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THE IMPLEMENTATION OF SHARIA MARKETING COMMUNICATION IN THE MUSLIM FASHION E-COMMERCE IN INDONESIA

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IMPLEMENTASI KOMUNIKASI PEMASARAN SYARIAH PADA E-COMMERCE FASHION MUSLIM DI INDONESIA

Abstract: This research aimed to analyze the implementation of muamalah provisions based on Islamic law in Muslim fashion e-commerce. The case study method was utilized to achieve the objective. The theoretical approach used is marketing communication management in Islam. The research was conducted at HIJUP.COM, the first and largest Muslim fashion e-commerce in Indonesia. The data collection techniques used in this study were written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study. Seven informants consisted of experts and practitioners of e-commerce, sharia marketing communication, and religious leaders selected through a purposive sampling technique. The results proved that e-commerce transactions followed the general selling and purchasing contract in Islamic law. Ideally, the implementation process includes four characteristics of sharia marketing, that is Theistic (Al-Rabbaniyah), Ethical (Al-Akhlaqiyah), Realistic (Al-Waqiah), and Humanistic (Al-Insaniyah). Obstacles in implementing sharia marketing communication included the low level of understanding and kaffah and the creative processes that must be smarter because it includes two dimensions, business and the hereafter.

Keywords: sharia marketing communication, e-commerce, Indonesian Muslim, muslim fashion.

Abstrak: Tujuan penelitian ini adalah untuk menganalisis secara mendalam implementasi ketentuan muamalah berdasarkan hukum Islam pada e-commerce fesyen Muslim di Indonesia. Penelitian ini menggunakan metode studi kasus guna mencapai tujuan tersebut. Pendekatan teoretis yang digunakan adalah pengelolaan komunikasi pemasaran dalam Islam. Penelitian dilakukan di HIJUP.COM yang merupakan e-commerce fesyen Muslim pertama dan terbesar di Indonesia. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah dokumentasi tertulis, catatan arsip data digital, wawancara mendalam dan terfokus, observasi partisipan, perangkat fisik, dan studi literatur. Tujuh informan yang terdiri dari ahli praktisi di bidang e-commerce dan komunikasi pemasaran syariah serta tokoh agama dipilih melalui teknik purposive sampling. Hasil penelitian membuktikan bahwa transaksi e-commerce pada dasarnya sesuai dengan kontrak jual beli umum dalam hukum Islam. Idealnya, proses implementasi mencakup empat karakteristik pemasaran syariah, yaitu Teistis (Al-Rabbaniyah), Etis (Al-Akhlaqiyah), Realistis (Al-Waqiah) dan Humanistis (Al-Insaniyah). Hambatan dalam implementasi komunikasi pemasaran syariah adalah pada tingkat pemahaman dan tingkat ke-kaffah-an yang masih kurang dan juga proses kreatif yang harus lebih pintar karena mencakup dua dimensi, bisnis dan akhirat.

Kata kunci: komunikasi pemasaran syariah, e-commerce, muslim Indonesia, fesyen muslim.

INTRODUCTION

The Pew Research Center on Religion and Public Life stated that ¹¹the next 40 years, the number of Muslims is expected to increase by 73% compared to 1.6 billion Muslims in 2010, to 2.8 billion in 2050. Furthermore, in 2030, Muslims will ¹²contribute to 26,5% of the world population. Indonesia is a country with an 87% Muslim population that makes Indonesia the largest Muslim country in the world (Wulandari, 2018).

Indonesia is included in the list of the ten most religious countries. Indonesian society considers religion as an essential thing ³¹everyday life. When a country experiences an increase in per capita income, the people will become more secular. However, in contrast to ³⁰conditions of other countries, in Indonesia, with the increase of per capita income, the people are increasingly religious (Yuswohady *et al.*, 2015). Various phenomena show the increasing spiritual level of Muslims in Indonesia. For instance, the expanding number of Muslim women who wear hijab, the high interest in Islamic-based schools, the sensitivity of halal label issues in food and cosmetics, the rise of Muslim fashion e-commerce or hijab online stores and the growth of industries that suitable with Sharia ²provisions.

Middle-class Muslim consumers in Indonesia change both in terms of views and behavior in shopping. According to Yuswohady, the increase in their prosperity encourages them to become more religious. The figure of Muslim consumers who have extensive knowledge, global mindset, and technological literacy, but on the other side, firmly applying Islamic values in their daily life. When consumers understand and start using products to fulfill their spiritual needs, producers must be able to produce universal values, the combination between product benefits (functional benefits and emotional benefits) and spiritual benefits (Yuswohady *et al.*, 2015).

On the other side, Indonesia has the potential to develop e-commerce transactions. Consumers get various facilities to conduct e-

commerce transactions. The Muslim fashion industry is one of the creative industries in Indonesia that is advancing using e-commerce. Researchers are interested in examining the provisions of muamalah based on Islamic law in Muslim fashion e-commerce. Islam is a comprehensive religion, which has rules and regulations that govern all aspects of human life. In Islam, business is conducted according to applicable legal provisions to ensure no party will be harmed.

According to Watono & Watono, marketing communication conducted by the company is focused on what is expected by consumers. The concept of marketing communication sees the essential element of the entire brand development process as the depth of understanding of consumers. Only by understanding consumers, the company will be able to build integrated marketing communication strategies (Watono & Watono, 2011).

One ²of the most critical changes in the values of middle-class Muslim consumers in Indonesia is the high level of social connection. The social connection dimension describes the level of relationship between a person and their social environment. This social environment includes the minor units, such as family and neighbors, the wider community environment such as the state, to the global or universal community environment. This dimension reflects how much a person influences and is influenced by their social environment. The emergence of social technologies and tools such as the internet and social media allows connections between individuals now not only limited to physical or offline-connection) but also virtually or online-connection). This change is due to higher education and a broad level of association. They are active in various communities and have a dynamic interaction in the internet world. One of their interesting behaviors is online purchase behavior (Yuswohady *et al.*, 2015). Yuswohady also stated that the broad Muslim fashion market in Indonesia could be seen from many e-commerce or online shops as the increase of

Muslim middle-class consumers' number (Yuswohady *et al.*, 2015).

Meanwhile, Janmohamed stated that the Muslim generation believed that identity includes good and modern faith. The choice of halal products, the Islamic lifestyle was an affirmation of their existence. Categories that conformed to sharia and were considered important are fashion accessories, skin and hair care, fashion apparel, regular finance, and body care (Janmohamed, 2016). Another example is the buying behavior of the hijab, which turns out to prioritize commitment in carrying out obligations. The findings demonstrated that customers' hijab purchase intention was significantly influenced by religious commitment, satisfaction, dressing style, and knowledge source (Saeed, Grine & Shafique, 2021).

According to consumer tendencies, current business actors change business orientation from the rational, emotional, and spiritual levels. In the end, consumers will consider the suitability of products and services to the spiritual values they believe in. According to Huda, marketers address functional-technical marketing at the intellectual (rational) level by using several marketing strategies, such as determining segmentation, formulating targeting, executing positioning, applying marketing mix, and branding. Then at the emotional level, the marketer's ability to understand consumers' emotions and feelings. Spiritual marketing is the highest level. People do not merely calculate profits or losses, and they are no longer affected by mundane matters (Huda *et al.*, 2017). The calling of the soul drives it because it contains spiritual values. Sharia marketing is a strategic business discipline that aims to direct the process of creating, offering, and changing the value from one initiator to its muamalah principles in Islam (Kertajaya & Sula, 2006).

Research related to sharia marketing communication has been conducted focusing on general halal living, while research that explicitly examines Islamic marketing communication in Muslim fashion e-commerce has never been conducted before.

The following are some examples of research that become the material of comparison in this article. Boediman Eko Putra, with a study titled "Halal LifeStyle in Marketing Communication and E-Commerce" explained that marketing communications and e-commerce affect business operations in this 3.0 era. The influence is mainly due to the collaboration of "many too many" customer relationships and applying spiritual values and functions through an internet connection. In the era of spiritual intelligence, business is not only about money and profit but also about continuity, strengthening brand image, and establishing authentic distinctions between products. The concept of halal is only a small part of Islamic principles or sharia. Marketing communication techniques in sharia e-commerce are strictly prohibited from using any type of media for sexual attraction, false testimonials and pseudo-research, exaggeration and coercion to deliver messages, as well as wasteful production and advertising processes (Boediman, 2017).

Najmaeia *et al.* conducted research entitled "Marketing from Islamic perspective, tapping into the Halal Market". This research intended to determine the need to apply the aspects of Islamic marketing to the company's marketing strategy and, more specifically, build an understanding of 4Ps through in-depth analysis of different dimensions. Islamic principles towards 4Ps marketing are fundamental, especially when companies are targeting the halal market. A company must determine its marketing practices by applying Islamic values along with a contemporary marketing mix. In particular, the 4Ps marketing mix from an Islamic perspective is very compatible with the environment of people who live in Islamic societies changing significantly (Najmaeia *et al.*, 2017).

Another research entitled "Sharia Marketing: Strategic Activities for the Purpose of Material and Spiritual Welfare" showed noteworthy stages of sharia marketing activities. First, determine the product. The manufacture of products in sharia marketing must comply with halal rules; not causing cause negative or corrupt thoughts, not

interfering, and not containing elements of usury and maysir, according to morals, legally owned, must be clear and precise both in quantity and quality. The second, the bidding process. The communication process in sharia marketing is permitted to use print and online media both directly and indirectly without conflicting with the values of Islamic law. The communication process to offer the products recommended in sharia marketing is conducted not to cause vanity handling. Third, the change in value. Changing values in the application of sharia marketing are oriented to changes in material values and changes in values by considering the spiritual values (Rustiq, 2017).

Despite the growing number of research papers dealing with Islamic consumption and the Islamic marketing themes, concepts like the Islamic consumer and what was used to be called the 'halal' market raise a considerable controversy. Being a Muslim does not necessarily involve being an Islamic consumer. Therefore, the Islamic consumer is likely the consumer who seeks to consume some specific products and services that create and symbolize a particular Islamic social identity (Karoui & Khemakhem, 2019).

From the results of the previous research, the problems that arise on how comprehensive the implementation of Islamic marketing is still unanswered, especially in the Muslim fashion industry. Therefore, this research aims to answer that problem using the case study method. This research is expected to provide an in-depth analysis of the implementation of Islamic marketing communications in Muslim fashion e-commerce in Indonesia, between sharia and business. This research is also expected to impact increasing religious values of Indonesia's industries considering government policies regarding e-commerce and sharia marketing. To summary, the following are the research questions:

How is the implementation process of sharia marketing communication in the Muslim fashion e-commerce industry in Indonesia?

5
What are the obstacles the Muslim fashion e-commerce industry faces in Indonesia in implementing sharia marketing communication?

How are the benefits of the Muslim fashion e-commerce industry in Indonesia in implementing sharia marketing communication?

CONCEPTUAL FOUNDATION

E-Commerce

Electronic Commerce or abbreviated as e-commerce, all business activities include consumers, manufacturing companies, service providers, and intermediary traders who use computer network facilities (internet) (Barkatullah, Halim & Prasetyo, 2005). The types of e-commerce are:

1. E-commerce Business to Business (B2B).

People or parties run an e-commerce business with mutual business interests where both parties already know each other and know each other's business processes.

2. E-commerce Business to Customer (B2C).

B2C is a type of business conducted between business people and consumers. For instance, between producers who sell and offer their products to general consumers online.

3. Consumer e-commerce to Business (C2B).

A business type that consumers carry out to producers who sell products or services. Example C2B: the consumer will tell the details of the product or service he wants through the internet media, then the producer will offer the product or service that the consumer wants.

4. Consumer to Consumer (C2C) E-commerce.

C2C is the type of e-commerce that involves electronic transactions of goods or services between consumers. Transactions are conducted through third parties that provide online platforms for buying and selling transactions

5. E-commerce Business to Administration (B2A).

B2A is e-commerce that includes transactions or services conducted online between companies and government agencies or public administration. This type of e-commerce involves many services, especially in health, fiscal, social security, employment, documents, and legal registers.

6. Consumer to Administration (C2A) E-commerce.

Type C2A includes all electronic transactions carried out between individuals and public administration. Examples of areas that include this type of e-commerce are education (information dissemination), taxes (filing and payment of taxes), health (payment of health services), and others.

7. Online to Offline (O2O).

O2O is an e-commerce that tries to get customers to use two channels, both offline (physical store) and online. O2O identifies customers in online fields such as email and internet advertising, then uses various tools and approaches to attract customers to use the scope of online and offline (Barkatullah, Halim & Prasetyo, 2005).

Computer-Mediated Communication Theory

Researchers use Computer-Mediated Communication theory because this theory describes all forms of individuals' communication and groups who interact with each other through a computer in an internet network. This theory is considered appropriate to explain the behavior of individuals when shopping online and how e-commerce interacts with consumers and clients. Using this theory, we can explain how individual behavior is formed and changed by exchanging information using computer media. Computer-Mediated Communication (CMC) or communication using a computer intermediary is new in the field of communication. This concept emerged from the diffusion process of innovation in communication technology, especially regarding communication through new media. In this context, "Computer-Mediated

Communication (CMC) is an integration of computer technology capabilities with the activities of our daily lives" (Wood & Smith, 2005).

CMC dimensions, according to Darmawan, consist of:

1. Dimensions of Accessibility

This dimension indicates that the communication process to convey information through CMC can achieve broad access or reach.

2. Speed Dimensions

Indicates the process of delivering information by the sender through CMC capable of showing the speed of reception by the receiver.

3. Amount Dimension (Amount or Quantity of Information)

This dimension shows that the information conveyed by the sender to the receiver via CMC can meet the required amount of information needed.

4. Cognitive Effectiveness Dimensions

This dimension shows that the information conveyed by the sender to the receiver via CMC can instill and enrich knowledge effectively about the information needed.

5. Dimensions of Relevance

This dimension shows that the information delivered by the sender to the receiver via CMC meets the level of compliance with the needs of the person accessing it.

6. Dimensions of Motivating (from Information)

This dimension shows that the information conveyed by the sender to the receiver via CMC can foster motivation to understand and apply the information received (Darmawan, 2014).

Muslim Generations #GenM

Details of the four characteristics of #GenM, according to Yuswohady et al.:

1. Religious. With the firm belief and obedience of #GenM in Islamic teachings, every pattern of their actions is always based on the values of faith, Islam, and

sincerity, included in buying and consuming products and services.

2. Modern

a. Knowledgeable. #GenM is a knowledgeable and knowledgeable generation. They were born in the late 1980s when education was so easy and inexpensive.

b. Digital Savvy. #GenM is five screens heavy users. Generations that depend on technology and massively use five types of screens (television, desktop, iPad laptops, and smartphones) every day.

c. Global Mindset. #GenM was also born in an era when they can access information, values, lifestyle, technology, and global products easily. With a global exposure that is so massive, mainly because of the internet.

3. Universal Goodness

a. *Rahmatan Lil' Alamin*. #GenM sees Islam as a blessing for all nature and all its contents. Islam is not only good and beneficial for Muslims but also all humanity.

b. Humanist. Islam places humanism in the context of submission, obedience, and devotion to the highest authority, which is Allah. Humanism not only promotes human rationality but unites religious and humanitarian values.

c. Inclusive. Islam in Indonesia has a long history as an inclusive and tolerant religion accommodating the influence of local culture or traditions.

4. High Buying Power

a. High consumption. The group of middle-class people who already have a standard of living.

b. High Investment. This generation has excess income (discretionary income) that can be invested in various investment instruments.

c. High Giving. "The richer, the smarter, the more giving". That's the right phrase to describe #GenM. #GenM already has a large discretionary income. Idle income is not only

invested to develop wealth, but is also set aside for other people in need in the form of zakat, donations, alms, *waqf* (*ziswaqf*), and various philanthropic activities (Yuswohady *et al.*, 2017).

Characteristics of Sharia Marketing

There are four characteristics of sharia marketing (Kertajaya & Sula, 2006):

1. Teisti (*Al-Rabbaniyah*)

One of the characteristics that are not found in conventional marketing is known so far is its religious nature (*diniyah*). These kinds of conditions are created not because of compulsion but depart from an awareness of religious values, which are considered important so that they will not fall into actions that can harm others. *Rabbaniyah's* character also shows that the law of Allah SWT, established for all of the servants on earth, is the fairest rule and law. A believer of these principles will always feel monitored by Allah SWT not to volunteer themselves to humiliate themselves in the presence of the Perfect Essence. This quality is the source of all virtue. If these attitudes and traits were firmly planted in a servant's heart, then they would not do things that would plunge them into the abyss of destruction, such as lying, exaggerating the news, bribing, and causing harm.

2. Ethical (*Al-Akhlaqiyah*)

This ethical character (*akhlaqiyah*) is a derivative of the theistic character (*rabbaniyah*). In that sense, someone who believes in and realizes Allah SWT's existence and the qualities that are praiseworthy for Allah SWT will become a person who emerges from noble qualities and attitudes (*akhlaq karimah*) of Allah SWT. They always feel that Allah SWT is constantly watching them, and on the Day of Judgment, they will be held accountable for all their actions in the world. Thus, marketing sharia is a marketing concept that emphasizes moral and ethical values, no matter what religion. Moral and ethical values are universal values taught by all religions. Islam is a religion that affirms that the Prophet sent by Allah SWT has a mission to perfect noble morals.

Furthermore, the apostle also once advised that the best human beings can make positive contributions to others, and this positive contribution only comes from moral and ethical people. Noble morality can be said to be the goal of the principles of other Islamic thought, such as *aqidah* (belief) and *sharia* (worship and muamalah). It means all that God commands to humankind, both in faith and worship, has the same goal to become individuals with noble character.

3. Realistic (*Al-Waqiah*)

Sharia Marketing is not an exclusive, fanatical, antimodern, and rigid marketing concept. Sharia Marketing is a flexible marketing concept, as is the breadth and flexibility of Islamic sharia that underlies it. Always prioritize professionalism, religious values, piety, and honesty in all daily activities. In fiqh, the term *al-afw* is known as an area deliberately not touched by the text. This area is filled with the *ijtihad* of the *mujtahid*, according to the time and conditions. However, the general principles of sharia, the spirit, and guidance of the *muhkam* (clear) texts must be kept in mind. This principle is in line with what the Prophet Muhammad SAW said in: "Indeed, Allah SWT has determined provisions, do not break them. Allah SWT has decreed some compulsory matters, do not waste them. Allah SWT has forbidden some things, do not break them" Hadith History of Al Daruquthni (Kertajaya & Sula, 2006).

4. Humanistic (*Al-Insaniyah*)

Islamic Sharia is enforced, solely for the benefit of humankind, so that human dignity is elevated, human nature is maintained and preserved, and animal traits can be restrained by the guidance of the sharia. By having humanistic values, a human becomes a controlled and balanced man (*tawazun*), not a greedy figure, justifying all efforts to get the maximum benefit. Nor is a happy human being above the suffering of others or a figure whose heart is dry from social care, along with what Allah SWT affirms that Allah SWT sent Muhammad as the Prophet and Messenger for all humankind, not only for the Arabians. Besides that, the presence of Islam on this

earth is to place all humans in the same position. There is no difference between Arabians and non-Arabians. Everything is in the same position before Allah SWT, which makes it different from the level of piety in each human being.

METHOD

The research was conducted with a qualitative approach. The qualitative approach is seen as more relevant and suitable because it aims to explore and understand what is hidden in e-commerce that is part of internet marketing. Qualitative research relies heavily on in-depth observations of human behavior and the environment. The orientation of qualitative research seeks to uncover social realities.

The method that is considered most appropriate for this research is the case study. "The object that can be appointed as a case is a contemporary one, which is ongoing. It can also have been taken place but still leaves a broad impact and influence on the community when the case study research is conducted" (Arifianto, 2016). The contemporary phenomenon in this research is the phenomenon of Islamic fashion e-commerce and sharia marketing communication. The data collection techniques used in this study are written documentation, digital data archive records, in-depth and focused interviews, participant observation, physical devices, and literature study.

The purposive sampling technique determined the research informants. Researchers use inclusion criteria, which means that informants are selected by researchers based on the research objectives. There were seven informants, those who understood sharia marketing communication and those experienced in Muslim fashion e-commerce. The seven informants had credibility and information that was in accordance with the research objectives. "There are no rules regarding the number of respondents/informants in qualitative research. Achievement of validity, meaning

Table 1
Research Informants

No	Name	Information
1	Hanna N. Faridl	Chief Community Officer (CCO) of HIJUP.COM
2	M. Kh. Rachman Ridhatullah	Marketing, Director of PT Sygma Media Inovasi, and also Lecturer
3	Ali Syamsuddin	Islam Lecturer and Head of MUI Bandung
4	Tine Agustin Wulandari	Brand Ambassador of Muslim Fashion Product
5	Yuki Hastarina	Owner of KIMI (Muslimah's Fashion Brand) and also Tenant of HIJUP.COM
6	Sri Dewi Anggadini	Sharia Economy Expertise (Lecturer)
7	Dewi Woromurti	Consumer

Source: Research Data, 2018

and understanding in qualitative research requires more information about the selected respondents/informants and researchers' analytical abilities than the number of respondents/informants" (Patton, 1990).

DISCUSSION

E-commerce is selling and purchasing through an internet network where buyers and sellers do not meet directly but communicate through the internet (Ahmad & Hermawan, 2013). In terms of its consumption, e-commerce transactions are permitted by Islam if it fulfills the pillars and the legitimate conditions of sale and purchase because it is seen from its form, e-commerce using the sale and purchase transaction model. "Yes, as long as it can be accounted for, able to have direct dialogue, any media that can be interactive are allowed, but one thing that tends to be maintained is the seriousness of the truth of the seller, they have to send the goods after the consumer has paid, they must have good intentions and security" (Interview with Ali Syamsuddin, October 1, 2018).

The Implementation Process of Sharia Marketing Communication

First, the implementation process of sharia marketing communication begins with

the company's vision and mission, which is following the character of sharia marketing communication. The researchers found that the foundation of Muslim fashion e-commerce in Indonesia was built following the divine (*rabbaniyah* or religious) character. As the result of an interview with the Chief Community Officer (CCO) of HIJUP.COM, "The biggest mission of HIJUP.COM which until now is still applied is 'becoming a boat of worship' for all, especially Muslim women (*Muslimah*). The mission becomes a support system for Muslim women, to 'look good, feel good, do good. The mission is not about the sale. The point is to be the spread (*syiar*) of Islam. To be brand that boasts Islam, boasts Indonesia" (Interview with Hanna N. Faridl, January 22, 2018). This vision and mission are reflected in the work culture in HIJUP, which is characterized by a pleasant atmosphere and religious behavior.

Second, the subsequent implementation is on the Islamic marketing ethics side. The company strives to be honest (*amanah*), fair business, smart (*fathanah*), and communicative (*tabligh*). As stated by one of the tenant or business partners of HIJUP.COM about fair revenue sharing and mutually beneficial cooperation, "They cut the estimation, just a consignment from the total turnover, the percentage of each brand is different. So it is not just selling. That is what

I feel, there is an attempt to lift. To make us go forward together. And that is why they tend to offer to have collaboration" (Interview with Yuki Hastarina, January 6, 2018)

Third, implementing a marketing framework that includes honesty on product, price, place, and promotion. The results of the research showed that:

1. The marketing system in the context of the product:
 - a. Products that are halal and thoyyib
 - b. Products that are useful and needed
 - c. Products that are potentially economic or beneficial
 - d. Products with high added value
 - e. In numbers that are economically and socially scaled
 - f. Products that can satisfy the community

There are four conditions: Characteristics, Quality, Creativity, Quantity (*Karakteristik, Kualitas, Kreativitas, Kuantitas* – 4K) to become HIJUP tenants, to make the quality of the product well maintained. "The items are good, friendly Customer Service, and the model is up to date" (Interview with Dewi Woromurti, December 18, 2017). With a "look good" campaign for Muslim women (*Muslimah*), HIJUP product designs are diverse, fashionable, sporty, and *syar'i*.

2. Marketing system in the context of the price:
 - a. Reasonable cost of production
 - b. As a healthy competition tool
 - c. Measured the people's purchasing power
 - d. Decent company margins
 - e. As a tool of consumers' attraction

The consequence of good product quality and well-known brands is high prices. Those comments came from some HIJUP consumers. However, one payment method, credit card, is considered not per Islamic law.

3. Marketing system in the context of the distribution:
 - a. Speed and timeliness
 - b. Security and integrity of goods
 - c. Competition facility in providing services to the community
 - d. Consumers get the right and fast service

Researchers as consumers of HIJUP experienced the HIJUP shipping process, which is quick and safe.

4. Marketing system in the context of the promotion:
 - a. The facility to introduce goods
 - b. Information of the usefulness and qualifications of goods
 - c. The facility of goods attraction to consumers
 - d. Facts information that is supported by the honesty

The promotional platform that trend to used is social media. The advantages of HIJUP promotion are soft selling with the high intensity of creative content through social media, especially Instagram and Youtube. HIJUP creative content that is dominant is about empowering Muslim women (*Muslimah*) and inspirational spiritual messages. As well as through social media, HIJUP routinely conducts events aimed at the communities. However, photos that promote products are often commented on by consumers because it is considered inappropriate, so there needs consistency from the promotion division in implementing Islamic rules. "The shift, the megatrend makes people miss spiritual things, try to combine truth and trend, make the fashion business as one of the spirits of *da'wah*" (Interview with Rachman, December 5, 2017). Characteristics of sharia social media are competent, intelligent, and wise. Companies need human resources with a spiritual personality (piety), serving, and humility to manage social media accounts. In social media content that keeps the promises, do not cheat, honest, reliable and does not like to disparage or ghibah (Purwaningwulan & Wahyudin, 2017).

Fourth, the effort to compete fairly, knowing that other entrepreneurs have equal opportunities to develop. Competitors are partners who participate in the successful implementation of sharia economics. From the observations, HIJUP.COM, as research's object, routinely conducts sharing sessions or workshops to share success tips.

The Obstacles in Sharia Marketing Communication Implementation

Sharia economy in Indonesia is still not ideal and lagging behind the neighboring country, such as Malaysia. This condition is caused by obstacles that cannot be ignored. "The first obstacle is the sellers' knowledge about sharia provisions; the second obstacle is that sharia requires honesty while profits are usually achieved through a dishonest way, to have high profit, they usually use dishonest way. Therefore, the orientation is to have profit as much as possible, and this is the trade which follows Western economic-political patterns" (Interview with Ali Syamsuddin, October 1, 2018).

From the results of observations and interviews, researchers analyzed that the obstacles in sharia marketing communication implementation are:

1. The level of kaffah in the implementation of Islamic Sharia principles is still considered relatively low. Most of the Muslims in Indonesia are still not understand the Islamic economy or do not carry out in the way that it should be; in Surah Al-Baqarah (2: 268), "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from God and bounty. And Allah is all-Encompassing and Knowing".
2. Human resources in the Islamic economy are still minimal because the sharia system is known recently in Indonesia, and academic institutions or training are still limited.
3. The limited network of sharia Muslim fashion business cooperation, while competition in this industry is extraordinary.
4. Government support and policymakers determine the success of sharia economic development in Indonesia. The government must encourage more sharia-based economic growth with positive interventions.

Especially on the implementation of e-commerce, Sri Dewi Anggadini revealed that "The development of the digital economy that supports the development of sharia economic

is still not managed optimally. With this condition, it is necessary to have optimal support from the government because the laws or regulations governing the sharia economy are minimal" (interview with Sri Dewi Anggadini, October 20, 2018). Now, there is only three legislation concerning sharia economy, namely, Law Number 41/2004 concerning Waqaf, Law Number 19/2008 concerning Sharia Securities of State, and Law Number 21/2008 concerning Sharia Banking, while Law Number 39/1999 concerning Management of Zakat which is still an amendment process.

The Advantages of Sharia Marketing Communication Implementation in Muslim Fashion E-Commerce

The development of the sharia economy will restore Islamic values amid the economic life of the community. There has been an awareness of the importance of ethics, honesty, and other Islamic principles in business. Islamic principles bring virtue and benefit to all humanity regardless of ethnicity, race, religion, or belief (Yuswihady *et al.*, 2017). Sharia is identical to kindness. Sharia provides spiritual value to consumers. Spiritual value is a benefit obtained because consumers have obeyed religious orders. In the end, peace of mind will appear. "Both companies and consumers will be safer and more comfortable if they are implementing sharia economic principles because sharia economic system, in essence, is a profit-sharing system" (Interview with Sri Dewi Anggadini, October 20, 2018).

This sharia economic system is considered a promising alternative system for realizing the benefit and common welfare in the community. The basis of the Islamic economy refers to the prohibition of usury and advice for sale and purchase. "Entrepreneurs will feel lawful and relieved to take profit because it does not mix with usury, those who do not understand sharia said that usury is looking for profit, but Allah still separates usury is forbidden (haram)" (interview with Ali Syamsuddin, October 1, 2018). Sharia marketing communication is oriented towards

the togetherness in economic prosperity for all humanity. In other words, the Islamic economic system is an economic system oriented to *Rakhmatan Lil Alamin* (mercy for the universe).

"The advantages can be seen from two sides: on the side of the seller, their business is in line with religion, the God's willing. On the side of consumers, of course, sharia marketing affects the level of trust in the products marketed" (Interview with Tine Agustin Wulandari, October 7, 2018). Islam views property by the reference of faith (*aqidah*) suggested by the Noble Quran, considering human welfare, nature, society, and ownership rights. The Prophet once said that trade (business) is an area that brings the most blessings. Thus, trading or business activities are the areas that provide the most profits (Muhamad, 2018).

Islamic marketing is a field that³⁵ is being sought after. In recent years, the interest in understanding Muslims as consumers and marketers has become increasing among academics and managers. Middle-class Muslim pay attention to Islamic values in their consumption patterns. Muslim entrepreneurs are innovative and have been successful in integrating religious principles and capitalist aspirations. The world community of Muslim is an extraordinary market force which growth rate and developments exceed the world average rate of economic growth. The vital force of the middle-class is an economically viable capability already qualified. This ability which making them have access towards resources, literacy, and stability in making economic decisions (Sandikci, Rice & Elgaar, 2011).

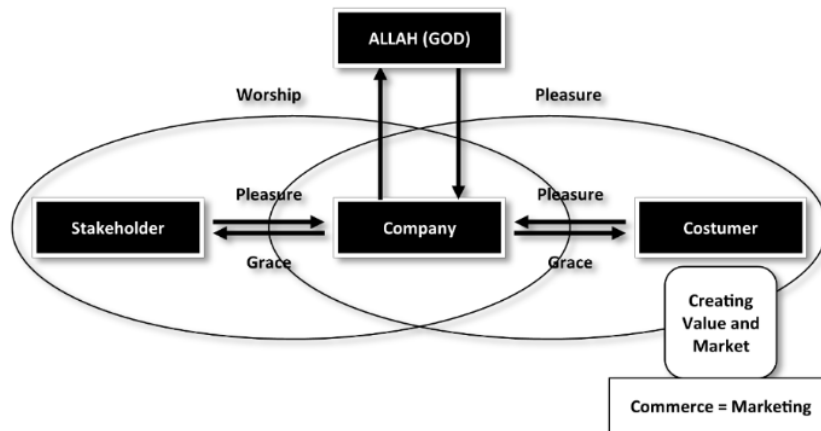
In Indonesia, the shift from conventional economic to sharia economic is interesting to observe. We hope that this is not just a trend that will dim someday when there are new trends in the national economy. There are differences in the basic concepts and philosophies between conventional marketing

and sharia marketing. Conventional marketing is free of value and does not base on religious values in all marketing activities. Marketers are only more focused on achieving sales targets set by the company. In sharia marketing, a marketer must feel that their every market²² activity is constantly monitored by Allah *Subhanahu Wa Ta'ala* (may God be glorified and exalted - Muslim honorific). So they will be cautious in maintaining marketing activities. However, the positioning of sharia products can no longer only emphasize its sharia concept but must also offer functional and emotional benefits. When they rely only on the sharia concept, they are trapped in the commodification trap because all competitors also do the same thing (Zainal *et al.*, 2017).

Figure 1 reveals that the purpose of marketing in Islam is not merely to gain profit but to get pleasure from Allah *Subhanahu Wa Ta'ala*. The system of *muamalah* (social affairs) in Islam provides welfare and justice to all parties involved in marketing. The reality is indeed complicated to implement and still proceed towards the ideal. "Although the development of sharia marketing in Indonesia must be acknowledged positively, it means that more people are aware of sharia marketing even though the practice has not 100% yet" (Interview with Tine Agustin Wulandari, October 7, 2018).

According to Zainal *et al.*, Islamic marketing communication is needed with following reasons:

1. Islamic marketing communication able to encourage the creation of profit (*madiyah*). Islamic marketing communication is creatively challenged to be able to communicate the soul of Islam in the product as well as its benefits in the packaging of a strategy. It means, product that is traded using sharia marketing still has to be creative, paying attention to product packaging which illustrate Islamic values;



Source: Muhamad (2017: 84)

Figure 1. Marketing Framework in Sharia Business

- Islamic marketing communication creates blessings. The marketing communication design requires knowledge (*tsaqofah*) about the product fact (*tahqiqul manath*) and able to explore the legal aspects of the product (*tahqiqul hukmi*);
- Islamic marketing communication creates a dignified human civilization and prevents damage to the life order (Zainal *et al.*, 2017).

The essential element of marketing communication is the brand soul and selling idea, which will determine content and customer contact points. This element is an extraordinary challenge for Muslim fashion e-commerce in Indonesia because Islam is understood in various ways according to the beliefs and, of course, Indonesian culture. Islamic provisions combine with the creative DNA of Muslim fashion in Indonesia, from Sabang to Merauke. Designers have different characters inspired by Indonesia's cultural diversity to fulfill market demand. In the Muslim world, clothing reflects the wearer's identity, tastes, income, regional trade patterns, and religiosity (Barnard, 2007).

CLOSING

Conclusion

The implementation of Islamic marketing communication in the Muslim

fashion e-commerce in Indonesia is not yet fully sharia because there are still requirements relating to the law that cannot be fulfilled. We can not consider Muslim fashion e-commerce as a business that automatically implements sharia. In fashion, Muslims use it, while the marketing process does not necessarily follow Islamic law.

The most significant obstacle the Muslim fashion e-commerce industry faced in Indonesia in the implementation of sharia marketing communication was the lack of a comprehensive understanding of sharia marketing communication from producers and consumers. The use of the sharia concept is not just to Islamize something but also to rule that a business must be conducted with no deviation from Islamic rules.

The benefits of sharia marketing communication implementation were based on the spirit of worship to Allah SWT, optimally conducted for the common welfare, not for the benefit of certain groups or individuals. Muslims are not a homogeneous and static group. Ideally, Muslims apply business processes that apply Islamic values in the whole process, a business that prioritizes fairness and honesty. Islamic marketing is also not only limited to marketing ethics or spiritual marketing. Islamic marketing must also be universal and accepted by all parties. Islamic marketing has a good impact after implementing its marketing strategy.

However, the development of the Muslim fashion industry in Indonesia can enhance religious culture. Applying religious culture means reducing the forbidden cultures and even inspiring migration (*hijrah*) in Indonesia.

Recommendation

Researchers recommend that the responsibility of education and socialization of sharia marketing is the responsibility of all parties, including the elements of the religious leader (*ulama*), government, and intellectuals, especially the support from the government in the compiling of sharia economic regulations that facilitate Indonesian entrepreneurs.

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