

Maqashid Sharia Analysis of Islamic Business Offensive Marketing: A Case Study of Rabbani

Fadhli Suko Wiryanto*, Airlangga Surya Kusuma, Purwanto Widodo
Program Studi Ekonomi Syariah, Fakultas Ekonomi dan Bisnis, Universitas Pembangunan Nasional Veteran
Jakarta, Jakarta, Indonesia
Program Studi Manajemen, Fakultas Ekonomi dan Bisnis, Universitas Pembangunan Nasional Veteran Jakarta,
Jakarta, Indonesia
Program Studi Ekonomi Pembangunan, Fakultas Ekonomi dan Bisnis, Universitas Pembangunan Nasional
Veteran Jakarta, Jakarta, Indonesia
*Email korespondensi: fadhlisukowiryanto@upnvj.ac.id

Abstrak

Background: Businesses that carry out Islamic marketing must carry out their marketing activities in accordance with Islamic values, such as providing halal products, serving consumers honestly and fairly, and avoiding promotional activities that are deceptive (*tadlis*). On the other hand, often companies carry out marketing activities that are not in accordance with Islamic values, such as offensive marketing. Offensive marketing is a marketing activity that is controversial and offensive to certain groups of people.

Purpose of Study: Analyze the Offensive Marketing carried out by Rabbani and its relation to the maqasid of sharia.

Design/Methodology/Approach: This research is a qualitative descriptive research. This study aims to describe naturally about a phenomenon without using hypotheses

Findings: In adopting Rabbani's offensive marketing strategy, companies must ensure that their actions are aligned with the Islamic principles and values embodied in the Sharia Maqasid. This involves adherence to the principles of ethics, justice, halal, consumer protection, and the good of society in general. Taking into account the maqasid of sharia, i.e. *ad-dharuriyah al-khamsa* Islamic businesses can use offensive marketing as a tool to achieve sustainable and responsible growth.

Types of Papers: Research Articles

Kata-kata Kunci: Offensive Marketing, Maqasid, Islamic, Busines.

Catatan: Jumlah kata dalam abstrak tidak boleh lebih dari 300 kata

Introduction

Islamic business is a business based on sharia (Muljadi, 2019). Therefore, Islamic businesses should carry out marketing activities in accordance with Islamic and sharia values. Islamic marketing itself is a business process that includes the creation, offering and changing of value in accordance with Islamic muamalah agreements and principles (Rolianah & Albar, 2019). In this case, businesses that carry out Islamic marketing must carry out their marketing activities in accordance with Islamic values, such as providing halal products, serving consumers honestly and fairly, and avoiding deceptive promotional activities (*tadlis*) (Zainal et al., 2018).

On the other hand, companies often carry out marketing activities that are not in accordance with Islamic values, such as offensive marketing. Offensive marketing is a marketing activity that is controversial and offensive to certain groups of people (Chan et al., 2007; de Run et al., 2010; Tariq & Khan, 2017). One form of offensive marketing is the use of offensive advertising, where the

advertisement conveys messages that are controversial and offensive to certain groups of people (Chan et al., 2007). An example of such an offensive advertisement is Grab Indonesia's #PilihAman ad, where the ad contains images of accident victims that are too vulgar and gives a message that other ojek transportation service providers, such as Gojek Indonesia and base ojek cannot provide safe transportation services for their consumers, and only Grab Indonesia is able to provide safe ojek transportation services. This invites controversy and blasphemy from the public on social media, where people do not approve of the image of accident victims that are too vulgar and advertising messages that are seen as satirical and demeaning to Grab Indonesia's business competitors (Indriani et al., 2019). Islamic marketing itself is incompatible with the concept of offensive marketing. This is because in Islamic marketing there is a prohibition to carry out marketing activities that offend the public and are controversial (*ghibah*) (Handayani & Fathoni, 2019). Referring to the concept of Islamic marketing, businesses that advertise their products must use advertisements that are honest and do not lie to consumers, and do not offend certain groups of society, both competitors and the wider community (Cader, 2015).

CV Rabbani Asysa which was founded by a married couple Nia Kurnia and Amry Gunawan since 1994 is a business engaged in Muslim *fashion* with the Rabbani brand. This brand provides a number of Muslim *fashion* products in the form of hijab and Muslim clothing such as gamis, tunic, koko, kasko, and others (Prihatiningsih, 2020). As a business in the field of Muslim *fashion*, Rabbani is seen as an Islamic business that should run Islamic marketing. But ironically, Rabbani actually runs offensive marketing in the form of the use of offensive advertising. Rabbani brand has several times carried out offensive marketing activities and attacked those who do not follow Islamic *fashion*, such as Muslim women or other women who do not wear clothes that cover the aurat. Rabbani once carried out offensive marketing through banners that read "Skirt is getting on top, achievement is getting below: don't sampe!", which can be interpreted that Muslim women or other women who wear miniskirts tend to have no achievements (Marketeers, 2023). Rabbani then launched another offensive ad through a video on Instagram on December 25, 2022, in which the ad claimed that sexual harassment was caused because scantily clad women and scantily clad women were stupid women. In addition, the video also seems to defend men who commit sexual harassment and does not show sympathy for victims of sexual harassment (CNN Indonesia, 2022). This led to Rabbani's brand being blasphemed by the public on social media. The National Commission on Violence against Women or National Commission on Women also denied Rabbani's claim that revealing clothing was the main cause of sexual harassment against women. National Commission on Women also condemned the advertisement (Ramadan, 2023).

On the other hand, in Islam is known the concept of Maqashid Sharia. The concept of Maqashid Sharia is present as a complement to achieve benefits both outwardly and mentally, the world and the hereafter, and for self-and social interests (Wiryanto & Rizqullah, 2022). The word Maqashid was first introduced by At Tirmidhi Al Hakim This thought was further developed by Imam Al Juwaini, Imam Al Ghazali, Imam As Syatibi and Thahir bin 'Assyria. Maqashid thought in contemporary times was also developed by Jasser Auda. Maqashid is the plural form of *maqshud*, with the original word *qashada* which means towards, purposefully, willingly and deliberately, in short maqashid means purpose. While Sharia means the path to the source of water as life. Therefore it can be concluded that Maqashid Sharia is the intention of Allah SWT as the maker of sharia to provide benefits to humans and the purpose of Islamic Sharia is *maslahah*. If Maqashid Sharia wants the

achievement of *maslahah*, then Maqashid Sharia is also intended to avoid *mafsadah* or damage. As stated by Imam As Syatibi, in order to realize *maslahah* and stay away from *mafsadah* there are five main elements that are considered, namely maintaining religion, soul, reason, offspring and property (*ushul al khamsah*). In an effort to realize and maintain *ushul al khamsah*, there are 3 levels of maqasid sharia, namely: Maqashid Dharuriyah which is to maintain human life in 5 things, namely maintaining religion, soul, reason, property and offspring, Maqashid Hajiyat, which is a need that does not have essential properties, if it is not fulfilled it does not threaten the 5 basic human needs and will only cause difficulties for the human being (*mukallaf*), and Maqashid Tahsiniyah, i.e. the need to enhance human dignity in society and before Allah Almighty. The non-realization of the Dharuriyah aspect can damage human life, both in this world and the Hereafter as a whole. The neglect of the aspect of Hajjat does not damage *ushul al khamsah*, but brings difficulties for humans as believers in realizing it. The neglect of the Tahsiniyah aspect makes the maintenance of *Ushul al Khamsah* imperfect. Examples of the maintenance of *ushul al khamsah* from the religious side are establishing prayers (Dharuriyah aspect), having to face the Qibla during prayer (Hajjat aspect), and covering the aurat during prayer (Tahsiniyah aspect).

The existence of the concept of Maqashid Sharia makes various phenomena that can cause damage and loss to mankind, especially Muslims, can be analyzed further. One such phenomenon is the phenomenon of offensive marketing, specifically carried out by the Rabbani brand. A number of previous studies have utilized the concept of Maqashid Sharia to analyze various phenomena that can bring benefits (*maslahah*) or damage (*mafsadah*). Research by Wahid, Firmansyah and Fadillah (2018) discusses the performance of Islamic banks with the Maqashid Syariah Index (MSI) (Wahid et al., 2018). Sulistiani's research (2018) discusses the development of halal industry law in Indonesia with the analysis of Maqashid Syariah (Sulistiani, 2018). Imani (2019) research discusses the welfare of MSME actors with the analysis of Maqashid Syariah (Imani, 2019). Nafiah and Faih's (2019) research discusses sharia *financial technology* (*fintech*) transactions in the perspective of Sharia Maqashid (Nafiah & Faih, 2019). Masruroh's research (2020) discusses *e-commerce* business ethics in *the marketplace* through Maqashid Syariah analysis (Masruroh, 2020). Wiryanto and Rizqullah's (2022) research discusses the application of Sharia Maqashid in the Toko Sewu Satus business (Wiryanto & Rizqullah, 2022). This research also makes Maqashid Sharia as an analytical tool. Unlike previous studies, this study uses Maqashid Sharia as an analytical tool in the context of Islamic marketing, especially offensive marketing carried out by Islamic businesses. The purpose of this study is to discuss the offensive marketing carried out by Islamic businesses (Rabbani) through the analysis of Maqashid Sharia.

Methodology

This research is a qualitative descriptive research. This study aims to describe naturally about a phenomenon without using hypotheses. Thus, the purpose of this study is to describe the offensive marketing carried out by the Islamic brand Rabbani as well as the interpretation of the maqashid al-sharia perspective on this phenomenon. Through the descriptive method, it will be able to describe the phenomenon in detail and present a more in-depth analysis that cannot be expressed by quantitative methods. This research uses case studies because it raises empirical issues regarding a case. This is intended to be more focused on the object of study and able to explain the objects around the study. This study used secondary data in the form of advertisements from Rabbani and related news articles. Data collected from literature studies were analyzed using qualitative methods. In this case, the data

obtained from the results of the study are categorized and selected, then associated with the problem to be studied, so that it can answer the formulation of the problem. Data was collected through careful observation, including analysis of documents and records. This qualitative research uses inductive thinking, namely the mindset and ways of concluding starting from a symptom and fact one by one, which can then be taken generalization (general provisions) as a conclusion.

Results and Discussion

Rabbani Profile

CV Rabbani Asysa was founded by husband and wife Nia Kurnia and Amry Gunawan in 1994 in Bandung City (Hasriani et al., 2022; Prihatiningsih, 2020). In 1995 CV Rabbani Asysa moved its office to Jalan Dipatiukur No. 44 Bandung City, and still occupies the office today (Hasriani et al., 2022; Prihatiningsih, 2020). Furthermore, in 2001 CV Rabbani Asysa was officially declared a legal entity based on evidence on a notary deed (Prihatiningsih, 2020). CV Rabbani Asysa through the Rabbani brand sells a number of products in the form of instant veils and other products, namely Muslim clothing including kemko, tunics, kastun, and other equipment such as ciput/inner veils and accessories (Jannah, 2018; Prihatiningsih, 2020). The choice of the word Rabbani as the name of the company was inspired by surah Al-Imron verse 79 which means the devotees of God who want to teach and be taught about the book of Allah (Prihatiningsih, 2020). Rabbani became the pioneer of instant veiling in Indonesia and stood at a time when Muslim women in Indonesia were more free to wear veils with the lifting of restrictions on the use of veils in public institutions in 1991 by the New Order regime (Choiruzzad, 2013; Jannah, 2018). However, at the beginning of its establishment, Rabbani faced challenges in the form of a paradigm of most people who viewed that women who wore Muslim clothing were less fashionable and there were still not many Muslim women who used veils in public spaces. For this reason, Rabbani is here to show that Muslim women who wear veils and Muslim clothing are modern and respectable women and look stylish and trendy in accordance with sharia guidance (Jannah, 2018). At the beginning of its establishment, Rabbani promoted only through word of *mouth*, as well as through the distribution of brochures and *leaflets*. Even so, Rabbani had an advantage considering that at that time it was still rare *for fashion* brands to focus on Muslim veils and clothing (Hasriani et al., 2022). As time goes by, Rabbani's brand is getting more famous and growing in Indonesia. The production process of Rabbani's products is currently supported by five factory units owned by Rabbani under the auspices of the legal entity CV. Suho Garmindo. Rabbani is known by the tagline "Professor of Indonesian veils", considering that the Rabbani brand is a pioneer of Muslim *fashion* in Indonesia, especially for Muslim veils (Prihatiningsih, 2020). In 2019, it was recorded that Rabbani had 154 *outlets* spread throughout Indonesia. In addition, Rabbani also has a number of achievements, such as winning the Top Brand Award in the Muslim fashion category in 2014 and 2015, winning the Top Brand Award in the branded veil category in 2015, and winning 3 *Top Brand Awards* in the muslim fashion category, branded veil and koko clothing in 2019. Although Rabbani's business is growing, Rabbani also faces fierce competition from competitors engaged in Muslim *fashion*, such as Zoya and Elzatta (Hasriani et al., 2022).

Rabbani and Offensive Ads

As a brand engaged in Muslim *fashion*, Rabbani has an expectation to run promotions through media such as advertising using Islamic elements and identities (Anis, 2013; Muhajirin, 2019). This is because brands like Rabbani rely on religiosity to attract consumers (Kusdiana et al., 2021; Zehra &

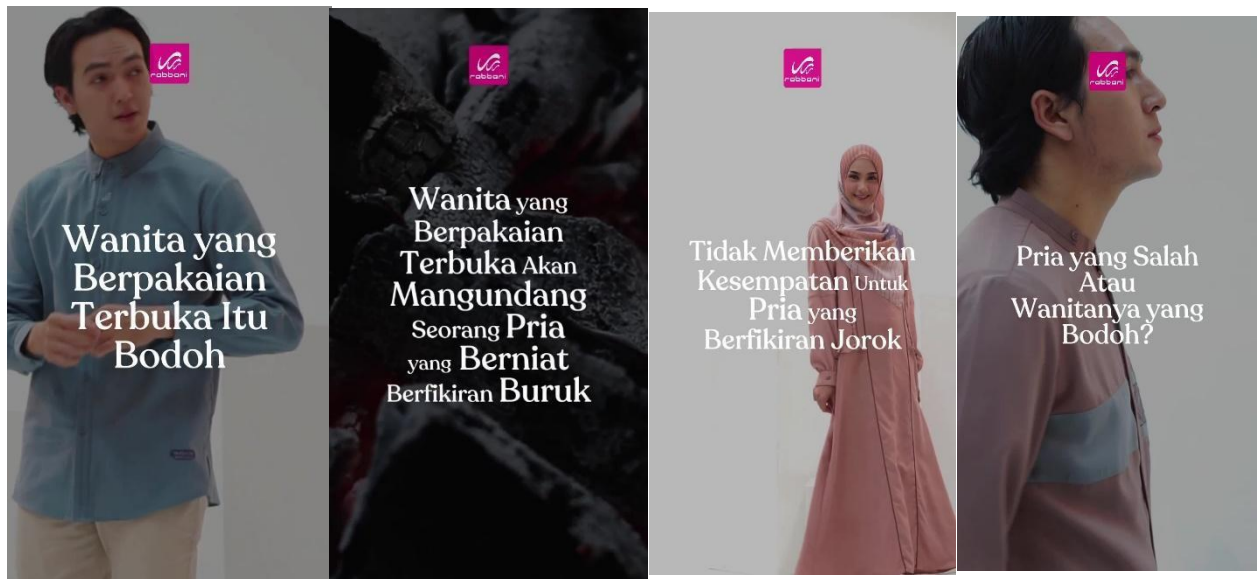
Minton, 2020). In carrying out its promotion, Rabbani advertisements do rely on Islamic elements and identities, especially those relevant to the Rabbani brand, such as the teaching to cover the aurat for Muslims (Cader, 2015). It's just that Rabbani sometimes uses elements and Islamic identity in offensive marketing. Offensive marketing is a marketing activity that is controversial and offensive to certain groups of people (Chan et al., 2007; de Run et al., 2010; Tariq & Khan, 2017). In this case, Rabbani uses Islamic elements and identities to offend certain groups of people who do not follow the Islamic identity, such as Muslim women or other women who dress not covering the aurat. Rabbani once carried out offensive marketing through banners that read "Skirt is getting on top, achievement is getting below: don't sampe!", which can be interpreted that Muslim women or other women who wear miniskirts tend to have no achievements (Marketeers, 2023). The advertisement in addition to satirizing Muslim women or other women who dress not covering the aurat, also gives the message that only Muslim women or women who wear clothes that cover the aurat and follow Muslim *fashion* regulations can have achievements (Marketeers, 2023).



Source: Marketeers (2023)

Figure 1. Rabbani's Brand Banner Ads That Are Offensive

Rabbani then launched another offensive ad through a video on Instagram on December 25, 2022. The advertisement about the harassment experienced by the woman contains a number of offensive elements, namely statements such as "women who dress openly are stupid", "women who dress openly will invite a man who thinks badly", "does not give a chance to a man who is filthy (by wearing clothes that cover the face)", and "wrong man or stupid woman?" (Rabbani, 2022). Rabbani's party views that based on data from the National Commission on Violence against Women or National Commission on Women, women's revealing clothing is a factor causing sexual violence cases, so Rabbani raised this claim in his advertisement (Ramadan, 2023).



Source: Rabbani (2022)

Figure 2. Some Offensive Elements To Rabbani's Instagram Ad

Rabbani's Instagram ad later drew criticism from netizens. "Harassment has nothing to do with clothing. There is a clear survey that the majority of clothes of abuse victims are covered. Sexual harassment is 100 percent PURE because of the INTENTION of the PERPETRATOR," wrote user @friskikiki in the comment section. "From my point of view, who is a communication and advertising person, who makes this content STUPID. Because instead of providing factual information about sexual harassment (there is a lot of data that you can access. Don't be lazy), even ngalor ngidul discuss who is wrong. If a 7-week-old baby is raped to death, whose fault is it? Baby children who wear diapers so thighs everywhere? I don't understand content like this anymore. Public fooling," said women's activist Poppy Dihadjo. "The most brazen advertising, zero, empathy, victim blaming. Who made it? Want to know the raging [face]," wrote user @ayuwirum. "It is unethical to promote products above the suffering of victims of sexual violence. Zero empathy, immoral. It is better to make advertisements that correspond to the product only. Don't bring up the issue of harassment that is clearly outside your realm. Hopefully in the future Rabbani's team can be even better, yes. You see, it's a pity that big brands like this make inconsequential advertisements. Moreover, it has been several times," said user @berbillovie. "Harassment can happen to anyone. People who wear hijab are also hit a lot. How come the abuse is wronged by the victim," wrote user @yuliaadi (CNN Indonesia, 2022). National Commission on Women also denied Rabbani's claim that revealing clothes were the main cause of sexual harassment against women. This is because in cases of harassment handled by National Commission on Women, women's clothing is not significant as a cause of sexual violence, where women with clothes covering their aurat are also victims of sexual violence. Rabbani's use of National Commission on Women data as justification for its advertisements is also seen as disinformation or spreading misleading information by National Commission on Women. National Commission on Women also condemned the advertisement (Ramadan, 2023). The controversy over Rabbani's ad also attracted the attention of the Advertising Supervisory Agency (BPP) and the

Indonesian Advertising Companies Association (P3I), where BPP and P3I planned to reprimand Rabbani regarding the advertisement. After the controversy regarding advertisements on Instagram social media, Rabbani clarified that advertisements on Instagram are educational content related to dressing in accordance with sharia provisions (Febriani, 2023). The use of the word "stupid" according to Rabbani should not be taken literally, where "stupid" referred to in Rabbani's advertisement is ignorance from the side of aqidah and morals, not from the side of intellect (Susanti, 2022; Syarifah, 2023).

Offensive Advertising and Sharia Marketing

Despite the clarification made by Rabbani, Rabbani's Instagram ad can be said to be not in accordance with sharia marketing provisions. This is because Rabbani's Instagram ad violates a number of sharia marketing provisions, including:

A. Violating Ethical (*Akhlaqiyyah*) and Humanistic (*Insaniyyah*) Characteristics

Sharia marketing prioritizes moral issues (moral and ethical) in all its activities. In this case, sharia marketing emphasizes universal moral and ethical values. This is known as an ethical characteristic (*akhlaqiyyah*) in Islamic marketing. Sharia marketing also prioritizes humanistic principles (*insaniyyah*), where sharia marketing emphasizes brotherhood between people (*ukhuwah insaniyyah*) without discriminating regional origin, skin color, gender, and social status (Handayani & Fathoni, 2019). Rabbani's brand ads on Instagram violate these principles due to a number of offensive statements in the ad. Overall, it can be said that Rabbani's brand advertising has a number of elements that are *microaggression*, namely certain statements, both intentional and unintentional, that are offensive or insulting to certain groups (Johnson et al., 2021). There are a number of *microaggression* elements in Rabbani's brand advertisements, namely:

1. *Victim Blaming*

The statements "a woman who dresses openly will invite a man who thinks badly" and "the wrong man or his foolish woman?" gives the impression that the Rabbani brand blames women who are victims of sexual violence, where the Rabbani brand claims that women experience sexual violence due to their own mistakes that use revealing clothes that invite men to commit sexual violence. This shows that the Rabbani brand has committed victim blaming, which is blaming the victim of a crime when they experience the crime and the blame is seen as being on the victim's side and not on the perpetrator's side (Johnson et al., 2021).

2. *Gaslighting*

Victim blaming further gives rise to another *microaggression*, gaslighting. *Gaslighting* is a number of statements or actions taken by certain parties against other parties, so that the targeted party doubts their opinions or opinions (Johnson et al., 2021). In this case the Rabbani brand gaslights by issuing statements that "women who dress openly are stupid", "women who dress openly will invite a man who thinks badly", "does not give opportunities to men who are filthy minded (by wearing clothes that cover the aurat)", and "wrong man or stupid woman?". These statements give rise to claims that when there is sexual violence by a man against a woman, it is the woman who is at fault because the woman is wearing revealing clothes. As a result, doubts can arise on the part of women who are

victims of sexual violence, where women can doubt their status as victims who are harmed by sexual violence, it can even be that women who are victims of sexual violence blame themselves so that the mistakes of men who have committed sexual violence seem forgiven and tolerated.

3. *Splaining*

Another *microaggression* that appeared in Rabbani's brand advertisement was Rabbani's continued claim that based on National Commission on Women data, women's revealing clothing was a factor causing sexual violence cases, so Rabbani raised this claim in his ad (Ramadan, 2023). This claim can be categorized as *splaining*, which is a statement emphasized by dominant parties against marginalized parties, where the statement is claimed to be factual (Johnson et al., 2021). In this case, Rabbani's side emphasized the statement that women's revealing clothing was a factor in the occurrence of sexual violence cases through the advertisement and Rabbani's side claimed that the statement was factual. This statement itself proved to be incorrect due to a denial from National Commission on Women that women's clothing is not significant as a cause of sexual violence and women with clothes covering their aurat are also victims of sexual violence (Ramadan, 2023).

A. number of *microaggressions* in Rabbani's brand advertisements show that *the characteristics of akhlaqiyyah* and *insaniyyah* are not applied by Rabbani's brand in its marketing activities. In this case, Rabbani's brand ignores moral and ethical values by *microaggression* through *victim blaming*, *gaslighting*, and *splaining*. In addition, Rabbani's brand also ignores human values through statements in its advertisements that tend to be discriminatory against women.

B. Violating Islamic Business Ethics by vilifying other parties (*ghibah*)

One of the ethics in sharia marketing is not to vilify other parties (*ghibah*). *Ghibah* is vilifying another party with the aim of destroying the honor of that party (Handayani & Fathoni, 2019; Rolianah & Albar, 2019). In the context of Rabbani's brand advertisement, a number of statements in the ad contain elements of *ghibah*, such as the statements "women who dress openly are stupid" and "wrong men or stupid women?". The use of the word "stupid" although claimed by Rabbani as ignorance in terms of *aqidah* and morals, not from the side of intellect, but still can be judged differently by other parties who receive the advertising message. Other parties, especially women who are the target market of the ad, may judge that the use of the word "stupid" is something that insults and vilifies women. Therefore, the use of the word "stupid" should not be done by brands that carry out Islamic marketing, considering that the use of this word contains elements of *grant* and is inappropriate to convey.

C. Dishonest Conduct

One of the other ethics in sharia marketing is to be honest and trustworthy (*al-amanah*). In this case, there are brands that carry out sharia marketing must always convey the correct facts in their marketing, and avoid actions such as deceiving consumers or making excessive claims against their products (Handayani & Fathoni, 2019; Rolianah & Albar, 2019). In the context of Rabbani's brand advertising, Rabbani has committed dishonest acts through disinformation or the delivery of incorrect information. Rabbani's party views that based on data from the National Commission on Violence against Women or National Commission on Women, women's revealing clothing is a factor causing sexual violence cases, so Rabbani raised this claim in his advertisement (Ramadan, 2023). National Commission on Women denied Rabbani's claim that revealing clothing was the main cause of sexual

harassment of women. This is because in cases of harassment handled by National Commission on Women, women's clothing is not significant as a cause of sexual violence, where women with clothes covering their aurat are also victims of sexual violence. Rabbani's use of National Commission on Women data as justification for its advertisements is also seen as disinformation or spreading misleading information by National Commission on Women (Ramadhan, 2023). The existence of such disinformation shows that Rabbani's brand is not honest in conveying its claims.

Analysis of Maqashid Sharia

Scholars assert that Islamic law was created to realize the benefit of mankind in the world and is not good. The benefits of there are those who are *dhoruriyah* (primary), *hajjiyah* (secondary), and *tahsiniyah* (tertiary). According to Imam As-Syatibi, the task of sharia is oriented towards the realization of humanitarian goals that are beneficial. *Doruriyah*, meaning something that must exist for the realization of the benefit of religion and the world. If something is lost, human benefit will be difficult to realize, and will even cause damage, chaos and destruction. While *Hajjiyah* is everything that is needed to provide leeway and reduce difficulties that are usually obstacles in achieving goals. *Tahsiniyyah* is to do other acts according to custom and to stay away from acts of disgrace that are opposed by common sense. This benefit is a moral priority (Ali: 2016)

Sharia aims to maintain benefits that have the aim of preventing and eliminating *mafsadat* (damage). This principle is contained in one of the hadiths *لَا ضَرَرَ وَلَا ضِرَارَ* which means there is no airtan and should not be harmful. In doing both individuals and groups must not damage themselves or others. Damage must not be initiated or must not avenge the damage made by others. If something that is damaging or damaged is prohibited, then welfare or what we usually know as welfare is awake and well maintained. From this hadith, scholars conclude that *tomudharatan* thefat is forbidden or haram.

Maqashid sharia is part of the Islamic Worldview, which is meant by *this Worldview* is a way of view, image or a mental attitude towards everything based on keislamvalues. An understanding of a matter that includes aspects of tawhid towards Allah as the Creator and man as the servant and Caliph of Allah, which is built from the evidences of reason (aqli) and the evidences of naqli (Qur'an and Hadith) (Mohd. Shukri, 2010).

Ash-Shatibi in his book *Al-Muwafaqot* speaks of *ad-dharuriyah al-khamsa* which includes *hifdzu ad-din* (guarding religion), *hifdz an-nafs* (guarding life), *hifdz al-'aql* (guarding reason), *hifdz an-nasl* (guarding offspring) and *hifdz al-maal* (keep treasure). However, maqashid shari'ah should continue to develop in accordance with the challenges of its time, to meet human needs for any technological developments or human needs that are innovative and dynamic

Offensive marketing is a marketing strategy that focuses on growing and expanding the market. It involves efforts to attract new customers and increase sales to existing customers. Offensive marketing can be an effective tool for Islamic businesses, but it is important to ensure that the strategy is in line with the maqasid of sharia. When implementing offensive marketing in Islamic business, it is important to consider how the strategy can support the maqasid of sharia. Rabbani should not use tactics that could have an impact on *mafsadat*. i.e. fraud, lies, or other dishonest ways to attract customers. In marketing his products Rabbani must look at *ad-dharuriyah al-khamsa* which includes *hifdzu ad-din* (guarding religion), *hifdz an-nafs* (guarding life), *hifdz al-'aql* (guarding reason), *hifdz an-nasl* (guarding offspring) and *hifdz al-maal* (guarding property) that always intersects with Islamic values including avoiding content that is vulgar, or inappropriate in addition Rabbani does not use

Islamic symbols for commercial purposes, including using verses of the Qur'an or hadith of the Holy Prophet Muhammad (peace be upon him). To promote products or services and ensure your product or service is in accordance with Islamic law. This includes ensuring that the product or service does not contain elements of usury, gharar or maisir.

Offensive marketing refers to an aggressive and proactive marketing strategy, in which companies seek to gain a competitive advantage by exposing competitors' weaknesses or disrupting their market. However, in the context of Sharia Maqasid, there are several considerations that need to be considered. Maqasid Sharia refers to the main purposes or intentions of Islamic law which include the maintenance of religion, soul, reason, offspring, and property. When reviewing offensive marketing within the framework of Maqasid Sharia, here are some important considerations: Ethics and Justice: Offensive marketing must still adhere to the ethics and principles of justice in Islam. There must be no falsification of information, slander, or unfair conduct in an attempt to annoy competitors.

Halal Products and Services: Offensive marketing should ensure that the products or services offered are in accordance with Islamic principles. For example, if the product involves riba (interest), gharar (unauthorized uncertainty), or maysir (gambling), then such a marketing strategy would not be compatible with the Maqasid of Sharia. Fairness of Competition: In Maqasid Sharia, fairness in competition is very important. Companies should not use marketing practices that unfairly harm competitors or manipulate the market for their own benefit. The principle of mutual benefit and respect for the rights of competitors must be maintained.

Consumer Protection: Offensive marketing must pay attention to consumer protection in accordance with the Sharia Maqasid. The product or service offered must be safe, lawful, and not exploit consumers unfairly. Public Good: Offensive marketing should consider its impact on society in general. If such marketing strategies can undermine social order or create tensions in society, then it is incompatible with the Maqasid of Sharia.

In adopting an offensive marketing strategy, companies must ensure that their actions are aligned with the Islamic principles and values embodied in the Maqasid of Sharia. This involves adherence to the principles of ethics, justice, halal, consumer protection, and the good of society in general. Taking into account the maqasid of sharia, Islamic businesses can use offensive marketing as a tool to achieve sustainable and responsible growth. Digital marketing. Digital marketing is one of the most effective marketing strategies today. Islamic businesses can use digital marketing to reach customers all over the world. Offensive marketing is a marketing strategy designed to attract new customers and increase sales by using aggressive tactics, such as low prices, massive promotions, and flashy advertising. While offensive marketing can be successful in increasing short-term sales, it can also have a negative impact on the maqasid of sharia, or Islamic goals. Offensive marketing can negatively impact Islamic maqasids in several ways, First, offensive marketing can encourage consumers to buy goods they do not need, which can lead to waste and environmental damage. Second, offensive marketing can use unethical tactics, such as misleading advertising and excessive promotion, which can undermine consumer and public trust. Third, offensive marketing can encourage unfair competition, which can cause prices to drop and product quality to decline. Fourth, offensive marketing can create a culture of materialism and consumerism, which can distance society from Islamic values.

Conclusion

From the description of the discussion about the analysis of sharia maqasid in offensive marketing carried out by Rabbani, as one of the Muslim clothing brands, offensive marketing should be done carefully and must pay attention to sharia maqasid. Marketers should avoid using unethical tactics and should ensure that they do not encourage consumers to buy goods they do not need. Marketers should also be aware of the impact their marketing is having on society and should work to create a more environmentally friendly and ethical culture. By employing the right marketing strategies, Islamic businesses can achieve sustainable and responsible growth. Profit in Islam must pay attention to the benefit and interests of society in general. Products or services that are marketed must provide benefits to consumers and the community by meeting their needs in a halal and beneficial manner.

Referensi

- Anis, E. Z. (2013). Islam Ala Iklan: Komodifikasi Identitas Keislaman dalam Iklan di Televisi Indonesia. *Jurnal Islamic Review*, 2(2), 269–284.
- Cader, A. A. (2015). Islamic challenges to advertising: A Saudi Arabian perspective. *Journal of Islamic Marketing*, 6(2), 166–187. <https://doi.org/10.1108/JIMA-03-2014-0028>
- Chan, K., Li, L., Diehl, S., & Terlutter, R. (2007). Consumers' response to offensive advertising: A cross cultural study. *International Marketing Review*, 24(5), 606–628. <https://doi.org/10.1108/02651330710828013>
- Choiruzzad, S. A. B. (2013). More gain, more pain: The development of Indonesia's islamic economy movement (1980s–2012). *Indonesia*, 2013(95), 125–172. <https://doi.org/10.5728/indonesia.95.0125>
- CNN Indonesia. (2022). *Sebut Wanita Berbaju Minim "Bodoh", Brand Hijab Rabbani Diamuk Netizen Baca artikel CNN Indonesia "Sebut Wanita Berbaju Minim "Bodoh", Brand Hijab Rabbani Diamuk Netizen. CNN Indonesia.* <https://www.cnnindonesia.com/gaya-hidup/20221229135124-277-893597/sebut-wanita-berbaju-minim-bodoh-brand-hijab-rabbani-diamuk-netizen>
- de Run, E. C., Butt, M. M., Fam, K. S., & Jong, H. Y. (2010). Attitudes towards offensive advertising: Malaysian Muslims' views. *Journal of Islamic Marketing*, 1(1), 25–36. <https://doi.org/10.1108/17590831011026204>
- Febriani, G. A. (2023). *Sering Kontroversial, Brand Hijab Rabbani Akan Ditegur Badan Pengawas Iklan Baca artikel wolipop, "Sering Kontroversial, Brand Hijab Rabbani Akan Ditegur Badan Pengawas Iklan. Detik.Com.* <https://wolipop.detik.com/hijab-update/d-6500295/sering-kontroversial-brand-hijab-rabbani-akan-ditegur-badan-pengawas-iklan>
- Handayani, T., & Fathoni, M. A. (2019). *Buku Ajar Manajemen Pemasaran Islam*. Deepublish Publisher.
- Hasriani, Kappaja, I., & Idayanti. (2022). Strategi Marketing Mix pada Pengelolaan Usaha CV Rabbani Asysa dalam Tinjauan Etika Bisnis Islam. *Journal of Islamic Economics*, 4(1), 25–36. <https://doi.org/10.37146/ajie>
- Imani, S. (2019). Analisis Kesejahteraan Maqashid Syariah Pada Usaha Mikro Kecil Menengah. *Al Masraf: Jurnal Lembaga Keuangan Dan Perbankan*, 4(1), 55–56.
- Indriani, S. S., Puspitasari, L., & Rosfiantika, E. (2019). Analisis Interaksi Simbolik Pada Konten Ofensif Iklan Grab #pilihaman. *ProTVF*, 3(1), 81–100.

- Jannah, M. (2018). Pengaruh Daya Tarik Iklan dan Faktor Demografi Terhadap Pembelian Impulsif Pada Konsumen CV. Rabbani Asysa Palembang. *JEMBATAN (Jurnal Ekonomi, Manajemen, Bisnis, Auditing, Dan Akuntansi)*, 3(2), 14–28.
- Johnson, V. E., Nadal, K. L., Sissoko, D. R. G., & King, R. (2021). “It’s Not in Your Head”: Gaslighting, ‘Splaining, Victim Blaming, and Other Harmful Reactions to Microaggressions. *Perspectives on Psychological Science*, 16(5), 1024–1036. <https://doi.org/10.1177/17456916211011963>
- Kusdiana, W., Najib, M. F., & Amalia, F. A. (2021). Pengaruh Religiusitas, Sikap dan Iklan Islami Terhadap Niat Beli Produk Kosmetik Halal Lokal. *Prosiding The 12th Industrial Research Workshop and National Seminar*, 978–985.
- Marketeers. (2023). *Merek Hijab Rabbani Diamuk Netizen Setelah Sebut Wanita Berbaju Minim “Bodoh.”* Marketeers. <https://www.instagram.com/p/CnBeJzopK8l/>
- Masruroh. (2020). Analisis Maqashid Syariah Imam Haramain dalam Etika Bisnis E-Commerce Melalui Marketplace (Studi Kasus Marketplace Shopee.co.id). *SAUJANA: Jurnal Perbankan Syariah Dan Ekonomi Syariah*, 2(2), 1–16.
- Muhajirin. (2019). Iklan Dalam Perspektif Filsafat Hukum Islam Dan Peraturan Perundang-Undangan Di Indonesia: Studi Analisis Terhadap Konsep Iklan dalam Tinjauan Teori Maqâshid Al-Syarî’ah dan Undang-Undang Nomor 8 Tahun 1999 tentang Perlindungan Konsumen. *Al-Mashlahah: Jurnal Hukum Dan Pranata Sosial Islam*, 7(1), 63–82. <https://doi.org/10.30868/am.v7i1.546>
- Muljadi. (2019). *Etika dan Komunikasi Bisnis Islam*. Salemba Diniyah.
- Nafiah, R., & Faih, A. (2019). Analisis Transaksi Financial Technology (Fintech) Syariah dalam Perspektif Maqashid Syariah. *Iqtishadia: Jurnal Ekonomi Dan Perbankan Syariah*, 6(2), 167–175. <https://doi.org/10.19105/iqtishadia.v6i2>
- Prihatiningsih, C. (2020). *Kualitas Produk, Citra Merek Dan Pengaruhnya Terhadap Keputusan Pembelian Konsumen Pada Toko Fashion Rabbani Pemalang*. Universitas Pancasakti.
- Rabbani. (2022). *Iklan Instagram Rabbani*. https://www.instagram.com/reel/CmlCSwIvkTR/?utm_source=ig_embed&ig_rid=d4c7cc2a-448c-459b-bf9c-0c014b513c3f
- Ramadhan, G. (2023). *Komnas Perempuan Bantah Rabbani soal Pakaian Terbuka Pemicu KS Baca selengkapnya di artikel "Komnas Perempuan Bantah Rabbani soal Pakaian Terbuka Pemicu KS*. Tirto.Id. <https://tirto.id/komnas-perempuan-bantah-rabbani-soal-pakaian-terbuka-pemicu-ks-gAWd>
- Rolianah, W. S., & Albar, K. (2019). *Pemasaran Dalam Perspektif Islam*. Guepedia.
- Sulistiani, S. L. (2018). Analisis Maqashid Syariah Dalam Pengembangan Hukum Industri Halal Di Indonesia. *Jurnal Law and Justice*, 3(2), 91–97.
- Susanti, R. (2022). *Viral Iklan Cara Berpakaian Wanita dan Pelecehan Seksual, Ini Penjelasan Rabbani*. Kompas.Com. <https://bandung.kompas.com/read/2022/12/31/192038078/viral-iklan-cara-berpakaian-wanita-dan-pelecehan-seksual-ini-penjelasan?page=1>
- Syarifah. (2023). *Rabbani Dikritik Netizen usai Kaitkan Perempuan Busana Terbuka dengan Pelecehan Seksual*. Chatnews.Id.
- Tariq, M., & Khan, M. A. (2017). Offensive advertising: a religion based Indian study. *Journal of Islamic Marketing*, 8(4), 656–668. <https://doi.org/10.1108/JIMA-07-2015-0051>

- Wahid, N. N., Firmansyah, I., & Fadillah, A. R. (2018). Analisis Kinerja Bank Syariah Dengan Maqashid Syariah Index (MSI) dan Profitabilitas. *Jurnal Akuntansi*, 13(1), 1–9.
- Wiryanto, F. S., & Rizqullah, I. (2022). Implementasi Maqashid Syariah di Toko Sewu Satus Kecamatan Lohbener Kabupaten Indramayu. *Islamic Economics and Business Review*, 1(1), 59–71.
- Zainal, V. R., Djaelani, F., Basalamah, S., Yusran, H. L., & Veithzal, A. P. (2018). *Islamic Marketing Management: Mengembangkan Bisnis Dengan Hijrah ke Pemasaran Islami Mengikuti Praktik Rasulullah SAW*. Bumi Aksara.
- Zehra, S., & Minton, E. (2020). Should businesses use religious cues in advertising? A comparison of consumer perceptions across Christianity and Islam. *International Journal of Consumer Studies*, 44(5), 393–406. <https://doi.org/10.1111/ijcs.12512>