

How Religious Communication Shapes Islamic Sales Promotion Strategies? A Systemic Literature Review

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Abstract

Despite the rapid growth of the global Muslim population and the Islamic economy, the precise mechanisms through which religious communication shapes promotional strategies remain insufficiently theorized in mainstream marketing literature. Existing studies are fragmented, predominantly addressing Islamic marketing broadly rather than examining the specific communicative dimensions that configure sales promotion practices. This review therefore aims to: (1) synthesize existing theoretical frameworks explaining the nexus between religious communication and promotional strategies in Islamic contexts; (2) identify the key dimensions, mechanisms, and outcomes through which religious communication shapes promotional practices; and (3) develop an integrated conceptual framework to guide future research and managerial decision-making. Following PRISMA guidelines, a systematic literature review was conducted, analyzing 68 peer-reviewed articles published between January 2010 and September 2025, sourced from Scopus, Web of Science, and Emerald Insight. Thematic analysis revealed three core dimensions underpinning effective religious communication in Islamic sales promotion: authenticity-driven messaging, ethical persuasion frameworks, and community-oriented engagement. Religious communication functions not as superficial symbolism but as a fundamental strategic orientation that shapes message construction, channel selection, and stakeholder relationships. Effective Islamic sales promotion requires genuine alignment between commercial objectives and religious values, with communication serving as the mediating mechanism; brands that authentically integrate Islamic principles achieve competitive advantages through enhanced credibility and deeper consumer relationships. This review contributes original value by systematically mapping the communicative dimensions specific to Islamic sales promotion—an intersection conspicuously absent from broader Islamic marketing syntheses. It further offers a novel conceptual framework integrating religious discourse theory with contemporary marketing paradigms, providing actionable insights for the development of culturally sensitive and religiously authentic promotional campaigns.

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INTRODUCTION

The confluence of religion and commerce has long fascinated scholars, yet the precise mechanisms through which religious discourse shapes promotional strategies remain inadequately explored within mainstream marketing literature. This gap is particularly pronounced in Islamic contexts, where religious principles exert a profound influence on consumer behaviour, business ethics, and marketing conduct.¹ As the global Muslim population surpasses 1.8 billion and the Islamic economy expands rapidly, deciphering the strategic function of religious communication in sales promotion has become a critical imperative for both academic scholarship and managerial practice.²

Within Islamic marketing, religious communication transcends the superficial application of religious symbols or Arabic script. It constitutes a sophisticated paradigm that integrates Islamic values, ethical axioms, and theological concepts into the very strategic fabric of marketing communications.³ This communicative framework fundamentally guides how brands craft messages, select channels, engage stakeholders, and persuade Muslim consumers, all while upholding religious authenticity and ethical integrity.⁴

Notwithstanding rising academic interest in Islamic marketing, existing literature remains fragmented regarding the specific role of religious communication within sales promotion strategies. Prior research has addressed various facets, including halal

¹ Saman Zehra and Elizabeth Minton, "Should Businesses Use Religious Cues in Advertising? A Comparison of Consumer Perceptions across Christianity and Islam," *International Journal of Consumer Studies* 44, no. 5 (2020): 393–406, <https://doi.org/https://doi.org/10.1111/ijcs.12512>; Baker Ahmad Alserhan, *The Principles of Islamic Marketing* (Farnham: Gower Publishing, 2011).

² Catherine Nickerson, Effrosyni Georgiadou, and Anup Menon Nandialath, "Religious Affiliation and Religiosity: Do Islamic Appeals in Advertising Lead to Higher Purchase Intentions among Muslim Consumers in Dubai?," *Journal of Islamic Marketing* 14, no. 4 (2023): 1128–45, <https://doi.org/https://doi.org/10.1108/JIMA-10-2021-0332>.

³ Razinda Tasnim Abdul Rahim, Muhammad Nurfiqri Mohd Hajar, and Izwan Nurli Mat Bistaman, "The Nexus of Islamic Digital Marketing Pillars and Localpreneurs Sustainable Growth," *International Journal of Research and Innovation in Social Science (IJRISS)*, 9, no. 23 (2025): 653–667, <https://doi.org/https://doi.org/10.47772/IJRISS.2025.923MIC3ST250025>; Md Abdullah Al Mamun, Carolyn A. Strong, and Md Abul Kalam Azad, "Islamic Marketing: A Literature Review and Research Agenda," *International Journal of Consumer Studies* 45, no. 5 (2021): 964–84, <https://doi.org/10.1111/ijcs.12625>.

⁴ Nurhafihz Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions," *Journal of Islamic Marketing* 16, no. 3 (2025): 756–83, <https://doi.org/https://doi.org/10.1108/JIMA-06-2024-0259>; David Amani, "The Mediating Effects of Perceived Brand Integrity on Brand Ethical Behavior and Corporate Brand Legitimacy in Halal Cosmetics," *Journal of Islamic Marketing* 1461–1478 15, no. 6 (2024): 1461–1478, <https://doi.org/https://doi.org/10.1108/JIMA-06-2023-0189>.

certification,⁵ consumer religiosity, and Islamic branding.⁶ However, a comprehensive synthesis examining how religious communication specifically configures promotional tactics is conspicuously absent. This omission is especially problematic given that promotional activities represent the most visible interface between Islamic businesses and their stakeholders, a space where religious authenticity is most directly scrutinized.⁷

Compounding this gap is a persistent theoretical ambiguity surrounding the conceptualization of religious communication in commercial spheres. While scholars acknowledge the importance of religious elements, the underlying communicative mechanisms, theoretical frameworks, and strategic implications remain insufficiently theorized.⁸ This theoretical deficit constrains both scholarly understanding and practical application, often resulting in superficial implementations of religious motifs that risk being perceived as inauthentic or exploitative by discerning Muslim consumers.⁹

A critical examination of extant scholarship further illuminates the precise contours of this gap. Mamun, Strong, and Azad conducted a broad literature review and research agenda for Islamic marketing as a field, mapping its intellectual evolution and identifying thematic clusters; however, their synthesis did not examine the specific communicative mechanisms through which religious principles are operationalized within promotional strategies.¹⁰ Shah et al.'s integrative review of Islamic marketing similarly addressed the field's theoretical contours and methodological orientations yet did not systematically interrogate the strategic role of religious discourse in shaping promotional practice.¹¹ Hassan et al.'s bibliometric analysis of a decade of scholarship in the *Journal of Islamic Marketing* charted prolific research themes, including consumer attitudes and halal product compliance, yet revealed a conspicuous absence of

⁵ Siti Hasnah et al., "Buy Muslim-Made First – Does Halal Consciousness Affect Muslims' Intention to Purchase?," *Journal of Islamic Marketing* 13, no. 2 (2022): 466–480, <https://doi.org/https://doi.org/10.1108/JIMA-05-2019-0102>.

⁶ Osanlou Bahareh and Rezaei Emad, "The Effect of Muslim Consumers' Religiosity on Brand Verdict," *Journal of Islamic Marketing* 16, no. 1 (2025): 26–64, <https://doi.org/https://doi.org/10.1108/JIMA-01-2023-0005>.

⁷ Iman Sumarlan et al., "Public Relations Strategies in Religious Organizations: A Qualitative Study of Muhammadiyah's Organizational Communication," *Frontiers in Communication* 10 (2025): Article 1574048, <https://doi.org/https://doi.org/10.3389/fcomm.2025.1574048>; Elif Izberk-Bilgin and Cheryl C. Nakata, "A New Look at Faith-Based Marketing: The Global Halal Market," *Business Horizons* 59, no. 3 (May 2016): 285–92, <https://doi.org/10.1016/j.bushor.2016.01.005>.

⁸ Kadirov Djavlonbek, Bahiss Ibraheem, and Bardakçı Ahmet, "Causality in Islamic Marketing Research: Building Consistent Theories and Stating Correct Hypotheses," *Journal of Islamic Marketing* 12, no. 2 (2021): 342–362, <https://doi.org/https://doi.org/10.1108/JIMA-05-2019-0113>.

⁹ Jhanghiz Syahrivar, Gyulavári Gyulavári, and Chairy Chairy, "Unveiling Compensatory Mechanisms of Muslim Minority Groups in Hungary.," *Changing Societies & Personalities* 9, no. 1 (2025): 168–92, <https://doi.org/https://doi.org/10.15826/csp.2025.9.1.323>; Jhanghiz Syahrivar et al., "Religious Compensatory Consumption in the Islamic Context: The Mediating Roles of Religious Social Control and Religious Guilt," *Asia Pacific Journal of Marketing and Logistics* 34, no. 4 (2022): 739–758, <https://doi.org/https://doi.org/10.1108/APJML-02-2021-0104>; Jonathan A.J. Wilson, "The New Wave of Transformational Islamic Marketing," *Journal of Islamic Marketing* 3, no. 1 (March 23, 2012): 5–11, <https://doi.org/10.1108/17590831211225436>.

¹⁰ Mamun, Strong, and Azad, "Islamic Marketing: A Literature Review and Research Agenda."

¹¹ Author Shah et al., "Integrative Review of Islamic Marketing," *Journal of Islamic Marketing* 13, no. 6 (2022): 1264–87, <https://doi.org/https://doi.org/10.1108/JIMA-07-2020-0216>.

communication-specific frameworks oriented toward promotional strategy.¹² More focused systematic inquiries have addressed adjacent phenomena without bridging into the present study's terrain: Noor's systematic review of halal brand image demonstrated how religious compliance signals shape brand perception yet did not extend to the communicative strategies through which such signals are constructed and conveyed within promotional campaigns.¹³ Izberk-Bilgin and Nakata explored the global halal market through a faith-based marketing lens, foregrounding consumption motivations and identity dynamics without systematically examining the communicative architecture of promotional strategies employed to engage Muslim consumers.¹⁴ Mathras et al. offered a valuable conceptual framework for religion's effects on consumer behaviour, yet their analysis operated at the level of individual consumer psychology rather than organizational promotional strategy and communication design.¹⁵ Wilson and Grant identified the potential of Islamic marketing to challenge classical marketing canons, calling for theoretical frameworks that move beyond superficial adaptation logic,¹⁶ yet this call has remained largely unanswered in the specific domain of promotional communication. Taken together, these contributions illuminate the broader Islamic marketing landscape while collectively leaving a precise and consequential lacuna: no prior systematic review has examined how religious communication functions as a strategic orientation specifically within sales promotion, nor has any study mapped the mechanisms, dimensions, and outcomes of this nexus. The present review is thus positioned to fill this gap.

To address these critical lacunae, this systematic literature review investigates how religious communication functions as a strategic framework for Islamic sales promotion. The study is guided by three primary objectives: first, to synthesize existing theoretical frameworks explaining the nexus between religious communication and promotional strategies in Islamic contexts; second, to identify the key dimensions, mechanisms, and outcomes through which religious communication shapes promotional practices; and third, to develop an integrated conceptual framework capable of guiding future research and informing managerial decision-making.

The significance of this inquiry extends beyond academic contribution to encompass substantial practical relevance for diverse stakeholders. For marketers operating in Muslim-majority markets or targeting Muslim segments globally, understanding these communicative dynamics is essential for designing effective,

¹² Hassan Mohammad Kabir et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis," *Journal of Islamic Marketing* 13, no. 10 (2022): 2047–2068, <https://doi.org/https://doi.org/10.1108/JIMA-10-2020-0322>.

¹³ Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions."

¹⁴ Izberk-Bilgin and Nakata, "A New Look at Faith-Based Marketing: The Global Halal Market."

¹⁵ Daniele Mathras et al., "The Effects of Religion on Consumer Behavior: A Conceptual Framework and Research Agenda," *Journal of Consumer Psychology* 26, no. 2 (April 13, 2016): 298–311, <https://doi.org/10.1016/j.jcps.2015.08.001>.

¹⁶ Jonathan A.J. Wilson and John Grant, "Islamic Marketing – a Challenger to the Classical Marketing Canon?," *Journal of Islamic Marketing* 4, no. 1 (March 22, 2013): 7–21, <https://doi.org/10.1108/17590831311306327>.

culturally resonant, and ethically sound promotional campaigns.¹⁷ For policymakers and industry regulators, insights derived can inform standards and guidelines that protect consumers from misleading religious claims while fostering ethical marketing ecosystems.¹⁸

Ultimately, for Muslim consumers themselves, rigorous research in this domain supports the cultivation of more authentic and meaningful brand relationships, those that genuinely respect religious values and empower informed consumption choices.¹⁹ By systematically mapping the terrain where spiritual values intersect with commercial promotion, this review seeks to advance a more nuanced, authentic, and effective paradigm for communication within the burgeoning Islamic marketplace.

METHOD

Despite the growing academic interest in Islamic marketing, significant gaps persist concerning the specific strategic role of religious communication within sales promotion. Existing literature predominantly offers broad examinations or focuses on specific sectors like halal food or finance, with a limited systematic investigation into the communication mechanisms that translate religious principles into promotional outcomes.²⁰ The theoretical conceptualization of religious communication in commercial contexts remains notably underdeveloped; while its importance is acknowledged, the underlying strategic frameworks, operative mechanisms, and contextual boundary conditions are inadequately theorized.²¹ Furthermore, empirical research exhibits a pronounced geographic concentration in Southeast Asia and the Middle East, with scant attention to Muslim-minority contexts or comparative analyses across diverse Muslim cultural traditions, thereby limiting generalizability and overlooking variations in religiosity and interpretation.²² Compounding this, the rapid digital transformation of marketing has outpaced scholarly inquiry, creating deficits in understanding digital

¹⁷ Stephen Wilkins et al., “The Acceptance of Halal Food in Non-Muslim Countries: Effects of Religious Identity, National Identification, Consumer Ethnocentrism and Consumer Cosmopolitanism,” *Journal of Islamic Marketing* 11, no. 6 (2019): 1308–31, <https://doi.org/https://doi.org/10.1108/JIMA-11-2017-0132>; Paul Temporal, *Islamic Branding and Marketing: Creating a Global Islamic Business* (Singapore: John Wiley & Sons, 2011).

¹⁸ Elizabeth A. Minton et al., “Drivers of Sustainability and Consumer Well-Being: An Ethically-Based Examination of Religious and Cultural Values,” *Journal of Business Ethics* 167, no. 1 (2021): 167–90, <https://doi.org/https://doi.org/10.1007/s10551-020-04674-3>; E. Clementino and R. Perkins, “How Do Companies Respond to Environmental, Social and Governance (ESG) Ratings? Evidence from Italy,” *Journal of Business Ethics* 171 (2021): 1–22, <https://doi.org/https://doi.org/10.1007/s10551-020-04441-4>; Markus Giesler and Eileen Fischer, “Market System Dynamics,” *Marketing Theory* 17, no. 1 (March 19, 2017): 3–8, <https://doi.org/10.1177/1470593116657908>.

¹⁹ Bahareh and Emad, “The Effect of Muslim Consumers’ Religiosity on Brand Verdict;” Ozlem Sandikci and Güliz Ger, “Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches,” *SSRN Electronic Journal*, 2011, <https://doi.org/10.2139/ssrn.1738328>.

²⁰ Wilson and Grant, “Islamic Marketing – a Challenger to the Classical Marketing Canon?”

²¹ Sandikci and Ger, “Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches.”

²² Ahmad Syafiq, “Penerapan Etika Bisnis Terhadap Kepuasan Konsumen Dalam Pandangan Islam,” *EL-Faqih: Jurnal Pemikiran Dan Hukum Islam* 5, no. 1 (2019): 96–113, <https://doi.org/10.29062/faqih.v5i1.54>.

community dynamics, influencer efficacy, and the implications of new technologies for maintaining religious authenticity in promotion.²³

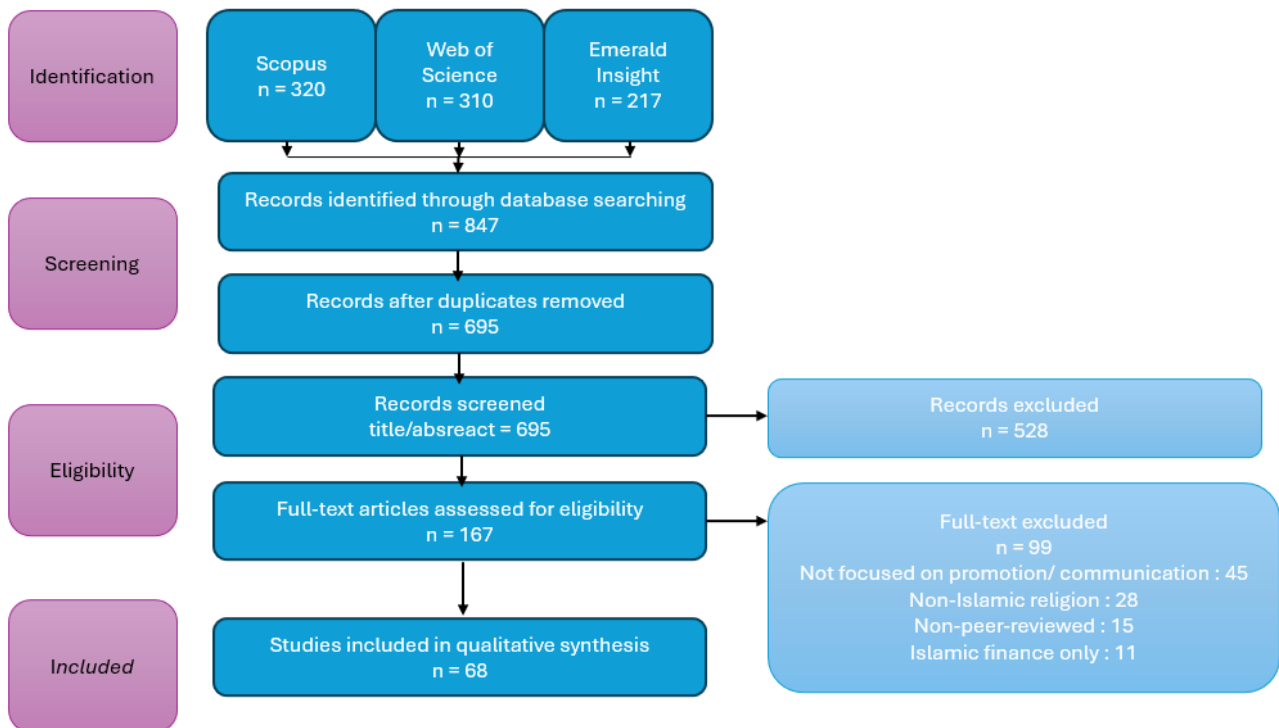


Figure 1. PRISMA Flow Diagram of the Systemic Literature Review Process

To address these gaps, this study employed a systematic literature review methodology, designed to synthesize existing knowledge and develop an integrated conceptual framework. The review period, spanning January 2010 to September 2025, was selected to capture the substantial growth in Islamic marketing scholarship following the 2008 financial crisis, which catalyzed interest in ethical and faith-based business models.²⁴ A comprehensive search strategy was executed across three major databases (Scopus, Web of Science, and Emerald Insight) chosen for their extensive coverage of relevant disciplines. The search utilized a Boolean string combining terms from three conceptual domains: religious communication (e.g., “religious discourse,” “faith-based communication”), Islamic marketing contexts (e.g., “halal marketing,” “Muslim consumers”), and promotional activities (e.g., “sales promotion,” “persuasion”).

A strict set of inclusion and exclusion criteria was established a priori to ensure relevance and rigor. Studies were included if they were peer-reviewed journal articles in English, published within the timeframe, and provided empirical or theoretical insights into communication aspects of promotion within Islamic marketing contexts. Works were excluded if they focused solely on non-Islamic religions, addressed Islamic finance without marketing communication, or were non-peer-reviewed publications. The initial

²³ Mathras et al., “The Effects of Religion on Consumer Behavior: A Conceptual Framework and Research Agenda.”

²⁴ Wilson, “The New Wave of Transformational Islamic Marketing.”

search yielded 847 records, which, after duplicate removal and a rigorous two-stage screening process involving independent title/abstract and full-text review by the researchers, culminated in a final corpus of 68 articles for synthesis.

Data extraction was conducted systematically using a structured form to capture bibliographic details, theoretical frameworks, methodologies, key findings, and implications. Thematic analysis, following the approach of,²⁵ was then employed to analyze the corpus. This involved iterative stages of familiarization, coding, theme identification, and refinement, allowing patterns and relationships to emerge organically from the data. Throughout the synthesis, the methodological quality of included studies was assessed using adapted frameworks,²⁶ evaluating elements such as sample representativeness, analytical rigor, and theoretical contribution for quantitative and qualitative studies respectively. This quality assessment informed the interpretive weight given to findings while ensuring the inclusion of diverse perspectives from this evolving field, ultimately enabling the development of a robust and nuanced conceptual understanding.

RESULTS AND DISCUSSION

Results

Thematic Synthesis of Findings

1. Authenticity-Driven Messaging

The systematic inquiry underscores authenticity as the pivotal construct underpinning religious communication efficacy within Islamic sales promotion contexts. Authenticity manifests across a constellation of dimensions: theological veracity, ethical integrity, cultural attunement, and authentic spiritual commitment.²⁷

Studies consistently demonstrate that Muslim consumers possess sophisticated abilities to discern authentic religious communication from superficial religious symbolism or opportunistic religiosity.²⁸ Promotional messages that employ religious elements without substantive alignment with Islamic principles are frequently rejected as inauthentic and may damage brand credibility.²⁹ Conversely, communication demonstrating genuine understanding of Islamic values and sincere commitment to religious principles generates strong positive responses and enhanced brand trust.

²⁵ Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006): 77–101, <https://doi.org/https://doi.org/10.1191/1478088706qp063oa>.

²⁶ Inge Geyskens et al., "A Review and Evaluation of Meta-Analysis Practices in Management Research," *Journal of Management* 35, no. 2 (2009): 393–419, <https://doi.org/https://doi.org/10.1177/0149206308328501>.

²⁷ Temporal, *Islamic Branding and Marketing: Creating a Global Islamic Business*; Wilson, "The New Wave of Transformational Islamic Marketing."

²⁸ Sandikci and Ger, "Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches." Elif Izberk-Bilgin, "Infidel Brands: Unveiling Alternative Meanings of Global Brands at the Nexus of Globalization, Consumer Culture, and Islamism," *Journal of Consumer Research* 39, no. 4 (December 1, 2012): 663–87, <https://doi.org/10.1086/665413>.

²⁹ Alserhan, *The Principles of Islamic Marketing*.

Several studies identify specific authenticity markers that Muslim consumers evaluate in promotional communications. These include accurate use of religious terminology and scriptural references, alignment between promotional claims and actual business practices, demonstration of Islamic ethical commitments beyond profit motives, and engagement with religious authorities or scholars for verification.³⁰ Brands that successfully integrate these authenticity markers into their communication strategies achieve differential competitive advantages through enhanced credibility and stronger consumer relationships.

Significant contextual variation in authenticity expectations emerges across Muslim populations worldwide. Consumers in Muslim-majority contexts typically exhibit greater theological sophistication and employ more refined evaluation criteria than Muslim minorities in non-Muslim societies. The cultural plurality characterizing global Muslim communities introduces further complexity, requiring authentic Islamic communication to harmonize universal religious principles with diverse local cultural interpretations and expressions.³¹

2. Ethical Persuasion Frameworks

Religious communication in Islamic sales promotion operates within distinctive ethical frameworks that constrain persuasive tactics while opening alternative influence pathways. The review identifies three primary ethical dimensions that shape religious communication strategies: truthfulness obligations, harm avoidance principles, and stakeholder welfare commitments.

Truthfulness (*sidq*) represents a fundamental Islamic principle that prohibits deceptive communication even when technically legal or conventionally acceptable in marketing practice.³² Studies demonstrate that Muslim consumers expect complete transparency in promotional communications, including clear disclosure of product attributes, pricing structures, and potential limitations.³³ Promotional strategies employing exaggeration, omission, or misleading comparisons violate Islamic ethical standards even when they comply with secular regulatory requirements.

Harm avoidance (*darar*) principles require that promotional activities do not encourage harmful consumption or exploit vulnerable populations. This ethical framework constrains promotional strategies for products with health risks, encourages responsible consumption messaging, and prohibits manipulative tactics targeting children or economically disadvantaged groups.³⁴ Several studies identify opportunities for brands to differentiate through communication strategies that actively promote consumer welfare rather than merely avoiding explicit harm.

Stakeholder welfare commitments extend Islamic ethical frameworks beyond

³⁰ Giesler and Fischer, "Market System Dynamics."

³¹ Aliakbar Jafari and Ahmet Süerdem, "An Analysis of Material Consumption Culture in the Muslim World," *Marketing Theory* 12, no. 1 (2012): 59–77, <https://doi.org/10.1177/1470593111424184>.

³² Gillian Rice, "Islamic Ethics and the Implications for Business," *Journal of Business Ethics* 18, no. 4 (February 1999): 345–58, <https://doi.org/10.1023/A:1005711414306>.

³³ Mohammad Kabir et al., "Ten Years of the Journal of Islamic Marketing: A Bibliometric Analysis."

³⁴ Temporal, *Islamic Branding and Marketing: Creating a Global Islamic Business*.

consumer protection to encompass broader societal impacts. Promotional communications are expected to consider effects on community values, environmental sustainability, and social justice.³⁵ This expanded ethical scope creates opportunities for brands to build religious authenticity through communication strategies that address social and environmental concerns alongside commercial objectives.

a. Community-Oriented Engagement

Religious communication in Islamic contexts emphasizes community relationships and collective welfare over individualistic persuasion typical of Western marketing approaches. Islamic theology conceptualizes humans as embedded within community (ummah) structures that carry mutual obligations and shared spiritual destinies.³⁶

This communal orientation manifests in promotional strategies through several mechanisms. First, religious communication frequently references collective benefits and community impacts rather than solely individual advantages.³⁷ Messages emphasizing how purchases support Muslim businesses, strengthen Islamic economic systems, or contribute to charitable causes resonate strongly with religiously committed consumers.³⁸

Second, community endorsement and word-of-mouth communication carry exceptional persuasive weight in Islamic marketing contexts. Studies demonstrate that recommendations from mosque communities, Islamic organizations, or trusted Muslim peers significantly influence consumer decisions, often exceeding the impact of commercial advertising. Effective religious communication strategies thus prioritize facilitating and amplifying community-based communication over mass media persuasion.

Third, promotional strategies increasingly employ community engagement approaches that position brands as community members rather than external commercial entities. These approaches include participation in religious festivals, support for Islamic educational institutions, sponsorship of community events, and partnership with Islamic charitable organizations.³⁹ Such strategies generate communication effects that extend beyond traditional promotional boundaries, building authentic community relationships that support long-term brand loyalty.

b. Symbolic and Linguistic Elements

Religious communication employs distinctive symbolic and linguistic elements that carry specific meanings within Islamic cultural contexts. The review identifies several categories of symbolic elements frequently employed in

³⁵ Jonathan A.J. Wilson and Jonathan Liu, "Shaping the Halal into a Brand?," *Journal of Islamic Marketing* 1, no. 2 (June 25, 2010): 107–23, <https://doi.org/10.1108/17590831011055851>.

³⁶ Rice, "Islamic Ethics and the Implications for Business."

³⁷ Temporal, *Islamic Branding and Marketing: Creating a Global Islamic Business*.

³⁸ Sandikci and Ger, "Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches."

³⁹ Alserhan, *The Principles of Islamic Marketing*.

promotional communications: Arabic calligraphy and script, Islamic geometric patterns, religious architecture references, and color symbolism (particularly green associated with Islam).

However, studies reveal complex relationships between symbolic elements and communication effectiveness. While religious symbols can enhance brand recognition and signal Islamic identity, superficial or inappropriate symbol usage may be perceived as inauthentic or disrespectful.⁴⁰ Effective symbolic communication requires deep understanding of symbolic meanings, cultural contexts, and appropriate usage conventions.

Linguistic elements represent another critical dimension of religious communication. Use of Arabic phrases, Quranic verses, and Islamic terminology creates cultural resonance and religious authenticity when employed appropriately.⁴¹ Common linguistic elements include greetings (*as-salamu alaykum*), invocations (*bismillah*), expressions of divine will (*insha' Allah*), and descriptions of products or services using Islamic terminology (*halal*, *tayyib*, *sharia-compliant*).

The review reveals significant risks associated with linguistic elements, particularly for non-Muslim brands or brands operating across multicultural contexts. Incorrect translation, inappropriate usage of sacred texts, or perceived trivialization of religious language can generate severe negative responses.⁴² Several studies recommend that brands invest in religious and cultural consultation to ensure linguistic appropriateness and avoid inadvertent offenses.

c. Digital and Social Media Dynamics

Emerging research examines how digital technologies transform religious communication in Islamic sales promotion. Social media platforms create new opportunities for religious communication while introducing unique challenges related to authenticity verification, message control, and consumer scepticism.⁴³

Studies identify several ways digital media enhance religious communication effectiveness. First, digital platforms enable brands to provide detailed information about religious compliance, including halal certification documentation, production process transparency, and scholarly endorsements.⁴⁴ This transparency supports authenticity evaluation and builds consumer trust.

Second, social media facilitates community-oriented communication strategies by enabling peer-to-peer sharing, community testimonials, and collective evaluation of brand religious authenticity.⁴⁵ User-generated content

⁴⁰ Izberk-Bilgin, "Infidel Brands: Unveiling Alternative Meanings of Global Brands at the Nexus of Globalization, Consumer Culture, and Islamism."

⁴¹ Temporal, *Islamic Branding and Marketing: Creating a Global Islamic Business*.

⁴² Wilson, "The New Wave of Transformational Islamic Marketing."

⁴³ Wilson and Liu, "Shaping the Halal into a Brand?"

⁴⁴ Giesler and Fischer, "Market System Dynamics."

⁴⁵ Sandikci and Ger, "Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches."

and online Muslim communities serve as authenticity verification mechanisms that influence consumer perceptions independently of brand-controlled communications.

Third, digital influencer marketing creates new formats for religious communication through partnerships with Islamic scholars, religious content creators, and Muslim lifestyle influencers.⁴⁶ These influencers blend religious authority with commercial endorsement in ways that challenge traditional boundaries between religious and marketing communications.

However, the review also identifies significant challenges associated with digital religious communication. Online environments may amplify consumer scepticism toward commercial religious claims, facilitate rapid spread of negative information about brand authenticity failures, and create pressures for constant religious authenticity demonstration.⁴⁷ Brands must navigate these challenges through sustained commitment to religious principles rather than episodic promotional campaigns.

Integrated Conceptual Framework

Based on the systematic synthesis of theoretical foundations and empirical findings, this section presents an integrated conceptual framework depicting how religious communication shapes Islamic sales promotion strategies. The framework integrates three interconnected levels: foundational religious principles, communication mechanisms, and promotional outcomes.

1. Framework Components

The conceptual framework delineates five interconnected pathways through which foundational Islamic principles manifest within promotional communication strategies. The authenticity signaling pathway comprises communicative elements that substantiate genuine religious adherence and alignment with Islamic doctrinal standards, encompassing the strategic deployment of halal certification credentials, scholarly endorsements from recognized Islamic authorities, transparent disclosure of organizational business practices, and demonstrated consistency in ethical conduct across operational domains. The ethical persuasion pathway employs influence methodologies that harmonize Islamic normative standards with legitimate commercial aspirations, incorporating benefit-oriented messaging that foregrounds authentic consumer welfare considerations, transparency-driven communication providing comprehensive product intelligence, and social value positioning that establishes meaningful connections between consumer purchasing decisions and broader community welfare enhancement.

The community engagement pathway capitalizes on collective Islamic identity frameworks and reciprocal obligations inherent within the ummah concept, manifesting through community-centric messaging that accentuates collective

⁴⁶ Temporal, *Islamic Branding and Marketing: Creating a Global Islamic Business*.

⁴⁷ Izberk-Bilgin, "Infidel Brands: Unveiling Alternative Meanings of Global Brands at the Nexus of Globalization, Consumer Culture, and Islamism."

welfare implications, facilitation of peer-mediated communication networks, and cultivation of strategic partnerships with community institutions. The symbolic expression pathway strategically deploys culturally resonant and religiously appropriate symbolic and linguistic repertoires that generate authentic cultural connection while circumventing superficial cultural stereotyping or inappropriate utilization of sacred textual materials. Finally, the digital transparency pathway leverages contemporary digital technologies to furnish verifiable documentation of religious compliance standards and enable authentic bidirectional dialogue with diverse stakeholder constituencies.

2. Promotional Outcomes

The framework proposes that effective religious communication generates multiple outcomes at individual consumer and market levels. Consumer-level outcomes include enhanced brand trust through religious credibility, stronger brand relationships grounded in shared values, increased purchase intentions particularly among highly religious segments, and positive word-of-mouth within Muslim communities. Market-level outcomes include competitive differentiation through religious authenticity, market expansion into Muslim consumer segments, and contribution to Islamic economic system development.

Framework Dynamics

The framework incorporates several dynamic elements that reflect the complex, context-dependent nature of religious communication in Islamic sales promotion. First, a feedback loop connects promotional outcomes to foundational principles, as brands demonstrating authentic religious commitment strengthen their ability to leverage religious communication effectively in future promotional activities. Second, moderating influences shape the effectiveness of communication mechanisms in generating promotional outcomes. These moderators include consumer religiosity levels, cultural context variations across Muslim populations, product category characteristics, and competitive environment dynamics. Third, the framework acknowledges potential risks when religious communication mechanisms are employed without authentic alignment with foundational principles. Perceived religious exploitation or inauthenticity can generate significant negative outcomes including brand rejection, negative word-of-mouth, and broader backlash against commercial religious communication.

Discussion

This systematic review makes several significant theoretical contributions to Islamic marketing and religious communication scholarship. First, it provides the first comprehensive synthesis of literature specifically examining religious communication's role in Islamic sales promotion, addressing a notable gap in existing knowledge despite the critical importance of promotional activities in marketing practice.⁴⁸ While previous

⁴⁸ Mamun, Strong, and Azad, "Islamic Marketing: A Literature Review and Research Agenda," Satish Kumar et al., "Past, Present and Future of Bank Marketing: A Bibliometric Analysis of (1983–2020)," *International Journal of Bank Marketing* 40, no. 2 (January 1, 2022): 341–83,

systematic reviews have examined Islamic marketing broadly⁴⁹ and consumer behaviour in Islamic contexts,⁵⁰ none has specifically focused on the intersection of religious communication and sales promotion strategies.

Second, the review advances theoretical understanding by demonstrating that religious communication functions not merely as cultural adaptation or market segmentation tactics but as a fundamental strategic orientation requiring integration of religious principles throughout promotional planning, execution, and evaluation processes.⁵¹ These findings challenge conventional marketing frameworks that treat religious elements as peripheral modifications to otherwise standardised approaches.⁵² As Kadirov argued, marketing practices maintaining Islamic standards must work within a defined frame of morals designed to promote those principles, rather than merely applying superficial religious symbolism.⁵³

Third, the integrated conceptual framework developed through this review offers theoretical advancement by explicitly mapping relationships between Islamic theological principles, communication mechanisms, and promotional outcomes. This framework provides structure for future theoretical development and empirical investigation, moving beyond descriptive accounts toward explanatory theory building.⁵⁴ The framework responds to calls from Wilson et al. and Ahmad who noted the scarcity of theoretical frameworks in Islamic marketing scholarship.⁵⁵

Fourth, the review reveals significant theoretical tensions and paradoxes within religious communication in commercial contexts. The simultaneous requirements for persuasive effectiveness and religious authenticity, commercial profitability and stakeholder welfare, and universal Islamic principles and cultural adaptation create inherent tensions that existing marketing theories inadequately address.⁵⁶ Future theoretical development must grapple with these tensions rather than assuming straightforward resolution, as the macromarketing perspective of Islamic marketing suggests.⁵⁷

Fifth, the review identifies the critical role of authenticity as both theoretical

<https://doi.org/10.1108/IJBM-07-2021-0351>; Wilson and Grant, "Islamic Marketing – a Challenger to the Classical Marketing Canon?"

⁴⁹ Kumar et al., "Past, Present and Future of Bank Marketing: A Bibliometric Analysis of (1983–2020)."

⁵⁰ Mamun, Strong, and Azad, "Islamic Marketing: A Literature Review and Research Agenda."

⁵¹ Djavlonbek, Ibraheem, and Ahmet, "Causality in Islamic Marketing Research: Building Consistent Theories and Stating Correct Hypotheses;" Wilson, "The New Wave of Transformational Islamic Marketing."

⁵² Wilson and Grant, "Islamic Marketing – a Challenger to the Classical Marketing Canon?" Sandikci and Ger, "Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches."

⁵³ Djavlonbek, Ibraheem, and Ahmet, "Causality in Islamic Marketing Research: Building Consistent Theories and Stating Correct Hypotheses."

⁵⁴ Shah et al., "Integrative Review of Islamic Marketing."

⁵⁵ Wilson and Grant, "Islamic Marketing – a Challenger to the Classical Marketing Canon?" Alserhan, *The Principles of Islamic Marketing*.

⁵⁶ Izberk-Bilgin, "Infidel Brands: Unveiling Alternative Meanings of Global Brands at the Nexus of Globalization, Consumer Culture, and Islamism;" Wilson and Liu, "Shaping the Halal into a Brand?"

⁵⁷ Djavlonbek, Ibraheem, and Ahmet, "Causality in Islamic Marketing Research: Building Consistent Theories and Stating Correct Hypotheses;" Shah et al., "Integrative Review of Islamic Marketing."

construct and practical concern in Islamic marketing contexts.⁵⁸ The multidimensional nature of religious authenticity (encompassing theological accuracy, ethical alignment, cultural sensitivity, and sincere commitment) requires theoretical frameworks that extend beyond conventional branding and positioning theories to incorporate religious and ethical dimensions.⁵⁹

Implication

1. Managerial Implications

The review generates several actionable implications for marketing managers and business practitioners operating in Islamic marketing contexts or targeting Muslim consumer segments.

First, managers must recognise that effective Islamic sales promotion requires substantive commitment to Islamic principles rather than superficial religious symbolism.⁶⁰ Promotional strategies should be grounded in authentic religious alignment demonstrated through business practices, ethical standards, and stakeholder relationships that extend beyond communication tactics. This principle suggests that Islamic sales promotion effectiveness depends significantly on broader organisational commitment to Islamic business principles.⁶¹

Second, the emphasis on authenticity evaluation by Muslim consumers necessitates investment in religious and cultural expertise within marketing organisations. This expertise may be developed through Muslim employee recruitment, consultation with Islamic scholars, and partnerships with Islamic organisations that can provide authenticity verification and cultural guidance.⁶²

Third, the community-oriented nature of Islamic communication suggests that promotional strategies should prioritise community engagement and relationship building over transactional persuasion. Marketing investments in community partnerships, charitable activities, and stakeholder dialogue may generate more sustainable competitive advantages than traditional advertising expenditures.⁶³

Fourth, the ethical constraints on persuasive tactics within Islamic frameworks require creative development of alternative influence mechanisms.⁶⁴ Managers should explore how transparency, consumer education, social welfare positioning, and community endorsement can achieve promotional objectives while

⁵⁸ Alserhan, *The Principles of Islamic Marketing*.

⁵⁹ Zehra and Minton, "Should Businesses Use Religious Cues in Advertising? A Comparison of Consumer Perceptions across Christianity and Islam;" Wilson and Liu, "Shaping the Halal into a Brand?"

⁶⁰ Alserhan, *The Principles of Islamic Marketing*.

⁶¹ Mohammad Saeed, Zafar U. Ahmed, and Syeda-Masooda Mukhtar, "International Marketing Ethics from an Islamic Perspective: A Value-Maximisation Approach," *Journal of Business Ethics* 32 (2001): 127–42, <https://doi.org/https://doi.org/10.1023/A:1010718817155>.

⁶² T. C. Melewar and S. F. Syed Alwi, *Islamic Marketing And Branding: Theory And And Practice* (Abingdon: Routledge, 2018).

⁶³ Noha El-Bassiouny, "Pedagogical Reflections on Islamic Marketing Education in Business Schools: A Sample Outline," *International Journal of Islamic Marketing and Branding* 2, no. 3 (2017): 247–54, <https://doi.org/10.1504/IJIMB.2017.087990>.

⁶⁴ Saeed, Ahmed, and Mukhtar, "International Marketing Ethics from an Islamic Perspective: A Value-Maximisation Approach."

maintaining religious authenticity.⁶⁵

Fifth, the digital transformation of religious communication creates both opportunities and risks requiring strategic management.⁶⁶ While digital platforms enable enhanced transparency and community engagement, they also amplify consumer scepticism and facilitate rapid dissemination of authenticity failures.⁶⁷ Digital communication strategies should emphasise sustained authentic engagement rather than episodic campaigns, particularly when targeting Muslim millennials and Generation Z consumers who interpret religious authenticity through digital lenses.⁶⁸

Sixth, the significant heterogeneity within global Muslim populations necessitates careful market segmentation and cultural adaptation strategies.⁶⁹ Promotional approaches effective in one Muslim cultural context may not transfer successfully to others due to variations in religious interpretation, cultural traditions, and religiosity levels.⁷⁰ Market research and cultural intelligence are essential for developing appropriately adapted strategies.⁷¹

2. Policy and Regulatory Implications

The findings generate implications for policymakers and industry regulators concerned with consumer protection and ethical marketing practice in Islamic contexts. First, the critical importance of authenticity suggests need for regulatory standards and verification mechanisms for religious marketing claims. Halal certification systems provide models for how regulatory frameworks can support consumer evaluation of religious authenticity while protecting against fraudulent religious claims.

Second, the ethical dimensions of Islamic communication suggest opportunities for regulatory frameworks that exceed conventional consumer protection by incorporating religious ethical principles.⁷² Such frameworks might address issues including appropriate religious symbol usage, verification requirements for religious endorsements, and restrictions on manipulative tactics that violate Islamic principles even when legally permissible.⁷³

⁶⁵ Salman Yousaf, "Representations of Pakistan : A Framing Analysis of Coverage in the U . S . and Chinese News Media Surrounding Operation Zarb-e-Azb," *International Journal of Communication* 9 (2015): 3042–64.

⁶⁶ Bouziane Zaid et al., "Digital Islam and Muslim Millennials : How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 335 (2022): 1–15, <https://doi.org/https://doi.org/10.3390/rel13040335>.

⁶⁷ Thomas Gauthier, "Higher Education and Employability: A Book Review," *The Journal of Competency-Based Education* 3, no. 3 (2018): 1–3, <https://doi.org/https://doi.org/10.1002/cbe2.1172>.

⁶⁸ Zaid et al., "Digital Islam and Muslim Millennials : How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

⁶⁹ Wilson, "The New Wave of Transformational Islamic Marketing."

⁷⁰ Sandikci and Ger, "Islam, Consumption and Marketing: Going Beyond the Essentialist Approaches."

⁷¹ Izberk-Bilgin and Nakata, "A New Look at Faith-Based Marketing: The Global Halal Market."

⁷² Muhammad Adnan Bashir et al., "Transition to Greener Electricity and Resource Use Impact on Environmental Quality: Policy Based Study from OECD Countries," *Utilities Policy* 81 (April 1, 2023): 101518, <https://doi.org/10.1016/j.jup.2023.101518>.

⁷³ Saeed, Ahmed, and Mukhtar, "International Marketing Ethics from an Islamic Perspective: A Value-Maximisation Approach."

Third, the community-oriented nature of Islamic marketing suggests that regulatory approaches should consider collective welfare alongside individual consumer protection.⁷⁴ Regulatory frameworks might incorporate assessment of promotional impacts on community values, social equity, and environmental sustainability, consistent with the *maqāṣid al-sharī'ah* framework of protecting religion, life, intellect, lineage, and property.⁷⁵

Fourth, the global nature of Islamic markets and significant diversity within Muslim populations create challenges for regulatory standardisation. International coordination and cultural sensitivity are essential for developing regulatory frameworks that protect consumers without imposing inappropriate uniformity across diverse Islamic contexts.⁷⁶

Limitations and Future Research Directions

1. Limitations

This systematic review, while comprehensive, possesses several limitations that should be considered when interpreting findings and implications. First, the review included only English-language publications, potentially excluding relevant research published in Arabic, Urdu, Malay, or other languages common in Muslim-majority countries.⁷⁷ This language restriction may bias findings toward Western academic perspectives and underrepresent indigenous Islamic scholarship.⁷⁸

Second, the focus on peer-reviewed journal articles excluded potentially valuable insights from industry reports, practitioner publications, and grey literature that may contain practical knowledge not yet translated into academic publications.⁷⁹ This exclusion prioritised scientific rigour but may limit practical relevance.

Third, the quality and depth of included studies varied significantly, with some providing rich empirical evidence while others offered primarily conceptual discussion.⁸⁰ While quality assessment informed synthesis, the review treated all included studies as contributing to knowledge mapping, potentially overweighting methodologically limited studies.

Fourth, the review's focus on sales promotion, while addressing an important

⁷⁴ El-Bassiouny, "Pedagogical Reflections on Islamic Marketing Education in Business Schools: A Sample Outline."

⁷⁵ Saeed, Ahmed, and Mukhtar, "International Marketing Ethics from an Islamic Perspective: A Value-Maximisation Approach."

⁷⁶ Aminudin Yakub and Fitriyani Zein, "Halal Certification in Government and Non-Governmental Organizations: A Comparative Analysis of Indonesia, Malaysia, and Thailand," *Jurnal Cita Hukum* 10, no. 1 (April 30, 2022): 153–76, <https://doi.org/10.15408/jch.v10i1.25747>.

⁷⁷ Andrew Booth, "Searching for Qualitative Research for Inclusion in Systematic Reviews: A Structured Methodological Review," *Systematic Reviews* 5, no. 74 (December 4, 2016): 1–23, <https://doi.org/10.1186/s13643-016-0249-x>.

⁷⁸ Jafari and Sürdem, "An Analysis of Material Consumption Culture in the Muslim World."

⁷⁹ Diana Papaioannou et al., "Literature Searching for Social Science Systematic Reviews: Consideration of a Range of Search Techniques," *Health Information & Libraries Journal* 27, no. 2 (June 11, 2010): 114–22, <https://doi.org/10.1111/j.1471-1842.2009.00863.x>.

⁸⁰ Jasmine Paul and Felicia Jefferson, "A Comparative Analysis of Student Performance in an Online vs. Face-to-Face Environmental Science Course From 2009 to 2016," *Frontiers in Computer Science* 1 (November 12, 2019), <https://doi.org/10.3389/fcomp.2019.00007>.

gap, excluded related communication domains including advertising, public relations, and corporate social responsibility communication.⁸¹ Future reviews might examine these domains or adopt broader communication perspectives.

Fifth, the systematic approach, while rigorous, may have excluded relevant studies not captured by search strategies or that employed terminology different from search terms.⁸² Hand-searching reference lists partially addressed this limitation, but some relevant work may remain unidentified.

2. Future Research Directions

This review identifies numerous opportunities to advance both theoretical and practical understanding of religious communication in Islamic sales promotion. Future research should develop more sophisticated theoretical frameworks that address the inherent tensions between religious authenticity and commercial persuasion, universal Islamic principles and cultural diversity, and ethical constraints and promotional effectiveness,⁸³ drawing on diverse disciplines like theology, ethics, sociology, and communication studies to create integrative models.⁸⁴ There is also a clear need for comparative research, both across different faith traditions⁸⁵ and, crucially, across the diverse cultural and geographic contexts within the global Muslim community to address current limitations in generalisability.⁸⁶

Empirically, significant gaps exist, particularly in studies examining causal mechanisms and longitudinal effects. Experimental designs manipulating communication elements⁸⁷ and longitudinal studies tracking brand relationship evolution⁸⁸ are essential. The rapid digital transformation demands focused inquiry into social media dynamics, influencer marketing, and generational shifts in authenticity interpretation among younger Muslims.⁸⁹ Furthermore, research must extend beyond consumer markets to explore industry-specific applications,⁹⁰

⁸¹ Yousaf, "Representations of Pakistan : A Framing Analysis of Coverage in the U . S . and Chinese News Media Surrounding Operation Zarb-e-Azb."

⁸² Booth, "Searching for Qualitative Research for Inclusion in Systematic Reviews: A Structured Methodological Review."

⁸³ Djavlonbek, Ibraheem, and Ahmet, "Causality in Islamic Marketing Research: Building Consistent Theories and Stating Correct Hypotheses."

⁸⁴ El-Bassiouny, "Pedagogical Reflections on Islamic Marketing Education in Business Schools: A Sample Outline."

⁸⁵ Zehra and Minton, "Should Businesses Use Religious Cues in Advertising? A Comparison of Consumer Perceptions across Christianity and Islam."

⁸⁶ Mamun, Strong, and Azad, "Islamic Marketing: A Literature Review and Research Agenda."

⁸⁷ Mohammed M. Almossawi, "Impact of Religion on the Effectiveness of the Promotional Aspect of Product Packages in Muslim Countries," ed. Riza Casidy, *Asia Pacific Journal of Marketing and Logistics* 26, no. 5 (November 4, 2014): 687–706, <https://doi.org/10.1108/APJML-11-2013-0137>.

⁸⁸ Mohamed Albaity and Mahfuzur Rahman, "Customer Loyalty towards Islamic Banks: The Mediating Role of Trust and Attitude," *Sustainability* 13, no. 19 (September 28, 2021): 10758, <https://doi.org/10.3390/su131910758>.

⁸⁹ Zaid et al., "Digital Islam and Muslim Millennials : How Social Media Influencers Reimagine Religious Authority and Islamic Practices."

⁹⁰ Izberk-Bilgin and Nakata, "A New Look at Faith-Based Marketing: The Global Halal Market."

business-to-business contexts,⁹¹ and the unique challenges faced by Muslim minorities in non-majority settings.⁹²

Concurrently, a critical research stream must investigate the broader ethical and social impacts, including concerns about commodification, power dynamics, and effects on vulnerable populations.⁹³ Methodologically, embracing mixed-methods designs, netnography, and participatory action research⁹⁴ will be vital to capture the complex, nuanced reality of how religious communication functions, ensuring future scholarship is both culturally valid and practically impactful.

CONCLUSION

This review was guided by the central research question: how does religious communication function as a strategic framework for Islamic sales promotion? The evidence synthesized across 68 peer-reviewed studies converges on a clear answer: religious communication in Islamic sales promotion is not a peripheral stylistic adaptation, but a foundational strategic orientation that governs the entire logic of promotional decision-making—from message construction and channel selection to stakeholder engagement and ethical boundary-setting. Brands and organizations that embed Islamic principles authentically throughout their promotional practice, rather than merely appropriating religious symbols for instrumental ends, achieve qualitatively superior outcomes in terms of consumer trust, community credibility, and sustained brand loyalty. Religious communication thus operates simultaneously as a value system, a communicative grammar, and a competitive differentiator within the Islamic marketplace.

Notwithstanding its contributions, this review is subject to several limitations that qualify the scope and generalizability of its conclusions. Most significantly, the corpus was restricted to English-language, peer-reviewed journal articles, which risks marginalizing indigenous Islamic scholarship published in Arabic, Malay, Urdu, and other languages central to Muslim-majority academic traditions. The exclusion of grey literature, industry reports, and practitioner-oriented publications further constrains the practical texture of the synthesis, as much applied knowledge in this domain has not yet migrated into indexed academic outlets. The review also concentrated specifically on sales promotion as a promotional sub-discipline, leaving adjacent communication domains—advertising, public relations, and corporate social responsibility communication—unexamined. Finally, the pronounced geographic concentration of the underlying literature in Southeast Asia and the Middle East limits the extent to which

⁹¹ Avinash Malshe and Ravipreet S. Sohi, “Sales Buy-In of Marketing Strategies: Exploration of Its Nuances, Antecedents, and Contextual Conditions,” *Journal of Personal Selling & Sales Management* 29, no. 3 (June 23, 2009): 207–25, <https://doi.org/10.2753/PSS0885-3134290301>.

⁹² Wilkins et al., “The Acceptance of Halal Food in Non-Muslim Countries: Effects of Religious Identity, National Identification, Consumer Ethnocentrism and Consumer Cosmopolitanism.”

⁹³ Gauthier, “Higher Education and Employability: A Book Review.”

⁹⁴ Paul and Jefferson, “A Comparative Analysis of Student Performance in an Online vs. Face-to-Face Environmental Science Course From 2009 to 2016.”

findings can be generalized across the full diversity of Muslim cultural and socioeconomic contexts worldwide.

These limitations, in turn, define a productive agenda for future inquiry. Future research should prioritize multilingual and cross-cultural comparative studies that move beyond the geographically concentrated literature to examine how religious communication in sales promotion operates across diverse Muslim societies, including Muslim-minority contexts in Europe and North America where promotional authenticity is negotiated under qualitatively different conditions. Empirically, the field urgently needs experimental and longitudinal designs capable of isolating causal mechanisms: which specific communicative elements drive authenticity perceptions, how do those perceptions evolve over the consumer lifecycle, and under what conditions does religious communication translate into measurable promotional outcomes? The rapid digitalization of Islamic commerce demands a dedicated research stream examining how social media platforms, algorithmic curation, and digital influencer ecosystems reshape religious authority, authenticity verification, and community-based persuasion among Generation Z Muslim consumers. Theoretically, scholars should pursue integrative frameworks that bring Islamic theological concepts into productive dialogue with established communication and persuasion theories, rather than treating religious principles as a contextual modifier of otherwise standard marketing models. Finally, a critical research stream is needed to examine the ethical risks embedded in the commercial use of religious communication, including concerns about commodification of faith, power asymmetries between large brands and local Muslim communities, and the potential for manipulative applications of religious symbolism to exploit religiously motivated consumers. Addressing these directions will advance scholarship toward the explanatory and prescriptive theoretical depth that the field of Islamic marketing communication currently requires.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the spirit of academic transparency, this work acknowledges the use of artificial intelligence (AI-assisted technologies). These tools were employed during the writing process for purposes such as refining language and grammar. All critical thinking, analysis, interpretation, and final authorship remain solely my own.

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