

ADVERTISING PRACTITIONERS AND CODE OF CONDUCT: A *MAQASID SHARIAH* PERSPECTIVE

ABSTRACT

INTRODUCTION

Like any other profession, advertising practitioners face many ethical issues related to how they conduct themselves in their profession. Therefore, their work ethics call for scrutiny to reduce the bias in its persuasive nature in the business environment (Mokhtar, 2019). Furthermore, advertising practitioners encounter ethical issues that are conjoined with other service-related professionals such as lawyers, doctors, and others. However, there are specific ethical issues related to advertising that range in the consumer's perception of the persuasive nature of the advertisements and the intentions with which they were designed; therefore, the public often questions such intentions, and hence their scrutiny is overdue.

Historically, advertising ethics have constantly been scrutinized through micro debates and commentaries (Drumwright 1993) concerning how advertising practitioners affect the public or the customers for which the adverts are designed. In addition, public debates have been adopted by the public and, in most cases, help them make purchase decisions (Drumwright, 1993; Hunt & Chonko, 1987; Santilli, 1983).

Advertising practitioners and ethics are intertwined, as the former does not operate in isolation because the ethical decisions on how advertisements are produced lie in the primary creator of the advertisement, who also happens to be the advertising practitioner, and then the message to be disseminated as well as the channel from which it is going to be conveyed through (Drumwright, 2012).

Drumwright & Kamal (2016) deduces that the advertising practitioners' ethical code of conduct is critical in the product of the advertising messages. Moreover, their ethical beliefs are vital in affecting what they think of their audience, ultimately affecting their objectivity in decision-making regarding the messages they put in the adverts. Therefore, Maqasid Shariah principles should be utilized to minimize such beliefs and behavior from the advertising practitioners because the principles are laid down in the Quran in a mandatory tone. Therefore, the Islamic ad practitioners have no choice but to abide by what the Quran commands them to do. In addition, issues of moral muteness (Drumwright & Murphy, 2009)

that may lead the advertising practitioner to ignore the ethical issues in the advertisements are bound to be addressed by the mandatory application of the Maqasid Shariah principles in the daily ad practitioners' advertising practices.

STATEMENT OF THE PROBLEM

Since advertising ethics is defined as "what is right or good in the conduct of the advertising function" (Cunningham 1999, p. 500), its definition is not far from how Islam looks at ethics as "the knowledge of moral values and principles that guide people in the formation of their associations" (Mokhtar, 2019, p. 3). Therefore, it can be concluded that since advertising is a form of communication, Islam encourages the promotion of goods through communication channels that follow the Islamic way of life. Hence, understanding the advertising practitioners' code of conduct is imperative through the Maqasid Shariah perspective.

Earlier studies in advertising ethics have emphasized the understanding of the consumer's perceptions of persuasive advertisements that often carry different messages and images that display different messages from consumer products, politicians, and others, which have been descriptive and general without exploring specific issues related to the practitioners' ethical conduct (Drumwright & Murphy, 2004; Dunfee et al., 1999; Gulas & McKeage, 2000; Triese et al. 1994).

However, comparatively few recent studies have explored advertising practitioners' code of conduct and Islamic advertising (Brenan, 2017; Mokhtar, 2019; Mokhtar & Samsudin, 2015; Sidani & Al Ariss, 2015) and point out the characteristics of Islamic advertising to which advertising practitioners have to conform in the production of their advertisements. Such include; embracing the Islamic view of advertising while enjoining good and forbidding evil, being sincere in the production of the advertisements, and applying the basic principles of faith with the ultimate goal of pleasing Allah, all of which are excerpts entailed in the principles of Maqasid Shariah (Mokhtar & Samsudin, 2015).

The above studies on Islamic advertising and ethics hardly discuss the principles of Maqasid Shariah in their studies related to Islamic advertising. Therefore, this study discusses advertising practitioners and their code of conduct through the Maqasid Shariah perspective. Therefore, this study will further explain the advertising practitioners' code of conduct through the application of the Maqasid Shariah principles of (religion, life, intellect, lineage,

and property) and find out how they can be applied to the ad practitioners and guide them in the production of their advertisements.

SIGNIFICANCE OF THE STUDY

Undoubtedly, understanding the advertising practitioners' code of conduct in the Maqasid Shariah perspective will be very helpful in shaping advertising practitioners into good business persons who follow Islamic principles to please only Allah. In addition, this study will also be relevant to the advertising agencies in ensuring that they equip advertising practitioners with the necessary ad relevant knowledge regarding the principles of Maqasid Shariah and their benefits to the production of their advertisements. This will be realized through constant reminders and pieces of training related to their code of conduct. Furthermore, this study will be instrumental in shaping future advertising practitioners by highlighting the importance of operating under the advertising code of conduct reinforced by the Maqasid Shariah principles. In addition, the study results will help protect the advertising practitioners from the perceived adverse effects of advertisements that are often not perceived positively by the consumers by simply sticking to the principles and advertising ethics that govern their profession.

Furthermore, Maqasid Shariah principles explored in the study will also help the advertising practitioners in their advertising production, for they are answerable to Allah in how they conduct their business and whether they tend to neglect such principles during the production of the adverts. More so, the findings from this study can provide helpful information for advertising agencies in designing interventions to increase the support for advertising practitioners' ethics. In addition, the effectiveness of such interventions could be enhanced by understanding the role that advertising practitioners' ethics play in producing halal communication in the form of adverts. Lastly, the findings of this study will also contribute to the existing body of knowledge relating to advertising practitioners' code of ethics through the application of the Maqasid Shariah principles.

RESEARCH QUESTIONS

The following are the general research questions for this study;

1. How should advertising practitioners apply Maqasid Shariah principles in the production of their advertisements?
2. Should Maqasid Shariah principles be imbued in the advertising practitioners' agency code of conduct?

3. What is the difference between advertising ethics and Maqasid Shariah principles?

LITERATURE REVIEW

Advertising Practitioners and Ethics

What is *Maqasid Shariah*?

Maqasid is an Arabic word constructed in the plural form to mean 'purposes' or 'objectives' and is rooted in another Arabic word, *qasada*, which means 'intended.' However, prominent earlier Muslim scholars such as Ibn Ashur, Muhammad Al-zuhaili, Ibn Bayyah, and Yusuf Al-Qardawi collectively define *maqasid* as the ultimate sense of meaning and wisdom concerns the rulings of the lawmaker or lawgiver, often referred to as '*Maqasid Shariah*,' which are imbued in the famous five protections of life, property, lineage, intellect, and religion that are intended to guide and protect humanity's welfare.

For example, Qardawi contends that *Maqasid Shariah* is the "objectives intended by textual commands, prohibitions and permissibility, and the detailed rulings of the shariah to the Muslim Ummah" (Al-Qaradawi, 2006). In addition, Qardawi's definition relates *maqasid* to the ultimate rulings '*ahkam*' of the Shariah to the Ummah.

Ibn Ashur also defines *maqasid* as the objectives of Shariah that imbue wisdom and more profound meaning that Allah has prescribed unto humanity in the form of shariah ordinances (Ibn Ashur, 2001). Furthermore, Abdallah Bin Bayyah's definition of *maqasid* concerns the general intentions of Shariah, objectives, wisdom, inferences, and true meanings and interpretations as dictated by the lawgiver (Bin Bayyah, 2010). For emphasis, Bin Bayyah's views on Maqasid concerns textual sources that can ultimately identify the *maqsid*.

Lastly, Muhammad Al-zuhayli defines the *maqasid* as the aims, meanings, and objectives established by the Shariah to realize and achieve them through the different Islamic laws laid down in the Quran Sunnah (Al-Zuhayli, 2003).

The definitions of *maqsid Shariah* from the earlier Muslim scholars highlight that for *maqasid* to be alive, there must be a clear text with its objectives and meanings clearly defined. Although, in light of the above, the scholars agree that the Quran and the hadith are the ultimate sources of *maqasid*, some scholars disagree whether what is inferred in the Quran and the sunnah can uprightly identify with *maqasid* to a certain extent (Malik, 2015).

In their definitions of *maqasid*, the scholars agree on five essential purposes of Shariah and refer to them as protections of religion, intellect, lineage, life, and property (Kamali, 2008). However, on top of the five purposes of Shariah, other scholars such as Muhammad al-Ghazali, Ahmad al-Khamlishi, and Ismail Hasani add freedom, social and economic rights, justice, and equality to be among the critical higher objectives in Shariah, and that they should be included to the earlier five (Al-Ghazali & Muhammad, 1970). The scholars contend that the five protections of life, property, lineage, intellect, and religion are based only on Abu Hamid al-Ghazali's Ijtihad, based on the reading and understanding of the official prescribed penalties and general protections the Shariah prescribed within them (Al-Ghazali, 1939). The scholars also gained support from the Quran and hadith for their inclusion of the additional objectives of Shariah to the original five protections. However, many current scholars barely recognize them in their literature and exclude them from the *Maqasid Shariah* because they are too general and unrelated to specific Shariah cases (Kamali, 2020).

In general, *Maqasid Shariah*, as seen above, is designed and predictive to be beneficial to the Muslim Ummah and the entire humanity (Kamali, 2020). In addition, the laws therein, referred to as *Maqasid Shariah*, are designed to protect humanity's benefits. Various verses in the Quran explicitly express the importance of these protections when it describes their purposes and why Allah has prescribed them to humanity. An example is that of prayer. Allah says that; "truly, prayer obstructs promiscuity and evil" (Quran: 29:45). The verse indicates the importance and outcome of the payer and indicates that whoever sticks to prayer will be protected from evil in society because prayer is meant to prevent one from committing evil.

In addition, Allah talks about rituals such as ablution "wudhu," which is meant for prayer. Allah declares, "Allah does not intend to be hard on you. He only intends cleanliness for you to accomplish His favor upon you" (Quran 5:6). The above verse indicates that Allah's intention to command humanity always to get ablution while going for their daily prayers is to keep those who intend to pray clean so that He may shower His favors unto them.

Another example of *Maqasid Shariah* from the Quran concerns *zakat*, where Allah says, "so that wealth does not only circulate among the rich" (Quran: 59:9). The verse validates the aim and objectives of paying *zakat*, which is meant to be distributed to the poor so they may also be happy. Lastly, in Quran (24:30), Allah commands believers to always lower their gaze to

the members of the opposite sex "... for this will help you attain greater purity". The clear objective of lowering the gaze is not to attract the opposite sex, which Allah commands human beings to do so that they may be pure in their intentions towards the opposite sex (Auda, 2008). Therefore, the above examples indicate that the *Maqasid*, in the Quran and hadith, have clear objectives for which they were prescribed in the texts.

Lastly, in trade and commerce, Allah forbids usury, hoarding of goods, and gambling as well as exploitation, and He describes them as harmful acts that destroy the purpose of fairness during marketplace dealings (Ishak & Nasir, 2021). The ultimate goal of making these rules is to benefit the society within which the *maqasid* is applied. Also, exercising justice in trade is regarded by scholars as a benefit (*maslaha*) to the *Ummah* so that they may achieve a higher purpose in front of Allah.

***Maqasid Shariah* and Advertising Practitioners' Code of Conduct A**

The conduct of Advertising practitioners has always been under scrutiny by the industry professionals themselves and the public to whom the adverts are intended (Bedoui, & Mansour, 2015; Mokhtar, 2019). With that in mind, ethics are essential in any organization, such as the advertising industry. Therefore, advertising professionals have an advertising code of conduct or ethics that govern their practice to behave responsibly. Prominent advertising scholars have gone ahead to define a code of conduct or ethics as "a set of concepts and principles that guide us in determining what behavior helps or harms sentient creatures," adding that "most people confuse ethics with behaving in accordance with social conventions, religious beliefs, and the law" (Paul & Elder, 2006, p.86). The above definition highlights what to expect in any code of conduct guidelines or ethics.

As defined in the subsequence section, *Maqasid Shariah* happens in many different forms but in the same vein as ethics designed to predict certain situations and benefit humankind in the long run (Kamali, 2020).

Advertising practitioners are professionals just like lawyers; therefore, they operate on a set of ethics to regulate their daily work. However, since their work somewhat falls under the sales and marketing docket, Allah has regulated all kinds of work individuals do, advertising inclusive. Therefore, various verses of the Quran regulate the practice of individuals who buy and sell goods because He does not prohibit advertising as a profession. However, there are

several restrictions in the form of ethics that the practitioners working under it have to adhere to certain conduct to thrive in the business without annoying Allah (Ishak & Nasir, 2021).

However, various scholars benchmarking the different Quran and Islamic teachings have come up with Shariah laws that may be followed to ease their practice without annoying their creator. Among such scholars is Abu Hamid al-Ghazali, whom many consider one of the prominent Shariah scholars to have come up with the five essential purposes of Shariah to guide humankind in their professions (Al-Ghazali & Muhammad, 1970). To that end, the scholars contend that through his Ijtihad and the various readings from the Quran and Sunnah, the scholars contend that Al-Ghazali originated the five essentials that govern humanity's understanding and the different rulings as prescribed in the Shariah (Al-Ghazali, 1939).

Nevertheless, before making the advertisements, ad practitioners must adhere to Shariah's teachings to formulate Islamic adverts that do not offend the Islamic religion (Mokhtar, 2019). However, to achieve any advert's genuine and intended meaning, ad practitioners must understand the importance of applying Shariah ethics before designing their adverts.

In addition, Mokhtar (2019) affirms that advertising is a mass communication medium that requires constant ethical checks for regular adherence to the Islamic code of conduct, especially for Muslim ad practitioners and other advertisers, because Islamic Shariah laws are universal and can be applied by non-believers. The scholar proposes that practitioners need to equip themselves with Al-Ghazali's framework for advertising ethics because ethics in Islam is being furnished with enough knowledge of the Islamic moral values (Hamat & Shuhari, 2017).

The higher objectives of Shariah, such as protecting religion, intellect, lineage, life, and property, are all applicable to ad practitioners' code of conduct because advertising that adheres to the Islamic code of conduct is utterly fulfilling the higher objectives of Shariah. For example, when making an advert, Islam prohibits exaggeration, lying, and promoting haram and harmful products, because Muslims are encouraged to practice good and always forbid evil at all times "Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah" (Al-Imran, 3:110). However, by not promoting harmful haram products while producing the advertisements, ad practitioners are utterly protecting humankind from endangering their lives, guarding their intellect but also preserving the Islamic deen, all of which are part of the five essentials of Shariah that were

predictively designed to guide and protect humanity (Mokhtar & Samsudin, 2015). Hence, by adhering to the above conduct in producing their advertisements, ad practitioners promote the *Maqasid Shariah* and therefore are part of their advertising ethics or code of conduct.

Also, by exhibiting Islamic morals during the production of advertisements, ad practitioners are driving the notion of belief in the oneness of Allah. They are cognizant of the effects of not respecting the guidelines or code of conduct Allah prescribed to humankind through the various Quran and the prophetic traditions on what human beings have to do and not in their day-to-day dealings and businesses (Morgan, 2011). For example, in a hadith narrated by Abu Huraira, he said that "the prophet (PBUH) passed by a food seller. He put his hand in it and saw that there was something wrong with it. The prophet (PBUH) said, 'He is not one of us who cheats'" (Sunan Ibn Majah, 3:12, 2224, as cited in Mokhtar, 2019). Hence, the prophet's act of not being truthful and cheating was condoned and therefore prohibited in Islam. Therefore, ad practitioners who cheat clients by selling them products through substandard advertorials fall under the prophet's cheaters in the hadith. Therefore, it is the ad agency and practitioners' duty to guard their profession by constantly applying the *Maqasid Shariah* in their selling business to avoid being branded liars in the eyes of the public by also running out of Allah's favors.

However, more needs to be done by ad practitioners, especially in imbuing all the five *Maqasid Shariah* protections and more, in the advertising agencies' code of conduct so that fulfilling them is not an option but a requirement in writing through reconfiguring the already available ethics to match the Islamic Shariah standards by applying all the essentials relevant to the advertising industry and in the long run prevent the ad practitioners from encountering moral myopia, and at the same time muteness (Drumwright & Murphy, 2009). Therefore, the *Maqasid Shariah* protections are essential to the ad agencies and practitioners if they preserve the public's intellect, lives, property, and lineage and keep their religions intact while producing the advertisements. Also, the *Maqasid Shariah* is designed to check the ad practitioner's humane values and to see whether they good people who would go the extra mile in conducting their business as Allah's legate. However, it is essential to always equip the ad practitioners with constant training and knowledge regarding the Islamic code of conduct of a person of their caliber.

THEORETICAL FRAMEWORK

The theoretical framework is maqasid Shariah itself. Put on five essentials.

RESEARCH METHODOLOGY

A phenomenological research approach was preferred for this study, where the main focus was exploring how advertising practitioners apply maqasid shariah principles in their daily production of advertisements. Phenomenology, as defined by various researchers in qualitative research, denotes an individual's lived experiences and how they make sense of whatever happens during conversations in their everyday lives (Bryman, 2016; Mathotaarachchi et al., 2021). Therefore, since ad practitioners produce daily advertisements, it is essential to understand whether they conform to the industry's code of conduct, but also if the ad practitioners apply maqasid Shariah in the production of their advertisements in a manner prescribed by the Quran and prophetic traditions that advocate for rational thinking before engaging in any act, which is in agreement with the philosophy of the phenomenological research approach.

The interview method was used for this study, where 19 academicians and six advertising agency practitioners in Malaysia were carried out using a semi-structured interview guide as the data collection instrument, chosen using purposive and snow bowling sampling techniques. Purposive sampling is charged with selecting knowledgeable samples in the subject matter and can answer the required questions, unlike the snow bowling technique, where the samples are generally recommended by the already interviewed respondents (Bryman 2016).

The academicians were chosen at a higher learning institution in Malaysia for their knowledge and expertise on maqasid shariah practices, whose research and teachings are respected and valued in academia. This criterion was used as the criteria for choosing all of them. The respondents were asked what music Shariah is about and whether its principles can be applied to the general population, including non-Muslims, to which they had to provide their expert opinions based on empirical evidence regarding the phenomenon under study. On the other hand, the ad practitioners were also interviewed about their agency's internal code of conduct and whether they are aware of any other international advertising code of conduct

that may ease their daily activities. In addition, the researchers suggested some items with maqasid perspectives to the ad practitioners and asked if they would want them included in future advertising codes of conduct to smoothen their operations.

Most of the interviews for academicians and ad practitioners were conducted online due to the outbreak of the COVID-19 pandemic, where working from home had become the new norm. However, One academician and two ad practitioners provided their responses to the researcher's semi-structured questions due to their busy schedules. The responses were given by providing answers to every question asked. Then, they were sent back to the researchers in an e-mail. All the interviews were transcribed verbatim for fear of misrepresenting the interviewees and were later checked for accuracy by the lead researcher. In addition, the researchers used one interview guide related to maqasid Shariah for all the academicians, but different from the ad practitioners, which was also used or sent out on requests to all the interviewees. All online interviews were semi-structured, allowing both the interviewer to deviate from the interview guide and ask extra questions that needed more explanations but also allowing the interviewee to add more details in their response to particular questions. By 19 respondents, the researchers had reached the saturation point where the respondents were giving their expert opinions regarding maqasid Shariah, and there were no new points to add or expound on related to maqasid Shariah and its principles (Hagaman & Wutich, 2017; Weller et al., 2018).

For analysis, transcribed interviews and written responses were manually analyzed using Nvivo, prominent software used by qualitative researchers in data analysis. An inductive coding route proposed by Linneberg and Korsgaard (2019) was adopted where codes are created based on the available data and read several times to arrive at the accurate meaning of the sentences during the coding. Then, a hierarchical code frame was generated to organize the codes into an organizational data structure to facilitate proper analysis. The themes generated from the extracted codes captured the general meaning of the interviews into short forms as intended by the interviewees in their transcribed data.

Table 1: Respondent's interview profiles

No.	Respondent's pseudonym	Gender	Religion	Location	Job sector
Academicians					
1	Abdul-Aziz	Male	Muslim	Qatar	Academia
2	Musa	Male	Muslim	Malaysia	Academia
3	Fahd	Male	Muslim	Malaysia	Academia
4	Mohd Hassan	Male	Muslim	Malaysia	Academia

5	Salma	Female	Muslim	Malaysia	Academia	
6	Nurul Huda	Female	Muslim	Malaysia	Academia	
7	Sulaiman	Male	Muslim	Malaysia	Academia	
8	Shuaib	Male	Muslim	Malaysia	Academia	
9	Sarah	Female	Muslim	Malaysia	Academia	
10	Hajarah	Female	Muslim	Malaysia	Academia	
11	Imran	Male	Muslim	Malaysia	Academia	
12	Ali	Male	Muslim	Malaysia	Academia	
13	Hashim	MAle	Muslim	Malaysia	Academia	
14	Burhan	Male	Muslim	Malaysia	Academia	
15	Fatimah	Female	Muslim	Malaysia	Academia	
16	Ahmed	Male	Muslim	Malaysia	Academia	
17	Mohd Muhammad	Male	Muslim	Malaysia	Academia	
18	Shamsudeen	Male	Muslim	Malaysia	Academia	
19	Jumah	Male	Muslim	Malaysia	Academia	
Advertising agency practitioners						
20	Fong	Male	Non-muslim	Malaysia	Advertising/marketing	Chit Qua
21	Li	Male	Non-muslim	Malaysia	Advertising/marketing	Yee Hui Sin
22	Hoo	Female	Non-muslim	Malaysia	Advertising/marketing	Fiona
23	John	Male	Non-Muslim	Malaysia	Advertising/marketing	Andrew
24	Adam	Male	Non-muslim	Malaysia	Advertising/marketing	Neil
25	Suzane	Female	Non-Muslim	Malaysia	Advertising/marketing	Fiona

FINDINGS AND DISCUSSION

The first research question is - How should advertising practitioners apply Maqasid Shari'ah principles in the production of their advertisements? The second research question is - How should Maqasid Shariah principles be imbued in the advertising practitioners' agency code of conduct?

Research Questions	Themes	Codes
How should advertising practitioners apply Maqasid Shariah principles in the production of their advertisements?	imbue in ad agency code of conduct	Own agency codes, disciplining technique adopts values
	refer to other codes	ASA codes different from ideal codes of conduct, refers to 4As and MCMC codes
	use ideals when selecting clients	choose clients wisely, clients choose agencies, networking, records of payments and industry, credible brand,

		similar ethics between clients and agencies
How should Maqasid Shariah principles be imbued in the advertising practitioners' agency code of conduct?	<p>apply Maqasid Shari'ah in codes of conduct</p> <p>continuous application of codes</p> <p>developing ecosystem</p>	<p>universal for non-Muslims too, ads should be Shari'ah compliant, various ways to apply five essentials, application in line with Qur'an and Sunnah, halal certification important, depends on situation, tahsiniyat as a level of Maqasid Shariah, include essential ingredients</p> <p>professional bodies to monitor professionalism, use a Shariah advisor, create awareness of Maqasid Shariah, disciplined in implementing, organized Shariah governance and management, depends on industry, voluntary and training, part of education, based on belief, use persuasive language</p> <p>show industries benefit of codes, Shariah and civil law must be unified, application and discussion, use common names, educate people, gradual adoption, regulators</p>

Table 2: Themes and Codes

When it comes to the first research question - How should advertising practitioners apply Maqasid Shari'ah principles in the production of their advertisements, there were several

themes and codes generated. The themes were: imbue in ad agency code of conduct, refer to other codes and apply ideals when selecting clients. When it comes to the imbue of Maqasid Shari'ah in the codes of conduct, it refers to the codes such as employee handbook, all ingredients important, disciplining technique complements codes, and adopt values. A few informants have mentioned that Maqasid Shariah should be imbued in the agency's advertising code of conduct.

Quotations: Theme 1 – code own agency codes of conduct

It is part of our employee handbook covering Respecting people, DE&I, harassment & bullying, IT security etc. We are not able to provide you with a copy because this is our internal document. (Informant 2)

We do not have a complete code of conduct for my company. We only have an employee handbook. So every employee, upon joining, is handed that employee handbook that has those rules and regulations that they have to follow while executing their duties.

So we have an informal one. (Informant 5)

Yes we do. It's called Omnicom Code of Business Conduct (Informant 7)

Some of the codes are formal and others informal ones.

Code 2: When asked about the ingredients of an ideal code of conduct. The ingredients proposed were all important. They were in terms of establishing stakeholder relations, promoting legal products, encouraging research to be carried out on product claims, transparency in operations to clients, refrain from bringing harm to others is considered when producing advertisements, obeying all laws concerning advertising, treating clients' information as private and confidential, upholding social responsibility when producing advertisements, respecting the environment when filming advertisement etc, being responsible for one's actions, dealing with clients honestly, not practising discrimination, encouraging fair competition in advertisements, ensuring all debts are paid, ensuring there is no conflict of interest, encouraging the client to deal with worthy causes, meeting the needs of the target audience and clients, and bearing the consequences of advertising decisions.

Code 3: Disciplining technique

There are several disciplining techniques which were used by the agencies and one of them is in terms of sacking staff members when needed.

The employees are not allowed to share our client's information with other people, our competitors, but aside from that, we are very professional and have no problem with our employees for now.

Nevertheless, we will issue a warning letter if it happens, but if it persists, we will fire the employee. (Informant 3)

Yes, first of all, my HODs will initiate a meeting with the employee and counsel them; if it happens multiple times, they will be fired. (Informant 5)

Code 5: Adopts values

Ours is not like proper conduct, but we have values we follow, and all the employees are aware of them, and as one of the founders, I make sure that they all adhere to them. The three of us oversee the running of the business, and we make all the decisions, and there is no one else. We know everything and every job that we are responsible for. (Informant 4)

Quotations: Theme 2 -

For the second theme refer to other codes meaning to say that they were seen to be sufficient; the codes produced were ASA codes different from the ideal codes of conduct, refers to the 4As and MCMC codes. This meant that other codes were references for agencies.

Code 1: Other codes used as code of conduct

Refer To 4As and MCMC

Yes, I have been in touch with the A4s for a long time. There is a code of conduct from the ministry of communication, and now there is a content code from the MCMC. We do not have to refer to any unless we do anything extraordinary. We kind of know whatever goes on in this industry. (Informant 4)

Code 6: More Than Content Code and ASA Codes

Our internal code of conduct covers more than Content Code and ASA. Content Code and ASA focus on protecting the consumers; our internal code seeks to protect the consumers and our employees. (Informant 2)

Code 7 Follow MCMC and Informal Rules

Firstly, there are advertising rules that MCMC drafts, and that is what we follow. For our internal, we follow the rules based on the advertisements. There are informal rules that we follow to satisfy ourselves and the clients. For example, we do not entertain bribing clients in favour of giving us business. Every relationship we have with our clients is strictly professional. (Informant 3)

Theme 3 - use ideals when selecting clients

The success of the imbuelement of the codes of conduct also depended on the selection of agencies by clients. choose clients wisely, clients choose agencies, networking, records of payments and industry, credible brand and select agencies with similar ethics to client.

"AL : Apart from the financial factor, we also look at the nature of their business. We will not work with companies or products that uses derogative messages. Eg: We declined to work with a cosmetic company that sells intrusive products that is injected into the consumers face with the claims that the product will make one looks as beautiful as the Koreans. We believe people are beautiful as they are now. " (Informant 2)

CODE 1: CLIENTS CHOOSE THEM

Usually, 80% of our clients choose us. However, in certain circumstances, when the client invites us for pitching, we go and show what we can do, do a little bit of research about the company, and see whether they can pay. If it is a big brand, we go and pitch them. Also, we show them our billables, and if they can match our prices, we take them on. (Informant 3)

CODE 2: Networking

We always have to depend on networking and opportunities and offers. Specifically for us, our experience precedes us because we have worked with big clients like Nestle and others. Therefore, our pitching depends on our main clients. We only choose clients that are not direct competitors to our prominent clients. We try to avoid conflicts in most areas depending

on the prospective client. You also have to understand that this is a relationship business. (Informant 4)

CODE 3: Records Of Payments And Client Industry

The first thing is the record of payments; the second thing is the client's industry. We do not do business with specific industries. (Informant 5)

Code 4 Credible Brand

They need to be a brand that has the proper fit of what we are looking for have credibility on their brand, it has also to be a brand we are attracted to, and we will be able to add it to our portfolio. (Informant 6)

Code 5 Similar Ethics Between Client and Agency

If client shares similar values and ethics as us. (Informant 7)

With the research question - How should Maqasid Shariah principles be imbued in the advertising practitioners' agency code of conduct? A few informants claimed that Maqasid Shariah principles could be applied to ad agencies' code of conduct, several themes were produced: apply Maqasid Shari'ah in codes of conduct, continuous application of codes and develop an ecosystem.

For the first theme: apply Maqasid Shari'ah in codes of conduct. The codes for the first theme on applying Maqasid Shariah in codes of conduct were: universal for non-Muslims too, ads should be Shari'ah compliant, various ways to apply five essentials, application in line with Qur'an and Sunnah, halal certification important, depends on situation, tahsiniyat as a level of Maqasid Shariah, and include essential ingredients

Theme: apply Maqasid Shari'ah in codes of conduct

Code 1: universal for non-Muslims too

Yes, because we believe in ethics in Islam is universal in nature including in the Islamic Finance. (Informant 3)

Yes, they can be suitable to non-muslims especially if we combine all of the 5 and more. They should be universal to human kind whether muslim or not.

We need to work on the conception of Maqasid that it's not only for muslims and that it's for mankind, we also need to desist from using very sensitive language like hate speech against other ethnic religions. Higher learning institutions should also come up with some courses that can help students get knowledge related to the preservation of the ecosystem. We should also go over and beyond and achieve maslaha which is doing good and avoid causing any harm whenever we are creating the advertisement. We should also be able to find out aspects that are essential, needed and make sure that we make life easy for those practicing the advertising product. (Informant 5)

The code of ethics is also suitable for non-Muslim but it doesn't mean they have to cover they aurah such as wearing hijab and all that because it's not compulsory for them to cover the aurah but they still need the code of ethics. (Informant 6)

As Muslims, we cannot force the non-Muslims advertisers to accept Maqasid shariah, but we can create advertising code of ethics that are applicable to both Muslims and no-Muslims for example, we can recommend to the advertisers to not make the women in adverts so sexy so that islamic advertisers can use the adverts as well as acceptable by the non-Muslim advertisers, it might not necessarily be a hijab but a proper attire according to the general guidelines. Also, we should also not show religious racism while doing the advertisements, we should avoid biasness and not to provoke each other. Standard guidelines are also acceptable in Maqasid shariah. (Informant 7)

Yes, it is possible to be applicable, it all depends of the how the code of ethics has been structured. Some environments are not islamic to apply Maqasid Shariah however natural values are agreed universally to guide the code of ethics while advertising. Doable depending on the attributions and methodology. (Informant 9)

Yeah. The importance of maqasid shariah is that everyone agrees with that and do you think any reasonable human being would say that I don't need protection of the lineage? The protection of human life? For maqasid shariah, nay human being with a little bit of intelligence would agree to the terms. The only difference will be the usul-din which deen

they belong to. So you remove the jargons and use comprehensive terminology that would make them that it related to them. If you are expressing the shariah as an exclusive thing, the whole story will change but the shairah as a way of life which was created by Allah SWT who is the engineer of this product just like Allah gave us the Quran which is an ethical code, so it is a way of life. Maqasid shariah is a way of life that any human being who has Aqil..., he will come to it, the only thing is the portrayal . (Informant 12)

Message in the quran not only to muslim but also to non-muslim which give benefit and useful to human in their life to stay live in great. Preserve life is related to honor the human's is the basic things which essential. To lift up the human, to honor the dignity of human. Protection of religion come first and comes together with the protection of life. Therefore, advertisement production need to consider things that exist in the aspect of the 5 essential of maqasid shariah. (Informant 13)

I believe that yes, because Islam aims to protect religion, lives, in terms of example religion we have different worldview that's the problem but for me, I believe, if they want to follow, yes because islam is meant for everyone, it should suit them, if they want to follow then, yes they can be suitable for them. (Informant 17)

think there is a bit of contradiction between the questions 2 and 3. This is because the question 2 indicates that these advertisements are Islamic. Since they are Islamic, they can be mostly for Muslims, not for non-Muslims. However, these ethics can be Islamic and at the same time it can be applicable to non-Muslims too because no religion can deny these five essentials. If you want to make it suitable for everyone, then you have to mind yourself about using your language in a way that it should not hurt the feelings of non-Muslims. For instance, in these advisements, someone is not supposed to criticize them or their religions by insulting their gods, idols, etc. To ensure this, there should be an article or sub-article in this code, such as, "faith or religion of any group should not be criticized in posting these advertisements." (Informant 18)

Code 2: ads should be Shari'ah compliant

If the organization is Islamic, we have to make sure that the adverts are created in line with the shariah perspective. (Informant 2)

Make sure whatever advertisement they are going to announce must not against the religion and it goes back to the advertisement itself. (Informant 6)

That's why, in our advertisement, this component has to be in line with the rule of morality. We need to focus on the issue of morality, the issue of compliance to shariah, the rules and regulations, in order to frame our businesses.

According to islamic law, there should not be any element that is prohibited by the shairah so this is the main thing from the shariah. so you may look into what is prohibited and what is not. (Informant 20)

Code 3: various ways to apply five essentials

SUBCODE 1: USE ALL 5

So we need to look at all the 5 elements while formulating the codes because the implementation of the rules might affect our daily lives. So all the 5 elements are important for our well-being. However, in creating the advertisements, we should always spread positivity and avoid creating advertisements that spread bad thigs that may lead people astray. That is not acceptable in our religious. Some scholars however add other elements like of justice, security and others to the elements of Shariah, and they believe that they are all important to be observed by the entire humanity. Therefore, to attain and enjoy the complete objective of Maqasid, they all need to be included while formulating the codes of ethics for islamic advertisers because they are unavoidable, but priotizig them is important according to the situation one is facing. (Informant 15)

All five objectives should be included in the code of ethics for advertising. (Informant 18)

The higher objectives of shariah are important to be observed in our communities. Maqasid shariah are values that need to be practiced in any community therefore, if they become universal values, they need to be preserved for the survival of our communities. (Informant 19)

SUBCODE 2: Use All Account To Priority

Yes, we have to include all of the 5 essentials above in producing advertisement according to its priority. (Informant 6)

The code of ethics to be adhered to by advertisers have to maintain the universality of the ethics and values, and the fact that they are relational and not relative. The code of ethics that will preserve the values are the ones that need to be created. Preserving the human life will be next after religion, family, intellect and property in that order would be very important. (Informant 19)

SUBCODE 3: Protect Religion Important

For example, while making the adverts, the advertisers need to be mindful of how to protect our religion, lineage and the dignity of women while creating the adverts involving women. We need to protect our religion keenly. (Informant 7)

For instance, advertising can protect the religion by not posting statements against Islam, Allah SWT, the Qur'an, the Prophet (pbuh); and it can damage the religion, if it posts statements against them. (Informant 18)

SUBCODE 4: Higher Objective Is Protection of Wealth

In other word, the higher objective of Shariah laws in Quran and Sunnah related to financial transactions is protection of wealth by the utilization through developmental investment, and to avoid any corruption against the wealth by providing safety and sustainability means of investment for successful economic growth. (Informant 3)

Subcode 5: Include All In Advertisements

I think all the 5 protections of Maqasid should be included in the formulation of the codes of ethics for islamic advertisers. (Informant 7)

Subcode 6: Protection of our lives

The protection of our lives should also be taken care of in advertising where for example, the adverts that sell unhealthy foods and they do not indicate that the food might be unhealthy to our lives are dangerous. Therefore, companies like McDonalds ad KFC while creating their

advertises, they should also indicate the negative effects of eating their foods on people's health, thereby protecting people's lives to fulfill the aspect of protection of life.

Subcode 7: PROTECT AQL

In addition, Islamic Advertising can also protect our 'aqli' (intellect) in terms of creativity, and think creatively while doing it. Therefore, if we use our brains to follow the sharia, we be protecting our intellect through following the trending technology in the creation of modern advertisements that conform to the islamic norms.

Subcode 8: Protect Family

For the protection of family, islamic advertisers need to be mindful about the distortion of family values by not involving young people in the adverts and women who without the hijabs or dress code that is acceptable by Islam (Informant 7)

Subcode 9: Protect Prop and Wealth

In terms of the protection of property and wealth, islamic advertisers are advised not to spend a lot of money creating adverts in order not to fall under 'tabdzir' or extravagance. Therefore, we need to use reasonable budgets in the creation of adverts that are acceptable and not involve extravagance in them. (Informant 7)

Subcode 10: Usage depends on product

it would depend on the kind of product that you're advertising. if you are advertising some medical product or some drugs, the first thing that comes to mind is the health of the other people. If you are advertising something to do with education, teaching universities or whatever then the first thing that comes to mind is the intellect. so how this educational program or at university going to be useful to better human intellectuality to think more reasonably and more rationally and to also be critical so it depends, it is not Mechanical. it depends on the type of thing that you are advertising if you are doing something to do with monetary with banking with finance the economic situation of the people or the audience and those that might be affected in one way or another with the product that you are advertising so this is as far as I can understand so it will depend on the type of content that you are advertising. (Informant 16)

SUBCODE 11: PROTECTION OF LINEAGE

Protection of lineage also can be included such as the advertiser may provide products that are halal and quality which do not affect the lineage or posterity while protection of property or mal can be done through avoiding stealing, deception in advertising products or services this is because Muslim believes any income obtained from any forbidden ways are haram. (Informant 11)

lineage for example to protect lineage you know nasab but we should understand that shariah is more wider not only lineage but also lineage here we talk about family, we protect family and their health. intellect, of course, anything to protect our, not only intellect in physical but also in terms of thinking something that may pollute our aqidah. in movement, for example, anything like promote LGBT for example. property protection, (Informant 17)

It can protect lineage (and related aspects, such as honor, akhlaq, etc.) by avoiding posting of naked or semi-naked pictures in the advertisements) (Informant 18)

subCODE 12: ALL 5 ASPECTS

If we think, there is no religion without the existence of the human itself. The advertisement producer should always consider the protection of life and human. Example in quran, Allah display the advertisement of the creation of human/vicegerent to keep human in good shape which is related to the worshipers to Allah and perseverance on the quality life of human in all aspect of its life like knowledge, faith, lineage, partners, parents, intellect, and worship to Allah. Perseverance/protection of life very related to the remaining essential of five. (Informant 13)

There are classifications of Maqasid where the 5 protections fall and these are dwaruriyyati, hajiyati and tahsiniyyati. And the 5 protections are under the first category which is 'dwaruriyyati'. Therefore, we need to put into consideration all these categories whenever were developing any instruments or tools like the ones aimed at formulating codes for islamic advertisers. Also, advertisement is broad and one of the intentions is that it will influence people to buy something, and it will also create a certain perception towards a product. So it's very important to ensure that whatever that you do like formulating the codes of ethics, they should encompass the moral aspects of it, what is good and what is bad. It can also include all the 5 protections of Maqasid. If you portray bad in your advertisements, they may endanger human life but if you portray goodness in your adverts, it may benefit people who see the

advertises, and hence, they will be contributing to the goodness of the 5 protections of Maqasid like life, intellect, religion, property and the rest. Therefore, the adverts need not to be misleading to the public in order not appear like you are depriving people of their intellect. So all the 5 essentials of Maqasid should be included in the formulation of the codes of ethics. (Informant 14)

so we can use all these five elements in the advertisement to make sure that it serves the purpose of protecting all these five essentials of maqasid shariah (Informant 17)

CODE 7: PROTECTION OF RELIGION EXAMPLE

For example, we can include the element of protection of religion through giving the true, just and honest message of the products or services to the audiences. This is one of the ways to protect the religion because it is a kind of upholding and adhering the commandment of Allah SWT. In addition to that, the intention of the advertisers must be pure and good to serve the audience the basic needs in life. This is the responsibility of the advertiser to take care all their needs. These acts will protect the religion because the advertiser following the injunction of Allah SWT. (Informant 11)

They should be included directly in the advertisement but you have to understand what the meaning of protecting religion, how to protect lives so first of all you need to understand. for example religion, what does it mean to protect our religion? anything against religion. it is through Dawah that we protect our religion. so Islam is spread through dawah, television and in terms of content, portray things that are against the religion for example anything that is against. (Informant 17)

CODE 8: Protecting Life

In terms of protecting of life Islam encourages people to provide the best products and halal to the customers or audiences since Muslim believes whatever is consumed will influence the life. Offering unhealthy products and no quality products to the customers will lead to hazard and destruction to the life. (Informant 11)

It can protect life (and related aspects, such as health related matters covering medicines, medical treatments, SOPs related to COVID 19, etc.) by posting advertisements about them. (Informant 18)

CODE 9: Protection Of Intellect

Protection of intellect is another concept of maqasid. Through this, the advertisers may provide beneficial and avoid any misleading messages to the customers that might ruin people intellect such as element of pornography or sexually illicit message. Messages which is good and beneficial that might educate people is encouraged such as messages on spending wisely. (Informant 11)

It can protect intellect (and related aspects, such as learning both religious and other sciences, etc.) by posting advertisements about them. (Informant 18)

Code 10: Values

Scholars of usul Al-fiqh think about the objective which come from quran and sunnah. Maqasid shariah which come from al-Quran and sunnah highlights the values of perseverance and protection of religion, protection of human's life, protection of human's intellect, protection of human's lineage, and protection of human's property or wealth.

Knowledge of advertisement which exist in current technology brings values which related to human, thus it is to protect and preserve the human's interest. (Informant 13)

so, we can look into the rule of morality in shariah. so, there are various rules that have been specified. so, for example, to speak the truth. So this part of the rule, you have to speak the truth, to be kind, personal integrity, and then to fulfil the promise. (Informant 20)

Religion First

We should not be extravagant while creating advertisements, and always put our religion first in order to preserve all the 5 maqasid and the 3 classifications. (Informant 2)

Code 4: application in line with Qur'an and Sunnah

In matters related to transactions (including advertng) the application of principles of Maqasid Shariah is wide, with a condition, as long as these applications are inclines with al-Quran and al-Sunnah. (Informant 3)

To establish the code of ethics for advertisement, the main sources should be Quran and Sunnah and other source of Sunnah because when we want to establish certain rules, refer to verse in Quran that relate to principles of e.g telling the truth, fairness, truthfulness, clarity among others that can be used in advertisement. When you want to make code of can use Maqasid Shariah to tools to analyze the appropriateness the scale of the code of ethics for advertisement. It should not be the main source to use but rather the Quran and Sunnah, however Maqasid Shariah can be used to supplement and look at the codes of ethics for conflicting point of views. (Informant 10)

Code 5: halal certification important, depends on situation

yes of course our formula if you look into the professionals to give priority to the product for example the issue of cleanliness of products so that we can have the halal certifications of the product. So this halal certification is the proof that there is consideration from a variety of aspect of the product. from the storage, transportation, materials you use and then from point A to end process. all these issues can be the basis for choosing the advert. (Informant 20)

Code 6: tahsiniyat as a level of Maqasid Shariah

Also, to advertise is halal, therefore, it belongs to the other three aspects of Dharuriyyat, Hajiyati and Tahsiniyati. Especially, when you want to bring in regulation of the advertisement industry, it is most likely to fall under the three values but mostly tahsiniyat in order to purify the processes of making advertisements that are viewed by hundreds of people.

Also, the three classifications are important to be observed and these are dharuriyat, hajiyat and tahsiniyat, where most of the ethics are in tahsiniyati. As muslims, we are not allowed to witness wrongful doings and we just keep quiet. If the classifications are combined together with the 5 maqasid, then the advertisers are able to follow the ethics in the Maqasid perspective. It is important to acknowledge that the ethics being formulated stay as part of shariah and not separated from shariah. (Informant 2)

Code 7: Include all essential ingredients

Same as above

The second theme is continuous application of codes. The codes are: professional bodies to monitor professionalism, use a Shariah advisor, create awareness of Maqasid Shariah, disciplined in implementing, organized Shariah governance and management, depends on industry, voluntary and training, part of education, based on belief, use persuasive language.

The third theme is: developing ecosystem. The codes are: show industries benefit of codes, Shariah and civil law must be unified, application and discussion, use common names, educate people, gradual adoption, and regulators.

CONCLUSION

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