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DEVELOPING THE QUR'ANIC WASATHIYAH MARKETING MODEL: INTEGRATING THEMATIC QUR'ANIC INTERPRETATION INTO MARKETING MANAGEMENT

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Abstract
This study formulates the Wasathiyah Qurani Marketing Model (MPWQ) by integrating values derived from thematic Qur'anic interpretation into the marketing management framework. It addresses a conceptual problem: contemporary marketing provides analytical and managerial instruments but does not necessarily specify a sufficiently robust normative orientation for evaluating distributive justice, communicative integrity, stakeholder welfare, and the social consequences of marketing decisions. The study adopts qualitative library research, combining thematic Qur'anic interpretation (tafsir maudhu'i), qualitative content analysis, conceptual analysis, and integrative synthesis. Primary sources comprise the Qur'an and classical and contemporary tafsir, while supporting sources include scholarship on maqāṣid al-sharī'ah, business ethics, Islamic marketing, marketing theory, and sustainability marketing. The synthesis identifies seven core values: justice (al-'adl), balance (tawāzun), trustworthiness (amanah), honesty (ṣidq), public benefit (maṣlaḥah), responsibility (mas'ūliyyah), and the avoidance of excess (anti-isrāf). These values are mapped onto segmentation, targeting and positioning, product development, pricing, promotion, distribution, value creation, customer relationships, and strategic evaluation. MPWQ consists of five interrelated components: philosophical and theoretical foundations, core values, marketing functions, decision-making principles, and goal orientation. Its principal contribution is a conceptual framework that positions Qur'anic ethics as a generative logic guiding marketing decisions rather than as an additional code of conduct. The model remains conceptual and requires expert assessment, indicator operationalization, and testing across organizational settings.

Keywords: Qur'anic Wasathiyah; Islamic marketing; marketing management; thematic interpretation; maqāṣid al-sharī'ah

Introduction

Marketing management has evolved from a transaction- and exchange-oriented perspective towards approaches that emphasize value creation, customer experience, co-creation, and long-term relationship management. Service-dominant logic positions service and resource integration as foundations of exchange, while stakeholder perspectives extend marketing considerations beyond firm–customer relationships to encompass interdependent stakeholder networks (Akaka et al., 2021; Hillebrand et al., 2015; Vargo & Lusch, 2008). Within managerial practice,

segmentation, targeting, and positioning (STP), the marketing mix, and customer relationship management remain important tools for designing and evaluating strategy (Kotler & Keller, 2016; Kotler et al., 2021; Morgan & Hunt, 1994).

Nevertheless, the effectiveness of these instruments does not, in itself, guarantee the ethical legitimacy of their use. Marketing practices may achieve sales targets while remaining problematic when they involve misleading claims, unequal access, exploitation of consumer vulnerabilities, unfair pricing, or disproportionate resource consumption. Marketing ethics scholarship demonstrates that marketing decisions are inherently connected to values, organizational norms, stakeholder consequences, and moral judgment (Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Murphy et al., 2016; Williams & Aitken, 2011). Marketing performance therefore needs to be considered alongside the ethical quality of decision-making processes and their social consequences.

From an Islamic perspective, economic activity is part of mu'āmalāt and is governed by principles of justice, trustworthiness, honesty, non-harm, and the pursuit of public benefit. The concept of wasathiyah in Qur'an 2:143 refers to the notion of a just and balanced community; contemporary discussions also associate it with equilibrium, proportionality, and the avoidance of extremes. This concept should be interpreted carefully: wasathiyah is not a marketing label but a normative orientation that requires interpretive grounding and consideration of maqāṣid. Classical and contemporary tafsir works by al-Tabari, Ibn Kathir, al-Qurtubi, al-Zuhaili, and Shihab provide complementary interpretive perspectives for examining this concept.

Research on Islamic marketing has addressed marketing ethics, Muslim consumer behaviour, communication, branding, halal markets, and adaptations of the marketing mix. Reviews indicate that the field has expanded but still requires stronger theoretical positioning and integration with broader marketing theory (Al Mamun et al., 2021; Floren et al., 2020; Shah et al., 2022; Wilson & Grant, 2013). Previous studies have also considered the application of Sharia principles to STP and marketing communication (Saeed et al., 2001; Wilson, 2014). However, a conceptual opportunity remains to explain systematically how values derived from thematic Qur'anic interpretation can guide decision-making across the functions of marketing management.

This gap does not imply that Islamic marketing literature lacks ethical frameworks. Rather, this study responds to the need to systematize the relationship between normative sources, ethical value constructs, managerial functions, and goal orientation. Specifically, a coherent model should explain how justice, balance, trustworthiness, honesty, public benefit, responsibility, and the avoidance of excess can be translated into market decisions and evaluated consistently. Such an approach also enables dialogue between Islamic ethics, stakeholder theory, value creation, and sustainability marketing (Laczniak & Murphy, 2006; Peattie & Belz, 2010; Sheth & Sisodia, 2006).

Accordingly, this study aims to: (1) identify the core values of Qur'anic Wasathiyah through thematic interpretation; (2) analyse the relevance of these values to marketing management functions; and (3) formulate the structure and characteristics of the Wasathiyah Qurani Marketing Model (MPWQ). Its novelty is conceptual and integrative: it establishes a systematic connection

between Qur'anic value construction and marketing decision-making processes. MPWQ is not intended to replace modern marketing theories but to provide an ethical orientation and a public-benefit objective for their application.

Theoretical Framework

Qur'anic Wasathiyah and maqāṣid al-sharī'ah

In this study, wasathiyah is understood as an orientation towards justice and proportionality that prevents the excessive prioritization of one interest at the expense of others. The interpretation of Qur'an 2:143 should be considered alongside verses addressing justice in transactions, accurate weights and measures, trustworthiness, the prohibition of unjustly consuming wealth, and the avoidance of excess. A comparison of the interpretations of al-Tabari, Ibn Kathir, al-Qurtubi, al-Zuhaili, and Shihab situates the proposed values within a diverse exegetical tradition (Al-Qurtubi, 2006; Al-Tabari, 1997; Al-Zuhaili, 2013; Ibn Kathir, 2000; Shihab, 2002).

Maqāṣid al-sharī'ah provides a framework for evaluating the purposes and consequences of actions in terms of protecting public benefit and preventing harm. Contemporary maqāṣid approaches emphasize a systemic and contextual understanding of the objectives of Islamic law, making them relevant to the evaluation of contemporary organizational and economic activities (Auda, 2008; Chapra, 2008; Kamali, 2008). In marketing, this framework encourages evaluation beyond organizational profitability to include consumer protection, affordability, truthful information, sustainability, and the distribution of benefits.

Marketing ethics and Islamic marketing

Marketing ethics examines the principles and processes that shape organizational decisions involving consumers, competitors, business partners, communities, and the environment. Ethical decision-making models emphasize the interaction of individual characteristics, organizational environments, and situational factors (Ferrell & Gresham, 1985; Hunt & Vitell, 1986). From a stakeholder perspective, marketing responsibility extends beyond customer satisfaction to encompass the interests of parties affected by value creation and exchange (Freeman, 1984; Hillebrand et al., 2015).

Islamic marketing extends this discussion by positioning Islamic teachings as a source of values for strategy formulation and market conduct. The literature addresses ethics, consumer behaviour, branding, communication, and halal marketing, while also identifying the need for stronger theoretical foundations (Al Mamun et al., 2021; Shah et al., 2022). Recent studies in Indonesia have also examined Sharia marketing, justice and economic ethics, Islamic marketing innovation, and the relationship between maqāṣid and corporate social responsibility (Deviyanti et al., 2024; Dusuki & Abdullah, 2024; Istiqomah et al., 2024; Qizwini & Kaban, 2024). This approach should avoid reducing Islamic marketing to activities that merely target Muslim consumers or employ religious symbols. Its substantive focus should be the integrity of marketing processes, product suitability, fair exchange, and accountability to affected stakeholders. Debates on Islamic branding further highlight the importance of distinguishing symbolic identity from the ethical substance of marketing practices (Alserhan, 2010, 2017; Jafari & Sandikci, 2015; Temporal, 2011).

Marketing management as a domain for value application

Marketing management provides processes for understanding markets, selecting target groups, designing offerings, setting prices, communicating benefits, distributing products, and maintaining customer relationships (Kotler & Keller, 2016). Value-creation and relationship-marketing perspectives emphasize that value emerges through ongoing interaction and trust rather than through isolated transactions (Grönroos, 1994; Morgan & Hunt, 1994; Prahalad & Ramaswamy, 2004). MPWQ uses these functions as domains in which values are applied, while Qur'anic values serve as normative criteria for planning, implementation, and evaluation.

Research Method

This study adopts a qualitative library-research approach oriented towards conceptual framework development. This design is appropriate because the study seeks to interpret normative sources, identify value categories, and formulate conceptual relationships rather than test associations between variables through surveys or experiments. Library research enables the systematic integration of cross-disciplinary literature; however, its quality depends on transparent source selection, interpretive accuracy, and traceability of the synthesis (Snyder, 2019; Torraco, 2005; Whittemore & Knafl, 2005).

Sources and units of analysis

The primary sources comprise the Qur'an, with particular attention to Qur'an 2:143 and related verses concerning justice, balance, trustworthiness, honesty, responsibility, public benefit, and the prohibition of excess. Interpretations are compared across the works of al-Tabari, Ibn Kathir, al-Qurtubi, al-Zuhaili, and Shihab. Secondary sources include books and scholarly articles on maqāṣid al-sharī'ah, Islamic business ethics, Islamic marketing, marketing management theory, stakeholder marketing, value creation, and sustainability marketing. The unit of analysis consists of textual statements or propositions relevant to the values and their managerial implications.

Data collection and analytical procedures

Materials were collected through documentation and literature examination. The source manuscript refers to the use of a Qur'anic-verse analysis matrix and a conceptual categorization sheet; this revision retains those procedures and clarifies the analytical stages as follows: (1) identifying thematically relevant verses; (2) comparing classical and contemporary interpretations; (3) coding meanings into value categories; (4) mapping the categories onto marketing functions; and (5) synthesizing the relationships among components into a conceptual model. Qualitative content analysis was used to organize textual categories, while conceptual analysis clarified the definitions, boundaries, and relationships among concepts (Bowen, 2009; Schreier, 2012).

To ensure interpretive traceability, each proposed value should be linked to the relevant verses and the exegetical sources underpinning its formulation. Comparison between classical and contemporary tafsir serves as an interpretive check, while conceptual triangulation compares the value categories with scholarship on maqāṣid, marketing ethics, and marketing management. These procedures strengthen the coherence of the synthesis but should not be equated with inter-rater validation or empirical validation. The source manuscript does not report a systematic search protocol, publication period, databases, number of screened documents, or exclusion criteria. Such

details have therefore not been introduced as established facts and should be supplied by the authors if available.

Results

Constructing the Seven Core Values of Qur'anic Wasathiyah

The thematic synthesis identifies seven core values relevant to establishing an ethical orientation for marketing management. First, al-'adl (justice) calls for fair, non-discriminatory treatment that does not harm other parties. Second, tawāzun (balance) requires proportionate consideration of economic, social, and moral interests. Third, amanah (trustworthiness) emphasizes the obligation to maintain trust, fulfil promises, and manage information and resources responsibly. Fourth, ṣidq (truthfulness) requires accurate information, transparent claims, and the avoidance of manipulation.

Fifth, maṣlaḥah (public benefit) directs organizations towards creating broader benefits and preventing harmful consequences. Sixth, mas'ūliyyah (responsibility) emphasizes accountability for marketing decisions and their consequences. Seventh, anti-isrāf (avoidance of excess) promotes proportional consumption and responsible resource use, including the prevention of waste in production, promotion, and distribution. These values are interrelated rather than independent slogans. Within the maqāṣid framework, they provide a basis for evaluating the purposes, processes, and impacts of economic activity (Auda, 2008; Chapra, 2008; Kamali, 2008).

Conceptually, al-'adl and tawāzun regulate the distribution of interests; amanah and ṣidq safeguard relational and informational integrity; maṣlaḥah and mas'ūliyyah broaden the consideration of consequences; and anti-isrāf guides responsible efficiency. This construction is consistent with marketing ethics scholarship, which identifies honesty, accountability, and stakeholder interests as important elements of decision-making (Laczniak & Murphy, 2006; Murphy et al., 2016; Williams & Aitken, 2011).

Mapping Values onto Marketing Management Functions

The following mapping represents a conceptual synthesis. It is not intended as a validated measurement instrument but as a guide for connecting values with managerial decision-making questions.

Table 1. Mapping Qur'anic Wasathiyah Values onto Marketing Management Functions

Marketing function	Relevant values	Conceptual application in decision-making
STP and market selection	Al-'adl, tawāzun, maṣlaḥah	Consider customer needs and fair access; avoid exploitative or discriminatory segmentation.
Product development	Amanah, maṣlaḥah, mas'ūliyyah	Ensure product claims, benefits, safety, quality, and user impacts are appropriate.
Pricing	Al-'adl, tawāzun, amanah	Consider price fairness, cost transparency, and balanced

		interests among parties to the exchange.
Promotion and communication	Ṣidq, amanah, mas'ūliyyah	Provide accurate, non-manipulative information and avoid misleading or exaggerated claims.
Distribution	Al-'adl, maṣlaḥah, anti-isrāf	Promote reasonable access and proportionate, responsible use of distribution resources.
Customer relationships	Amanah, ṣidq, tawāzun	Maintain trust through promise fulfilment, responsible responses, and fair relationships.
Strategy evaluation	Maṣlaḥah, mas'ūliyyah, anti-isrāf	Assess commercial outcomes alongside social, ethical, and resource-use consequences.

At the STP stage, justice requires that market segmentation should not be based on the exploitation of vulnerable groups, while tawāzun encourages organizations to consider economic viability alongside social needs. Research on STP in Islamic marketing indicates that Sharia principles can inform market selection and offering strategies, although their application requires sensitivity to context and consumer diversity (Wilson, 2014).

In product development, amanah and mas'ūliyyah require consistency between product claims and actual product characteristics, while maṣlaḥah places user benefit among the primary considerations. In pricing, al-'adl and tawāzun encourage transparency and fairness in exchange. These principles do not prescribe a specific pricing formula; rather, they provide ethical criteria for evaluating pricing processes and consequences.

In promotion, ṣidq and amanah require accurate and non-manipulative communication. These values are particularly important in digital environments, where messages can be personalized and rapidly disseminated, potentially blurring the boundaries between information, persuasion, and exaggerated claims. In distribution, justice and public benefit require reasonable access, while anti-isrāf encourages proportionate resource management. In customer relationships, amanah and ṣidq support trust through promise fulfilment and accountable responses. These relationships are consistent with relationship-marketing scholarship, which identifies trust and commitment as foundations of long-term relationships (Morgan & Hunt, 1994).

Structure of the Wasathiyah Qurani Marketing Model

Based on the synthesis, MPWQ comprises five components that form a conceptual pathway from value foundations to decisions and goal evaluation. The first component is the philosophical and theoretical foundation, connecting thematic Qur'anic interpretation, maqāṣid al-sharī'ah, marketing ethics, Islamic marketing, and marketing management. The second component consists

of the seven core values. The third comprises marketing management functions as domains of application. The fourth consists of decision-making principles that translate values into operational criteria. The fifth is the goal orientation, which balances economic performance with justice, responsibility, and stakeholder welfare.

Table 2. Conceptual Structure of the Wasathiyah Qurani Marketing Model (MPWQ)

Model component	Conceptual description
Philosophical and theoretical foundations	Qur'anic Wasathiyah, thematic Qur'anic interpretation, maqāṣid al-sharī'ah, Islamic marketing, and marketing management.
Core values	Al-'adl, tawāzun, amanah, ṣidq, maṣlaḥah, mas'ūliyyah, and anti-isrāf.
Marketing management functions	STP, product, price, promotion, distribution, value creation, and customer relationship management.
Decision-making principles	Justice, balance, honesty, trustworthiness, responsibility, public benefit, and proportionality.
Goal orientation	Economic performance accompanied by moral and social responsibility and stakeholder welfare.

The MPWQ pathway is integrative and iterative. Core values guide decisions across marketing functions; those decisions are then evaluated in terms of processes, economic outcomes, social impacts, and resource-use consequences. Evaluation may lead to strategic adjustment, meaning that the pursuit of public benefit functions not only as an end goal but also as a corrective criterion throughout the management process. This framework extends value-creation perspectives by incorporating ethical legitimacy and stakeholder interests (Hillebrand et al., 2015; Peattie & Belz, 2010; Vargo & Lusch, 2008).

Implications

MPWQ's theoretical contribution lies in connecting three layers that are often discussed separately: Qur'anic normative sources, the construction of ethical values, and marketing management functions. The model positions Qur'anic values as a guiding logic embedded in decision-making processes rather than as a decorative element in brand communication or an addition introduced after a strategy has been designed. In this respect, MPWQ offers a basis for dialogue between Islamic marketing and mainstream marketing theory, particularly stakeholder theory, relationship marketing, and value creation.

From a managerial perspective, organizations may use the seven values as reflective questions at each stage of marketing. Before selecting a segment, for example, an organization can assess whether its strategy is fair and avoids exploiting vulnerability. Before launching a product, it can examine the accuracy of product claims and the benefits offered. Before implementing a promotional campaign, it can assess message accuracy and the potential for manipulation. During

evaluation, commercial indicators can be considered alongside social impacts and resource use. Such application should be adapted to the sector, organizational size, consumer characteristics, and applicable regulations.

MPWQ also has important conceptual limitations. The model does not yet specify measurable indicators, the relative weighting of values, audit procedures, or mechanisms for resolving potential conflicts between values. For example, very low pricing may expand access while undermining producer viability; similarly, informative promotion may still create privacy risks if it relies excessively on consumer data. The model should therefore be understood as a framework for normative reasoning that requires operational development and cross-context testing, rather than as an algorithm that automatically generates a single correct decision.

Conclusion

This study formulates the Wasathiyah Qurani Marketing Model (MPWQ) as a conceptual framework that integrates values derived from thematic Qur'anic interpretation into marketing management. The synthesis identifies seven core values: al-'adl, tawāzun, amanah, ṣidq, maṣlaḥah, mas'ūliyyah, and anti-isrāf. These values are mapped onto STP, product development, pricing, promotion, distribution, customer relationships, value creation, and strategic evaluation.

MPWQ's principal contribution is a five-component structure connecting philosophical and theoretical foundations, core values, marketing functions, decision-making principles, and goal orientation. The model does not replace modern marketing instruments; instead, it provides an ethical orientation to ensure that economic effectiveness is considered alongside justice, balance, integrity, responsibility, and stakeholder welfare. Because the model was developed through library research and conceptual synthesis, it cannot yet be described as empirically validated or as having demonstrated improvements in marketing performance.

In practical terms, MPWQ may serve as an initial framework for ethical reflection and the development of marketing decision guidelines. Academically, it opens avenues for further research into construct clarity, indicator relevance, stakeholder acceptance, and applicability across different business sectors.

Limitations and Future Research

This study has several limitations. First, its library-research design restricts its conclusions to textual and conceptual synthesis; it does not include interviews, organizational observations, consumer surveys, or performance testing. Second, the source manuscript does not provide a reproducible literature-search protocol, including databases, search terms, time frame, number of records, or selection criteria. Third, the seven-value construction reflects the researchers' interpretation and synthesis and therefore requires further assessment by experts in Qur'anic exegesis, Islamic economics, and marketing. Fourth, the model does not yet specify operational indicators, value weights, or procedures for addressing conflicts between values.

Future research may proceed in several stages. First, content validation could be conducted through a multidisciplinary expert panel to assess the relevance, clarity, and representativeness of each value and its relationship with marketing functions. Second, indicators and measurement instruments could be developed, followed by readability and construct-validity testing. Third, case

studies or qualitative research in organizations across different sectors could examine the model's applicability to actual decision-making processes. Fourth, quantitative or mixed-methods studies could investigate relationships between the application of MPWQ principles, customer trust, perceived fairness, reputation, marketing performance, and sustainability indicators. Such testing must be independently designed; its results cannot be presumed from the current conceptual synthesis.

CRediT Authorship Contribution Statement

Author contributions to this research. **Pefriyadi:** Conceptualization, Methodology, Formal analysis, Writing – original draft, Supervision. **Achmad Syauqi Alfanzari:** Investigation, Resources, Writing – review & editing. **Dea Indriyani:** Investigation, Data curation, Writing – review & editing. **M. Wahyuddin Fakar:** Validation, Resources, Writing – review & editing. All authors: Read and approved the final manuscript. The allocation of roles must reflect each author's actual contribution.

Declarations

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Conflict of Interest

The authors declare no conflict of interest.

Ethics Approval

This study is a library-based investigation using publicly available sources and does not involve human participants, animals, or personal data. Accordingly, research ethics approval for studies involving human participants is not applicable to the design reported here.

Informed Consent

Not applicable. This study did not involve human participants.

Data Availability

No primary empirical datasets were generated or analyzed in this study. The material discussed consists of previously published textual sources, which are listed in the bibliography.

Use of AI-Assisted Tools

The authors declare that their use of AI is limited to translation and language refinement.

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