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Islamic-Based Social Media Marketing for JSR Herbal Products

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ABSTRACT

This study discusses the Islamic-based Social Media Marketing (SMM) strategy for the JSR (Jurus Sehat Rasulullah) herbal products initiated by Zaidul Akbar, within the context of marketing that integrates Islamic social marketing values and the concept of *thibbun nabawi*. The background of this research stems from the growing public interest in herbal products and the need for a marketing approach that aligns with sharia values. The purpose of this study is to analyze the implementation of Islamic values in the marketing communication strategy of JSR herbal products on social media and its impact on Muslim consumers' trust and loyalty. The study adopts the theory of Islamic social marketing, which emphasizes *dakwah* (Islamic preaching), ethics, and societal benefit, along with the *thibbun nabawi* approach as the foundation of the product. The method used is Computer-Mediated Communication (CMC) to analyze interactions and marketing content on JSR Herbal's digital platforms, including Instagram and TikTok. The research findings indicate that the use of Islamic narratives, health education in the style of the Prophet Muhammad, and consumer testimonials increase engagement and trust among the Muslim audience. The study concludes that the Islamic-based SMM strategy is effective in building Muslim consumer loyalty toward JSR herbal products. The implication is that sharia-based herbal business actors need to integrate spiritual values into their communication strategies on social media

INTRODUCTION

In this millennial era, people are becoming increasingly sensitive, critical, and selective about the medicines they allow into their bodies. Many have become fearful of and resistant to the routine consumption of chemical-based drugs and are turning instead to herbal remedies. As a result, Sari (2021) emphasizes that the trend of "back to nature" healing has grown in popularity among the public in recent times (Puspitasari et al., 2021). One of the reasons for this is that herbal medicines are typically over-the-counter and are believed not to cause long-term side effects like synthetic drugs. In fact, modern medicine has started incorporating herbal treatments due to their beneficial natural components, with practices being conducted both in person and through social media platforms.

In the Prophet Muhammad's biography (sirah), numerous examples can be found of him recommending remedies to companions who were ill. His daily life itself reflected a healthy lifestyle that serves as a model (*uswah*) for others. Some of the natural remedies the Prophet encouraged include *habbatussauda* (black seed), honey, olive oil, dates, zam-zam water, garlic, *ismid* (antimony), and *kam'ah* (desert truffle). Al-Jauziyah (2020) refers to the Prophet's approach to healing through natural medicines as *thibbun nabawi* or "Prophetic medicine," taught directly by the Prophet Muhammad. As he said: "*Allah has not sent down a*

disease without also sending its cure," (Hadith narrated by Imam Bukhari).

Prophetic medicine serves as a form of Islamic outreach (*dakwah*) through practical example, also known as *dakwah bil hal*, which emphasizes the preacher's creative and action-based approach. For example, the Prophet's method for treating stroke included *hijama* (cupping therapy), while *ruqyah syar'iyah* (spiritual healing with Qur'anic recitation) was used for treating individuals affected by black magic (Ihsan, 2016).

The practice of *thibbun nabawi* includes techniques such as Qur'anic *ruqyah*, cupping therapy (*hijama*), nasal cleansing (*gurah*), honey, black seed, olive oil, and spiritual or moral trauma therapy. Both sharia and medical aspects of this practice have been increasingly supported by the Indonesian Ulema Council (MUI) to ensure that *thibbun nabawi* aligns with both Islamic law and medical standards, making it more acceptable to the public.

With the rise of information sharing on social media, these practices have become increasingly well-known, particularly through influential figures such as Zaidul Akbar and Islamic boarding school clinics (*klinik pesantren*). Below is a list of *thibbun nabawi* practitioners in Indonesia who have provided both assistance and inspiration to the public.

Table 1. Figures and Practices of *Thibbun Nabawi* in Indonesia

Figure / Institution	Location	Main Practices
JRA Jombang (Ustadz Nasrul, Gus Ama')	Jombang (East Java)	Qur'anic <i>ruqyah</i> , practitioner training
LD PWNU DKI Jakarta	East Jakarta	Cupping therapy (<i>hijama</i>), <i>ruqyah</i> , bone repositioning, <i>gurah</i>
Dr. Zaidul Akbar / ABI	National (Bandung, etc.)	Cupping therapy, honey, <i>habbatussauda</i> , Qur'anic lifestyle guidance
Bashthotan Holistic Center (Semarang)	Semarang	Cupping & <i>ruqyah</i> , holistic approach
Rumah Herbal Teluk Betung (Lampung)	Bandar Lampung	Cupping, <i>gurah</i> , herbal medicine, tongue & pulse diagnosis

Figure / Institution	Location	Main Practices
Ustaz Dhanu	DKI Jakarta	Prayer and moral/spiritual improvement only

Several previous studies have informed this research, including that of Asatari et al. (2024), which examined social media management strategies based on sharia principles for selling halal herbal products. They found that educational content, active interaction, consistent posting, and the use of halal influencers significantly increased both sales and consumer loyalty. Meanwhile, Wahyuni et al. (2021) presented findings that social media is not only beneficial for health promotion efforts but also comes with several weaknesses, such as: lack of active socialization with the public, long-term program success being threatened by misinformation and disinformation, limited engagement with audiences and health professionals, and restricted ability to effectively use social media. Therefore, there is a clear need for a health promotion model based on social media that integrates health promotion with social media and health communication techniques.

The *thibbun nabawi* practices carried out by the Jurus Sehat Rasulullah (JSR) brand are highly active in educating, preaching (dakwah), and promoting the benefits of natural and divine healing. However, as Marina et al. (2023) note, with the public's growing interest in herbal medicine, there has been a surge in online marketing from various sellers using different strategies, messages, and media. The increasing competition in herbal product manufacturing has led to heightened competition in marketing, necessitating added value in products to remain competitive with other producers.

To address this competition, the JSR Store actively uses both social media and religious media for marketing. However, as observed by Sari & Qudsy (2021), JSR has not yet maximized its use of social media to educate the public about the health benefits of JSR herbal products. As a result, many people are still unaware of the potential of these products. The existing features on social media

platforms are also not fully utilized, leading to suboptimal performance.

Most previous studies have only investigated halal or halal cosmetics products in general or at the national level. This study focuses specifically on JSR Herbal in Bekasi, a local entity actively engaged in Islamic marketing practices via social media (Instagram, TikTok, etc.), but one that has not been widely researched academically. Therefore, this study offers a locally specific perspective to halal marketing research.

Unlike most SMM studies that focus solely on marketing techniques (such as content, engagement, and reach), this study integrates Islamic values, such as honesty in product information, education based on the sunnah (thibbun nabawi), and the use of hadiths or Qur'anic verses in promotion. Hence, it conceptualizes a sharia-aware SMM approach, which goes beyond simply labeling a product halal, and instead emphasizes Islamic ethics and content. However, there has not yet been a study that specifically combines this product with Islamic digital marketing analysis. Thus, this research bridges Islamic medicine, digital marketing, and Muslim consumer behavior.

This study aims to contribute to the development of knowledge in the field of Health Social Media Marketing and the concept of Prophetic Medicine (Thibbun Nabawi), providing a reference for those interested in this area, with practical and beneficial applications. This paper uses internet analysis methods, with data sourced from scholarly journals available online (Suharto et al., 2022). The type of data used includes virtual data from commonly accessed social media applications such as Instagram and YouTube (Sari & Qudsy, 2021).

METHOD

This research uses a qualitative approach to explore the meanings, strategies, and in-depth perceptions of the parties involved (Creswell, 2016) in Islamic-based digital marketing. The aim is not to produce statistical measurements, but to understand Islamic values, communication strategies, and audience (netizen) responses to content produced by JSR Herbal and its central figure, Dr. Zaidul Akbar.

This study falls under the computer-Mediated Communication (CMC) approach, as all marketing communications, *dakwah* (Islamic preaching), promotions, and consumer interactions occur through social media platforms such as Facebook (@officialdrzaidulakbar), official JSR Herbal accounts/communities, as well as resellers, affiliates, and user communities. This approach allows the researcher to understand Islamic digital interactions, content strategies, and consumer responses in digital spaces.

The subjects of this research (units of analysis) are selected based on their relevance to the research context, including:

- Dr. Zaidul Akbar – as the key opinion leader and main influencer of the JSR movement;
- JSR Herbal management – responsible for content creation and herbal product distribution;
- Muslim netizens/consumers – as message recipients and actors in electronic word of mouth (e-WOM);
- Social media content – particularly YouTube uploads containing Islamic values, *thibbun nabawi* education, testimonials, and more.

For data collection techniques, the study employs online observation (CMC) by directly observing social media content (captions and comments) over a specific period (3 months: January 2025–April 2025). The focus is on identifying Islamic message forms, engagement, communication patterns (monologic vs. dialogic), and sharia-based brand positioning. In addition, online semi-structured interviews were conducted through the Facebook platform.

This research uses CMC analysis as the primary method for processing data from interviews, documentation, and social media content observations. According to Braun & Clarke (2006), this technique is well-suited for exploring social

meaning, Islamic value-based messages, digital communication strategies, and netizen audience responses.

The steps of Computer-Mediated Communication (CMC) analysis (Walther, 1996) involve examining types of communication, such as:

- Monologic communication (e.g., *dakwah* videos),
 - Dialogic communication (e.g., netizen comments),
 - Interactive two-way communication (e.g., live sessions);
- Also considered are platform-specific characteristics (e.g., communication differences on Facebook), Islamic communication styles, and the use of preaching language, Arabic terminology, Qur'anic verses, hadiths, and other religious expressions.

To validate the findings, and ensure that the results are trustworthy (Moleong, 2017), the researcher conducted member checks, whereby the researcher sent the interpreted findings to key informants (such as JSR management or active netizens) for confirmation.

RESULTS AND DISCUSSION

Marketing efforts carried out by utilizing social media are better known as social media marketing (Alghozy, 2020). Social media marketing is the use of social media technologies, channels, and software to create, communicate, deliver, and exchange offerings that have value for organizational stakeholders (Tuten & Solomon, 2014). Social media marketing plays an important role in the business world. In fact, marketing becomes a determining factor in increasing product sales (Banjarnahor et al., 2021).

From an Islamic perspective, quoting a view from the great scholar Imam Ghazali, he explained the concept of sharia marketing as "the principle of small profits with large sales volume," meaning that anyone who wants to increase the sales value of a product must pay attention to product pricing in terms of profit margins (Karim, 2016). The principle of companies in Islamic-based or sharia marketing

strategies uses two concepts: profit and blessings, known as ta'awun (Muali & Nisa', 2019).

One business that uses social media and religious platforms as a marketing medium is JSR Store, which sells natural herbal products that can cure several illnesses such as headaches, coughs, and even serious diseases like cancer. The *Jurus Sehat Rasulullah* (JSR) approach by Dr. Zaidul Akbar on social media has become a subject of study, as the Qur'an and Sunnah already mention many things related to medicine and the benefits of prophetic remedies (Fattah, 2005). In this digital era, many Muslims use the internet to exchange information about lifestyle and digital commerce (Syafri & Hadziq, 2021). This increasing interest of Muslim consumers in digital marketing can be utilized by JSR Store to provide digital marketing services that are trustworthy in terms of halal assurance and comply with Islamic economic principles (Suharto et al., 2022).

A study by Farook & Abeysekara (2016) identifies several indicators of Social Media Marketing, namely: trust in information, concern for privacy, perception of reliability, security in social media, and use of social media

a. Trust in Information

Dr. Zaidul Akbar is an Islamic Health Inspirator with strong credibility in the field of prophetic medicine (*thibbun nabawi*). Born on November 30, 1977, he graduated from the Faculty of Medicine at Diponegoro University (UNDIP) in 2003. He is currently the Chairman of the Indonesian Cupping Association (ABI), a central board member of the Indonesian Traditional Healers Association (ASPETRI), a Herbal Doctor and National *Thibbun Nabawi* Consultant, and the founder of www.supermarkethalal.com (Bachmann & Zaheer, 2006).

His journey as a doctor led him to believe that God's creations are the best remedies. Natural ingredients like turmeric and tomatoes are readily available and aligned with human needs (Yassir & Asnah, 2018). As a prominent Islamic doctor, he often shares health tips relevant to the community, garnering widespread attention among Indonesians

who are increasingly health-conscious (Sari & Qudsy, 2021). He has also created herbal products and opened a cafe serving healthy menus made from natural ingredients.

Every blessed Friday, JSR offers discounts of 10% or more on all its products. On Instagram, there is abundant information about maintaining health not through chemical drugs but through natural remedies from Allah. Akbar (2025) states, "The healthy lifestyle of the Prophet offers a complete guide to achieving physical, mental, and spiritual well-being. These principles are not only relevant to Muslims but beneficial to anyone seeking a healthy and balanced life." He emphasizes a hadith about moderation in eating (HR. Tirmidhi).

Oktaviana (2025) asserts that health information in mass media plays a vital role in shaping public perception and behavior. The shift from mass to digital media in the digital era allows for faster and easier dissemination of health information, both positively and negatively. One negative aspect is misinformation intended to sell herbal products like senna tea. In response, JR Herbal, led by Dr. Zaidul Akbar, uses platforms like WhatsApp, Facebook, Instagram, YouTube, and TikTok to educate audiences on the benefits of herbal medicine from Allah's creations. This has drawn significant attention, as viewers feel emotionally engaged through videos, texts, photos, and health tips.

b. Concern for Privacy

As JSR consumers increasingly adopt digital technology for healthcare, the data they produce offers opportunities for JSR to enhance consumer engagement while also creating responsibility for data protection. This data includes location tracking and personal identity information, which helps JSR understand pain points and unmet needs to develop better products and services.

Given past data breach scandals in other companies, consumer skepticism is understandable. Even though only small-scale breaches occurred in herbal medicine industries, consumer awareness remains high. Meher et al. (2023) noted that although Indonesia's Personal Data Protection Law (No. 27 of

2022) is a step forward, challenges remain. Solutions include strengthening existing regulations, improving technological infrastructure, and increasing awareness among consumers and health workers.

JSR management acknowledges that consumer protection in online health product transactions is a legal right supported by laws such as Law No. 8 of 1999 on Consumer Protection. Prayuti et al. (2024) emphasize the importance of complaint handling systems, personal data protection, product verification, and government enforcement.

Adrianto (2024) states that the competent regulatory body for herbal and medical products in Indonesia is the National Agency for Drug and Food Control (BPOM). Several key regulations apply, including BPOM Regulation No. 29 (2023) on herbal safety, No. 28 (2023) on imports, and Head Decree No. 397 (2023) on technical documentation. Herbal medicines are categorized as jamu, standardized herbal medicine (OHT), and phytopharmaceuticals, the latter being backed by clinical trials.

c. Perception of Reliability

Lupyan (2017) explains that people believe perception reflects objective reality. In this view, JSR invites consumers to see it as a healing effort under divine guidance, rather than a modern Western or Chinese medical service. Most JSR consumers learn about the treatments from testimonials by other users. JSR strives to ensure this perception remains accurate and is not distorted by unqualified individuals providing misleading commentary.

Tjiptono (2015) states that products are subjective understandings of producers to meet consumer expectations. Continuous product innovation is vital to meet evolving consumer demands. Aditi (2017) emphasizes that product attributes such as quality, pricing, promotion, and location significantly influence purchase decisions.

Kotler and Keller (2018) discuss how buyer characteristics shape purchase decisions. Aris (2025), a JSR management representative, states: “Purchase decisions are based on product excellence information presented to create positive feelings. JSR Store continues to innovate, offering honey

products, ajwa dates, propolis, and Himalayan salt—reflecting the return to prophetic health.”

Initially using Instagram and WhatsApp, JSR found better success with Praktisidigital, which automated its online store processes. Orders jumped from 500 to 7,000 per day. This reflects strong operational reliability and scalability.

Dr. Zaidul Akbar’s credibility also comes from his medical background and over 10 years of hospital experience. According to Prawira W & Maulida (2020), there is a strong correlation between his credibility and followers’ healthy lifestyle behaviors. Crosswell et al. (2018) also confirm that source credibility significantly influences communication success. Diyatma (2017) concludes that purchase decisions stem from past experiences and product information searches, strengthening consumers’ confidence to make decisions.

d. Security in Social Media

JSR has official accounts on major platforms and understands the challenges of managing privacy settings. Management regularly audits privacy configurations to ensure only authorized information is shared. Staff are also instructed to maintain private personal accounts while upholding corporate data ethics. Facebook’s privacy settings for @officialdrzaidulakbar are dynamic, and tools like the Privacy Checkup Tool help review sharing settings. Instagram (@zaidulakbar) offers strong privacy controls, though lacking some ease-of-use tools. JSR ensures moderation of comments and disables unnecessary suggestions.

Wahyudi et al. (2024) state that healthcare service providers must optimize marketing strategies by improving human resource quality, implementing cybersecurity SOPs, and integrating ethical values like CARDIAC (integrity, transparency, etc.). In healthcare marketing, trust and credibility are key.

e. Use of Social Media

Through Instagram, JSR Store actively educates consumers via ads and videos about herbal health benefits, prophetic medicine, and Islamic business strategies. It also invites Muslims to shift toward herbal products—natural remedies passed down through generations. One JSR customer shared: “I

first thought it was infused water, but a friend told me it was JSR. I searched on Google, read some articles, and found their IG account.” (Maulida et al., 2020)

Pambayun & Permassanty (2022) argue that Islamic-based digital marketing allows Muslims to transact without *riba*, ensuring shared benefit (*falah*) for both buyers and sellers. JSR recognizes that modern consumers prefer e-commerce, where transactions happen virtually via catalogs without physical meetings. The use of social media by JSR or Zaidul Akbar Official aligns with the principles of sharia marketing, which is a process and strategy (wisdom) to meet needs through halal (*tayyibat*) products and services, based on mutual agreement and shared welfare (*falah*) between buyer and seller, with the goal of achieving material and spiritual well-being in both this world and the hereafter (Hasan, 2014). JSR recognizes that nowadays, people are more active on social media, where many prefer shopping through e-commerce or engaging in modern forms of buying and selling.

In an e-commerce system, JSR and its consumers do not meet face-to-face but interact in the virtual world, where herbal products and services are displayed in catalogs. JSR acknowledges that

such services or transactions are indeed beneficial for both the business and the consumer. Consumers can easily access JSR's services and products, including the *Jurus Sehat Rasulullah* book and health advice inspired by prophetic guidance, such as: Halal and Thayyib, Using What's Available Around, Health for Worship, Eating When Hungry, Exercising Regularly, Drinking Nabeez Water, Ginger Drinks, Pandan Leaves, and Honey. All of this can be done simply through a smartphone place an order, make a transaction, and the product is delivered.

Adams (2016) reinforces the view that various types of social media can be used for different purposes, audience reach, speed of information sharing and response, and ease of combining various formats (i.e., text, images, video). Therefore, social media is considered highly effective for distributing and gathering information related to health, healthcare, and healthy practices. In sharing content via Instagram and Facebook, Dr. Zaidul Akbar does not just post text but also includes images and video clips.

Table 2. Social Media Marketing in Islam at JSR Herbal

Component	Islamic Term	Explanation
Use of social media	istikhdam al-wasail al-ijtima'iyyah	The use of social media to spread the message of halal products. Islam encourages spreading goodness (QS. Ali Imran: 104).
Trust in Information	amanah al-ma'lumat	Trust in the information provided; must be based on honesty (Şidq) and trustworthiness (amanah). (QS. Al-Baqarah: 283, HR. Tirmidhi).
Perception of Reliability	tsiqah bi al-'alaamah	Consumers feel confident in the quality and ethics of the product. Based on the principles of <i>maslahah</i> (benefit), <i>ihsan</i> (excellence), and <i>shiddiq</i> (truthfulness).
Concern for Privacy	hifz al-sirriyyah	Protecting customer data confidentiality is part of <i>hifz al-'ird</i> (protection of honor) and <i>amanah</i> (trust). (QS. Al-Ahzab: 72)
Security in social media	amn al-ma'lumat	A platform or account safe from scams and spam reflects the values of justice (<i>adl</i>) and trust (<i>amanah</i>).

JSR herbal products have great potential among Indonesian Muslim consumers because their halal status is regulated by BPOM (the Indonesian Food and Drug Authority) and halal certification. However, ethical marketing strategies are an important requirement from an Islamic perspective, not just conventional promotion. In this context, social media can be an effective platform to convey sharia values, provided it is conducted with integrity, transparency, and spiritual awareness. According to Alserhan (2011) and various Islamic marketing literatures, there are several key principles in Islamic marketing ethics: minimizing harm (*mudharat*), maximizing benefit (*maslahah*), avoiding uncertainty (*gharar*), usury (*riba*), manipulation, and unfair or speculative transactions. In the context of JSR herbal products initiated by Zaidul Akbar, halalan tayyiban is not only about halal certification status but also concerns product quality, benefits, safety, and honest communication.

Alya (2025) in her study shows that many online herbal marketing campaigns even violate the principle of truth by falsely claiming to be authorized doctors, thus violating Islamic marketing ethics. A study on halal honey MSMEs (Madurek Markaz Bengkulu) shows that educational content, active consumer engagement, and halal influencer endorsements significantly increase sales and strengthen brand trust through transparency and honesty. Research on sharia-based digital marketing innovation in herbal jamu MSMEs in Bengkulu (2025) shows that implementing Islamic values such as non-manipulative, moderate, and honest practices builds a positive brand image, increases social media engagement, and boosts sales.

Meanwhile, Waluyo (2022) states that in social media campaigns, the Islamic marketing mix must comply with the principles of halal tayyiban, avoid excessive speculation, usury, manipulative tactics, and maintain ethical transactions. The success of JSR Herbal, which has high credibility ("trust of information"), is due to Zaidul Akbar's role as a

preacher and Muslim influencer on social media. Zenita & Restuti (2024) assert that credible influencers who convey Islamic values can build brand awareness and reach Muslim consumers in a trustworthy manner, if they prioritize honesty and transparency. Likewise, Wardah & Albari (2024) conclude that influencer support for sharia labels significantly increases Muslim consumer interest, especially when content is delivered with effective and transparent Islamic strategies.

Islamic marketing is not merely rhetoric, because religiously, the Qur'an strongly emphasizes the prohibition of fraudulent acts: "*And do not cheat and do not put your goods into harm,*" which reflects the importance of transparency and honesty in business. A sahih hadith stating: "*The honest and trustworthy merchant will be with the prophets, the truthful, and the martyrs,*" also underscores the high moral standing expected in Islamic business. Thus, every communication about JSR herbal products on social media strives to present factual composition, halal certification, valid testimonials, and does not promise medical cures without scientific validation.

To maintain "concern for privacy," JSR herbal products are promoted through stories of *Tibbun Nabawi* (Prophetic medicine), linked to modern research or active ingredient compositions. The aim is to create content meaningful both religiously and scientifically, increasing credibility and aligning with good intentions (*niyyah*). For example, explaining the benefits of pegagan leaves or turmeric according to Sunnah and scientific research. Each post also displays halal badges, BPOM numbers, ingredient lists, usage instructions, and legitimate medical disclaimers. This reflects the Islamic principles of *amanah* (trust) and truthfulness.

Moreover, JSR Herbal avoids gimmicks like unjustified large discounts, bonus promotions resembling MLM schemes, or excessive medical claims. Studies on influencer marketing schemes in social media warn that many practices violate sharia and conventional regulations, harming consumers (Tarigan et al., 2023). Besides Zaidul Akbar, influencer selection is careful not judged only by follower count but also message integrity and

whether endorsements are presented as objective reviews, not pretending to be unauthorized medical professionals.

Therefore, JSR Herbal consistently uses visual infographics explaining benefits, avoiding images of women or active users without hijab or symbols that disturb sharia sensitivities, and adds text narratives with an Islamic storytelling style. To maintain “perception of reliability,” JSR Herbal management responds to consumer questions in comment sections honestly, respectfully, and empathetically reflecting *ihsan* (excellence in service). According to Solaiman and Tampi, this strengthens influencer-consumer relationships and positive public image.

In terms of “use of social media,” the *JSR Sunnah Sehat* campaign on Instagram and TikTok includes educational video series (30–60 seconds) discussing the benefits of turmeric, pegagan, or leaves, accompanied by Qur’anic quotes such as: “*Allah sends down rain from the sky...*” (QS. Al-An ‘ām) as a symbol of nature’s purity; Certificate highlights via infographic slides showing halal certification, BPOM, and halal *tayyib* labels; Real testimonials featuring consumer stories, without medical claims, but within the context of maintaining immunity; collaborations with ustadz/ulama and sharia influencers delivering short sermons on investing in halal health while recommending JSR with the note that it does not replace professional medical treatment; Interactive live Q&A sessions answering consumer questions about herbal efficacy, usage, and clear claim boundaries. All these contents reflect an Islamic marketing mix: halal *tayyib* products; fair and reasonable pricing; ethical promotion; honest distribution; and courteous service based on *ihsan* and *maslahah* (benefit).

Thus, studies on social media marketing in Islam for JSR Herbal show that trust in information (*amanah al-ma’lumat*), perceived reliability (*tsiqah*), and digital security significantly influence Muslim consumers’ purchase intentions. Theoretically, this strengthens literature in communication, media, health sciences, and Islamic marketing ethics, while practically encouraging brands to integrate *halal-*

tayyib values, transparency, and education. Its contribution lies in integrating religious values into digital strategies. However, the critique is the lack of longitudinal empirical data and standardized verification of Islamic content.

CONCLUSION

This study concludes that social media marketing strategies based on Islamic principles such as *amanah* (trust in information), *tsiqah* (brand trust), and *maslahah* (product benefits) play a crucial role in forming positive perceptions and purchase intentions among Muslim consumers of JSR Herbal products. In the digital context, factors like trust in information, security on social media, and concern for privacy must be managed with sharia values so that marketing fulfills not only commercial but also spiritual aspects.

Theoretically, this research expands the Islamic marketing framework by incorporating digitalization and Muslim consumer behavior on social media—areas less explored in classical literature. It enriches the understanding that social media is not just a promotional tool but also a platform for halal-tayyib business da’wah (QS. Al-Baqarah: 168).

Practically, brands like JSR should maintain content transparency, include halal certification, avoid exaggerated claims, and involve credible Muslim influencers. Services consistent with Islamic etiquette can also strengthen customer loyalty. The main contribution of this study is the integration of Islamic values with applicable digital strategies in the halal herbal industry. The critique lies in limited longitudinal data and the absence of direct evaluation of strategic effectiveness across consumer segments.

Future research is recommended to conduct quantitative studies via surveys or in-depth interviews with JSR consumers and empirically test the influence of each sharia variable on digital conversion. Additionally, it is important for brands to have privacy policies and consumer education to ensure marketing aligns with sharia and digital ethics.

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