RESEARCH ARTICLE

Awareness of Halal Branding and Marketing: Consumer Perception in Makassar, Indonesia

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Abstract

This study aims to assess and determine whether there is a discrepancy between consumers' perceptions in Makassar, Indonesia, and Muslim consumers about Islamic branding and marketing and to create a deeper understanding of the perceptions of Indonesian consumers. The research method used is a quantitative analysis with PLS-SEM equipment and data collection techniques using a questionnaire. The size of the population used was 400 respondents. To answer the question, the researcher used a Likert scale. Likert scale estimates imply necessary statistical calculations. Based on the study's results, Islamic branding influences consumer perception favorably. The majority population of Makassar City is Muslims with solid faith and culture, reflected obviously in their perception of consuming halal goods and services that are provided based on Islamic teachings. Islamic brand has to emphasize that it is a brand that holds Halal sources. Then it will make an evident perception of Islamic brands. Therefore, Islamic brands adhere to Sharia's requirement to be authentic Halal brands.

Keywords: Islamic branding; marketing; consumer's perceptions; Halal; Indonesia

INTRODUCTION

According to the Holy Quran, truthfulness and trust in business dealings are vital commercial factors. The Prophet pronounced: "Truthfulness leads to good deeds, and the latter guides to heaven" (quoted in Al-Hashimi, 2001, p. 209). Furthermore, Islamic marketing and business ethics prohibit a seller from concealing a product's recognized flaws.

According to Islamic law, Halal refers to products or practices that are permissible or lawful. It includes food and drinks prepared and consumed according to Islamic dietary guidelines and other products and services produced and offered by Islamic principles (Bon & Hussain, 2010). As per the Prophet (SAW), "A seller must not sell an item to the buyer without stating its defects" (quoted in Raghib, 1995, p. 341).

Non-halal products, on the other hand, are those that do not meet the requirements of Islamic law and are considered forbidden or haram. It may include particular food and drinks, such as pork or alcohol, and products or practices considered unethical or harmful. In the global market, halal certification has

become increasingly crucial for businesses seeking to cater to Muslim consumers, who comprise a significant portion of the world's population. By offering halal products, businesses can tap into this market and gain a competitive edge (Bon & Hussain, 2010).

It is intriguing for Muslims that, according to (Ogilvy Noor, 2010), the brand of Islam is not just a component of a brand but rather a framework and set of excellent ideals in the marketing system. According to academic assessments, the Islamic branding concept and existing marketing are compatible with the established branding frameworks. According to (Copinanth, 2007), they are finding and highlighting what has been categorized as the brand empirical measurements approve that "a back idea, for example, brand learning and cultural assimilation are experience driven".

About 1.8 billion Muslims are living in financially achievable numbers in several nations of the planet. Despite not making up the majority, significant Muslim communities exist in the remaining areas. Around 150 million Muslims in India; nevertheless, their participation in the Islamic Cooperation (OIC), the organization is hindered due to geopolitical reasons. The 57 nations are joined a horrible household item, almost US$8 trillion in the gross domestic product on every capita GDP premise; Qatar's wealthiest country, with a livelihood of more than US$62,299. The number of oil deliveries to Muslim countries has significantly increased due to the rise in oil prices. Products that are Shariah-compliant contribute to an indispensable nation's allocation economics. Moreover, the nations which are not an OIC part have likely Muslim minorities, likewise helping the Halal market worldwide, which is presently assessed at about US$670 billion The market is predicted to expand by 15% annually, making it the fastest-growing.

Muslim scholars in Indonesia rarely concentrate on studies relevant to Islamic marketing and branding: An insight of consumer perception. In addition, many countries tend towards Islamic laws for their policies and administration. Pakistan, Egypt, Sudan, Malaysia, and other nations are among them. It unquestionably makes manufacturing Islamic goods and services vital to numerous multinational enterprises. (Sandikci, 2011)

As a result, there are stringent limitations on what can be depicted. This study will provide valuable insight into Muslim marketing. Thus, this research aims to study Makassar, Indonesian Muslims' consumer perception. Moreover, consumer opinions have yet to be recognized despite being the most critical group for research and non-Muslim marketing. Unfortunately, American and European researchers are responsible for most marketing research, just like most other science and arts fields. Very little research has been done on "Islamic marketing." If we conduct thorough investigations and studies, we will undoubtedly uncover many secrets, solve many issues, and come up with various answers to our problems. We can present the world with a better, more efficient business method. Therefore, the first and second research questions are to be addressed as follows:

RQ1: Does Islamic marketing positively affects consumer perception?

RQ2: Does Islamic branding positively affect consumer perception?

The third research question to be investigated is as follows:

RQ3: Is there any congruency between the Islamic Marketing mix and Islamic Branding and Marketing?

This study aims to close the gap that the literature review has revealed. The objective of this research can be broken into the following:

1. To better comprehend Islamic branding and marketing and its consistency with Indonesia's consumer identity and effects on consumer perception in Makassar, Indonesia.
2. To identify the Islamic marketing, branding, and advertising elements that influence consumer discernment.
3. To develop a logical model that evaluates the various viewpoints influencing Muslim consumers' perceptions and actions that lead them to blacklist a product to which they had previously been devoted.

The research's conclusions will be crucial for marketers and producers that deal in goods that Muslims consume and are halal because the Muslim market comprises an expanding variety of commodities beyond the food sector and conveys Islamic classifications. Marketers and producers will be able to govern their use of the advertising strategy suitable for Muslims through the results of this study.

LITERATURE REVIEW

Marketing

The study of marketing is extensive, and it is a constantly changing field. As a result, if we closely monitor this evolution by looking at its different definitions over time, we will discover that the emphasis gradually shifts toward consumers to build enduring relationships with them. The subsequent idea of value creation, communication, and distribution has created a new discussion; thus, the conversation is far from over.

To understand the fundamental idea behind marketing and why it was necessary in the first place, we must look to the past. Before the advent of mass production, production was carried out on a small scale. When this age began, it brought several significant problems, including how to set one's goods or services apart from rivals and reach customers who were distributed across the country or continents. The marketing concept has already been developed to address this issue. However, it passed

through various stages of progression, just like any other subject. As indicated earlier, it started as a simple instrument for attaining organizational goals. However, today it is an essential component of any business that benefits the firm as a whole but also considers and aids in protecting the interests of other stakeholders participating in the process (Lee & Carter, 2011)

If we looked at Islamic law relating to business and its proper etiquette, we would be amazed to see how Islam ensures that business must be done in a way in which no one may neither be a loser or avaricious. That process aims to create, communicate, and offer value to customers. Unexpectedly, Islam's aesthetic gave rise to this idea fourteen centuries ago. (Zulkifli, & Saripuddin, 2015). All concerned parties' rights, including purchasers, sellers, and others, are safeguarded.

Islamic branding

Brands associated with religion, such as Kosher and Halal, may be able to tap into a demand for cleanliness that goes beyond the duties of their devout devotees. Most people who purchase kosher food do not practice Judaism, and many companies that adhere to Shariah recognize that not all of their clients are Muslims. For instance, 60% of guests at the alcohol-free Rotana Hotels in the Arabian Gulf are not Muslims, attracted by the establishments' tranquilly and welcoming environment. Similarly, non-Muslims comprise 25% of Marhaba's customers, a cookie and chocolate firm established in the Netherlands (Power & Abdullah 2009).

While Jews and Christians are becoming more aware of the halal brand, their demand for halal food goods is rising. Muslims only eat around 16% of kosher products in the United States. (Minkus-McKenna 2007). These religious products' attraction is based on more profound ideas of cleanliness, purity, and benevolence in addition to being unique and unusual, unlike ethnic products whose appeal is primarily based on being exotic.

Unlike kosher or ethnic goods, which are primarily connected to the food sector, Islamic brands of halal, which are prepared in line with Islamic rules, extend the religious domain far beyond. These include cosmetics, medications, logistics, apparel, money, hospitality, and banking (Minkus-McKenna, 2007), even though this extension provides a variety of masses of businesses with a significantly increased potential to get some financially favourable advantages. The few MNCs that entered the Halal

market early are now reaping the advantages of their timely entry; they dominate around 90% of the Halal food market. The bulk of non-Muslim multinational businesses only did so fairly recently.

Multinational businesses (MNCs) that are not Muslim, such as Nestlé, Unilever, L'Oréal, Colgate, and Campbell Soup, continue to invest much money studying Islam's dietary, lifestyle, and consumption requirements. For instance, information regarding Shariah-compliant Smarties, Maggi Noodles, ice cream, and Koko Krunch breakfast cereal was displayed at the Nestlé area of the third annual World Halal Forum (WHF) show. Nestlé Malaysia is their Center of Excellence, and they invested CHF around 85 million in Malaysia alone in 2009 to meet the growing demand for Halal products.

The funding could aid in maintaining recently built regional Nescafé and non-dairy creamer plants and expanding its Maggi operations (Power, 2008). These companies rely on Muslims' perception of their brands as Halal, changing it from being perceived as global to being perceived as Islamic. A smooth transition allowed an MNC's brand to flourish in the Islamic market. International corporate brands can be significant if they properly transfer the company's fundamental value proposition into the new Islamic market. It is a complex undertaking that can only be completed if the entire business embodies the brand and all aspects of the business reflect its core principles and essence (Melewar & Walker 2003).

By conceptualizing the ideas crucial to firms' attempts to Islamize their brands, this study seeks to understand Islamic branding better. It highlights the relevance of Muslims as a distinctive potential market that is still notably understudied since there is no research on Islamic branding despite the great potential that the Islamic market offers. Additionally, it identifies and distinguishes between the ideas of Islamic brands and products and conceptualizes the important branding factors in a world that is becoming more Islamic.

The Halal Market

"Halal" is an Arabic word that means "lawful" in English and 'healthful'. It is an all-encompassing concept that encourages Muslims to adopt products that promote goodness in all aspects of life, guarantee consumption and is produced in a clean and healthy environment. We are now in the

stage of clear understanding; that is, halal is much more than just following religious rules. Halal is a massive industry that includes Islamic finance, drugs, and food, and it ties in with popular consumer issues like animal welfare, genetically modified GM crops, and fair trade (Power 2008). Without catering to this market, businesses cannot be considered global; an MNC that takes advantage of the sizeable Halal market expands its awareness of Muslim consumers' needs and wants globally (Power & Gatsiounis 2007). For instance, Nestlé joined the Halal market relatively early compared to other producers. Nestlé Malaysia began implementing Halal in the 1970s, focusing on the management, assurance, and control components to guarantee that goods obtained Halal designation. A Halal committee was established in the 1980s to supervise Halal requirements for the company's international activities from farm to fork. This section outlines the critical branding factors businesses should know to enter the Islamic market. They provide a clear definition of halal consumers, identify the differences between the various halal categories, offer a convincing justification for the significance of innovation in halal, discuss the challenges associated with halal certification, explain how halal logistics are growing in importance, and highlight the differences between halal and kosher products (Power & Gatsiounis 2007).

Halal and Kosher described various foods and beverages acceptable to Muslims and Jews according to their faith. However, unlike kosher, which applies to food only, Halal is a term on all sides of daily life, not only foods and drinks; b; it contains everything a Muslim does – trade, finance, entertainment, work, education and consumption, etc. Nonetheless, these food laws are rooted in scripture from the Bible and Torah; for Kosher and Halal, it is from Al- Quran.

To be much more specific, Islam forbids all intoxicating alcohols, liquors and wines they consider kosher. Therefore, foods and drinks containing the kosher symbol and alcohol are not Halal. Also, gelatin is considered kosher by many Jews regardless of its source of origin. For Muslims, if the gelatin is prepared from non-Sharia compliant source, it becomes forbidden (prohibited). According to some kashrut organizations, an enzyme used in cheese is considered mere secretion, making all cheese kosher.

On the other hand, Muslims look for the source of the enzyme used in making cheeses. If it is from pigs, it is considered non-Halal. So, cheeses showing kosher symbols may not be Halal (Hussaini, 1993). Shortly summarize the literature – for a better understanding of the research. Figure 1 shows the conceptual model of this research work.
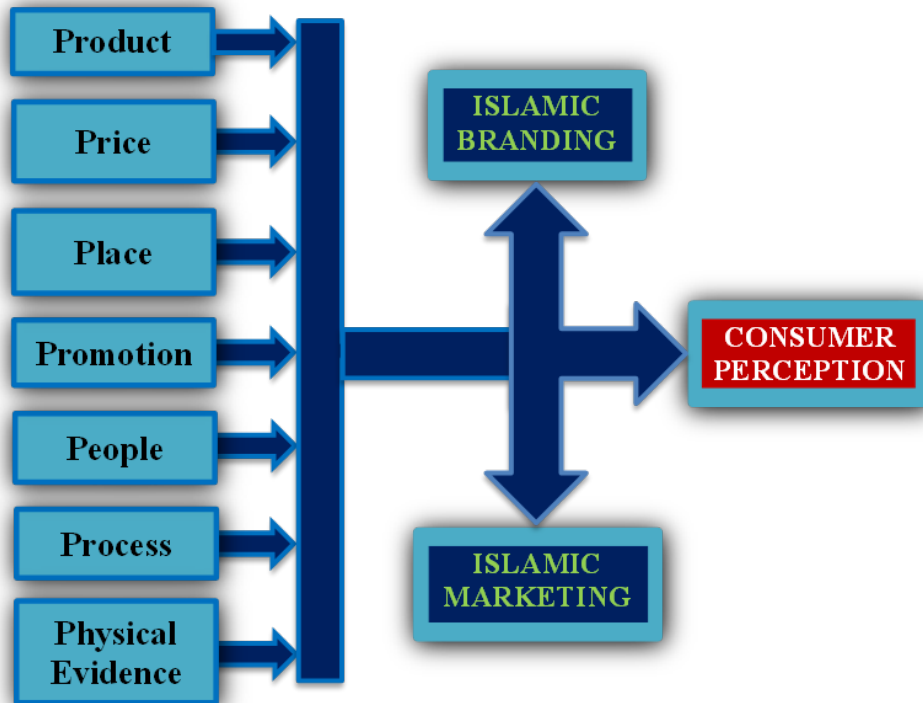
Model and hypothesis

Figure 1: Conceptual Model

Hypotheses Development

Research Hypotheses: Based on the current literature review, research objectives and the model (Figure 1), the following hypotheses are developed:

H_1:   Islamic marketing positively affects consumer perception.

H_2:   Islamic branding positively affects consumer perception.

H_3:   There is congruency between the Islamic Marketing mix and Islamic.

RESEARCH METHODOLOGY

Since customer perception is still a relatively new notion, there still needs to be more knowledge and information. The enquire methodology concerns what they can do to reveal the knowledge they believe can be obtained (Guba & Lincoln, 2004). In much further, (Karlsson & Ackroyd, 2014) described methodology as the "Particle method includes strategy, plan of action, process or design

leading to practical aims". Qualitative and quantitative techniques are possible under such critical realism to ascertain the underlying mechanisms influencing events and actions (Healy & Perry, 2000). Therefore, the choice will depend on how relevant the study topic is and how much existing knowledge there is (Krauss, 2005).

This study aims to analyze and investigate whether there is a gap between the consumer perception among Makassar and Indonesian' Muslim consumers regarding Islamic marketing and branding do not advance knowledge of Indonesian consumers' perceptions. For analyzing and performing the research, we have chosen a quantitative method. Therefore, using the quantitative rather than the qualitative method is far more appropriate.

The quantitative method has been defined as a unique research approach that gathers numerical data, has an objectivist perspective on reality, and employs a positivist research philosophy, leading to a deduction-type relationship between theory and research (Bryman & Cramer, 1992). So, we will adhere to a positivist ideology. If this research aims to delve further into a subject than is possible with quantitative methods, the qualitative approach may be helpful. The apparent distinction is that the quantitative approach emphasizes an inductive viewpoint on the relationship between theory and research, whereas the qualitative approach places more emphasis on getting theories. We have adopted a quantitative approach because of this. Several further distinctions between quantitative and qualitative research will be made. About 400 questionnaires were distributed among the general public in response total of 357 questionnaires were returned after treatment and removal of the incomplete questionnaire, usable data of 350 questionnaires which is the 87.5% response rate.

The deductive approach comes naturally to us as a research methodology. Instead of developing our theory, we are testing existing ones. We use a quantitative survey based on three demographic characteristics to determine the disparity in customer perception among Makassar and Indonesian Muslims about Islamic branding and marketing firms.

RESULTS

Respondents Profile (Demographics)

Table 1 shows the age of the respondents selected as the sample. The high percentage of respondents aged between 19-22 years and also under the age of 18 years indicates that, in general, respondents are still within a young age, so sometimes they tend to be still unstable, including in understanding and responding to issues related to the perception they are careless about Islamic Branding and Islamic Marketing. It means that in buying and consuming a product, they need to pay more attention to whether it is by Islamic principles. The most important thing for them is to follow the trend. Meanwhile, respondents aged 23-26 and over 27 years tend to think more maturely so that in

addition to paying attention to trends in buying and consuming a product, they also prioritize in terms of conformity with Islamic principles (Islamic Branding and Islamic Marketing).

Table 1. Age of the respondents.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Under 18 years	94	26.5	26.5	26.5
	19-22 years	201	56.6	56.6	83.1
	23-26years	35	9.9	9.9	93.0
	More than 27 years	25	7.0	7.0	100.0
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 2 shows the gender factor of the study. It shows that 27% of the sample is male, and 73% of the sample is female. We can realize that most responses are female. The high percentage of women as respondents indicates that respondents in Makassar City tend to follow and respond to changing trends quickly are women. It indicates that women have much knowledge and perceptions of halal products concerning Islamic Branding and Marketing.

Table 2. Gender of the respondents.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Male	96	27.0	27.0	27.0
	Female	259	73.0	73.0	100.0
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 3 shows the question measured on the Likert scale "I buy Islamic branding products and services". The result relating to this question shows that a high percentage (38.6%) of respondents

responded neutral, disagreed and strongly disagreed with the statement, indicating that respondents' knowledge and concern for products that are low in relating to Islam branding and Islamic marketing, so they have been unable to differentiate with products that are less guaranteed halal. However, regarding the effect of Makassar people's faith, the response agrees and strongly agrees (61.4%) with the statement that I buy Islamic branding products and services.

Table 3. I buy Islamic Branding Products and Services.

		Frequency	**Per cent**	**Valid Percent**	**Cumulative Percent**
Valid	Strongly Disagree	8	2.3	2.3	2.3
	Disagree	17	4.8	4.8	7.0
	Neutral	112	31.5	31.5	38.6
	Agree	113	31.8	31.8	70.4
	Strongly Agree	105	29.6	29.6	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 4 shows the question measured on the Likert scale "Islamic branding products and services do not involve interest". The response to this question in tabulation and data analysis agrees and strongly agrees (45.6%). They have indicated that consumers in Makassar consider Islamic branding products and services do not involve Interest compared to an established brand. However, the response neutral, disagree and strongly disagree indicated that (54.4%) related to the statement. That needs attention and efforts to provide good awareness to Muslim consumers about Islamic branding.

Table 4. Islamic Branding Products and Services do not Involve Interest.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	14	3.9	3.9	3.9
	Disagree	35	9.9	9.9	13.8
	Neutral	113	31.8	31.8	45.6
	Agree	122	34.4	34.4	80.0
	Strongly Agree	71	20.0	20.0	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 5 shows the question that is measured on the Likert scale "I do not prefer the branding products and services if there is no Islamic branding". The result relating to this question in tabulation and data analysis that respondents' responses (52.9%) of respondents responded neutral, disagreed and strongly disagreed with the question indicates that consumers' knowledge in Makassar related to Islamic Branding and Islamic Marketing is low. However, responses agree and strongly agree (47.1%). They indicated that in any service industry, it is essential to investigate customers' awareness and usage in investigating customer behaviour in terms of building their good image and earning the consumer's trust.

Table 5. I do not prefer the Branding Products if There is no Islamic Branding.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	29	8.2	8.2	8.2
	Disagree	36	10.1	10.1	18.3
	Neutral	123	34.6	34.6	53.0
	Agree	96	27.0	27.0	80.0

	Strongly Agree	71	20.0	20.0	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 6 shows the question measured on the Likert scale "Islamic branding is not important to me". The result relating to this question in tabulation and data analysis that respondents' responses agree and strongly agree is (38.6%). However, the response of neutral respondent respondents disagree and strongly disagree (61.4%). This illustrates that Muslim consumers in Makassar City recognize that Islamic brand products and services based on Islam are not vital to them. This could be due to factors such as goods and service quality, especially when other choices have been much better at a reasonable price.

Table 6. Islamic branding is not essential to me.

		Frequency	**Per cent**	**Valid Percent**	**Cumulative Percent**
Valid	Strongly Disagree	81	22,8	22,8	22,8
	Disagree	37	10.4	10.4	33.2
	Neutral	100	28.2	28.2	61.4
	Agree	100	28.2	28.2	89.6
	Strongly Agree	37	10.4	10.4	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 7 shows the question that is measured on the Likert scale "I prefer interest-free branding products and services". The result relating to this question in tabulation and data analysis of the responses related to the question agree and strongly agree (61.7%)—indicated that faith affection on Muslim consumers in Makassar significantly affects their perception. However, the responses are neutral, disagree and strongly disagree (38.3%) related to the statement. Therefore, the investigation of Halal brands is still insufficient in need of academic scholars to learn about Islamic brands professionally.

Table 7. I Prefer Interest-Free Branding Products and Services.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	15	4.2	4.2	4.2
	Disagree	32	9.0	9.0	13.2
	Neutral	118	33.2	33.2	46.5
	Agree	130	36.6	36.6	83.1
	Strongly Agree	60	16.9	16.9	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022Table 8 shows the question measured on the Likert scale "I prefer shariah compliance transactions". The tabulation and data analysis result shows response agrees and strongly agrees (62.9%). However, the response of neutral, disagree and strongly disagree (37.1%) requires awareness regarding shariah compliance transactions. They indicated that Muslim consumers in Makassar recognize that transactions based on Shariah compliance are more rightful than the conventional system.

Table 8. I Prefer Shariah Compliance Transactions.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	1.1	1.1	1.1
	Disagree	14	3,9	3,9	5.1
	Neutral	114	32.1	32.1	37.2
	Agree	120	33.8	33.8	71.0
	Strongly Agree	103	29.0	29.0	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Based on the data Table 9 results and analysis of respondents' responses, around (27.1%) answered neutral, disagree, and strongly disagree concerning the question "Islamic branding products are good". This indicates that they need more than the quality of the Islamic products of companies that use the Islamic brand. However, there (72.9%) are respondents agree and strongly agree with the statement that Islamic branding products are good.

Table 9. Islamic Branding Products are good.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	2.0	2.0	2.0
	Disagree	12	3.4	3.4	5.4
	Neutral	77	21.7	21.7	27.0
	Agree	131	36.9	36.9	63.9
	Strongly Agree	128	36.1	36.1	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022Table 10 shows the question measured on the Likert scale, "Islamic branding pricing is fair". The result relating to this question is shown in tabulation and data analysis of the respondents' responses related to the question. The responses agree and strongly agree (65.3%). Findings indicated that consumers in Makassar City recognize that pricing based on Islam is more equitable than pricing with a conventional system. However, responses neutral, disagree and strongly disagree are (34.7%) unsatisfied with the statement. This requires making Muslim consumers aware of Islamic branding and marketing relating to pricing policy.

Table 10. Islamic Branding Pricing is fair.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.3	2.3	2.3
	Disagree	15	4.2	4.2	6.5

	Frequency	Per cent	Valid Percent	Cumulative Percent
Neutral	100	28.2	28.2	34.6
Agree	129	36.3	36.3	71.0
Strongly Agree	103	29.0	29.0	**100.0**
Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022Table 11 shows the question measured on the Likert scale "Islamic branding placing is as per shariah compliance". The result of this question in tabulation and data analysis is that respondents' responses agree and strongly agree (64.2%). However, those who responded neutrally disagreed and strongly disagreed (35.8%) indicated that they are unsatisfied with Islamic brands related to the placement. This illustrates that consumers in Makassar City recognize Islamic branding placing as per Shariah compliance.

Table 11. Islamic Branding Placing is as Per Shariah Compliance.

		Frequency	**Per cent**	**Valid Percent**	**Cumulative Percent**
Valid	Strongly Disagree	6	1.7	1.7	1.7
	Disagree	19	5.4	5.4	7.0
	Neutral	102	28.7	28.7	35.8
	Agree	142	40.0	40.0	75.8
	Strongly Agree	86	24.2	24.2	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 12 shows the question measured on the Likert scale, "Islamic branding promotion is per shariah compliance". The results of the tabulation and analysis show that (35.5%) responded neutral, disagreed and strongly disagreed with the statement. However, there are (64.5%) believe that Islamic branding promotion is per Shariah compliance. The findings indicate that some consumers in Makassar City, especially the young generation, need to learn more about the Islamic brand and Islamic marketing system values.

Table 12. Islamic Branding Promotion is as Per-Shariah Compliance.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	2.3	2.3	2.3
	Disagree	16	4.5	4.5	6.8
	Neutral	102	28.7	28.7	35.5
	Agree	141	39.7	39.7	75.2
	Strongly Agree	88	24.8	24.8	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 13 shows the question measured on the Likert scale "People running Islamic brands are good Muslims". The results in Table 13 shows that have been carried out show that there are still (39.2%) of neutral respondents who disagree and strongly disagree with the statement. This indicates that some consumers in Makassar City, especially the young generation, are uncomfortable with marketers due to improper services or information and misusing customers' waiting time. However, there (60.8%) of young generation Muslim consumers in Makassar City believe that people running Islamic brands are good Muslims.

Table 13. People Running Islamic Brands are Good Muslims.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	2.0	2.0	2.0
	Disagree	19	5.4	5.4	7.3
	Neutral	113	31.8	31.8	39.2
	Agree	127	35.8	35.8	74.9
	Strongly Agree	89	25.1	25.1	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 14 shows the question measured on the Likert scale "The process of Islamic brand delivery is per shariah compliance". The results of the tabulation and analysis of the data that have been carried out show that there is (33%) of responses are neutral, disagree, and strongly disagree with the question. This indicates that a small percentage of consumers in Makassar City, especially the young generation, need to know about the Islamic brand delivery system. However, there (67%) are respondents believe that the process of Islamic brand delivery is as per Shariah compliance.

Table 14. The Process of Islamic Brand Delivery is as Per Sharia Compliance.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	2.0	2.0	2.0
	Disagree	11	3.1	3.1	5.1
	Neutral	99	27.9	27.9	33.0
	Agree	152	42.8	42.8	75.8
	Strongly Agree	86	24.2	24.2	**100.0**
	Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

Table 15 shows the question measured on the Likert scale "The Islamic brand has physical evidence of being halal". The results of the tabulated data show that (26.5%) responded neutral, disagree and strongly disagree. However, ((73.5%) are believe that Islamic brand has physical evidence of being halal. This indicates they need a clearer understanding of Islamic brand values relating to physical evidence.

Table 15. The Islamic Brand Has Physical Evidence of Being Halal.

		Frequency	Per cent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	5	1.4	1.4	1.4

Disagree	13	3.7	3.7	5.1
Neutral	76	21.4	21.4	26.5
Agree	144	40.6	40.6	67.0
Strongly Agree	117	33.0	33.0	**100.0**
Total	**355**	**100.0**	**100.0**	

Source: Authors survey, 2022

DISCUSSION

The theory was proposed based on three basic assumptions (or hypotheses). Among them, the first two were about whether or not the respective consumer, such as Islamic marketing and branding, positively affects the consumers' perception. Based on the statistical analysis, the complete affirmation of these two assumptions was observed. On the other hand, the third assumption of the proposed theory was about whether or not the respective constructs, such as Islamic marketing and branding, congregate with the components of the Islamic marketing mix. Again, based on statistical analysis, the affirmation was observed. In other words, it showed as follows.

Islamic Marketing Positively Affects Consumer Perception

The results of statistical analysis that have been carried out on testing the effect of Islamic marketing on consumer perception shows that the value $\beta = 0.551$; $t = 9,338$; and $p < 0,000$, and the results of the descriptive analysis as in Table 9 to 15 with an average value of 66.9%, which means the effect is positive at the significance level of 1%. These findings support the first hypothesis (H1) that Islamic marketing positively affects consumer perception. According to this study, Muslim customers in Makassar are seen more favorably the more successfully Islamic marketing is applied by marketing.

The acceptance of the first hypothesis confirms that Islamic marketing positively affects consumer perception. This result is in line with the research work presented by Malik & Khan, (2015); Ishak & Abdullah, (2012). For example, (Malik & Khan, 2015), in their study on Islamic marketing (an insight into consumer perception in Pakistan), investigated that Islamic marketing positively affects consumer perception. Moreover, (Sandıkçı, 2011). in their study (Researching Islamic Marketing: Past and Future), noted that two distinct phases, omission and discovery, characterize the existing literature.

Omission results from stereotypes of Muslims as primitive and barbaric people and the idea that Islam is incompatible with the philosophy of the capitalist consumer. The discovery of Muslims as a viable and unexplored consumer market and the rising notoriety of Muslim businesspeople are related. Islamic marketing has a beneficial impact on consumer impression, according to (Malik & Khan, 2015) study, "Islamic Branding and Marketing: an insight of consumer perspective in Pakistan."

Probably the reason for the acceptance hypothesis one is that Muslims in Makassar, through the research sample, which indicates that they are more educated, more open-minded and willing to explore the Islamic commercial market that meets their living requirements by Islamic law, have been reflected in the research hypothesis which resulted from it. (Malik and Khan, 2015) emphasise that Islamic marketing positively affects consumer perception.

"The activity set of institutions and processes for creating, communicating, delivering, and exchanging offerings that have value for consumers, clients, partners, and society at large" Approved July (2013). (Kotler & Armstrong, 2010) has defined marketing as: "A social and managerial process by which individuals and groups obtain what they need and want through creating and exchanging products and value with each other."

Makassar is considered a collectivist culture society as shown in their lifestyle livings; they live together as groups or on trips, then create their traditional markets they do shopping from there. In contrast to the individualistic theory of consumer behaviour, Luna & Forquer (2001); Arnould & Thompson (2005); Banyte & Matulioniene (2005), Soares et al. (2007); Claussen et al. (2008); Nayeem (2012) support that the collectivist approach of consumer behaviour clearly states that is consumer behaviour could be affected by the society or the group that the individual shares of the values, or the attitude of the community. Then obviously, it shows as a critical factor that *Islamic marketing positively affects consumer perception.*

Islamic marketing has been stressed in academic literature. Religion is viewed as the standard description that potentially predicts how Muslims would behave. Although inter-differences between Muslims in Makassar who live in different lifestyles or social classes are acknowledged, Islam is still seen as the unifying element among Muslims in Makassar. This perspective directly affects the Makassar population, as shown by the positive result on the first hypothesis (*Islamic marketing positively affects consumer perception*) and the high responses on the indicators related to that hypothesis. As a result, religion is overemphasized compared to other facets of identity like gender, social class, age, and their interconnections. In addition, Islam is a way of life encompassing many aspects of politics, economics, and socialism. It is not only a brand of Halal. Islam is a religion that the individual, family, and community can all experience and practice in their daily lives. There is also a clear emphasis on our research and practice differences. Muslims are typically regarded as

fundamentally distinct from consumers in general because of the teachings of Islam. It also emphasized that Muslim consumers share traits that might make them stand out from other consumers.

For a thorough grasp of Islamic marketing requirements, it has become crucial and essential to focus on the contrasts between cultures and religions. By describing the traits Muslims share with other customers, the distinction helps consumers comprehend how Muslims are different from other consumers. Such a strategy aids in understanding the complicated empirical facts of individuals and provides a high level of insight into identity and behavior.

Through the responses provided by the sample response that those taking part in our research by filling out the questionnaire has given to them, Makassar has provided an excellent example of a multicultural society, which was reflected in the research's findings. Even though brand interest is not at its peak, we have seen that they are well aware of the value of Islamic marketing.

This leads us to say that the establishment of Islamic marketing practices in both theory and practice faces many challenges that need to be faced. The manufacturers cannot ignore the Muslim market due to their large size, around 20 per cent of the world population.

Therefore, to capture these large target markets, we need to pay attention to specific challenges that need to be resolved by marketers. We need more research and studies focusing on Islamic markets to identify and analyze those challenges to understand that vast market.

Islamic Branding Positively Affects Consumer Perception

Statistical analysis results were conducted in which the value of $\beta = 0.285$, $t = 4.508$, and $p < 0.000$ were obtained. The results of the descriptive analysis are in an average value of 52.9%, which means the effect is positive at the significance level. Thus, the H2, which states that Islamic Branding positively affects consumer perception in Makassar, is accepted.

The acceptance of the second hypothesis confirms that Islamic branding positively affects consumer perception. This result aligns with the research work presented by (Malik & Khan, 2015).

In order to determine Muslim consumers' perceptions and comprehension of Islamic brands, (Yusof, & Jusoh, 2014) conducted a study on Islamic branding. According to research, the majority of consumers concur that Islamic branding refers to goods and services that are Sharia-compliant and that anyone involved in halal accreditations should seriously apply stringent guidelines for producers seeking to use the halal emblem. Furthermore, Muslims act on their perceptions rather than their beliefs for Islamic branding, according to (Sandıkçı, 2011). Study, "Bases of Islamic branding in Pakistan: perceptions or believes."

Maamoun (2016), in his study about Islamic branding: Opportunities and snags, noted that Islamic branding is significant from two major factors: (1) The sheer size of the Muslim consumer market; (2) the novelty of the topic itself as it remains conspicuously under-researched.

Probably the reason behind accepting that second hypothesis is that most of the Makassar population consists of the Muslim market, which should not be abandoned or ignored by any business organization. Apart from the diversity of components which persuade consumers' buying behavior, religion is one of the main components (For example, the usage of halal goods, and moral values of Islamic society and its norms, mainly in communist society). Various case studies have shown that producing halal goods with quality management has considerably increased the market and profits of many multinational organizations. As emphasized by (Yusof, & Jusoh, 2014) since people widely accept Islamic brands as a product or service that meets Sharia-compliant, any business (involved in Halal accreditations) should earnestly implement strict procedures in getting the Halal logo.

The majority population of Makassar is Muslims with solid faith and culture. They obviously reflected their perception of consuming halal goods and services provided based on Islamic teachings. It is also noted that Makassar is one of the most sacred cities and is interested in "Islamic sciences. It could be observed through the large number of Islamic universities, which produced an educated generation more interested in Sharia-compliant and religious sciences as Islamic universities in Makassar became a direction for students from Indonesia and many other countries.

Even though Muslim consumers are the majority, various people in different areas have varied perspectives on Islamic companies. As a result of the city of Makassar's heterogeneous population, academic researchers have to consider whether or not all Muslims think and act in the same way, desire the same goods and services, and—most importantly—prefer established brands over Islamic brands. Islamic branding is not a myth but rather a fact. The producers and suppliers of Islamic brands encourage consumers to live righteously while simultaneously engaging in prayer.

One of the most fundamental barriers facing Islamic brands is gaining brand recognition when entering areas where other manufacturers' brands are dominant. On the other hand, it can be difficult for marketers to inform consumers and raise their understanding of what Halal means. A recognized halal brand is crucial from a Muslim marketing standpoint, but outstanding quality is an additional requirement for effective marketing. Islamic brands can demonstrate the true principles of the faith to develop universally appealing brands that appeal to Muslim and non-Muslim audiences. Some brands have cleverly blended the emotive and rational aspects of their brand personality, allowing them to adapt their brand character to the audience they are speaking If these things occur, the Islamic brands' purity will undoubtedly suffer. Because of this, academic scholars still need to do more thorough investigations into Halal brands to gain a thorough understanding of Islamic brands. Each product

category offers a wide variety of brands, both domestically and abroad, as (Shah & Mohamed 2011) noted. Many local firms gain market share by introducing themselves as Islamic brands, which subtly suggests that they sell halal things. It would be incorrect and unethical to brand a product as Islamic if it is not Sharia-compliant.

Furthermore, the second hypothesis's successful conclusion (Islamic branding favourably influences consumer perception) demonstrates that Islamic brands are more than only Halal. Islamic brands follow all Sharia'h requirements to be considered genuine Halal brands, in addition to simply utilizing the term "Islamic." We refer to brands that conform to Islamic principles and uphold all these Islamic values as Islamic brands.

According to this conclusive hypothesis, most respondents have the same opinions towards Islamic brands. All Sharia-compliant standards must be met and fulfilled by customers of Islamic brands. Islamic brands must emphasize that their products come from Halal sources. Then, it will be apparent that the brands are Islamic. Therefore, Islamic brands comply with all Shariah-mandated requirements to be considered authentic Halal brands. It is important to note that Islamic brands must employ Islamic names and logos.

Based on the confirmation of this hypothesis, which states that "Islamic branding positively affects consumer perception," the result is that Muslim consumers see Islamic products as being consistent with their religion. We can contend that a consumer's perception of their religious identity, prior halal brand consumption, and willingness to seek spiritual advantages from eating Islamic brand items determine the added values of Islamic brands. Therefore, we suggest that the three variables above account for Makassar Muslims' affinity for Islamic brands.

The benefits of religion are based on what Muslims think about Islam. Consequently, depending on how firmly their faith is a part of their identity, Muslims who behave in a halal manner may experience spiritual benefits. As Makassar is the holiest city in Indonesia, the strength of religious identity is a crucial factor that positively influences consumers' perceptions of the city.

There is congruency between Islamic Marketing Mix and Islamic Branding and Marketing

Testing structural models for the direct relationship between all latent variables (construct) related to the Islamic Marketing Mix and Islamic Branding and Marketing analysis consisting of product, price, place, promotion, people, process, physical evidence, Islamic branding, Islamic marketing and consumer perception is connected in a structural model. Testing of the overall model is done using the PLS-SEM Model Fit. The analysis results, the validity and reliability of all variables, indicate that the value obtained has fulfilled the cut-off and is by the value of PLS-SEM Model Fit. Most relationships are supported by a T-value of more than 1.96 and a P-value of less than 0.05.

The partial acceptance of the third hypothesis confirms fractional congruency between Islamic Marketing Mix and Islamic Branding and Marketing. Such results are not entirely, but are in line with the previous studies e.g., by (Abuznaid, 2012), for example, while aiming to fill a gap in international marketing literature covering the various aspects of the Islamic marketing mix; (Ishak & Abdullah, 2012) in their paper illustrates that Islam provides a framework for the creating and sustaining of a solid ethical marketing culture. (Abuznaid, 2012) found more intense congruency between Islamic Marketing Mix and Islamic Branding and Marketing.

The most likely reason is that cultural differences and perceptions should be noticed by a globalized marketing mix that considers the buyer's traditions, characteristics, beliefs, values, culture, religion, habits, and behaviour. Applying an Islamic marketing mix and an ethical code of conduct will positively influence and develop buyer-seller relationships. (Zakaria, & Abdul, 2010)

The key characteristics of a product in this regard are Shariah compliance, Islamic labelling, halal, no flimsy packaging, safety, no dullness, no product obsolescence, durability, environmental effect, no laissez-faire, and deliverability. Second, the guiding principles of price: are our fear of God, justice, social welfare, absence of profit maximization, cheating, justification, manipulation, absence of predatory behaviour, absence of hoarding, and absence of switch and bait. Third, the primary characteristics of the location might be no harm to people on the highways, no needless delays, no compulsion with Islamic brands, no burden on consumers, closure during Friday midday prayer, and no suspicious locations. Fourth, the main characteristics of promotion could be Shariah compliance, drawing customers to Islamic brand promotion, avoiding suggestive language, avoiding using women in advertisements, disclosing facts and information honestly, avoiding manipulative promotional behaviour, avoiding sexual appeal, avoiding swearing in the name of Allah, avoid exaggerating attributes, avoid making false claims, avoid misleading, avoid deception, and avoid using obscene language. Fifth, people's main characteristics should be adherence to Shariah law, politeness, friendliness, honesty, and decent appearance. They should also avoid fraud, harm, compulsion, and suspicious behaviour. Sixth, the key elements of the procedure could be Shariah compliance, handshakes with only men, the Islamic salutation salamu alikum, Islamic hospitality, a prohibition on bribery and sexual harassment, honesty and fairness, respect for customers, a ban on complex sales, harm, or coercion, appropriate marketing materials, a ban on pressure selling techniques, a ban on using the word "Allah" in swearing, a ban on the abuse of monopoly power, no fraud transaction, staff interaction effectiveness, and proper use of customer waiting times. The main characteristics of physical evidence could also include Shariah compliance, the absence of casinos, mosques inside of businesses and organizations, stationary bearing the name of Allah, Islamic architecture, Quranic verses, hadiths, and Arab proverbs on the walls, the absence of founders' portraits, documentation and witnessing of credit, and the use of items as collateral and guarantees for credit repayment.

The essential "ingredients" of marketing used by Muslim marketers and manufacturers are laid out for Muslims in the Quran and Sunnah. Muslim consumers typically boycott products based on Islamic principles and their understanding of Halal and Haram. According to Islam and Shariah compliance, all matters regarding Haram or Halal and even all disagreements should be consulting with Quran and Sunnah. Islamic marketing should apply ethical behaviour, which leads to consumer confidence, trust and credibility. Morally sound marketing mix utters that consumer decision-making freedom should be confined from all aspects of coercion; (Hassan, & Latiff, 2008: p.35).

The perception of Islam observes an ethical framework based on justice and equity, ensuring the decorum and liberty of citizens' souls, minds, and consciences from all kinds of bondage. Marketing practitioners must know that they serve their organizations and work as a bridge for society in producing, assisting, and implementing practical and efficient businesses, which are essential elements of the larger economy. Marketers must clinch the utmost moral values and norms practicing professionals implied by their accountability towards stakeholders, e.g. host country, investors, regulators, and employees. The study adds to the current literature by relating the marketing mix application in Muslim societies and countries. The framework used in this research is applicable and relevant to any Islamic environment and culture. Moreover, given that Muslims believe in relatively similar principles of Islam, these principles adopted by Muslims will remain in harmony for all Muslims. Therefore, adopting and employing ethical Islamic business practices will help marketers have a substantial Muslim market share; conducting a business from the Islamic perspective in those markets is the emphasis of the successful marketing process.

CONCLUSION AND RECOMMENDATIONS

The impact of Islamic branding and marketing is far more reaching as Muslim consumers are not obliged to one country but exist in almost every part of the world. The study adds to the current literature by relating the marketing mix application in Muslim societies and countries. Any Islamic setting and culture can use the framework employed in this research. Significantly, the impact of Islamic branding and marketing is far more reaching as Muslim consumers are not obliged to one country but exist in almost every part of the world. This finding has opened up many possibilities for further study. As an illustration, two variables (Islamic Marketing and Islamic Branding) can be used to check the indirect effect as a mediator between Islamic Marketing Mix and Consumer Perception. Additionally, empirical research might examine how people view and behave toward female marketers in a Muslim society. Investigating the factors influencing non-Muslim consumers to choose Islamic Halal could be another line of inquiry.

Authors contribution:

Sabbar Dahham Sabbar contributed to the main idea, data collection and first draft writing

Muslimin H.Kara contributed to the literature collection and methods

Salmah Said worked on formal analysis and English language

Ahmed Moomal Asad worked on methods, reviews and corrections.

Ethical Statement

This study received written consent of the ethical approval from the School of Business and Management, Alauddin State Islamic University Makassar, Postgraduate Islamic Economy. All respondents were formally informed and their consent was taken, which is confidential.

Consent to Participate

The authors declared that they have no known competing financial interests or personal relationships, which seem to affect the work reported in this article. We declare that this deals with human participants and human data or human rights issues are discussed and evaluated.

Consent for Publication

We do not have any individual person's data in any form.

Competing Interests

The author declares that there are no competing interests in this work

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