terengganu State Fatwa, held on 10 Rajab 1437, corresponding to April 18, 2016, decided to agree that the term "pork free" should be banned by the authorities because it misleads the Muslim community about the halal status of a material food”.

The fatwas were outlined to protect the purity of Islam and to protect it from being misused or to gain personal interest. It is also to protect Islam from being insulted, fraud or abuse, which may bring dire implications to the religion. The prohibition is in accordance with the Usul fiqh Sadd az-Zarai method.

There are legal maxims to support the rulings where 'rejecting harm is more important than gaining benefit'. The informant also gives his opinion on this point.

“According to Imam al-Syatibi's view, if there is a clash between maslahah (good) and mafsadah (bad), then rejecting mafsadah is more important because the Sharia is more concerned with prohibitions than orders. For example, Alcohol is not denied in the Qur'an, which also states that there are benefits to Alcohol, but the benefits are few compared to the harm. Therefore, Alcohol is forbidden, but if mafsadah and maslahah are at the same level, then an individual is free to choose between the two or can also tawaqquf or stop. Then, we put the community's interests first over private interests. The Ummah's interests are a human priority for the public, but the special interests are the merchants' interests in maintaining public order, avoiding defamation, and maintaining



community stability. For example, JAKIM has issued a ban on using the ruqyah verse; this is called a masalah mursalah, which means a masalah that has no evidence from the Quran and Hadith without evidence, but it is not something that is accepted or rejected. [The position is the] same with the establishment of prisons without justification but to benefit the community". [FA]

"...The use is permissible as long as it does not lead to insult or istihza' or make fun of religion in general. [There is Hadith] 'Al Islam Ya'lu wala yu'la alaih". [LA]

Therefore, protecting Islamic dignity is more important than protecting the interest of an individual.

Theme 5: Prohibition of Using Islam for Worldly Profit

No one can deny that the Qur'an has the advantage of curing all spiritual and physical diseases with the permission of Allah S.W.T. However, to use the Qur'an to sell a product or justify it as the best of others is included in the prohibition of trading the Qur'an. The prohibition is enshrined in the Quran (Surah atTawbah:9), which means "they have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing ". In this verse, Allah condemned the act of trading religion for worldly profit. In another Hadith, the Prophet prohibits using Islam for worldly profit. The act is forbidden as the doer is not sincere in upholding the Islamic religion, but the act is full of evil intent. It was narrated: "At the end of the day, there will be people who profit by selling religion. They wear clothes made from goatskin (pretending to be celibate) to gain public sympathy. They say they are sweeter than sugar, while their hearts are like wolf hearts with malicious intent". This Hadith illustrates the act of manipulating religion for worldly profit, i.e., to gain public sympathy or not sincerity in using good words but for their gain. The act of using Islamic attributes for the sake of exploiting Islam for profit can be one of the forms of using religion for worldly profit. For instance, irresponsible traders use Maudhu' (false and fabricated) Hadith in their marketing activities. Among the Hadith is the Hadith on vinegar (Sunan Ibn Majah 318). The status of this Hadith is maudhu' (fabricated) due to the network its chain of transmission is Jubarah Ibn Mughallis,



labelled as muttahim bi al-Wad'i by Yahya Ibn Ma'in. A fabricated hadith is a hadith that is falsely ascribed to the Prophet (peace and blessings be upon him), but he did not pronounce it; it is not permissible to narrate such hadiths.

There is a fatwa prohibiting the use of Islamic religion for worldly profit as being held by the National Fatwa Muzakarah Council (MKI) on the use of the terms 'Sunnah Food' and 'Ruqyah' or anything related to it for commercial purposes. In addition, the prohibition is also due to the elements of fraud and abuse of the verses of the Quran for commercial purposes. Thus, the Muzakarah also agreed that labelling, advertising or promotion for commercial purposes in the name of ruqyah on a product is prohibited (Persekutuan, 2017). The prohibition is based on the principle of saddu zariah, i.e. blocking the means to ominous implications. Furthermore, Islam does not encourage its name and its attributes to be exploited for marketing purposes if it may lead to syirik and fitnah to Al-Quran and Islam (Jangan Guna Agama Untuk Raih Untung| Kolumnis | Berita Harian, n.d.).

It is the duty of the ulil Amri, i.e., the government, to regulate this material. Its use is permissible as long as it does not harm maqasid shari'ah, i.e., wealth, health, and religion. Informants support this fact.

"...We cannot stop the practice solely because of the use of Islamic attributes. We cannot do that because some things are permissible, which are illegal, and so on. For example, selling raisins with 30 juzu' (components) of the Qur'an is not a problem because we are allowed to read the holy verses of the Qur'an to food. However, suppose there is an element of fraud; for example, they do not read the 30 juzu' (components) of the Qur'an on the raisins. In that case, we look at it from another angle, if it is used until it becomes a commercial attraction and people compete to use the 30 juzu' of the Qur'an trend on their products. The authorities, the government as Ulul Amri, need to make a guideline as to how far this term can be used if it can damage the purity of the religion of Islam. If the trend is that people are competing to find wealth through that source, then Ulil Amri's intervention must not allow it. It depends on the situation that happens. It is worrying that Al-Quran is used as a tool to sell food. Is the practice done by the



glory of the Al-Quran or against it? If it can bring slander to Islam, then it is not good because Islam is seen as a tool to gain wealth and profit and so on by associating it with Islam. Also, if the purpose is to bring insult to Islam, then it is forbidden in Islam. Business is good because Rasulullah also did business but did not use religion to gain worldly profit; that is forbidden". [LA]

"... That is why [we should use] the method of saddu zari'ah; the practice has to be stopped when it gets into things that can cause greater harm then it needs to be stopped". [UA]

Based on the principle of saddu zari'ah, the practice of using Islamic attributes must be controlled and regulated to stop any dire implications to Islam.

Theme 6: Prohibition of the Act of Superstitious or Syirik

Islam does not prohibit the use of ruqyah, and the Prophet (pbuh) mentioned that the best medicine is the verses of the Qur'an. The Prophet allows for ruqyah as long as there is no shirk (deviation). However, labelling products as 'ruqyah' is becoming more widespread and has become the marketing plan of food and goods manufacturers in this country. It has become a method to sell products using the word ruqyah. The National Fatwa Council, under the saddu zari'ah principle, have decided that labelling, advertising or promotion for commercial purposes in the name of ruqyah on a product is prohibited. The prohibition is to ensure ruqyah is not misused to the extent that it undermines the creed if the community believes in the effectiveness of ruqyah on a product that overcomes efforts and the efforts and power of Allah SWT. The prohibition also applies to the commercial sale of Musoffa Water and water similar to it. It is prohibited because it may open the way to the deviation of Aqidah (belief), fraud and superstition, along with the misuse of the Islamic religion for worldly profit.

In conclusion, Islam permits all business practices as long as they do not contradict Islamic principles. The practice of using Islamic attributes has no specific rulings in Shariah. However, in accordance with the protection of maqasid shari'ah, the government (ulil Amri) should control the use to avoid any greater harm in the future. The



practice is harmonized with the principle of saddu zari'ah, or closing the door to bad implications.

5.0 Conclusion and Recommendations

This article attempts to understand how Shariah rulings are made in response to the rising issues concerning the use of Islamic attributes in food product marketing based on expert views. The findings reported six main themes regarding the components that should be considered when allowing their use. The act or transaction is permissible if it does not involve any prohibited elements in Islam. This is based on the available legal maxim, 'al aslu fil ashya' al ibahah'. Intention is important in every transaction and shall not involve any kind of dishonesty, as provided by Al-Quran (2:188). Additionally, the marketing activities must not harm the health, property and, more importantly, the Islamic religion itself. As the well-known hadith (Ibnu Majah, 2010) outlines, "no harm should be caused, and harm must not be countered by harm".

In this study, an in-depth interview was conducted with the subject. It is suggested that future studies may involve the consumer to assess awareness, acceptance, knowledge, response, and personal experience in buying food involving the use of Islamic attributes. Further, research may be conducted on other segments of products and services besides food.

References

- Adnan, N. (2020, September 17). *Pamer ayat al-Quran, pemilik restoran bukan Islam diberi amaran*. Sinar Harian Online. <https://m.sinarharian.com.my/mobile-article?articleid=119278>
- A.Rahman, M. Z. (2015). Aplikasi Maqasid Al-Syari'ah Dalam Pentadbiran Negara: Satu Tinjauan Sejarah Islam * Application of Maqasid al-Syari'ah in State Administration: A Survey into the Islamic History. *Jurnal Fiqh*, 12(12), 29–56.
- Auda, J. (2008). *Maqasid Al-Shari'ah As Philosophy of Muslim Law*. The International Institute of Muslim Thoughts.
- Awang, N. H. (2015). *Makanan Antara Sunnah & Sains* (Norkumala Awang, Ed.; 1st ed.). Institut Kefahaman Islam Malaysia (IKIM).
- Azaman, A. (2019, January 9). *Pemilik restoran bukan Islam jangan perdaya pelanggan Islam*. Astro Awani. <https://www.astroawani.com/berita-malaysia/pemilik-restoran-bukan-islam-jangan-perdaya-pelanggan-islam-195538>



- Boddy, C. R. (2015). Sample size for Qualitative Interviews. *Qualitative Market Research: An International Journal*, 19(2003), 426–432.
- Creswell, J.W. and Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (1st ed.). Sage.
- Dunya, S. A. (2019, February 9). *Ambil Tindakan Tegas jika salah guna logo halal, manipulasi Islam*. Sinar Harian Online. <https://www.sinarharian.com.my/article/12007/berita/nasional/ambil-tindakan-tegas-jika-salah-guna-logo-halal-manipulasi-islam>
- Esma, W., Ahmad, W., & Ishak, H. (2021). Prinsip Pemahaman dan Pengamalan Makanan Sunnah the Principles of Understanding and Consumption Of Sunnah Food. *Jurnal Al-Turath*, 6(1), 56–68.
- Golafshani, N. (2003). Understanding Reliability and Validity in Qualitative Research. *The Qualitative Report*, 8(4), 597–606. <https://doi.org/10.46743/2160-3715/2003.1870>
- Guest, G., Bunce, A., & Johnson, L. (2006). How Many Interviews Are Enough?: An Experiment with Data Saturation and Variability. *Field Methods*, 18(1), 59–82. <https://doi.org/10.1177/1525822X05279903>
- Ida Lim. (2016, October 31). *Lawyers: 'P. Ramly' name does not mean that burger is halal*. Malay Mail.
- Jangan guna agama untuk raih untung | Kolumnis | Berita Harian. (n.d.). Retrieved January 4, 2020, from <https://www.bharian.com.my/kolumnis/2018/04/406074/jangan-guna-agama-untuk-raih-untung>
- Jangan salah guna nama Islam bagi lariskan produk. (2017, February 8). Utusan Online. <http://www.utusan.com.my/mobile/berita/nasional/jangan-salah-guna-nama-islam-bagi-lariskan-produk-1.441801>
- Ji Young Cho, E.-H.-L. (2014). Reducing Confusion about Grounded Theory and Qualitative Content Analysis: Similarities and Differences. *The Qualitative Report*, 19(32), 1–20.
- Kaiser, K. (2009). Protecting respondent confidentiality in qualitative research. *Qualitative Health Research*, 19(11), 1632–1641.
- Kamali, H. (2006). *Principles of Muslim Jurisprudence* (1st ed.). The Muslim Text Society.



- Khader Ahmad, Ishak Suliaman, Sedek Ariffin, Mohd Yakub@ Zulkifli Mohd Yusoff Zulkifli, & Mustaffa Abdullah. (2015). Religion And Alternative Medicine : Issues On Using Ruqyah (Incantation) Among Malay-Muslim Practices. *Proceeding ITMAR*, 1(Vol.1), 33–40.
- Khadher Ahmad, Mohd Yakub @ Zulkifli Mohd Yusoff, Monika @ Munirah Abd Razzak, Mohd Azam Yakob, Raja Jamilah Raja Yusof, Nurulwahidah Fauzi, Khalijah Awang, R. O. & M. F. M. A. (2015). Kriteria Dalam Penilaian Terhadap Istilah Pemakanan Sunnah: Antara Realiti dan Pengamalan Dengan Fakta Berasaskan Fiqh Daripada Nas. In Irwan Subri (Ed.), *Prosiding Seminar Fiqh Semasa (SeFis) 2015* (pp. 53–64). Usuli Faqih Research Centre.
https://drive.google.com/drive/u/2/folders/1UPibOQBFz5AsCR2D_0l4bQ0Eo_AhaEhP
- Kindsiko, E., & Poltimäe, H. (2019). The poor and embarrassing cousin to the gentrified quantitative academics: What determines the sample size in qualitative interview-based organization studies? *Forum Qualitative Sozialforschung*, 20(3).
<https://doi.org/10.17169/fqs-20.3.3200>
- Kumar, S., Kumar, R. S., Govindaraj, M., & Prabhu, N. R. V. (2020). Sampling framework for personal interviews in qualitative research. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(7), 7102–7114.
- Laldin, M. A. (2011). *Introduction to Shariah and Islamic Jurisprudence* (M. A. Laldin, Ed.; 3rd ed.). CERT Publications.
- Mahyuddin, bin I. (2012). Penyelewengan Akidah Dan Syariat Dalam Perkhidmatan Rawatan Alternatif : Isu Kepenggunaan & Akidah Umat Islam. 1–9.
http://primanara.blogspot.my/2012/03/penyelewengan-akidah-dan-syariat-dalam_19.html
- Malek, N. A. F. A. (2017, May 30). *Salah guna nama Islam untuk lariskan produk*. Utusan Online.
- Maxwell, J. A. (2013). *Qualitative research design: An interactive approach* (Third). Sage.
- Mohamed Adil, M., Muhamad, M., Yaakub, E., & Ishak, A. (2010). Tadhkirah in Islamic transactions. *Management & Accounting Review (MAR)*, 9(2), 1–13.
- Mohamed, I. S. (2019, January 7). *Restoran dimiliki bukan Islam diarah turun ayat al-Quran*. Berita Harian Online.
<https://www.bharian.com.my/berita/kes/2019/01/517174/restoran-dimiliki-bukan-islam-diarah-turun-ayat-al-quran>



- Mohd Shuhaimi Bin Haji Ishak, Nurul Fadzilah Binti Che Shari, S. N. B. Y. & S. nabilah B. M. T. (2013). Muslim Youths' Perception on Sunnah Diet: A Survey on IIUM Students. *Research Journal of Applied Sciences, Engineering & Technology*, 6(10), 1805–1812.
- Mokhtar, N. A. (2022a, May 7). *Jualan produk “makanan sunah” masih berleluasa*. Berita Harian Online. <https://www.bharian.com.my/berita/nasional/2022/05/952811/jualan-produk-makanan-sunah-masih-berleluasa>
- Mokhtar, N. A. (2022b, May 8). *Produk dilabel makanan sunah boleh kelirukan pengguna*. Berita Harian Online. <https://www.bharian.com.my/berita/nasional/2022/05/952989/p-rodruk-dilabel-makanan-sunah-boleh-kelirukan-pengguna>
- Mutalib, Z. A. (n.d.). *Valet doa di Makkah cemar kesucian Islam - JAKIM*. BH Online.
- Mutalib, Z. A. (2022, May 11). *“Produk sampah” makin berleluasa dalam talian*. Berita Harian Online. <https://www.bharian.com.my/berita/nasional/2022/05/954007/p-rodruk-sampah-makin-berleluasa-dalam-talian>
- Nasir, K. A. M. (2017). *Jenama Islam Belum Tentu Produk Muslim, Kata PPIM*. Malaysia Gazette. <https://malaysiagazette.com/blog/2017/05/30/jenama-islam-belum-tentu-produk-muslim-kata-ppim/>
- Noor Atiqah Sulaiman. (2022, May 8). *Syor tindakan tegas pengeluar, penjual produk tanggung agama*. Berita Harian Online. <https://www.bharian.com.my/berita/nasional/2022/05/953126/syor-tindakan-tegas-pengeluar-penjual-produk-tanggung-agama>
- Noor, M. H. M. (2021). *Isu Arak Timah: Hormat sensitiviti umat Islam*. Utusan Malaysia. <https://www.utusan.com.my/terkini/2021/10/isu-arak-timah-hormat-sensitiviti-umat-islam/>
- O'Reilly, Michelle & Parker, N. (2013). “Unsatisfactory saturation”: A critical exploration of the notion of saturated sample sizes in qualitative research. *Qualitative Research*, 13(2), 190–197.
- Persekutuan, Muzakarah Jawatankuasa Fatwa. Wilayah. (2017). *Fatwa Berkenaan Hukum Penjualan Produk Menggunakan Ayat Ruqyah (Ayat-Ayat Quran) Untuk Tujuan Komersial (Issue November)*.
- Radhiah, S., & Nazirah, S. (2018). Reviving the Authenticity of Prophetic (Sunnah) Drinks in Beverage Industry in Malaysia : a Review. *Journal of Fatwa Management and Research*, 1, 505–520.



- Roslan, M. B. (2019). *Tangani segera isu salah guna sijil halal sebelum parah*. Malaysiakini.
<https://www.malaysiakini.com/news/463637>
- Sayidah Asma Basir, Muhammad Remy Othman, K. A. (2016). Legal issues in sunnah food labeling. What's in a name? In M. Y. @ Z. M. Yusoff, K. Ahmad, & M. @ M. A. Razzak (Eds.), *Penyelidikan Tentang Makanan: Perspektif Nabawi dan Saintifik* (1st ed., Issue January, pp. 139–157). Jabatan al-Quran dan al-Hadith Akademi Pengajian Islam Universiti Malaya.
- Shukur, M. I. A., Ariffin, M. F. M., Ramli, M. A., & Hasan, A. R. A. (2016). Penyalahgunaan Sunnah Nabi Dalam Pelabelan Dan Promosi Produk Halal. In M. @ M. A. R. Khadher Ahmad, Mohd Yakub @ Zulkifli Mohd Yusoff (Ed.), *Penyelidikan Tentang Makanan: Perspektif Nabawi dan Saintifik* (1st ed., Vol. 1, pp. 129–138). Department al-Quran & al-Hadith APIUM. file:///C:/Users/pc/Downloads/Penyalahgunaan_Sunnah_Nabi_Dalam_Pelabel(1).pdf
- Suraiya Osman, Abdullaah Jalil, Suhaimi Ab Rahman. (2020). Issues in halal food product labelling : a conceptual paper. 4, 214–219.
- Suraiya Osman, Muhammad Hazim Ahmad, A. J. (2019). The Use of Islamic Element in Business Syariah Analysis. *Journal Al-Abqari*, 17(March), 39–51.
<http://ir.obihiro.ac.jp/dspace/handle/10322/3933>
- Wartini, S. (2016). The Islamic Law Perspective Of Precautionary Principle On Transboundary Movement Of Living Modified Organisms (LMOS). *Jurnal Hukum & Pembangunan*, 47(3), 120–148.
- Zain, I. M. (2013, July 16). *Produk Guna Ayat Al-Quran Masih mendapat sambutan*. Berita Astro Awani.
<http://www.astroawani.com/berita-malaysia/hati-hati-dengan-produk-guna-ayat-al-quran-18415>
- Zanariah, A. M. (2016, February 29). *Larangan guna 'ayat ruqyah, "makanan sunnah" bagi iklan produk*. Berita Harian Online.
<https://www.bharian.com.my/node/128625>
- Zin, T. S. D. A. M. (2017, April 1). *Eksplotasi dalam ajaran agama _ Rencana _ Berita Harian*. Berita Harian Online.

