

CHAPTER I

INTRODUCTION

1.1 Introduction

Advertisement is one of the forms of communication based on a combination of certain characteristics such as persuasion, visual and product description whether in the form of audio or text that are included in a content and broadcast through various media for the purpose of marketing by applying and influencing the perception and audience's way of thinking. According to Lukitaningsih (2013) and Lingga Purnama (2001), they stated that: "The goal of making advertisements must be to inform, persuade and remind buyers about the products offered by the company through the advertising media."

Advertising is usually for commercial purposes. However, it is more meaningful if advertising is juxtaposed with ideas of advice for the good of society such as religious concepts, family, culture, unity, patriotism etc. Every advertisement contained branding and sales goals. It consists of principles of thought and philosophy understood by communication experts as socio-psychology. Advertising applies internal cognition to trigger audience perception. According to Rahim (2009), "Advertising has had an impact on, not only the physical aspects in the context of use and consumerism, but also involves the sociological, psychological and mental aspects of humans as a whole."

From the perspective of Islamic themed advertising, Mohamad Rasit et al. (2021) stated that complying with Islamic law is one of the important themes for Muslim users. This is because Muslim consumers tends to choose products that are *halal* and comply with *Shari'a*. Advertisements that comply with Islamic Law can persuade consumers to buy the product without hesitation.

Advertisements are translated in the design of a content with a simple storytelling concept based on the use of the product or service for explanation. Advertisements can be displayed either in the form of posters, audio or video. The rapid development of the digital age technology in recent times has greatly changed the strategic environment globally through new media. Social media is one form of new media technology that brings the meaning of online communication. In this context, advertisements are also displayed on various social media platforms such as YouTube, Facebook, TikTok etc.

According to Usman & Wazir (2018), he stated, in fact, social media is beneficial if managed well. However, there is a negative side to it that cannot be controlled. A study showed the negative side of social media that must be made aware to all parties such as the reality that media makes humans become ignorant, less sensitive, mentally disturbed and weakens the memory of users. It is also manipulative and promotes fear (Duivestein & Bloem, 2013). It cannot be denied that social media provides a good platform for the dispersion of knowledge and religious teachings (Stout, 2013) as well as Hadiths of the Prophet Muhammad ﷺ. With a sense of awareness and responsibility, many are excited to spread the Hadiths widely with the hope it can bring

mutual goodness. However, in their excitement, they are unconsciously becoming “agents” in spreading fabricated Hadiths. Good intentions and purpose could turn into a nightmare if there is a lack of awareness and media ethics, thus causing the fabricated Hadith to be spread all over the social media. In today's digital era, gradually more advertisements are made that involve the use of al-Quran and Hadith on YouTube.

"If technology is made for bad purposes, then it is not the technology that is to blame, but rather those who use it in this way. Positive or negative outcomes are the result of appropriate or inappropriate use of technology."

(Siapera., 2018)

Whereas the use of the al-Quran and Hadith as props in an advertisement is considered a form of preaching or education. Preaching and education is a different concept because its purpose is for the benefit of *ukhrawi*. Referring to Ainun Shaqirah Sabiri and Khazri Osman (2022) quoting a statement from the Islamic Encyclopedia, it has been stated that da'wah is every effort and activity that calls, invites and calls people to live based on Islamic law and aims to guide people to faith to Allah SWT and His Messenger.

What product ads are suitable to use with the resource? Ramli, M.A. et. al. (2018) quotes the statement from Mei & Chia (2015), in order to attract the attention of buyers to a product, the advertisement creation needs to visualise the strength of the product's properties, benefit and value of the product.

To what extent are the use of holy books, al-Quran and Hadith as the basis and reference in advertisement for a product? Is it necessary for the narrative of Islamic media organizations to separate the content of advertisements from *dalil*? Al-Quran and Hadith is the main source of knowledge that supports Muslims to stand with the teachings of Islam. Praise upon Prophet Muhammad ﷺ who brought light to the whole world with the teaching of Islam that we carry in every step of our lives. Authoritative scholars have outlined procedures and manners to respect this source of knowledge.

This study only focused on the phenomenon in the use of al-Quran and Hadith in the content of advertising through YouTube social media qualitatively. This study includes aspects of advertising, communication and social media. The research includes aspects of advertising communication on YouTube which is set as an independent variable, while the use of the al-Quran and Hadith, as well as user perception is a dependent variable.

1.2 Problem Statement

Laws and guidelines for the use of media and social media (Content code) have been gazetted by the government through Malaysian Communications and Multimedia Commission. In this context, the study found that section 3, 8.7 of the Content Code which states that it is forbidden to use the main sources of religious reference such as the al-Quran and Hadith in advertising. The main problem is the spread is prevented by the government on some mediums due to avoid any negative impression or misuse. The

purpose of the Content Code is to control public behaviour from abuse in the world of new media.

The content code that is set is a guideline and it is not final and it can still be enacted based on proposals that can overcome the main problem. Therefore, this research hopes that this problem can be justified in its position and answer the question of whether the findings explain the user's perception of advertising broadcasts on YouTube that use the *dalil* of al-Quran and Hadith.

Based on the Hadith of Prophet Muhammad ﷺ :

حَدَّثَنَا أَبُو عَاصِمٍ الصَّحَّاحُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدَّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَفْعَدَهُ مِنَ النَّارِ.

(Al-Bukhari, p. 417, Abu Abdullah Muhammad Bin Ismail [July 1997].

Sahih Al-Bukhari. Riyadh, Kingdom Of Saudi Arabia. Darussalam)

Meaning: Narrated `Abdullah bin `Amr: The Prophet ﷺ said, Convey (my teachings)

to the people even if it were a single sentence, and tell others the stories of

Bani Israel (which have been taught to you), for it is not sinful to do so. And

whoever tells a lie on me intentionally, will surely take his place in

the (Hell) Fire.

Every Muslim should spread the *da`wah*. However, there are also verses that prevent propagandists from lying or fabricating Prophet Muhammad's ﷺ words. The method of stating the sources has been outlined by scholars.

Religious riders take advantage and are of personal interest. Advertising aims to introduce the product brand to the audience. Counterfeiting or fraud is absolutely unacceptable such as counterfeit goods, or fake products disguised as brands in advertising. This kind of advertising which uses verses from the al-Quran is to hide the evil or ugliness in something. Wan Ji (2019) refers to the Hadith of Al-Tarmizi, no: 1315, he discusses "In the same way, it is forbidden to give a good brand, with the aim of covering up something evil or bad. For example, someone brands a fake sale item with a brand which is certified. It is included under hiding the shame of selling goods which is prohibited in religion, because it is under the intention of lying. Religious Branding: Branding a selling product using the name of a religion. Even though it has been practiced for a long time, but it is something that should not happen. Islam did not care about branding, but care about content." The question is, what are the forms and characteristics to validate and fix the abuse?

These statements give space to be discussed from various angles such as religion, communication, perception, cognitive, and cultural models. How many advertisers use al-Quran and Hadith sources with the sole intention of selling their products? Many do not realize the concept of media technology works when it becomes a part of the needs of daily life. According to Siapera (2018) she argued, it is fair to say that most people

tend to consider the instrumentalist view of technology as a tool to be used in their daily lives. In doing so, they may overlook certain ways in which technology structures life.

According to Ramli, M.A. et. al. (2018), “In today's product and services marketing strategy, a variety of techniques are used to promote sales in the new media. Among them is by making over claimed on the efficacy of the products being sold and services offered.” These allegations are not just unethical in marketing and advertising culture, but also prohibited by Islamic law because of the element of trickery. In this regard, the objective of this study is to examine the issues of over-claimed in the marketing of products. The findings of the study showed that the technique of over claimed is prohibited by Islamic ruling because of the existence of elements of trickery and falsification of consumer product information.

Cited by Siapera (2018), McLuhan (1962) asserted that, “there is a sense where humans themselves are led by the media, without being aware of effects and consequences by using the media.” The evolution of media history, seems to follow Harold Innis (1950, 1951), which is from oral to literacy, from the spoken word to handwritten manuscripts and from there to print and then electronic media.

1.3 Research Questions

1. To what extent al-Quran and Hadith in advertisement through YouTube?
2. How al-Quran and Hadith are used in advertisement through YouTube is perceived by Islamic Scholars?

1.4 Research Objectives

1. To identify the usage of al-Quran and Hadith in advertisement through YouTube.
2. To identify the concept of using al-Quran and Hadith in advertising on YouTube according to Islamic Scholars.

1.5 Limitation of Study

This study is directed to the limited context provided by the focus method used in managing this research. Through research objectives, this section justifies on why the limitation of study happens within the subject of usage of al-Quran and Hadith, social media YouTube, advertisement, Islamic perspectives, research sampling and the location of this study.

This research is focusing on the identification of advertisement rather than the process of advertisement that is taking place in the issue. Advertisement is categorized as independent variable. The focus is given to the advertisement and what are the factors that may influence the determination of action towards the usage on al-Quran and Hadith as a *dalil*. In other words, the focus is on the usage of al-Quran and Hadith in advertisement and how the way of the use can influence the audience's perception on advertisement and in resolving the conflict of da'wah and deviation.

The next limitation is based on the usage of al-Quran and Hadith as the dependent variable of this study. The limitation is based on the responses obtained from the

interviews made and data collection. According to the early interviews made, the usage of al-Quran and Hadith is limited on the way of using *dalil*.

In order to understand the advertisement approach, the context of advertisement is set for the issues of that occurred among Malaysians. There are a changes has been seen in the way of marketing that causes the issues to be debated either in social media or publication books. However, this study covers only a part of advertisement which currently available on YouTube platform. The choice of advertisements in this study is thus limited to advertisements videos with the usage of al-Quran and Hadith on YouTube application or website only.

1.6 Significance of Study

Two areas become the main contributions of this study, which are theoretical aspects and the pragmatism of the usage of al-Quran and Hadith within the scope and needs of the scholars and academicians especially in determining to what extent the determination of the decision on the prohibition on the use of *dalil* in advertising can overcome the problem of the conflict of misuse of *Nas* resources. This study uses Uses and Gratification theory of Media Psychology to which desires to understand a certain aspect of why does people or YouTube users choose to consume certain kind of media to obtain specific gratifications as a result of those selections, and to identify the relevance and rationale of using the al-Quran and Hadith as a source of specific communication mediums in advertising or prohibition.

As a matter of fact, the inclusion of Uses and Gratification theory allows for better explanation in relation to the purpose and gratification they desire before using the media. This theory was used also for a better understanding on people's cognitive and perception towards a certain advertisement content on YouTube. Significantly,

In theory, it contributes to academics and professionals to create a theory of balancing the way of using of al-Quran and Hadith in advertising or in addition to creating an application system for it practically. Thus, it is important to the community to know and gain the justification for the determination of the matter.

1.7 Keywords and Definitions

1.7.1 Advertising

Samsudin (1993) took the definition (Mandell, 1980) stating Advertising is defined as "any form of paid presentation and promotion of non-personal ideas, goods or services by an identified sponsor".

According to Abd Rahim (2009) quoting a statement (Wells, Burnett & Moriarty 2001) stating In the marketing framework, advertising can be defined as "a form of non-personal paid communication carried out through various mass media channels to persuade or influence the audience".

1.7.2 YouTube

YouTube is a platform of social media. According to Jarboe G. et al. (2023) stated YouTube is the top social network for Gen Z, and it is growing for that age group, and while it is shrinking a bit for Millennials, it is still the second largest social network where Millennials congregate.

1.7.3 Al-Quran

Amroeni Drajat (2017) stated in his writing, Al-Quran is the source of Islamic teachings. Al-Qur'an as the first and main guide for Muslims. Downloaded in Arabic. It is the root form of “*qa-ra-a*”, so that the word al-Qur'an is understood by everyone as the name of the Holy Book. Imam al-Syafi'i said, the famous recitation of the Qur'an is neither *musytaq* nor with “*hamzah*”. The phrase is commonly used to mean the Word of God that was revealed to the Prophet Muhammad peace be upon him.

According to Moh. Najib Syaf (2022) stated, Al-Qur'an is a holy book and a source of law for the Muslim revelation, which was revealed to the Prophet Muhammad ﷺ, to be a guide for the Muslim community to get out of the dark/misguided path towards the bright path with divine light, the Qur'an consists of 114 surahs and 6666 verses.

1.7.4 Hadith

Ghouri, S. A. M. (2017) explains the definition of al-Hadith According to Language and Terminology: "Al-Hadith" in terms of Language: The plural for hadith is *ahadith*, this word is used in general for several meanings as follows.

- i. Hadith means new (*jadid*), its opposite is old (*qadim*).
- ii. Hadith means news (news) as mentioned in al-Quran al-Karim in most places,
- iii. Hadith means conversation or words (al-qaul wa al-kalam)

"Al-Hadith" According to the Term: Something that is attributed to the Prophet whether it is words, deeds, or taqir (confession), physical attributes, morals or head, or something that is attributed to companions or tabiin.

According to Abdul Rahman M. M. (1996) stated, The word "Hadith" is the origin of the word "*Hadatha*" which from the language point of view means new (versus old) or talk or news. Etymologically, the word "Hadith" has various meanings such as 1) Action, 2) News, 3) Words or conversation.

So it is clear here that from the point of view, the word "Hadith" gives the meaning of news or conversation and story, whether it is related to religion or worldliness, or what has happened or is happening and whether it is little or a lot.

While from the point of view of the term, it means something that is relied on

the Messenger of God, be it words, actions, pledges (confessions) or attributes.

Based on a study by Andariati L. (2020) states that Hadith is the second source of Islamic teachings after the Qur'an. The term hadith usually refers to everything attributed to the Prophet Muhammad ﷺ, in the form of words, actions, agreements, and their nature (physical or psychological), both before and after his prophethood. The term hadith is sometimes interchanged with the term *sunnah*. Some hadith scholars consider the two terms to be synonymous (*mutaradif*), while some others distinguish between the two.

1.7.5 “*Penunggang Agama*”

According to Nordin (2023), literally, riding means riding and sitting cross-legged on something, such as bicycles, horses and other vehicles. Riding also has an implied meaning of using something for one's own benefit to achieve a certain purpose.

Riding religion has a negative meaning, that is, using religion for one's own benefit to achieve a certain goal. In the name of religion, a crime or wrongdoing can be covered or hidden. For example, giving bribes in return for support or votes in elections can be covered in the name of charity.

Preserving religion is not only displayed in the way of dressing, calling, title and name of the organization, but in speech and behavior. Dressing like wearing a turban and robe based on the *sunnah* while telling lies on the grounds of circumcision lies is

an act of *penunggang agama*.

The effect of riding on religion is not only defaming religion, but also confusing and causing misunderstandings about religion in the community. To make matters worse is when religious people are supposed to be virtuous, riding on religion to achieve certain goals. Religious people like this are far from the criteria of 'people extension scholars' and bearer of truth.

According to Mohamed (2021) states, when we say "*Penunggang Agama*" (religious rider), in our mind we imagine someone riding the word 'religion.' 'Riding' is an act that means riding or riding something to get to a place. The ridden vehicle can be an animal such as a horse or camel, or a tool such as a bicycle or motorcycle. Since he is riding is a tool, the act of riding religion means using religion as a tool to quickly reach the goal.

1.8 Conclusion

This qualitative study is expected to provide a strong justification to the determination of the decision to ban the use of arguments on advertising in addressing the conflict of *nas* misuse. In theory, it contributes to academics and professionals to create a theory of balance in the use of al-Quran and Hadith sources in advertising, in addition to creating an application system. Furthermore, it is of interest to the community to identify the justification for the determination. However, this study is not conclusive and either it can be continued, linked, supported or overcome by other studies.