

Are Advertising Practices in Islamic Republic of Pakistan Influenced by Principles of Islamic Marketing: A Study of Audience Perspective from Pakistan

¹Nida Qamar, ²Rab Nawaz Lodhi and ³Urooj Qamar

¹Tutor/Instructor (Business Admin-HRM/MGT),
Virtual University of Pakistan M.A. Jinnah Campus, Defence Road,
Off Raiwind Road, Lahore, Pakistan

²Department of Management Sciences,
COMSATS Institute of Information Technology, Sahiwal, Pakistan

³University of the Punjab, Lahore, Pakistan

Abstract: This study is based on descriptive analysis to find audience perspective about advertisement in Pakistan. The purpose of the study was to explore the idea that does advertisement in Pakistan is in sync with the teachings and according to the guiding principle of Islamic Marketing. The concept of Islamic marketing is an emerging one. For the purpose of gathering the data, 350 individuals were contacted in Lahore (a city of Pakistan). For this purpose self-administered questionnaire was used. The response rate was 77% as only 271 individuals responded back. For evaluating the responses the use of descriptive statistics is done. Findings of the study showed that advertisement practices in Pakistan are not in accordance with the Islamic principles of marketing.

Key words: Islamic Marketing Principles • Advertisement • Pakistan • Quran • Sunnah

INTRODUCTION

One of the emerging concepts in marketing is the Islamic marketing which takes its basis from Quran and Sunnah [1]. Equity and justice are the two main key points on which the Islamic marketing focuses with the main aim of the overall welfare of the society [2]. The state religion is Islam of “Islamic republic of Pakistan” [3]; this makes the main element of culture of Pakistan is Islam; despite of this; historical evidences show that its culture has also been inspired by the ancient civilizations of Ghandhara, Harappa, Taxila and Mohenjo-Daro [4]. The different advertising practices from other cultures such as west has also influenced the advertisement in “Islamic republic of Pakistan. The current study is an endeavor to measure the perception of people of Pakistan that whether the guidelines related to promote your product are depicted in the advertisement practiced in Pakistan. The Islamic marketing can be distinguished from other prevailing practices of marketing as it is based on the prongs such

as justice and truth [5], collective responsibilities and obligations, politeness and honesty [6], zero tolerance to exploitation [2], avoiding unlawful (Haram) and accepting lawful (Halal) [7], refraining from offence and promoting politeness [8], good life (Hayat e tayyaba) and human well-being (Falah), brotherhood, spirituality, discouraging easy money and dignity [10]. International marketers are steering their efforts towards the Islamic countries because it has become an attractive market for them and if they don't focus on this target they can lose a major share from the overall market [11]. The present study has directed the focus on measuring the perception of people of Pakistan that according to them whether advertising practices in Pakistan are according to the principle guided by Islam?

Objectives of the Study: Prophet (Peace Be upon Him) said “*One who cheats (ghassh) is not one of us*” [12]. It is necessary obligation on the sellers and the traders that they show all the faults of the selling commodity to

the purchaser [13]. The techniques used to sell the product such as exaggeration in over praising the product, false claims are all forbidden in Islam [10]. Holy book of Muslims Quran has not prohibited the use of advertisement [14]. The religious authorities have only concern over the use of advertisement that it promotes the culture of west. According to Al Ghazali [15] and Nafik Ratnasari [16] that's it's not acceptable and degrading in Islam to use women as sex objects. Based on the above discussion the objectives of the study are:

- To describe the phenomena of Islamic Marketing Principles.
- To investigate the influence of Islamic Marketing Principles on Advertisement Practices in Pakistan.

Literature Review: Since the church was separated, it was thought that religion is a private matter. Marketers made "value free society" as their motto as they started taking religion as one of the private matters of a person [17], but taking this stance into consideration proved only a misconception as this ignored the ethical side of various societies and different cultures which actually makes up the environment for firm to work [18]. Islam is that religion which provides guidelines for business to work with ethics, it presents best ethical framework to the Muslim world, one of the emerging affluent segment customers [19]. The religion of Islam provides framework for entire social and economic system; where ethics lead the economic system, where Islam is not led by other systems [20]. "Filter of Islamic values" scans everything to be eligible [21]. Everything has to pass through the double layers of moral filters:

In the first step, the unlimited wants of individuals are controlled by leading inside of the consciousness of the individuals. In the second step, all the claims on resources by Muslims have to go through the Islamic values [9]. Islamic system focuses on the following philosophies which are different from other economic systems; socialism and capitalism:

- A socially agreed mechanism of filter.
- Flourishing and spreading a system which promises welfare of humans in society.
- Role of the government which is goal oriented one.

The guidelines on which the Islamic moral filters are based upon are extracted from the three most important concepts which are trusteeship, justice and unity [8, 9]. There has been an increase in focus on the linkages of

marketing practices, Islam and consumption [22]. Marketers have now started realizing the importance of major market segment which is Muslims which had been thought to be untapped over the years [22]. There is quite a big difference between the Islamic economic system and other secular systems because the Islamic economic system has its roots deep embedded in Islamic teachings (Shri'ah) as it purely highlights the Falah (well being of individuals) and also on Hayyata-tayyaba (good life), which shows that it is not at all based on materialistic things [9]. The system promoting good life and well-being of individuals passes all acts through moral filters which eventually lead to socio-economic system and brotherhood [9]. Islam as a religion also provides guidelines for manager to do management but the foremost priority in establishing the goals and accomplishing the missions should be based on principles of Islam with the prevailing belief of closeness to Allah [23]. Chapra [9] says that the Muslim societies should be free of illegal consumption of products and are based on three most essential features which are; corruption free society, strength of character and bond of brother hood. Islam prohibits the consumption of illegal products.

Theoretical Framework: It is very harsh reality that the prevalence of the economic systems such as socialism and capitalism has actually diminished the real force of Muslims and there has been created a distinct rift between practices of Muslims and teachings of Islam [9]. Now it has been observed that now-a-days major ideology in Muslim countries is not Islam rather it's the mixture of three economic systems which are socialism, feudalism and capitalism [9]. Now international marketers have to focus on building and implementing strategies to capture the Muslim target market [11].

The countries such as Iran, Saudi Arabia and Malaysia are the one where Islamic guidelines are followed in every phase and walk of life and the above mentioned stance holds true for these countries [2]. The people of countries where Islamic principles are still practiced are not in favor of the controversial images which marketers use in order to attract the costumers, therefore, marketers should rethink on the point what actually offends the costumers [24]. There appears different level of tolerance within different cultures in response to offensive actions shown in advertisement; racist images, indecent language and anti social behavior are felt offended in China, whereas, in Malaysia; sexist image, images showing racism and nudity are top three acts which are considered offended [24].

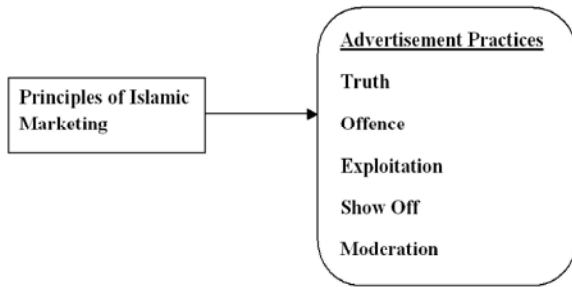


Fig. 1: Research Model

Figure 1 shows the conceptual linkages of principles of Islamic Marketing with advertisement practices. The purpose of this study is to find to what extent principles of Islamic Marketing influence advertisement practices in Pakistan in terms of showing the Truth, offence, exploitation, show off and moderation.

MATERIALS AND METHODS

This study is quantitative in nature and survey method has been employed. Data has been collected through questionnaire from the sample of 271 respondents from the Muslim community of Lahore (a city of Pakistan). The questionnaire consisted of 21 questions where first 3 questions for gathering data related to demographics. Gender, age and educational level are included in demographics. The rest of 18 questions are developed on Likert scale from strongly agree (5) to strongly disagree (1). Different dimensions on which questionnaire was developed are; impartiality, modesty, offence, truth, moderation, show-off, impartiality and exploitation. For data analysis descriptive statistics has been used i.e. bar charts.

Findings of the Study: Figure 2 shows bar chart to identify the response on truth in advertisement practice. It shows that 0.7% of the respondents strongly believes that truth is exposed in advertisements and 7.5% respondent agreed with that somehow, 12.4% were neutral about that, 53% respondent disagree and 26.4% were strongly disagree about that so overall emphasize on strongly disagree.

Figure 3 shows that 14.3% of the respondents strongly agreed that advertisement is offensive in Pakistan and 46.1% respondent agreed with that somehow 20.4% were neutral about that, 15.6% respondent disagree and only 3.5% were strongly disagree that it is a offensive and against Islamic rules so overall emphasize on agree.

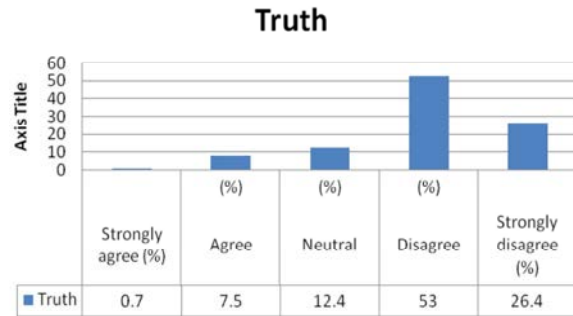


Fig. 2: Bar Chart: Truth in Advertisement Practices

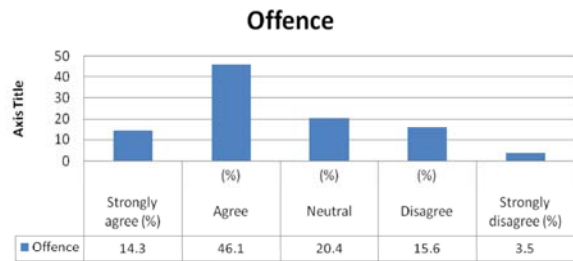


Fig. 3: Bar Chart: Offence in Advertisement Practices

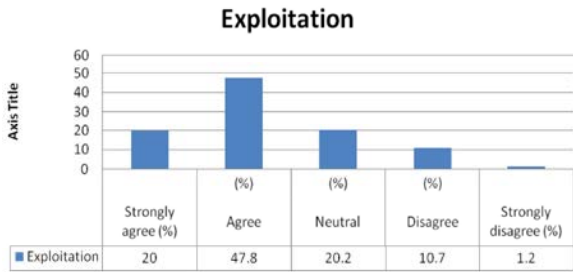


Fig. 4: Bar Chart: Exploitation in Advertisement Practices

Figure 4 shows that 20% of the respondent strongly believes that Islamic rules are exploited through advertisements and 47.8% respondent agreed with that somehow 20.2% were neutral about that, 10.7% respondent disagree and only 1.2% were strongly disagree about exploitation of consumers is done through advertisements so overall emphasize on agree.

Figure 5 shows that 22.5% of the respondent strongly believes that show off included in advertisement is against Islamic laws and 56.6% respondent agreed with that somehow 15.9% were neutral about that, 4.4% respondent disagree and only 10.6% were strongly disagree that show off in advertisements is against Islamic laws so overall emphasize on agree.

This graph shows that 0.4% of the respondents strongly believe that there is moderation in advertisement, an adherence to Islamic laws and 7.1% respondent agreed with that somewhat, 17.3% were neutral about that, 49.2 %

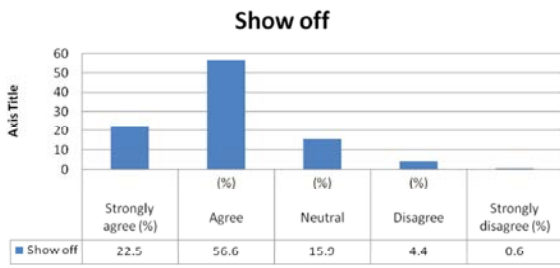


Fig. 5: Bar Chart: Show Off in Advertisement Practices

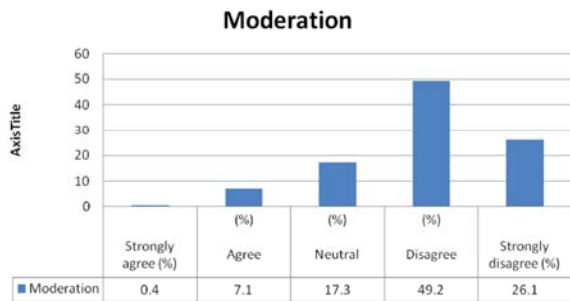


Fig. 6: Bar Chart: Moderation in Advertisement Practices

respondent disagree and only 26.1% were strongly disagree that there is no moderation in advertisement of Pakistan which is against Islamic laws so overall emphasize is on Disagree.

CONCLUSION AND DISCUSSION

Quran and the practices of Hazrat Muhammad (P.B.U.H) are the two most authentic sources which direct the Islamic marketing. For Muslims it is essential that their lives are governed by the Islamic teachings. As Almighty Allah says in the Holy Qur'an, [25]:

- *“O you, who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan (Devil). Indeed, he is to you a clear enemy. This divine voice only, if someone follows, can make him or her perfect and keep away from anything unjust and unethical. To ensure the full enforceability of ethical practices their needs a well-organized Islamic society and finally an Islamic state”.*(Surat Al-Baqarah, Ch. 2, verse No. 208)

According to above stated verses, a premise must be kept in mind that all the rules and regulations of the country must be according to the religion stated in the constitution of the country. According to the

constitution, the state religion of “Islamic republic of Pakistan” is Islam [3]. Islam shapes the lifestyle of people living in Pakistan as majority of its population is Muslims. The current paper is an endeavor to get to know that whether advertising practiced in Pakistan is according to the teachings present in Quran and Sunnah in reference to the perception of people. The findings of the study revealed the fact that according to the majority of people of Pakistan, advertising practices are not according to the teachings of Islam. Islam presents its own ethical system which makes people think intelligently and enable them to prevent themselves not to get caught trap of false attraction of marketers. The major aim of marketers is to get high sales by attracting people. This way they keep the actual benefit of people on the side. As stated earlier Islam provides presents a full fledge framework for marketing professionals also. Honesty and truth are two most important contents of Islamic marketing. Buyer should be told about all the negatives and positives of the product. “He who cheats is not one of us” saying of Hazrat Muhammad P.B.U.H. Similarly; “On the day of judgment, the honest Muslim merchant will stand side by side with the martyrs” saying of Prophet Muhammad (P.B.U.H). The prophet of Allah said “The sign of a hypocrite are three 1. Whenever he speaks he tells a lie. 2. Whenever he promises, He always breaks it. 3. If you trust him, he proves to be dishonest” [26]. The importance of truth can be gained from the above sayings of Prophet P.B.U.H. the findings of the current study show that people in Pakistan do not consider advertising practices as totally honest and true as the majority can better an idea consumers are actually exploited by marketers by exaggerating the benefits of the product.

Being modest is another aspect of Islamic way of life. Whether it's male or female, everyone should lead life according to this teaching. In Quran [25] it is written “say to the believing men that they restrain their looks and guard their private parts. That is purer for them and to say to the believing women to restrain their looks and to guard their private parts” (24:31, 32). Not only women but both women and men should not be treated as objects. The results of the study show that women are shown as sex objects. This is because of the use of the standardized international advertising in Islamic country like Pakistan.

Wasteful spending of money is also discouraged in Islam. The respondents were asked that does it happen that advertisement people watch makes people buy those things which in reality they do not need. The majority of the respondents agreed that advertisement make them buy things that actually don't need. Quran [25] say “Do

not squander your wealth wastefully; for those who squander wastefully are Satan's brothers and Satan is ever ungrateful to his Lord" (17:26 - 27).

It is not recommended in teachings of Islam to exploit the customer through manipulations. Taking this teaching of Islam the question was asked from respondents that do advertisers exploit the people by showing women as an object. Moreover; it was asked that does advertisement compels people to go for unethical paths to get the expensive products. There was agreement among the

respondents that advertisement does play with the emotions of individuals and also exploit them. The results of the study also showed that people perceive that advertisement make them to go in a race of material acquisition. In this way human values are set aside. One of the dimensions of the Islamic marketing is also that no show-off should be there. This dimension is not met from the respondents. So it is concluded in the end that advertisement in Islamic republic of Pakistan is not according to the teachings of Islamic teachings.

Appendix: I

Questionnaire

Gender: (a) Male (b) Female

Age:(a) Below 20 (b) 20-39 (c) 40-49(d) 50-59(d) 60L above

Education: (a) No formal education (b) Primary (c) Secondary (d) Higher Secondary (e) Under graduate (f) Post graduate (g) PHD

SL	Survey Question	A	B	C	D	E
1.	Advertising in Pakistan is misleading?					
2.	The degree of female and male body exposure as shown in advertisements of Pakistan is against the guidelines of Islam?					
3.	Either the advertisers play with emotions of people by showing women in advertisement as showingobject?					
4.	Is the use of indecent language in advertisement?					
5.	The content shown in advertisements in Pakistan creates complex among less privileged class of the society.					
6.	The current advertisement practices are creating culture of consumerism (over acquisition of consumer goods) in people of Pakistan.					
7.	Consumerism (over acquisition of consumer goods) is diminishing one of the values of Islam i.e. modesty.					
8.	Advertising of gender related products in Pakistan is offensive.					
9.	Advertisers cheat people by over praising the benefits of the product.					
10.	Advertisers develop such an advertising content that it compels people to use unethical ways to get access to expensive products.					
11.	The prices of the products are overcharged because of the huge spending of the producer on advertisement of the product.					
12.	The advertisers conceal actual specification of the product/service from people.					
13.	Advertisers play with the emotions and not with reason.					
14.	Violence is being promoted through ads in Pakistan.					
15.	Overall, the current Islamic advertising practices in Pakistan are in congruence with the Islamic guidelines.					
16.	Advertisement is creating the culture where people are in race of material acquisition instead of human values.					
17.	Over-praising of products/services in advertisements leads to purchase of product/service; for which you have to regret in the end.					
18.	The degree of female body exposure as shown in advertisements of Pakistan is against the guidelines of Islam.					

REFERENCES

1. Abdullah, K. M.I. Ahmad, 2010. Compliance to Islamic marketing practices among businesses in Malaysia. *Journal of Islamic Marketing*, 1(3): 286-97.
2. Saeed, M., Z.U. Ahmed and S.M. Mukhtar, 2001. International Marketing Ethics from an Islamic Perspective: A Value-Maximization Approach. *Journal of Business Ethics*, 32(2): 127-142.
3. Pak Const. art. 2
4. Hayat, S.U., (2006, June 08-09). Two-day National Conference on "Pakistani Culture". *Pakistan Journal of History Culture*. Paper presented at Two-day National Conference on "Pakistani Culture", Islamabad.
5. Al-Olayan, F.S. and K. Karande, 2000. A content analysis of magazine advertisements from the United States and the Arab World. *Journal of Advertising*, 24(3): 69-82
6. Rice, G. and M. Al-Al-Mossawi, 2002. The Implications of Islam for Advertising Messages: The Middle Eastern Context, *Journal of Euromarketing*, 11(3): 71-96.
7. Jafari, A. and A. Seurdem, 2012. An analysis of material consumption culture in the Muslim world. *Marketing Theory*, 12(1): 61-79.
8. Naseri, A. and E. Tamam, 2012. Impact of Islamic religious symbol in producing favorable attitude toward advertisement. *The Public Administration and Social Policies Review*, 8(1): 61-77.
9. Chapra, M.U., 1992. *Islam and the economic challenge*. Leicester, UK: Islamic Foundation.
10. Pitachay, A. Anwar (2012). *Marketing Mix from Islamic Marketing Perspective*. Available at SSRN: <http://ssrn.com/abstract=2017488> or <http://dx.doi.org/10.2139/ssrn.2017488>.

11. Rogers, H.P., A.O. Ogbuehi and C.M. Kochunny, 1995. Ethics and Transnational Corporations in Developing Countries: A Social Contract Perspective', in N. Delener (ed.), Ethical Issues on International Marketing. International Business Press, Binghamton, (NY).
12. An-Nawawi, Imam, Riyadhul-Us-Saleheen, trans. S. M. M. Abasi, Riyadh: IIPH, N.Y, 1:149. Narrated by Muslim.
13. Niazi, L.A.K., 1996. Islamic Law of Contract. Lahore: Research Cell, Dayal Sing Trust Library.
14. Al-Makaty, S.S., Van G.N. Tubergen, S.S. Whitlow and D.A. Boyd, 1996. Attitudes towards Advertising in Islam. Journal of Advertising Research, 36(3): 16-26.
15. Al-Ghazali, M., 1983. Muslim characters. Srinagar: MWS.
16. Nafik, M. and R.T. Ratnasari, 2012. Measuring Islamic Compliance on The Moderating Effects of Islamic Knowledge Level and the Relationship Between Trust and Loyalty Intention. The 2012 International Conference on Business and Management. 283-298. Thailand: Phuket.
17. Rice, G., 1999. Islamic Ethics and the Implications for Business. Journal of Business Ethics, 18(4): 345-358.
18. Al-Khatib, J.A., K. Dobie and S.J. Vitell, 1995. Consumer ethics in developing countries: an empirical investigation. Journal of Euro-Marketing, 4(1): 87-109.
19. De Balder, R.T., T. Richard and M.H. Khan, 1993. The Changing Face of Islamic Banking. International Financial Law Review, 12(11): 23-26.
20. Naqvi, S.N.H., 1981. Ethics and economics: An Islamic synthesis, The Islamic Foundation, Leicester, UK.
21. Siddiqui, K., 2011. History of Advertising in Pakistan. International conference on management, business ethics and economics (ICMBEE), Pearl Continental, Lahore, Pakistan.
22. Sandikci, O., 2011. Researching Islamic marketing: past and future perspectives. Journal of Islamic Marketing, 2(3): 246-258.
23. Babaei, M.B., Q.V. Damirchi and S. Sharifi, 2012. Analysis of cultural management competencies with emphasis on the Islamic perspective. Singaporean Journal of Business Economics and Management Studies, 1(4): 40-45.
24. Fam, K.S., D.S. Waller and Z. Erdogan, 2004. The Influence of Religion on Attitudes Towards the Advertising of Controversial Products. European Journal of Marketing, 38(5/6): 537-555.
25. Al-Quran (2:208), (24:31, 32), (17:26,27)
26. Sahih Al-Bukhari Hadith 1.32.