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Definition of Islamic Brand: A Study From Islamic Conjuction and its Findings

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Abstract
Back in 2007, Islamic brands captivated the attention of marketing scholars. Most previous studies defined Islamic brands are adapted from conventional marketing/brand pivot, social constructionism, and capitalist aspiration. This adaptation is inappropriate to explain from the Islamic point of view. Hence, this article aimed to explore the definition of Islamic brand based on Islamic conjunction. A qualitative approach was employed to gather information for the study through literature review, and interviews with thirty-four (34) Islamic experts. The data analysis used content analysis. The results demonstrate that the definition of Islamic brand should consist of three principals; *aqidah, sharia*, and *akhlak*. This research complements the conceptual contribution by adding a new knowledge of definition Islamic brand based on Islamic conjunction. It refers the view of concept *bay' mabrur* which are parallel with Islamic is suitable in explaining the meaning of Islamic brand itself. Therefore, this contribution will bring benefit for academic literature and Islamic entrepreneurs as well.
Keywords: Definition, Islamic Brand, Islamic Conjunction, Bay' Mabrur

Introduction
The American Marketing Association (AMA) 2007 defines a brand as "a name, term, design, symbol, or another feature that identifies the seller's good or services as distinct from those other sellers". A brand may delineate as a firm's' product and preferred trade name (Kotler, 2011). This definition is similar to that offered by the Oxford Dictionary as "a particular sort or class of goods, as indicated by the trade mark on them" (Bastos & Levy, 2012).
In the marketing literature, a brand plays an important role as an intermediary between firm and consumer. To consumers, a brand ideally provides multiple sensory inducements to enhance their identification with a firm's product. For example, a brand can be visually

recognised from its packaging, shape, logo, and tagline. It can also be recognisable via sound, such as by hearing the name on a 2 radio advertisement or talking with someone who mentions the product. The symbol, logo or trademark indicates a vital sign to consumers in identifying the product features. Hence, the easily identifiable features by consumers towards the product make sense for firms to establish their well-known brand (Aaker, 1996; Bauer, 1960; Duboff, 1986; Hampf & Lindberg-Repo, 2011).

Before the 1970s until the 21st century, marketing and brand theories were developed that focus on fulfilling consumers' desire, how to monopolise the market, and improve a firm's performance. The majority of the studies were centred on the western and conventional market. The influence of religion was not considered necessary. Therefore, insufficient studies were carried out on the Muslim consumer and market. The focus on the Muslim market started in the late 2000s as a result of the growing size of the Muslims' purchasing power and the awareness of Muslims to buy products that are sharia compliance (Kearney, 2007; Ogilvy & Mather, 2010).

Back in 2007, Islamic brand captivated the attention of marketing scholars. The discussion on Islamic brand studies can be divided into three categories, namely, the definition of Islamic brand, the proposition of model/frameworks of Islamic brand, and factors that influence Muslim consumer attitude towards a brand. However, the discussions on Islamic brand is limited in representing the Islamic teaching specifically in term of definition Islamic brand it self. The existing definitions of Islamic brand are based on the conventional marketing/brand pivot and social constructionism (Ahmad & Jan, 2015; Alserhan, 2010a; Temporal, 2011; Yusof & Jusoh, 2013). Based on this limitation, this article aims to;

- to explore the definition of Islamic brand based on Islamic teaching and findings from Islamic experts.

This article explained as accordance in order to answer the objectives of study through; past literature that clarified a study in relation with Islamic brand studies, methodology approach that employed in this article, findings from interview session with Islamic experts, and lastly, discussion and conclusion that involve with the contribution of study.

Past Literature on Definition of Islamic Brand

According to Copinanth (2007), there seems to be no clear definition of what the term Islamic brand means. Wilson (2011) also found that the definition of Islam brand remains elusive. Similarly, Temporal (2011) argued a lack of a precise definition of brand from the Islamic perspective. He further noted that the concept of an Islamic brand is used differently by different scholars regarding the descriptive use of "Islam". However, Temporal also made a similar error in that his view did not represent the Islamic values. Alserhan (2010a) defined Islamic brand from three different perspectives namely Islamic brand by compliance, Islamic brand by origin, and Islamic brand by consumer (target audience). Islamic brand by compliance aims at being sharia compliant, and it focuses on the food sectors and finance, the two sectors that are primary targets for halal compliance. The target consumers are Muslims (Williams & Sharma, 2005). However, many of these brands also attract non-Muslim consumers such as in Dubai, where more than 60% of hotel patrons are non-Muslim. Kamaruzaman (2006) showed that the demand for halal food products is increasing among Jewish and Christian consumers because of their awareness of halal products.

Islamic brand by origin means the brand is originally produced by Islamic countries such as Emirate, Etisalat, Emirates Airlines, Saudi SABIC, and others. Unfortunately, these firms do not strictly follow the sharia rules in their business. For instance, the UAE Fly Emirates and

Etihad Airways serve alcohol to their consumers. Such act is against the Islamic teachings. Islamic brand by consumers means that the brand is produced by non-Muslim multinational firms in the Islamic country such as Nestle, L'Oreal, KFC, McDonalds and others. These MNFs are making huge investments to tap the large vacant markets target in Islamic countries, especially the Muslim consumers, by offering halal products. Today, 70 90% of Islamic food, cosmetic, and health markets are dominated by non-Muslim MNFs. Ogilvy and Mather (2010) defined Islamic brand as a brand that follows the sharia principles. Wilson (2011) described an Islamic brand in these aspects, namely the country of origin, target audience, and whether it is halal. However, Wilson argued that the definition of an Islamic brand should focus on the aspect of the halal requirement of a product.

Meanwhile, Temporal (2011) defined Islamic brand and marketing as any activities related to the brand and marketing of countries, service, and product to Muslims whether or not they come from a Muslim-minority or Muslim majority country or possess Muslim ownership. This definition is applied not only to Muslim firms but also non-Muslim multi-national firms (MNFs) that are targeting Muslim consumers. Yusof and Jusoh (2013) offered their definition of an Islamic brand from their study. They revealed that most of the consumers who had taken part in their study agreed that Islamic brand is defined as a product or service that is sharia-compliant and any parties that are involved in halal accreditations should implement strict procedures in getting a halal logo. Yusof and Jusoh found a relationship between brand and Islam in the marketing perspective. On the other hand, Ahmed and Jan (2015) defined an Islamic brand personality as "a set of Muslim characteristics associated with the Islamic brand" (p. 397).

Table 1
Definition of an Islamic brand from previous studies

Authors	Definition
Copinanth (2007), Wilson (2011)	No clear definition of Islamic brand (remains elusive).
Alserhan (2010a)	Islamic brand by compliance, Islamic brand by origin, Islamic brand by consumer (MNF)
Ogilvy and Mather (2010)	An Islamic brand is a brand approach that follows the sharia principles
Temporal (2011)	Any activities related to the brand and marketing of countries, service, and product to Muslims whether or not they come from a Muslim-minority or Muslim majority country or possess Muslim ownership.
Yusof and Jusoh (2013)	A product or service that is sharia-compliant and halal accreditations should be seriously implemented. Relevant parties should follow strict procedures to get a halal logo
Ahmed and Jan (2015)	Islamic brand personality as "a set of Muslim characteristics associated with the Islamic brand."
Malik and Khan (2016)	Empathic to sharia values, keeping in mind the end goal is to engage Muslim

	consumers, extending from essential sharia neighbourliness to full sharia compliance with all parts of a brand's character, conduct, and interchanges.

Their definition is based on Aaker's brand personality definition that is closely related to consumers' personality and behaviour. Later, Malik and Khan (2016) defined Islamic brand as "a brand that is empathic to sharia values, keeping in mind the end goal is to engage Muslim consumers, extending from essential sharia-neighbourliness to full sharia consistence in all parts of a brands' character, conduct, and interchanges" (p. 82). Jumani and Siddiqui (2012) suggested that an Islamic brand should meet all aspects of a brand Muslim consumers expect regarding the provision of goods or services that are in line with Islam. Wilson (2011), however, proposed that an Islamic brand should be associated with brand emotions autonomy and brand emotions physiology. Those aspects are essential to identify with Muslim consumers' personality and behaviour to create a successful Islamic brand. Table 1 shows the definition of an Islamic brand from previous studies.

Power and Abdullah (2009); Alserhan (2010b); McKenna (2007) argued that Muslim consumers require brands that speak to them that are created according to the sharia principles and not only limited to the food industry but also finance, banking, insurance, real estate, clothing, pharmaceuticals, cosmetic and logistics. Temporal (2011) contended that an Islamic brand should not be developed based on religious basis, but it ought to appeal to a global Muslim population who is bound together by market practices, Muslim behaviour and a common value such as halal. While conceptually and culturally brands have always existed, brand theory as defined in business academic writing has largely hailed from the west, until recently. Based on the previous definitions, Islamic models and frameworks have been developed and tested to examine Muslim consumer perception/attitude towards a brand. The next section reviews the existing Islamic brand frameworks.

Critical Review on Past Literature of Islamic brand
The literature suggests that the definition of Islamic brand tended to be based on the conventional marketing/brand view (Alserhan, 2010a; Temporal, 2011; Ahmed & Jan, 2015). Some scholars defined Islamic brand based on social constructionism, social reality and marketing/brand theory in that they used these approaches to understand how Muslim consumers perceive the brand. Also, Aaker's theory of brand personality and the phenomenon of Islamic products monopolised by non-Muslim multinational firms (MNFs) have been used to define the Islamic brand phenomenon. Alserhan (2010a) defined an Islamic brand based on three dimensions (brand by compliance, brand by country of origin, and brand as target audience). Such conception was ostensibly based on a marketing strategy on how to tap the Muslim market.

Closely related to Alserhan's work is Temporal's definition. He conceptualised an Islamic brand as any brand and marketing activities that serve product or services for Muslims that are derived from Muslim or non-Muslim countries. Temporal's definition concentrates on how to employ the conventional marketing or brand principles to comprehend the Muslim community demand. Indeed, Temporal rejected the Islamic scholars' school of thought in understanding Islamic brand theory. Ahmed and Jan (2015) understood Islamic brand personality according to the theory of brand personality. Even though they used Muslim characteristics based on Quran and Sunnah to develop their model, the Islamic brand

personality is still grounded in Aaker's theory. In short, the previous definitions of Islamic brand are based on the accommodative modification model pivoting toward the conventional marketing/brand view. The previous definitions raise a question, 'Should Islamic brand be defined based on marketing/brand concepts?'

Specifically, the previous definitions seem to facilitate non-Muslim multinational firms (MNFs) in meeting Muslim consumers' need, desire, and personality by implementing appropriate marketing strategies so that the firms can reap revenue and profit while consumers can maximise their satisfaction. However, the present research argues that the definition of an Islamic brand should not be outlined based on Muslim need, desire, and personality. The definition of an Islamic brand will remain elusive if it is interpreted according to the conventional worldview. Rather, it should be defined from the Islamic perspective. The word of Islam must be clarified in line with the Islamic teaching. The meaning of Islam itself is to achieve the blessing of Allah SWT as explained in the Quran. Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves.

And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.
(Aali Imran: 19)

This verse indicated that Allah said there is no religion to be accepted by anyone except Islam. As Allah SWT commanded His servant and messenger to call the people of the two scriptures and the unlettered idolaters to His religion, way, law, and that Allah sent him with. (Whoever seeks a religion other than Islam will not accept it. In the sight of Allah SWT, Islam is the only religion and way of life in accord with reality and morally right. This consists of man's acknowledging Allah SWT as his Lord and the sole object of his worship and devotion to the Creator (Ibn Kathir, 2003).

The above verse gives the impression that Islamic brand must be defined as a product that fulfils the will of God and worship Him in order to achieve His blessing. Hence, an Islamic brand is to be defined based on Islamic epistemology and ontology grounded in Quran and Sunnah. Moreover, the fiqh muamalat (the legal maxim of Islamic transaction), can be used to guide the transaction between a firm and consumers in the course of performing their obligation toward Allah SWT. b) Focusing on sharia compliance. It is broadly agreed that an Islamic brand must be sharia compliant as well as halal. Scholars highlighted sharia and halal as vital components of an Islamic brand (Alserhan, 2010a; Alserhan, 2010b; Fatema, Bhuiya & Bhuiyan, 2013; Jumani & Siddiqui, 2012; Ogilvy & Mather, 2010; Ozgen & Kurt, 2013; Temporal, 2011; Wilson, 2011).

An Islamic brand can be considered sharia-compliant when it fulfils a halal status, value, and identity. Young (2010) contended that sharia 93 compliance is a requirement when marketing a brand to Muslim consumers to gain their trust. However, can Islamic brand be attained only by fulfilling the sharia compliance? Alserhan (2010b) claimed that scholars and marketers were neglecting moral values in educating Muslim consumers. The present study argues that a product that has sharia features should be called a sharia compliant brand, but not an Islamic brand. An Islamic brand that focuses only on sharia compliance is incomplete because a Muslim way of life is more than fulfilling sharia laws and regulations; rather, it starts with a worship to Allah as the Creator (aqidah) and involves good deeds (akhlak). Therefore, this study explore the definition of Islamic brand from Islamic books sources, and experts' point of view as mentioned in research methodology.

Research Methodology
This article employ the qualitative method in the form of generic inquiry method as suggested by Meriam and Tisdell (2008) in order to understand the nature of the study inductively and deductively. The main sources for this research are; firstly, the researcher reviewed the relevant literature and theories of the conventional and Islamic brand. The researcher found that the brand theories were based on conventional marketing principles grounded in capitalist aspiration. Since the conventional brand theories are not in line with the Islamic teaching, the researcher had relied on different sources of information to conceptualise Islamic brand from the principles of aqidah, sharia, and akhlak. The main sources for this research are;

- The verses from Quran are from Holy Quran KSU (King Saudi University) (www. http://quran.ksu.edu.sa). The translation from Arabic to English verse from Sahih International translation.
- All the tafseer on Quran versus in this research derive from books of turath (old Islamic books) such as all tafseer (interpretations) kitab Tafseer Ibn Kathir, Tafseer Jarir at-Tobari, Tafseer and Tafseer al-Qurtubi.
- For hadith sources, Syarah Sahih al-Bukhari and Muslim (Imam An-Nawawi), Syarah Bulugh al-Maram, Sunan Abu Daud, an-Nasai', and Musnad ibn Hanbal, were referred.
- Other references include books on fiqh muamalat sources, fiqh iqtisadh (Yusuf Qardhawi), fiqh al-amaliyat (Yusuf al-Qardhawi), and Ihya' Ulumuddin (Imam al-Ghazali), were used.
- Those books sources assist the researcher in diversifying and developing the Islamic brand that was generated.
- Additional sources such as article online journals sources, books on marketing and branding in order to understand Islamic brand issues.

Secondly, this research also employed interview session with thirty four informants. the researcher have chosen unit of analysis or specialists based on the individual and organisation. For individual, Islamic expert who are specialized in Islamic knowledge such as Mufti, sharia advisors of an Islamic bank, national Fatwa Council, academicians of sharia (Islamic economics, sharia law, fiqh, sharia usul fiqh and muamalat), and usuluddin (Quran and Hadith, Islamic thought), Islamic religion-state council, and Halal state officer.
The interview procedures followed Bauer and Gaskell's (2000); Moir (2004); Puvenesvary et al (2008); Ritchie et al (2003) recommendations where the researcher prepared an interview process, conduct the interview, tools eased the process, employ data saturation, transcribe the interview, and analyse the data by using content analysis to achive the finding of research.

Findings on the Definition of Islamic Brand
This research addresses the objective of study is to explore the meaning of Islamic brand from Islamic perspective. In exploring the data, a general view of Islamic brand in the language of the experts offered the following definitions of Islamic brand. An Islamic brand is consisting of three principles: brand in the sense of *aqidah*, brand in the sense of sharia, and (brand in the sense of *akhlak.*

Table 2

Findings brand in sense of aqidah by Islamic experts

Informant	Quote
24	'…It must remind the wearers of God…'
29	'…maximise the benefit to remind of Allah SWT. It is the key to this world and the hereafter. In this world we want to get profit, and for the hereafter is to fulfil His requirements…')
30	'…The purpose of a brand is to educate firms and consumers about the aspects of *maslahah* on *rohaniah* (spiritual) and *zahiriah* (material). Emphasis on the aspect of *rabbaniyah* in that everything is all from Allah…'
31	'…need to meet the requirements of the Creator, not just meeting the needs of consumers only…'
32	'…for me, if the brand is able to encourage people to be closer to Allah SWT…'

Seventeen of thirty four informants mentioned that Islamic brand is related to *aqidah.* Brand in the sense of *aqidah* relates to belief or faith in the Creator. Table 2 shows the statements of the experts on the role of a brand to remind Allah SWT as the Creator. Expert no. 24 indicated that a brand serves to remind the Creator. For expert no. 29, a brand is a reminder to man to fulfil the expectations of Allah. This view was supported by expert no. 31 who stated that a brand is mainly to meet the needs of the Creator and not just to fulfil a consumer's need only. As explained by expert no. 30, the purpose of a brand is to educate firms and consumers about *maslahah* (benefit) of *rohaniah* (spiritual) and *zahiriah* (material) that serves as a reminder that everything is owned by Allah SWT.

All thirty four experts stressed that Islamic brand should also meet sharia, implied as the rules, compliance, value, and standard. The textual analysis indicated that Islamic brand must comply with sharia values, features, and standard. As voiced by expert no. 12 and expert no. 21, an Islamic brand should have the features of sharia. For no. 6, the rules of sharia are compulsory for a brand to be seen as Islamic. Meanwhile, expert no. 4 stated that a brand name is not as important as long as it complies with sharia. Similarly, expert no. 25 mentioned that whether a brand product is Islamic or non-Islamic is not an issue as long as it meets the sharia standards as mentioned in Table 3;

Table 3

Findings brand in sense of sharia by Islamic experts

Informant	Quote
4	'…in this case, if the Islamic brand has a foreign name but the product complies with the sharia, then it is not a problem since it still complies with the sharia.
6	'…If we want to sell and claim our products as Islamic, we need to follow the rules of sharia…'
12	…it should represent the features of sharia…'
21	In my opinion, there is no problem with any brand as long as it is in accordance with syarak.
25	First of all, Islamic brand or non-Islamic brand is not an issue as long as the product meets the standards of sharia

Twenty two of thirty four expects described brand is associated with akhlak. A brand in the sense of akhlak means the ethics and manners of sellers of the brand. The statements in Table 3 showed that a brand should emphasise the value of ethics and manners. As explained by expert no. 11, a seller must care his manners, be polite and ethical. A similar statement was echoed by expert no. 14 and expert no. 29. According to expert no. 26, a brand consumption is permissible as long as there is no element of fraud or does not contravene the law and ethics. To produce an ethical brand product, expert no. 32 suggested that the seller must shape the brand value through the appreciation of worship towards Allah SWT. As indicated in Table 4

Table 3
Findings brand in sense of akhlak by Islamic experts

Informant	Quote
11	'…the seller must care about his manners. He has to be polite and ethical…'
14	'…it must be about manners as instructed by Islam…'
29	'…it should comply with ethics as required by our religion…'
26	'…there is no problem about the use of a brand as long as there is no element of fraud or it does not contravene the law and ethics…'
32	'…so about the seller that produces the brand, ethics must be shaped through an appreciation of worship…'

Discussion on Definition of Islamic Brand
The literature indicates that marketing or brand theory and social reality are used to define Islamic brand as suggested by (Ahmed and Jan, 2015; Alserhan, 2010; Temporal, 2011). From this perspective, Islamic brand should meet Muslim consumer's needs, desires and personality to achieve the marketing goals (maximise satisfaction) and profit for the firm.
This study proposed that an Islamic brand definition should include three core Islamic principles of aqidah (belief), sharia (Islamic law), and akhlak (morality). Two principles namely aqidah and sharia are mentioned in detail by Alserhan in chapter one of his book The Principles of Islamic Marketing. These principles represent the concept of bay' mabrur, which is related to an Islamic economic brand, as explained in hadith sahih narrated by Rifa'ah Ibnu Rafi';

From Rifa'ah Ibn Rafi that the Prophet was asked: What is that work best? He said: "The work of a person with his own hands and every sale of Mabrur."
(Hadith, Musnad Ibn Hanbal, 16628; Sahih)
The above hadith described that a Muslim came to the Messenger for advice on what is the best effort to work. The Prophet answered, "The work of a person with his own hands and every sale of mabrur". According to al-Maliki and al-Malik, and Sulaiman (n.d.), Muslims are required to achieve something good (halal) and avoid something illegal/bad (haram) in his work. Different people obtain sustenance (al-kasab) in different ways to meet their needs.
Al-kasab means looking for ma'isyah (livelihood or sustenance) (An-Nasa'i, n.d.). Al-kasab, simply put, is ownership. It includes ownership in the form of property and anything that has value, such as business today, we invest to get profits in business, for instance (Al-Maliki et al., n.d.). Scholars agree that the best work of sustenance (al-kasab) is one that can achieve Allah's blessing. Al Marwadi said the best effort is farming as it is closer to tawakkal. An-Nawawi said the best effort is farming because it involves effort and tawakkal.

Coupled with this effort are benefits to animals because birds thrive around the farming area (Al-Maliki et al., n.d.). For Ibn Hajar Asqalani, al-kasab is simpler to achieve by obtaining property from nonbelievers through jihad fisabilillah. Such effort is the best because it was one of the efforts demonstrated by the Prophet and His Companions. Lastly, according to Shaikh Muhammad bin Ali bin Hizam, jihad fii sabilillah is the best effort then followed by farming (Al-Jurdani, 1997). The illustrations above indicate that the best effort to obtain sustenance is through jihad fisabilillah. The view of Ibn Hajar Asqalani and Shaikh Muhammad bin Ali bin Hizam appeared to be general in that what we do is done for the sake of Allah SWT. The Prophet SAW also once stated that nine-tenths of sustenance (al-kasab) comes from trade/business, which seems to be related to the conception of bay' mabrur. The Prophet said nine-tenths of sustenance is trade. (Hadith, al-'Iraqi, 1588; Mursal) Bay' mabrur means that the legal business transaction does not involve sinful acts such as lie, cheat and perjury (Al-Iraqi, 1989). Mabrur is an act or effort that does not contain elements of fraud, making it permissible from the Islamic law point of view (Al-Maliki et al., n.d.).

According to Khattab and Khattab (2012), bay' mabrur is a sale and purchase transaction that complies with the Islamic law. In fact, when the sale and purchase transaction fulfils the sharia requirement, and the seller is transparent and honest, he will be rewarded by Allah SWT and enter heaven. As indicated previously, one of the best efforts to obtain livelihood or sustenance (al-kasab) is by performing bay' mabrur. For the purpose of jihad fisabilillah, the sale and purchase transaction should fulfil the sharia principles, and the seller must be transparent and honest when selling products/services to consumers.

In bay' mabrur, an Islamic brand is proposed to serve the following purposes: (a) it is a mediator in the relationship with the Creator to achieve a blessed sustenance for fulfilling jihad fisabilillah (aqidah), (b) it must have sharia-based values and features as prescribed by the Islamic law (sharia), and (c) it must be transparent and honest to enable transacting parties to achieve mabrur (akhlak). The present research argues that the foundation of an Islamic brand must be based on the core principles when engaging in bay' mabrur.

Comparing with this research, Islamic brand should be defined from the Islamic perspective and not from a capitalist/conventional point of view. Essentially, brand in the Arabic language means علامة التجاريه (alamat al-tijariah). Literally, the word ('alaamat) علامة, ('ullam) عُلامٌ means a sign, address, or signal (Ar-Razi, 1979; Ibn Manzur, 2009). According to Madkur (1990), 'alaamat means established name mark. Meanwhile, (tijariah) التجاريه comes from the root word of تجَرات جَرَ يَتجْرُ (Ibn Manzur, 2009). The translation of tijariah is the sale purchase or business (Ar-Razi, 1979; Fairozabadi, 2010). Hence, the meaning of Islamic brand علامة التجاريه الإسلاميه (alamat al-tijariah al-Islamiah) is to establish a name mark, or sign in a business transaction that represents Islam to achieve the blessing from Allah SWT as explained in Quran;

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

(Aali-Imran: 19)

Finding from this research has meet the Islamic perspective that Islam brand consists of the principles of *aqidah, sharia*, and *akhlak.* From the preceding findings, the researcher offers the following definition of Islamic brand:

The products or services which carry the Islamic brand should strengthen a Muslim's belief (aqidah) in the Creator, comply with sharia (sharia), and entail the value of ethics and manners (akhlak).

The above definition is parallel with the suggestion made by Islamic marketing scholars. Islamic brand is about worship to Allah SWT as suggested by (Alserhan, 2010b; Jumani and Siddiqui, 2012; Maamoun, 2016). Product creation must comply with *sharia* rules that parallel with (Alserhan, 2010a; Alserhan, 2010b; Bhuiya and Bhuiyan, 2013; Man and Yahya, 2014; Maamoun, 2016; Power and Abdullah, 2009). Lastly, Islamic brand entails the value of ethics and manners through the appreciation of worship (*syiar ibadah*) towards Allah SWT in line with (Alserhan, 2010b; Fatema et al., 2013; Maamon, 2016). In other words, Islamic brand is one that follows the Islamic teaching as enshrined in the Quran and *Sunnah*. The experts also defined that Islamic brand should also meet *aqidah, sharia, and akhlak* (Refer Table 2, Table 3, and Table 4).

Conclusion

This study concluded the past literature suggests that the definition of Islamic brand was based on the conventional marketing/brand view. Some scholars defined Islamic brand based on social constructionism, social reality and marketing/brand theory in that they used these approaches to understand how Muslim consumers perceive the brand, and firm's performance. The previous definitions seem to facilitate non-Muslim multinational firms (MNFs) in meeting Muslim consumers' need, desire, and personality by implementing appropriate marketing strategies (sharia-compliant and halal logo and status, as well as focused on personality of product) so that the firms can reap revenue and profit while consumers can maximise their satisfaction.

This article critiques the definition of Islamic brand that focuses only on sharia compliance is incomplete because a Muslim way of life is more than fulfilling sharia laws and regulations; rather, it starts with a worship to Allah as the Creator (*aqidah*) and involves good deeds (*akhlak*). It refers the view of concept *bay' mabrur* which are parallel with Islamic is suitable in explaining the meaning of Islamic brand itself. It is also supported by the main findings by Islamic experts during interviews that concerned the integration between *aqidah*, sharia, and *akhlak.* These elements are important in defining Islamic brand since the word of "Islam" itself should not discussed solely from sharia perspective as defined by the previous scholars' definitions.

Therefore, this research contributed by improving conceptual definitions to the existing body of knowledge by offering new definition of Islamic brand in two new principles of *aqidah* (strengthen Muslim belief) and *akhlak* (concern on morality and ethics) from Islamic teaching as supported by the expert as well. Hence, this implementation able to strengthen the definition based on Islamic conjunction which are not rely totally on conventional (capitalist) pivot worldview. Besides, this new definition will contribute to the Islamic entrepreneurs, in term of understanding the nature of business that involved Islamic brand product must base on Islamic entities without exploiting religious under capitalist aspiration.

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