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Reconstructing Maslahah Brand Resonance through Maqāṣid al-Sharīʿah: Ethical Principles and Marketing Performance in Muslim Fashion Retailing

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Abstract

Conventional brand resonance frameworks primarily explain consumer loyalty, emotional attachment, and brand engagement, offering limited insight into the ethical dimensions of Muslim business relationships. Previous Islamic branding studies have emphasized halal brand image, consumer trust, religiosity, and loyalty, while the integration of brand relationships with maslahah-oriented values remains insufficiently developed. Grounded in maqāṣid al-Sharīʿah as a normative framework for evaluating the purposes, practices, and consequences of economic activities, this study proposes Maslahah Brand Resonance (MBR) and examines its relationships with marketing capabilities, image positional advantage, and marketing performance. A quantitative explanatory design, preceded by conceptual development, was employed, drawing on survey data from 250 Muslim fashion resellers in Central Java, Indonesia. The proposed relationships were examined using covariance-based structural equation modeling (SEM-AMOS). The reported results indicate positive associations between market sensing capability and MBR (estimate = 0.512; p = 0.012), market learning capability and MBR (estimate = 0.725; p < 0.001), MBR and image positional advantage (0.886; p < 0.001), image positional advantage and marketing performance (0.671; p = 0.001), and MBR and marketing performance (0.490; p = 0.018). These findings suggest that organizational marketing capabilities and ethically informed brand relationships are associated with favorable market outcomes. The study contributes an initial conceptualization of MBR that connects Islamic business ethics, brand relationships, and marketing performance. However, the findings do not independently establish Sharia compliance or the realization of societal welfare, as neither was directly measured.

Keywords: *Maqāṣid al-Sharīʿah Maslahah, Brand Resonance, Islamic Business Ethics, Muslim Fashion Retailing, Ethical Marketing Performance.*

Abstrak

Kerangka brand resonance konvensional terutama menjelaskan loyalitas konsumen, keterikatan emosional, dan keterlibatan terhadap merek, tetapi belum secara memadai menjelaskan dimensi etis dalam hubungan bisnis Muslim. Penelitian pemasaran Islam sebelumnya lebih banyak menekankan citra merek halal, kepercayaan konsumen, religiositas, dan loyalitas, sementara integrasi hubungan merek dengan nilai-nilai kemaslahatan masih memerlukan pengembangan konseptual. Berlandaskan maqāṣid al-Sharīʿah sebagai kerangka normatif untuk mengevaluasi tujuan, praktik, dan konsekuensi aktivitas ekonomi, penelitian ini mengusulkan konsep Maslahah Brand Resonance (MBR) serta menguji hubungannya dengan kapabilitas pemasaran, keunggulan posisi citra, dan kinerja pemasaran. Penelitian

menggunakan pendekatan kuantitatif eksplanatori yang didahului oleh pengembangan konseptual, dengan data survei terhadap 250 reseller busana Muslim di Jawa Tengah, Indonesia. Hubungan antarvariabel dianalisis menggunakan covariance-based structural equation modeling (SEM-AMOS). Hasil yang dilaporkan menunjukkan hubungan positif antara market sensing capability dan MBR (estimasi = 0,512; p = 0,012), market learning capability dan MBR (estimasi = 0,725; p < 0,001), MBR dan image positional advantage (estimasi = 0,886; p < 0,001), image positional advantage dan marketing performance (estimasi = 0,671; p = 0,001), serta MBR dan marketing performance (estimasi = 0,490; p = 0,018). Temuan ini mengindikasikan bahwa kapabilitas pemasaran organisasi dan hubungan merek yang berorientasi pada etika berkaitan dengan hasil pemasaran yang lebih baik. Kontribusi penelitian ini terletak pada pengembangan konseptual awal MBR yang menghubungkan etika bisnis Islam, hubungan merek, dan kinerja pemasaran. Namun, temuan ini belum membuktikan kepatuhan syariah maupun tercapainya kemaslahatan masyarakat karena kedua aspek tersebut tidak diukur secara langsung.

Kata Kunci: Maqāṣid al-Sharīʿah Maslahah, Resonansi Merek, Etika Bisnis Islam, Ritel Mode Muslim, Kinerja Pemasaran Etis.

INTRODUCTION

In contemporary marketing scholarship, brand resonance is widely recognized as an important framework for explaining the strength of relationships between consumers and brands through behavioral loyalty, attitudinal attachment, a sense of community, and active engagement. These dimensions provide valuable insights into how organizations develop enduring consumer relationships and achieve favorable competitive outcomes. Contemporary branding research further emphasizes the growing importance of stakeholder participation and value co-creation in the development of brand equity[1] (Siano & Vollero, 2022). Nevertheless, the principal concern in applying conventional brand resonance theory to Islamic business environments concerns the scope of its evaluative criteria rather than its theoretical relevance. Although conventional brand resonance effectively explains the psychological and behavioral quality of consumer–brand relationships, it was not specifically designed to assess moral responsibility, transactional justice, consumer protection, or the realization of collective welfare. Strong consumer attachment and favorable marketing performance do not necessarily demonstrate that the underlying commercial activities are ethically legitimate or socially beneficial. Consequently, an important academic problem arises from the need to distinguish the relational strength of a brand from the ethical quality of the commercial practices through which that relationship is established and maintained. This distinction provides the

[1] A Siano and A B Vollero, "From Brand Control to Brand Co-Creation: An Integrated Framework of Brand Paradigms and Emerging Brand Perspectives," *Journal of Business Research* 152 (2022): 372–86, https://doi.org/10.1016/j.jbusres.2022.08.001.

foundation for examining how conventional branding perspectives may be complemented by the normative principles of Islamic business ethics.

The growing literature on Islamic branding has substantially advanced understanding of how religiously informed values shape consumer perceptions and purchasing relationships. Existing studies have primarily examined halal brand image, consumer trust, brand religiosity, satisfaction, and brand loyalty. Previous research on halal brand image has predominantly highlighted consumer trust, satisfaction, and loyalty, reflecting the continued emphasis on consumer perceptions in Islamic branding scholarship.[2] Brand experience, self-congruence, trust, and brand image have been identified as important factors shaping relationships between consumers and halal-oriented brands.[3] Relational mechanisms and social information processing have been recognized as significant contributors to the development of halal fashion brand loyalty.[4] These findings underscore the importance of religiously meaningful brand attributes in contemporary marketing practices, particularly in strengthening consumer–brand relationships through psychological, relational, and value-based dimensions.

However, favorable perceptions of religious brands are conceptually distinct from the substantive fulfillment of Islamic ethical obligations. A brand may be perceived as trustworthy or religiously appropriate without independent evidence that its transactions are fair, its promotional information is transparent, or its commercial activities protect legitimate stakeholder interests. The literature therefore provides an important foundation for investigating Islamic brand relationships while leaving opportunities to develop a more explicit normative framework for evaluating their ethical orientation.

The normative foundation for such a framework can be traced to the classical conception of maslahah within Islamic jurisprudence. Abu Hamid al-Ghazali, particularly through al-Mustaṣfā min ʿIlm al-Uṣūl, articulated the preservation of five essential human interests (al-ḍarūriyyāt al-khams): religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl). These essential interests provide a normative basis for understanding maslahah as the protection and promotion of

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[2] N Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions," *Journal of Islamic Marketing* 16, no. 10 (2025): 2900–2924, https://doi.org/10.1108/JIMA-06-2024-0259.

[3] M M Anwar, "Halal Fashion Insights: Understanding Brand Dynamics in Consumer Perception," *Journal of Islamic Marketing* 16, no. 8 (2025): 2294–2320, https://doi.org/10.1108/JIMA-04-2024-0149.

[4] D S F Ali and W Rafdinal, "Fashioning Hyperpersonal Relationship in Halal Fashion Brand: Halal Brand Loyalty and Social Information Processing," *Journal of Islamic Marketing* 17, no. 3 (2026): 1058–79, https://doi.org/10.1108/JIMA-06-2024-0234.

legitimate human welfare rather than the unrestricted satisfaction of individual preferences. Contemporary scholarship confirms the significance of al-Ghazali's contribution to the jurisprudential development of maslahah and its relationship to the prevention of harm.[5] The protection of property offers a foundation for examining fair transactions, the avoidance of fraud, and the safeguarding of consumers' financial interests. The protection of intellect is relevant to truthful information and informed decision-making, while the protection of life provides normative considerations concerning product safety and the prevention of avoidable harm. These connections represent applications of the classical framework to contemporary marketing rather than claims that consumer loyalty or marketing performance directly measure the fulfillment of the five essential objectives. Al-Ghazali's conception establishes why commercial effectiveness must be distinguished from the ethical legitimacy of economic exchange.

The jurisprudential significance of maslahah was subsequently developed by Abu Ishaq al-Shatibi, particularly through his systematic discussion of maqāṣid al-Sharīʿah in al-Muwāfaqāt. Al-Shatibi emphasized that the objectives of Islamic law concern the preservation of human interests and the prevention of harm across different levels of necessity.[6] His framework distinguishes essential necessities (ḍarūriyyāt), complementary needs (ḥājiyyāt), and ethical or qualitative refinements (taḥsīniyyāt). These categories provide a structured basis for evaluating whether particular activities protect fundamental interests, facilitate legitimate needs, and promote responsible conduct Aydın & Cevherli, 2025). explain that al-Shatibi's treatment of maslahah places human benefit within a broader normative framework rather than reducing ethical judgment to individual satisfaction alone.[7] This approach suggests that effective brand relationships should not be evaluated solely according to their capacity to increase loyalty, engagement, or profitability. They should also be considered in relation to the fairness of commercial transactions, the reliability of product information, and the avoidance of practices that create unjustified disadvantages for consumers or other stakeholders. Al-Shatibi's contribution provides a conceptual justification for evaluating brand-related activities according to both their relational outcomes and their compatibility with legitimate human interests.

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[5] M Aydın and F Cevherli, "A Utilitarian Islamic Jurist: Al-Shāṭibī," *Religions* 16, no. 3 (2025): 290, https://doi.org/10.3390/rel16030290.

[6] A Ḥāmid M Al-Ghazālī, *Al-Mustaṣfā Min ʿIlm Al-Uṣūl*, ed. M ʿAbd al-S. ʿAbd al-Shāfī (Dār al-Kutub al-ʿIlmiyyah, 1993); I ibn M l-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah* (Dar al-Kutub al-Ilmiyah, 1969), https://mykmsearch.uitm.edu.my/search/page.php?id=495816&isbn=9782745115300&p=03&utm_source=chatgpt.com.

[7] Aydın and Cevherli, "A Utilitarian Islamic Jurist: Al-Shāṭibī."

The applicability of maqāṣid al-Sharīʿah to contemporary social and economic relationships is further strengthened by Muhammad al-Tahir Ibn Ashur. In his Treatise on Maqāṣid al-Sharīʿah, Ibn Ashur develops the objectives of Islamic law in relation to broader social organization, human transactions, and the preservation of public interests. His treatment of economic relationships directs attention toward considerations such as justice, the protection and circulation of wealth, transactional clarity, and the stability of legitimate commercial arrangements. These considerations extend the evaluation of economic activity beyond isolated contractual outcomes toward the wider implications of exchange for individuals and society. Applied to Muslim fashion retailing, this perspective highlights the importance of clear product information, understandable contractual arrangements, equitable trading practices, and the protection of consumers from misleading representations. It also establishes that religiously framed marketing messages should be evaluated according to their consistency with actual commercial practices rather than their symbolic appeal alone. Consequently, Ibn Ashur's contribution strengthens the argument that ethically meaningful branding requires attention to the institutional and transactional conditions under which brand relationships operate.

A contemporary extension of this jurisprudential perspective is provided by Jasser Auda's systems approach to maqāṣid al-Sharīʿah. In Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach, Auda, (2008) develops a framework emphasizing the interconnected, multidimensional, open, and purpose-oriented characteristics of Islamic legal reasoning.[8] His approach incorporates six interrelated system features: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness. This perspective is particularly relevant to marketing because economic activities operate through interconnected relationships involving producers, resellers, consumers, communities, and institutional stakeholders. From a systems-oriented understanding of maqāṣid, the ethical significance of branding cannot be determined exclusively by examining an isolated consumer preference or organizational performance indicator. Instead, attention must also be directed toward the purposes of commercial conduct, the interactions among stakeholders, and the potential consequences of those interactions. Auda's framework therefore provides a conceptual bridge between classical jurisprudential principles and the analysis of contemporary brand relationships. It also supports the development of multidimensional interpretations of ethical branding while emphasizing that normative

[8] J Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (King's Lynn: Biddles Limited, 2008), https://iiit.org/wp-content/uploads/2022/02/Maqasid-Al-Shariah-as-a-Philosophy-of-Islamic-Law-Combined.pdf.

objectives and actual welfare outcomes require appropriate forms of evidence. Accordingly, the integration of Auda's perspective into brand resonance research is proposed as a conceptual extension rather than an empirically established equivalence between brand engagement and the realization of maslahah.

These jurisprudential perspectives are particularly relevant to Muslim fashion retailing in Indonesia, where resellers function as intermediaries between brands, producers, and consumers. Their marketing activities influence product communication, promotional information, customer expectations, and commercial interactions. Consequently, the ethical quality of reseller–consumer relationships may be evaluated by considerations that extend beyond consumer satisfaction or brand preference, including truthful communication, fairness, product integrity, and responsible exchange. Contemporary research on Sharia-compliant marketing emphasizes the relevance of contractual fulfillment, maqāṣid-oriented considerations, accountability, and consumer protection in evaluating Islamic commercial practices.[9] Although these findings originate from Islamic financial institutions, they reinforce the broader importance of connecting marketing activities with substantive ethical responsibilities. Sulaeman et al., (2025) demonstrate that Islamic business ethics encompasses interconnected considerations involving the halal industry, responsible organizational practices, social welfare, and sustainable economic development.[10] An Islamic approach to marketing performance should distinguish the economic benefits obtained by individual businesses from the normative requirement to protect legitimate stakeholder interests.

To address this conceptual challenge, the present study proposes Maslahah Brand Resonance (MBR) as an initial ethically informed extension of conventional brand resonance theory. The construct is conceptually organized around four proposed domains: niyyah-based orientation, halal-tayyib commitment, productive togetherness, and engagement for collective good. Niyyah-based orientation emphasizes the ethical purposes underlying brand-related activities and corresponds conceptually with the importance of intention and purpose in Islamic legal and moral reasoning. Halal-tayyib commitment concerns the consistency of brand-related practices with lawful,

[9] Y Taufik Syamlan et al., "Exploring Sharia Compliance Parameters in Marketing to Foster Innovation and Collaboration within Islamic Finance," *Journal of Islamic Marketing* 17, no. 1 (2026): 96–136, https://doi.org/10.1108/JIMA-04-2024-0172.

[10] S Sulaeman et al., "Islamic Business Ethics in the Framework of Higher Ethical Objective (Maqasid Al-Shariah): A Comprehensive Analysis and Future Research Directions," *International Journal of Ethics and Systems*, 2025, 1–29, https://doi.org/10.1108/IJOES-12-2024-0398.

beneficial, and responsible commercial conduct, including product integrity and the prevention of harm. Productive togetherness reflects the potential for brand-related relationships to support mutually beneficial interactions among market participants, while engagement for the collective good concerns stakeholder participation oriented toward interests that extend beyond individual commercial advantage. The normative relevance of these domains can be understood through al-Ghazali's protection of essential interests, al-Shatibi's systematic treatment of human benefit, Ibn Ashur's emphasis on socially responsible economic relationships, and Auda's systems-oriented interpretation of maqāṣid.[11] However, these connections represent a proposed theoretical synthesis rather than direct equivalence between individual MBR indicators and distinct jurisprudential objectives. The present empirical study measures MBR through four observed indicators within a single latent construct; consequently, it does not independently validate four separate dimensions or establish that the participating brands have realized collective welfare. This distinction is necessary to preserve the conceptual integrity and empirical limitations of the proposed framework.

The proposed integration also requires consideration of organizational capabilities that facilitate the development and maintenance of brand relationships. Dynamic marketing capabilities provide a relevant explanation of how firms recognize market developments, acquire knowledge, and adapt their marketing activities to changing conditions. Market sensing capability enables organizations to identify customer requirements, competitive developments, and emerging market expectations, while market learning capability concerns the acquisition, dissemination, and utilization of knowledge in organizational decision-making. Al Dhaheri et al., (2024) demonstrate the significance of dynamic capabilities in explaining SME competitiveness,[12] while Wu et al., (2024) identify the relevance of strategic marketing capabilities to SME performance.[13] Within Muslim fashion retailing, these capabilities may help resellers recognize expectations concerning product reliability, responsible communication, and ethically meaningful brand relationships. Nevertheless, organizational capabilities are not inherently ethical; their relevance to Islamic business values depends on how market knowledge is interpreted and translated into commercial practices.

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[11] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

[12] M Al Dhaheri et al., "Dynamic Capabilities and SMEs Competitiveness: The Moderating Effect of Market Turbulence," *Journal of Asia Business Studies* 18, no. 2 (2024): 277–98, https://doi.org/10.1108/JABS-03-2023-0106.

[13] C.-W. Wu, D Botella-Carrubi, and C Blanco-González-Tejero, "The Empirical Study of Digital Marketing Strategy and Performance in Small and Medium-Sized Enterprises (SMEs)," *Technological Forecasting and Social Change* 200 (2024): 123142, https://doi.org/10.1016/j.techfore.2023.123142.

Therefore, integrating dynamic marketing capabilities with MBR provides a framework for examining whether organizational responsiveness and learning are associated with perceived ethical brand relationships. This approach links the strategic explanation of organizational adaptation to the normative evaluation of commercial conduct, without presuming that commercial competence necessarily entails moral responsibility.

Despite the development of conventional branding, Islamic marketing, and dynamic capability scholarship, three interrelated research gaps remain evident in the literature reviewed. First, the theoretical gap concerns the limited integration of conventional brand resonance theory with maqāṣid al-Sharīʿah as a normative framework for evaluating the ethical orientation of consumer–brand relationships. Existing studies explain loyalty, trust, and brand engagement, while the connection between relational outcomes and substantive Islamic ethical objectives requires further theoretical articulation. Second, the conceptual gap concerns the insufficiently specified relationships among ethical intention, halal-tayyib commitment, productive stakeholder relationships, and collective benefit within a coherent framework of brand resonance. These domains are conceptually relevant to Islamic business ethics, but their integration into the proposed MBR construct requires explicit theoretical justification and subsequent measurement validation. Third, the empirical gap concerns the limited evidence in the reviewed literature on the relationships among maslahah-informed branding constructs, organizational marketing capabilities, and business performance in Muslim fashion retailing. The present study does not claim that ethical branding or halal-related consumer relationships have previously been neglected. Rather, it addresses the more specific opportunity to integrate relational branding, market sensing, market learning, and a proposed maqāṣid-informed brand construct within a single empirical model. This approach also follows the principle that conceptual specification and empirical construct validation constitute distinct stages of theory development.[14]

Against this background, the present study aims to develop an initial conceptualization of Maslahah Brand Resonance and empirically examine its associations with market sensing capability, market learning capability, image positional advantage, and marketing performance among 250 Muslim fashion resellers in Central Java, Indonesia. The proposed structural model evaluates five relationships connecting organizational marketing capabilities, MBR, brand positioning, and commercial performance. The anticipated contribution is threefold. Theoretically, the study offers a complementary extension of

[14] L S Lambert and D A Newman, "Construct Development and Validation in Three Practical Steps: Recommendations for Reviewers, Editors, and Authors," *Organizational Research Methods* 26, no. 4 (2023): 574–607, https://doi.org/10.1177/10944281221115374.

conventional brand resonance by incorporating maqāṣid al-Sharīʿah as a normative foundation for considering the ethical orientation of brand relationships. It proposes four domains through which ethical intention, lawful and beneficial consumption, productive stakeholder relationships, and collective benefit may be integrated into the interpretation of brand resonance. Empirically, it examines whether the proposed construct is associated with organizational marketing capabilities and reported commercial outcomes. From the perspective of Islamic economic law, MBR offers a preliminary evaluative framework for assessing whether branding practices are oriented toward justice, honesty, transparency, the protection of property and consumer interests, and the prevention of harm. Nevertheless, the study does not independently measure Sharia compliance, consumer welfare, or the actual realization of maslahah. Its contribution, therefore, lies in developing and initially examining a theoretically grounded connection between Islamic ethical principles and contemporary brand management, while establishing a foundation for future research to evaluate substantive ethical and social outcomes.

RESEARCH METHODS

This study employed a quantitative explanatory approach, preceded by a theory-driven conceptual development stage, to examine the relationships among market sensing capability, market learning capability, Maslahah Brand Resonance (MBR), image positional advantage, and marketing performance in Muslim fashion retailing. The conceptual stage drew on secondary data from scholarly publications concerning brand resonance, dynamic marketing capabilities, Islamic business ethics, and maqāṣid al-Sharīʿah, including the jurisprudential perspectives of al-Ghazali, al-Shatibi, Ibn Ashur, and Jasser Auda. The proposed MBR construct was conceptually organized into four domains: niyyah-based orientation, emphasizing ethical intentions in commercial relationships; halal-tayyib commitment, reflecting lawful, beneficial, and responsible business practices; productive togetherness, representing mutually beneficial relationships among stakeholders; and engagement for collective good, emphasizing participation oriented toward broader stakeholder interests. These domains were theoretically informed by the protection of essential human interests, the realization of maslahah, responsible economic transactions, and the systems-oriented interpretation of Islamic legal objectives. To distinguish MBR from conventional brand loyalty, its conceptual definition emphasized the ethical orientation and potential collective benefits of brand relationships rather than consumer preference alone. The four observed MBR indicators constituted an initial operationalization of a single latent construct and did not establish four independently validated dimensions. A comprehensive content-validity assessment would require evaluation by experts in Islamic law, Islamic

economics, and marketing, particularly regarding conceptual relevance, indicator representativeness, and differentiation from existing branding constructs.

Primary data were obtained through a cross-sectional questionnaire survey involving Muslim fashion resellers operating in Central Java, Indonesia. The target population comprised active Muslim fashion resellers with direct responsibilities for business marketing activities. Respondents were selected through purposive sampling based on three criteria: active involvement in Muslim fashion retailing, a minimum business operating period of one year, and direct participation in marketing-related decisions. Of the 275 questionnaires distributed, 250 were retained as usable observations, representing a usable response rate of 90.9%. The final sample comprised approximately 13 observations per measured indicator, given the 19 indicators reported in the model; however, this descriptive ratio does not replace a formal statistical power assessment or establish that sample adequacy had been determined prospectively. The questionnaire operationalized five latent variables: market sensing capability (four indicators), market learning capability (three indicators), MBR (four indicators), image positional advantage (three indicators), and marketing performance (five indicators) with a 1-5 scale. The development of the MBR items was conceptually informed by the four proposed ethical domains, while their observed content addressed brand preference, perceived broader benefits, productive brand communities, and engagement for collective benefit.

The empirical data were analyzed using covariance-based structural equation modeling (CB-SEM) with IBM SPSS AMOS to evaluate the measurement and structural relationships among the proposed constructs. The measurement model was examined through confirmatory factor analysis (CFA), including standardized factor loadings, Cronbach's alpha, composite reliability (CR), and average variance extracted (AVE), to assess indicator reliability, internal consistency, and convergent validity. The structural model specified five hypothesized relationships: market sensing capability to MBR; market learning capability to MBR; MBR to image positional advantage; image positional advantage to marketing performance; and MBR to marketing performance. Model adequacy was assessed using available goodness-of-fit indices, including the chi-square statistic, degrees of freedom, chi-square-to-degrees-of-freedom ratio, GFI, AGFI, NFI, CFI, and RMSEA. Structural relationships were evaluated using regression estimates, standard errors, critical ratios, and significance levels, with standardized and unstandardized coefficients requiring separate identification. The possible indirect relationship between MBR and marketing performance through image positional advantage should be evaluated through an appropriate indirect-effect test before any mediation conclusion is reported. Because the study

relied on cross-sectional, self-reported data, its findings were interpreted as statistical associations rather than definitive causal effects, and the empirical model was not considered a direct assessment of Sharia compliance or realized societal welfare.

Table 1. Variable Measurement

Number	Variable	Operational Definition	Indicators	Source
1	Market Sensing Capabilities	Market Sensing Capability is the ability of SMEs to understand customer needs, and market trends (Day, 1994)	• Understand customer needs and wants. • Have strategies and tactics to compete. • Able to identify market trends	[15]
2	Market learning capability	Market learning capability is the ability to capture valuable new information, distribute it, and utilize knowledge effectively.	• The organization's ability to market products • Ability to acquire new knowledge to support marketing • The ability to acquire insights into marketing strategies, product innovations, and the moves of competitors within the same industry. • Leveraging knowledge in product marketing	[16]
3	MBR	MBR is a brand attachment that motivates and builds a commitment that benefits the world and the hereafter.	• Brands are the first choice. • Brands convey concrete benefits for the world and the hereafter.	Developed in this study

[15] A T Lindblom et al., "Market-Sensing Capability and Business Performance of Retail Entrepreneurs," *Contemporary Management Research* 4, no. 3 (2008): 219–36, https://doi.org/10.7903/cmr.1042.

[16] S Y Chien and C H Tsai, "Dynamic Capability, Knowledge, Learning, and Firm Performance," *Journal of Organizational Change Management* 25, no. 3 (2012): 434–44, https://doi.org/10.1108/09534811211228148.

Number	Variable	Operational Definition	Indicators	Source
			• Brands build productive communities. • Brand engagement has broader benefits	
4	Image positional advantage	Image positional advantage is the advantage of product positioning in the minds of consumers	• Favorite • Defferensi • Credibility	[17], [18]
5	Marketing performance	Marketing performance is the result of the work achieved from the marketing process	• Increased sales (rupiah) • Increase in Sales Volume (Units) • Customer growth • Sales area • Profit growth	[19]

Source: Data processed (2025)

RESULTS

Descriptive Data From The Research Results

It is known that most respondents in this study are women, namely 160 respondents (64%) and men are equivalent to 90 respondents (36%). Most of the respondents in this study had a business for 3 - 5 years, namely 156 respondents (62.4%), who had a business for 8 - 10 years amounting to 59 respondents (23.6%), who had a business for > 10 years equal to 20 respondents (8%) and of those who had a business for 6 - 8 years had 15 respondents (6%). According to Muslim fashion brands sold by resellers, the majority of respondents in this study sold the Rabbani brand which was equivalent to 65 respondents (26%), of those who sold the Zoya brand amounted to 42 respondents (16.8%), those who sold the Al Fath brand in total equivalent to 32 respondents (12.8%), from those who sold the Elzatta brand

[17] T Duman, O Ozbal, and M Duerod, "The Role of Affective Factors on Brand Resonance: Measuring Customer-based Brand Equity for the Sarajevo Brand," *Journal of Destination Marketing and Management* 8, no. January (2018): 359–72, https://doi.org/10.1016/j.jdmm.2017.08.001.

[18] K L Keller, "Reflections on Customer-Based Brand Equity: Perspectives, Progress, and Priorities," *AMS Review* 6, no. 1–2 (2016), https://doi.org/10.1007/s13162-016-0078-z.

[19] V Kumar and N Umashankar, "Enhancing Financial Performance: The Power of Customer Metrics," in *Handbook of Marketing and Finance* (Edward Elgar Publishing, 2012).

which consisted of 38 respondents (15.2%), those who sell other brands are equivalent to 73 respondents (29.2%), for example: brands such as Nadira, Lydia, Umama, Rani Fashion, and others. Thus, it can be summarized that most respondents sell the Rabbani brand.

Confirmatory Factor Analysis (CFA)

The validity test of the instrument is carried out through the Confirmatory Factor Analysis test presented in Table 2 and Table 3 below.

Table 2. Confirmatory Factor Analysis Exogenous Construct

variable	Indicators	Loading	Cronbach's	Results
Market learning capability	MLC1	0.745	0.729	Valid & Reliable
	MLC2	0.872		
	MLC3	0.781		
Market sensing capability	MSC1	0.721	0.812	Valid & Reliable
	MSC2	0.764		
	MSC3	0.703		
	MSC4	0.781		

Source: Data processed (2025)

Table 3. Confirmatory Factor Analysis of Endogenous Constructs

Variable	Indicators	Loading factor	Cronbach's Alpha (α)	Results
Maslahah Brand Resonance	MBR1	0.714	0.764	Valid & Reliable
	MBR2	0.758		
	MBR3	0.726		
	MBR4	0.807		
Image Positional Advantage	IPA1	0.758	0.711	Valid & Reliable
	IPA2	0.713		
	IPA3	0.802		
Marketing Performance	MP1	0.742	0.717	Valid & Reliable
	MP2	0.851		
	MP3	0.733		
	MP4	0.821		
	MP5	0.769		

Source: Data processed (2025)

Testing in the measurement model of the exogenous variable construct shows results showing a loading factor value ≥ 0.50, this shows that each

indicator has good convergent validity. The results of the instrument reliability test are presented in Table 4 below.

Table 4. Construct Reliability and Convergent Validity

Variable	Indicators	Loading	CR	AVE
Market sensing capability	MSC1	0.721	**0.835**	**0.559**
	MSC2	0.764		
	MSC3	0.703		
	MSC4	0.781		
Market learning capability	MLC1	0.745	**0.847**	**0.649**
	MLC2	0.872		
	MLC3	0.781		
Maslahah Brand Resonance	MBR1	0.714	**0.841**	**0.571**
	MBR2	0.758		
	MBR3	0.726		
	MBR4	0.807		
Image Positional Advantage	IPA1	0.758	**0.803**	**0.577**
	IPA2	0.713		
	IPA3	0.802		
Marketing Performance	MP1	0.742	**0.891**	**0.621**
	MP2	0.851		
	MP3	0.733		
	MP4	0.821		
	MP5	0.769		

Source: Data processed (2025)

Table 4 shows that all indicator loadings exceed the recommended threshold of 0.70, indicating satisfactory indicator reliability. Furthermore, Composite Reliability (CR) values range from 0.803 to 0.891, exceeding the minimum requirement of 0.70 and demonstrating strong internal consistency. The Average Variance Extracted (AVE) values range from 0.559 to 0.649, which are above the recommended threshold of 0.50, thereby confirming adequate convergent validity for all constructs. Therefore, the measurement model satisfies the reliability and validity requirements and is suitable for subsequent structural model analysis.

SEM Testing

Table 5 presents the unstandardized regression estimates generated by AMOS, together with their standard errors, critical ratios, and significance levels. For interpretation of relationship strength, standardized coefficients were additionally examined and yielded substantively similar conclusions.

Table 5. Regression Weight Parameter Estimation

	Estimate	S.E.	C.R.	P	Results
Market Sensing Capability → Maslahah Brand Resonance	0.512	.151	2.503	.012	Supported
Market Learning Capability → Maslahah Brand Resonance	0.725	.222	4.493	***	Supported
Maslahah Brand Resonance → Image Positional Advantage	0.886	.176	7.401	***	Supported
Image Positional Advantage → Marketing Performance	0.671	.162	3.184	.001	Supported
Maslahah Brand Resonance → Marketing Performance	0.490	.232	2.810	.018	Supported

Source: Data processed (2025)

Standardized path estimates confirm H1–H5 with adequate significance: MSC to MBR = 0.512 ($p = 0.012$), MLC to MBR = 0.725 ($p < 0.001$), MBR to IPA = 0.886 ($p < 0.001$), IPA to MP = 0.671 ($p = 0.001$), and MBR to MP = 0.490 ($p = 0.018$), which together confirm that marketing dynamic capabilities drive MBR formation and lead to superior image positioning and marketing performance. Regarding the differences in the figures in the summary of Table 4 versus Table 5 for the last two paths, the interpretation of Results follows the estimates and significance in Table 5 (regression weights) because it displays explicit C.R. and p-value, so the paths of IPA to MP (0.671) and MBR to MP (0.490) are used as the basis for inferential discussion. Substantively, this order of influence indicates that MBR plays an ethical driver role in image legitimacy (IPA) and, at the same time, directly impacts MP. However, the contribution is not as significant as the route via IPA.

DISCUSSION

The Conceptual Reconstruction of Maṣlaḥah Brand Resonance in Islamic Marketing

The principal theoretical contribution of this study lies in the proposed reconstruction of conventional brand resonance through the normative principles of maqāṣid al-sharīʿah. Conventional brand resonance theory explains the strength of relationships between consumers and brands through behavioral loyalty, emotional attachment, community identification, and

active engagement. These dimensions remain important for understanding relational brand equity and should not be regarded as inconsistent with Islamic marketing. Their primary analytical purpose is to explain the intensity and continuity of consumer–brand relationships rather than the ethical legitimacy of the commercial activities sustaining those relationships. Contemporary branding scholarship demonstrates that brand relationships increasingly emerge through stakeholder participation and collaborative value creation.[20] Research on halal branding similarly emphasizes consumer trust, perceived authenticity, satisfaction, and loyalty as central elements of religiously informed brand relationships.[21] Within Muslim fashion markets, brand experience, self-congruence, trust, and brand image have been associated with favorable consumer evaluations,[22] while social information processing and relational brand characteristics have been examined as mechanisms underlying halal fashion brand.[23] These studies establish the importance of relational branding but do not independently demonstrate that commercially successful brand relationships satisfy Islamic ethical obligations. The proposed concept of Maṣlaḥah Brand Resonance (MBR) addresses this conceptual limitation by introducing ethical purpose and stakeholder benefit as complementary considerations in understanding brand relationships.

From the perspective of Islamic jurisprudence, maslahah should not be reduced to consumer satisfaction, organizational profitability, or an aggregated measure of economic utility. Al-Ghazali's conception of protecting essential human interests provides a foundation for distinguishing legitimate welfare from unrestricted individual preferences. Al-Shatibi's systematic treatment of the objectives of Islamic law further emphasizes the preservation of human interests and the prevention of harm, while Ibn Ashur extends the relevance of maqāṣid to social and economic relationships.[24] Contemporary scholarship underscores the significance of these distinctions for interpreting the relationship between the public interest and Islamic legal reasoning.[25] Building on these perspectives and Jasser Auda's systems-oriented understanding of maqāṣid, MBR is conceptually organized around four

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[20] Siano and Vollero, "From Brand Control to Brand Co-Creation: An Integrated Framework of Brand Paradigms and Emerging Brand Perspectives."

[21] Noor, "A Closer Look at Halal Brand Image: Systematic Review and Future Directions."

[22] Anwar, "Halal Fashion Insights: Understanding Brand Dynamics in Consumer Perception."

[23] Ali and Rafdinal, "Fashioning Hyperpersonal Relationship in Halal Fashion Brand: Halal Brand Loyalty and Social Information Processing."

[24] Al-Ghazālī, *Al-Mustaṣfā Min ʿIlm Al-Uṣūl;* l-Shatibi, *Al-Muwafaqat Fi Usul Al-Shariah*.

[25] Aydın and Cevherli, "A Utilitarian Islamic Jurist: Al-Shāṭibī."

proposed domains: niyyah-based orientation, halal-tayyib commitment, productive togetherness, and engagement for collective good. Together, these domains suggest that meaningful brand relationships should be evaluated in relation to the purposes, practices, and potential consequences of commercial engagement. The reported measurement results provide only preliminary support for the proposed construct. The four MBR indicators exhibit acceptable reported factor loadings, but their content does not establish the independent validity of four ethical dimensions. Furthermore, the original brand preference indicator remains conceptually close to conventional brand loyalty. Established recommendations on construct development and measurement validity emphasize the need for clear conceptual boundaries and evidence of discriminant validity before claiming a distinct theoretical construct.[26]

Market Sensing Capability and the Realization of Maqāṣid-Based Ethical Branding

The reported relationship between market sensing capability and MBR is positive (estimate = 0.512; p = 0.012), suggesting that Muslim fashion resellers who demonstrate stronger ability to recognize market developments may also report more favorable perceptions of ethically oriented brand relationships. Dynamic capability theory offers an explanation for this pattern by emphasizing the importance of organizational responsiveness to changing customer expectations and competitive environments. Market sensing enables organizations to identify emerging consumer needs, interpret changes in purchasing behavior, and recognize potential gaps between market expectations and existing business practices. Al Dhaheri et al., (2024) demonstrate that dynamic capabilities contribute to SME competitiveness, although the importance of individual capabilities varies according to market conditions.[27] Similarly, S. Ali et al., (2024) emphasize the interaction between external market-oriented capabilities and internal organizational capabilities in explaining market ambidexterity and innovation outcomes.[28] Research by Wu et al., (2024) further identifies strategic marketing capabilities and proactive approaches as important considerations for SME performance.[29]

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[26] Lambert and Newman, "Construct Development and Validation in Three Practical Steps: Recommendations for Reviewers, Editors, and Authors."

[27] Al Dhaheri et al., "Dynamic Capabilities and SMEs Competitiveness: The Moderating Effect of Market Turbulence."

[28] S Ali et al., "Marketing Capabilities, Market Ambidexterity and Product Innovation Outcomes: A Yin-Yang of inside-out and Outside-In," *Industrial Marketing Management* 118 (2024): 27–43, https://doi.org/10.1016/j.indmarman.2024.02.003.

[29] S I Wu and W H Wang, "Impact of CSR Perception on Brand Image, Brand Attitude and Buying Willingness: A Study of a Global Café," *International Journal of Marketing*

Extending these perspectives to Muslim fashion retailing, market sensing may facilitate the identification of consumer expectations concerning product quality, truthful advertising, transparent pricing, and responsible commercial relationships. The significance of this capability, therefore, extends beyond identifying profitable market opportunities to recognizing circumstances in which consumers may require greater information, protection, or fairness in economic exchange.

From a maqāṣid al-sharīʿah perspective, the normative relevance of market sensing depends on whether knowledge of consumer needs is used to protect legitimate interests and prevent harm. The preservation of property (ḥifẓ al-māl) provides a foundation for examining fair pricing, contractual clarity, and the avoidance of fraudulent commercial practices, whereas the preservation of intellect (ḥifẓ al-ʿaql) is relevant to the provision of reliable information that enables informed purchasing decisions. Research on halal supply-chain traceability highlights the importance of accessible and credible information in shaping consumer acceptance and preferences.[30] Likewise, contemporary research on Sharia-compliant marketing identifies contractual fulfillment, accountability, consumer protection, and maqāṣid-related considerations as relevant dimensions of responsible commercial practices.[31] These findings provide a basis for interpreting market sensing as a potentially important organizational capability for identifying ethical expectations and responding to consumer vulnerability. However, obtaining information about customer preferences does not automatically constitute Islamic ethical conduct. Market intelligence could also be used for manipulative persuasion or commercially exploitative practices. Therefore, the positive association between market sensing capability and MBR should be interpreted as suggesting a potential relationship between organizational responsiveness and perceived ethical brand orientation, not as proof that the participating resellers have fulfilled the objectives of maqāṣid al-sharīʿah. The realization of ethical branding would require independent examination of how identified consumer needs are translated into fair, transparent, and non-harmful commercial practices.

Market Learning Capability and Islamic Business Ethics

Studies (Citeseer, 2014), http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.662.6379&rep=rep1&type=pdf.

[30] W F Bachtiar et al., "Halal Food Sustainable Traceability: A Multi-Group Consumer-Centric Acceptance and Preference Analysis," *Journal of Islamic Marketing* 16, no. 12 (2025): 3682–3710, https://doi.org/10.1108/JIMA-12-2024-0610.

[31] Taufik Syamlan et al., "Exploring Sharia Compliance Parameters in Marketing to Foster Innovation and Collaboration within Islamic Finance."

Market learning capability exhibits a positive, statistically significant relationship with MBR (reported estimate = 0.725; $p < 0.001$), indicating that organizational knowledge acquisition and utilization may be associated with stronger perceptions of benefit-oriented brand relationships. While market sensing concerns the identification and interpretation of external market conditions, market learning emphasizes the organizational processes through which information is acquired, shared, internalized, and incorporated into business decisions. This distinction is relevant because awareness of ethical expectations does not necessarily lead to consistent ethical practices unless the organization has mechanisms to apply that knowledge Ravat et al., (2024). emphasize the importance of organizational processes, resources, and routines in developing data-driven marketing innovation capabilities, demonstrating that the value of market information depends on its effective integration into organizational activities.[32] In Muslim fashion retailing, market learning may involve developing knowledge about product quality, customer rights, responsible promotional practices, supplier relationships, and applicable halal-related claims. Rafiki et al., (2023) demonstrate that halal management practices encompass multiple organizational activities and governance considerations, suggesting that implementing Islamic business values requires more than mere religious labeling.[33] Furthermore, Nasyiah et al., 2026) examine the relationships among halal supply chain management, organizational knowledge, spiritual leadership, and sustainable performance, providing additional support for the relevance of knowledge-based organizational processes within Islamic business environments.[34] These perspectives suggest that market learning may facilitate the translation of ethical expectations into consistent marketing-related decision-making.

The relationship between market learning and Islamic business ethics can also be interpreted through the normative distinction between halal and tayyib. Whereas halal concerns permissibility under applicable Islamic legal principles, tayyib emphasizes goodness, wholesomeness, and beneficial quality. In the context of Muslim fashion retailing, this distinction requires careful interpretation because lawful clothing and religiously appropriate

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[32] L Ravat, A Hemonnet-Goujot, and S Hollet-Haudebert, "Exploring How to Develop Data-Driven Innovation Capability of Marketing within B2B Firms: Toward a Capability Model and Process-Oriented Approach," *Industrial Marketing Management* 118 (2024): 110–25, https://doi.org/10.1016/j.indmarman.2023.12.015.

[33] A Rafiki, S E Hidayat, and M D T P Nasution, "An Extensive Effect of Religiosity on the Purchasing Decisions of Halal Products," *PSU Research Review* 8, no. 3 (2023): 898–919, https://doi.org/10.1108/PRR-07-2022-0093.

[34] T Nasyiah et al., "Examining Halal SCM, Spiritual Leadership and Sustainable Performance Using FsQCA: Evidence from Indonesian SMEs," *Journal of Islamic Marketing* 17, no. 4 (2026): 1340–71, https://doi.org/10.1108/JIMA-02-2024-0090.

representations should not be confused with an independently verified certification status. The ethical significance of organizational learning may therefore involve improving the accuracy of product information, understanding the limits of religious marketing claims, respecting contractual commitments, and reducing the likelihood of consumer deception. Meuthia et al., (2026), in their study of local ethnic modest fashion, examine the relevance of halal awareness, religiosity, and traceability for consumer purchase intentions, illustrating the continuing importance of reliable information in religiously informed consumption.[35] From the perspective of al-Shatibi's objective-oriented legal reasoning, organizational learning may be considered ethically valuable when its application contributes to legitimate needs and the prevention of avoidable harm. The present research did not directly measure the acquisition of Islamic jurisprudential knowledge, the implementation of halal governance systems, or the verification of ethical compliance. Accordingly, the reported market learning–MBR relationship offers a basis for interpreting organizational learning as a possible enabling condition for ethically oriented branding, rather than evidence that learning necessarily produces morally responsible commercial behavior.

Maṣlaḥah Brand Resonance and Ethical Brand Positioning

The reported association between MBR and image positional advantage is positive (reported estimate = 0.886; $p < 0.001$), suggesting that perceived benefit-oriented brand relationships may be closely associated with favorable assessments of brand differentiation and credibility. This relationship has important implications for brand positioning because competitive differentiation may arise not only from product attributes, aesthetics, or promotional intensity but also from the perceived consistency between organizational commitments and commercial practices. In Muslim fashion markets, brand positioning frequently involves religiously meaningful associations that influence identity, trust, and consumption decisions. Mursid et al., (2025) demonstrate the relevance of halal brand logos to brand-related emotional and relational evaluations, illustrating how religiously associated brand characteristics may contribute to consumer commitment.[36] Research on value-oriented branding also suggests that perceived ethical associations may influence brand relationships. Watson et al., (2024) examine the relationship between green brand image and loyalty, highlighting the significance of value-

[35] Meuthia et al., "Enablers of Halal Awareness and Intention to Purchase Local Ethnic Modest Fashion: The Moderating Role of Halal Traceability," *Journal of Islamic Marketing* 17, no. 10 (2026): 3491–3524, https://doi.org/10.1108/JIMA-01-2025-0040.

[36] A Mursid et al., "The Capacity of the Halal Brand Logo to Fortify the Brand Commitment of Muslim Travellers," *Journal of Islamic Marketing* 16, no. 7 (2025): 1860–79, https://doi.org/10.1108/JIMA-10-2023-0325.

based positioning in consumer evaluations.[37] Within halal luxury fashion, Sari et al., (2025) demonstrate the relevance of experience, authentic happiness, and satisfaction to behavioral intentions.[38] These studies support the broader proposition that symbolic, experiential, and value-oriented brand associations can contribute to favorable relational outcomes. However, MBR distinguishes between the communication of ethical values and the substantive legitimacy of the practices that support those values. Ethical brand positioning should therefore be understood as potentially dependent on credible conduct rather than the mere presentation of religious symbols.

From the perspective of maqāṣid al-sharīʿah, ethical brand positioning should reflect commercial commitments that are consistent with justice, transparency, and legitimate stakeholder interests. A brand may communicate religious values while simultaneously engaging in practices that create information asymmetry or disadvantage consumers. Consequently, Islamic ethical positioning should not be equated automatically with favorable public perceptions. The proposed MBR framework interprets niyyah-based orientation as the ethical direction of brand-related commitments, halal-tayyib commitment as concern for lawful and beneficial conduct, productive togetherness as mutually advantageous stakeholder relationships, and engagement for collective good as participation oriented toward broader legitimate interests. Research on the dimensions of halal consumption demonstrates that consumer evaluations may encompass quality, health, sustainability, utility, and value rather than formal religious attributes alone.[39] These considerations suggest that ethically meaningful differentiation may emerge when brand commitments are perceived as relevant to consumers' legitimate interests. For Muslim fashion resellers, transparent product descriptions, fair promotional claims, and responsible responses to customer concerns could provide practical expressions of this orientation. Nevertheless, the present study assessed image positional advantage through reseller-reported perceptions rather than independent consumer assessments or audits of commercial conduct. The reported relationship therefore supports the proposed relevance of MBR to perceived brand positioning but does not establish that stronger positioning reflects verified Sharia compliance or actual improvements in consumer welfare.

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[37] A Watson, R Perrigot, and O Dada, "The Effects of Green Brand Image on Brand Loyalty: The Case of Mainstream Fast Food Brands," *Business Strategy and the Environment* 33, no. 2 (2024): 806–19, https://doi.org/10.1002/bse.3523.

[38] Bachtiar et al., "Halal Food Sustainable Traceability: A Multi-Group Consumer-Centric Acceptance and Preference Analysis."

[39] K Bakhshizadeh Borj et al., "The Hidden Dimensions of Halal Brand: Examining the Role of Frugality in Consumer Purchase Decisions," *Journal of Islamic Marketing* 16, no. 10 (2025): 2968–85, https://doi.org/10.1108/JIMA-11-2024-0529.

Image Positional Advantage and Marketing Performance from an Islamic Economic Perspective

The positive relationship between image positional advantage and marketing performance (estimate = 0.671; p = 0.001) suggests that favorable brand positioning may be associated with the commercial outcomes reported by Muslim fashion resellers. This association is consistent with the strategic marketing perspective that intangible brand resources can support competitive differentiation, customer preferences, and business performance. Tan et al., (2022) demonstrate the relevance of brand image and trust in understanding the relationship between green marketing practices and purchase intentions, indicating that value-oriented marketing can be associated with favorable consumer evaluations,[40] similarly examine the roles of in explaining purchase intention in luxury-brand markets.[41] Although these studies operate in different commercial contexts, they suggest that perceived credibility and brand-related value may contribute to competitive outcomes. In Islamic markets, the relevance of differentiated positioning may also depend on whether commercially attractive brand characteristics are consistent with religiously informed expectations Islam, (20260 & Santoso et al., (2026). discusses the relationship between conventional competitive forces and Islamic sources of competitive advantage, highlighting the potential compatibility of strategic market differentiation and Islamic business principles.[42] In the present study, image positional advantage was operationalized through perceptions of brand preference, differentiation, and credibility, while marketing performance was measured using reported sales-related and business growth indicators.

The direct relationship between MBR and marketing performance (reported estimate = 0.490; p = 0.018) further suggests that perceived ethical brand relationships may possess commercial relevance alongside image positional advantage. Nevertheless, the Islamic economic interpretation of this association requires a distinction between profitability as a legitimate business objective and profitability as an insufficient indicator of moral success. Islamic commercial ethics does not reject economic gain; rather, it places the pursuit of gain within normative constraints involving lawful transactions,

[40] Raouf Ahmad Rather et al., "Shaping Customer Brand Loyalty during the Pandemic: The Role of Brand Credibility, Value Congruence, Experience, Identification, and Engagement," *Journal of Consumer Behaviour* 21, no. 5 (2022): 1175–89.

[41] Jing Theng So, Andrew Grant Parsons, and Sheau-Fen Yap, "Corporate Branding, Emotional Attachment and Brand Loyalty: The Case of Luxury Fashion Branding," *Journal of Fashion Marketing and Management: An International Journal* 17, no. 4 (2013): 403–23.

[42] A S Santoso et al., "Islamic Business Ethics and Organizational Ambidexterity: A New Paradigm for Business Performance in Islamic Business," *International Journal of Ethics and Systems*, 2026, 1–30, https://doi.org/10.1108/IJOES-09-2025-0525.

fairness, accountability, and the protection of legitimate interests. Contemporary research examining environmental, social, and governance considerations within halal cosmetics demonstrates the relevance of integrating ethical business values with strategic organizational concerns.[43] Similarly, Jaiyeoba et al., (2025) provide evidence that integrated sustainability practices are associated with halal business sustainability.[44] These findings support the broader view that commercial competitiveness and responsible business practices may coexist. However, neither a positive MBR performance coefficient nor favorable brand positioning demonstrates that profit has been generated through ethically legitimate processes. From the perspective of ḥifẓ al-māl, the protection of property concerns both legitimate wealth creation and the avoidance of unjustified harm to others' financial interests. Therefore, the present findings should be interpreted as indicating potentially complementary relationships between perceived ethical brand orientation, competitive positioning, and marketing outcomes.

The Implications of Maṣlaḥah Brand Resonance for Islamic Economic Jurisprudence

The proposed MBR framework contributes to Islamic economic jurisprudence by identifying a potential analytical connection between contemporary brand relationships and the normative principles governing economic exchange. Within fiqh al-muʿāmalāt, the evaluation of commercial activities concerns not only the existence of economically beneficial outcomes but also the legitimacy of contractual arrangements, the protection of property, the avoidance of deception, and the prevention of unjustified harm. The normative relevance of MBR lies in its potential to broaden the assessment of brand relationships beyond consumer attachment and organizational profitability toward the ethical orientation of commercial practices. Razak et al., (2026) develop a maslahah-oriented approach to understanding the social impact of halal business practices, reinforcing the importance of evaluating commercial activities in terms of stakeholder-related consequences.[45] Ab

[43] D Aassouli and M F Syarif, "Examining Values with ESG Impact on Halal Cosmetics through Monte Carlo Simulation and Network Analysis," *Journal of Islamic Marketing* 17, no. 8 (2026): 2832–56, https://doi.org/10.1108/JIMA-02-2025-0127; A Santoso et al., "The Role of Al-Qardul Hasan in Empowering Vulnerable Micro-Enterprises through Bankziska," *Ascarya: Journal of Islamic Science, Culture, and Social Studies* 5, no. 2 (2025): 197–210, https://doi.org/10.53754/19sqjj52.

[44] H B Jaiyeoba, M A Abdullah, and A A Khalid, "The Influence of Integrated Sustainability Practices on the Sustainability of Halal Businesses," *Journal of Islamic Marketing* 16, no. 11 (2025): 3320–45, https://doi.org/10.1108/JIMA-06-2023-0172.

[45] S Razak, S Syahabuddin, and J Raking, "Assessing Social Impact in Halal Business Practices: A Maslahah-Oriented Framework for Sustainable Development," *Journal of Islamic Marketing* 17, no. 3 (2026): 898–922, https://doi.org/10.1108/JIMA-10-2024-0450.

Talib et al., (2026) further emphasize the multidimensional character of sustainable halal supply chain management, integrating economic, environmental, operational, and social considerations.[46] Research on Islamic environmental values similarly illustrates how religiously informed ethical considerations may be associated with responsible consumer behavior[47]. These studies reinforce the relevance of examining Islamic business practices through multiple normative and organizational dimensions. MBR may serve as an initial conceptual bridge between relational brand management and Islamic economic jurisprudence, particularly by directing attention toward the ethical purposes and potential stakeholder consequences of commercial relationships.

The jurisprudential contribution of MBR can be interpreted through the complementary perspectives of al-Ghazali, al-Shatibi, Ibn Ashur, and Jasser Auda. Al-Ghazali's protection of essential human interests provides a normative foundation for evaluating consumer protection and the preservation of property. Al-Shatibi's treatment of maslahah emphasizes the importance of assessing legitimate benefit and preventing harm, while Ibn Ashur's broader consideration of economic relationships directs attention toward justice, clarity, and responsible commercial exchange. Auda's systems approach provides a basis for considering how these ethical responsibilities operate through interconnected business relationships rather than isolated transactional outcomes. Contemporary research on Islamic business ethics similarly emphasizes integrating economic development with moral responsibility and broader social interests.[48] These principles suggest several potential areas for normative evaluation: the accuracy of product representations, the fairness of commercial terms, the integrity of religiously informed claims, the protection of customer financial interests, and the avoidance of misleading or harmful marketing practices. These criteria should be understood as proposed ethical evaluation domains rather than empirically verified characteristics of the businesses surveyed. The theoretical value of MBR lies in offering a framework through which such considerations may

[46] M S Ab Talib, M H Zulfakar, and D A Kurniawati, "Sustainable Halal Supply Chain Management: A Multi-Theory Perspective," *Journal of Islamic Marketing* 17, no. 4 (2026): 1547–84, https://doi.org/10.1108/JIMA-04-2024-0157.

[47] R Hermawan et al., "Examining the Role of Islamic Environmental Values in Pro-Environmental Behavior among Muslim Tourists: Extended the Norm Activation Model," *Journal of Islamic Marketing* 17, no. 1 (2026): 213–35, https://doi.org/10.1108/JIMA-09-2024-0409.

[48] Sulaeman et al., "Islamic Business Ethics in the Framework of Higher Ethical Objective (Maqasid Al-Shariah): A Comprehensive Analysis and Future Research Directions."

inform future research on ethical brand relationships and Islamic market governance.

The present study does not establish a new legal ruling, modify the substantive requirements of fiqh al-muʿāmalāt, or demonstrate that the surveyed businesses have fulfilled the objectives of maqāṣid al-sharīʿah. Its contribution is conceptual and empirically preliminary. The reliance on cross-sectional, reseller-reported data creates limitations concerning causal inference, consumer-level generalizability, and the independent evaluation of ethical outcomes. In addition, the proposed MBR dimensions require further validation to establish their theoretical distinctiveness from conventional brand loyalty and related branding constructs. Research on common method bias emphasizes that relationships among self-reported constructs may be influenced by measurement procedures and shared data sources, requiring careful interpretation of observed associations.[49]

CONCLUSION

This study contributes to the development of Islamic marketing scholarship by proposing Maslahah Brand Resonance (MBR) as an initial conceptual extension of conventional brand resonance theory, grounded in the normative orientation of maqāṣid al-sharīʿah. While conventional brand resonance primarily explains consumer loyalty, emotional attachment, community identification, and brand engagement, MBR introduces ethical intention, halal-tayyib commitment, productive stakeholder relationships, and collective benefit as additional considerations in evaluating brand relationships. Drawing on survey data from 250 Muslim fashion resellers in Central Java, Indonesia, the reported empirical findings indicate positive associations between market sensing capability, market learning capability, MBR, image positional advantage, and marketing performance. These relationships suggest that organizational marketing capabilities and perceived ethical brand orientation may be associated with favorable competitive positioning and commercial outcomes. Nevertheless, an essential distinction must be maintained between marketing performance, perceived ethical brand relationships, and the substantive realization of maslahah. Favorable brand perceptions and improved business performance cannot, on their own, establish transactional justice, consumer protection, Sharia compliance, or societal welfare. The principal theoretical contribution of this study lies in establishing a preliminary framework that connects dynamic marketing capabilities and relational brand management with the normative principles of

[49] P M Podsakoff et al., "Common Method Bias: It's Bad, It's Complex, It's Widespread, and It's Not Easy to Fix," *Annual Review of Organizational Psychology and Organizational Behavior* 11, no. 1 (2024): 17–61, https://doi.org/10.1146/annurev-orgpsych-110721-040030.

Islamic business ethics. From the perspective of Islamic economic jurisprudence, MBR provides a conceptual basis for examining whether commercial relationships are oriented toward honesty, transparency, fairness, the protection of legitimate interests, and the prevention of harm, without claiming that the empirical model has demonstrated their fulfillment.

The findings also offer practical implications for Muslim fashion retailers and resellers seeking to integrate ethical considerations into their marketing strategies. Businesses should strengthen market sensing and market learning capabilities to identify consumer expectations, improve product information, promote transparent transactions, and develop mutually beneficial relationships with customers and other stakeholders. Ethical brand positioning should be supported by consistent commercial practices rather than relying exclusively on religious symbols or persuasive communication. However, the study has several limitations, including its cross-sectional design, purposive sampling, reliance on reseller-reported data, and preliminary measurement of MBR through four observed indicators, which have not established the independent validity of its four proposed conceptual domains. Furthermore, the research did not directly assess consumer welfare, actual Sharia compliance, transactional fairness, or the realization of collective maslahah. The reported structural estimates also require verification against consistent statistical outputs, while the proposed indirect relationship through image positional advantage requires formal mediation testing. Future research should therefore undertake interdisciplinary content validation involving experts in Islamic jurisprudence, Islamic economics, and marketing; develop and validate multidimensional MBR measurement instruments; and incorporate independent indicators of ethical compliance and consumer welfare. Longitudinal, multi-stakeholder, and cross-country investigations are also recommended to evaluate the applicability of the proposed framework across different Islamic business environments. Ultimately, MBR should be regarded as a promising conceptual foundation for integrating ethical responsibilities into brand relationship research, while its capacity to explain substantive contributions to maqāṣid al-sharīʿah remains an important question for subsequent empirical investigation.

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