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Amanah-Based Islamic Brand Management: A Conceptual Framework for Consumer Loyalty through Commitment-Trust Theory

Manajemen Merek Islam Berbasis Amanah: Kerangka Konseptual Loyalitas Konsumen melalui Commitment-Trust Theory

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ABSTRACT

This study proposes an Amanah-Based Islamic Brand Management Framework to explain consumer loyalty through Commitment-Trust Theory. Using a qualitative literature review and thematic analysis, the study examines academic publications from 2022 to 2026 across the halal ecosystem, including Islamic banking, healthcare, hospitality, lifestyle, and digital platforms. The initial screening identified 23 relevant studies, of which 12 were prioritized for further thematic examination and conceptual synthesis. Earlier foundational literature was considered separately to establish the conceptual basis of amanah and Commitment-Trust Theory. The literature synthesis proposes five dimensions of amanah: Honesty, Equality, Security, Sharia Governance, and Radical Transparency. These dimensions provide a structured conceptual basis for examining how Islamic ethical principles may be translated into brand management practices and consumer experiences. The proposed framework positions amanah as an Islamic ethical foundation that may support consumer trust and relationship commitment, which are relevant to the development of long-term consumer loyalty. The conceptual contribution lies in integrating these five dimensions with Commitment-Trust Theory while distinguishing amanah from trust and commitment as separate concepts. The findings suggest that Islamic branding extends beyond religious symbols and halal labeling, requiring ethical conduct, transparency, consumer protection, and consistent fulfillment of brand promises. The framework offers a conceptual reference for Islamic brand managers and provides a basis for future empirical research to examine the proposed dimensions and their potential relationships with consumer trust, commitment, and long-term loyalty.

ABSTRAK

Penelitian ini mengusulkan Kerangka Manajemen Merek Islam Berbasis Amanah untuk menjelaskan loyalitas konsumen melalui Commitment-Trust Theory. Dengan menggunakan kajian literatur kualitatif dan analisis tematik, penelitian ini mengkaji publikasi akademik periode 2022–2026 dalam ekosistem halal, termasuk perbankan syariah, layanan kesehatan, perhotelan, gaya hidup, dan platform digital. Hasil seleksi awal mengidentifikasi 23 artikel yang relevan, dengan 12 artikel diprioritaskan untuk pemeriksaan tematik dan sintesis konseptual lebih lanjut. Literatur fundamental yang diterbitkan sebelum periode tersebut dikaji secara terpisah untuk membangun landasan konseptual mengenai amanah dan Commitment-Trust Theory. Hasil sintesis literatur mengusulkan lima dimensi amanah, yaitu kejujuran, kesetaraan, keamanan, tata kelola syariah, dan transparansi menyeluruh. Kelima dimensi tersebut memberikan dasar konseptual yang terstruktur untuk mengkaji bagaimana prinsip-prinsip etika Islam dapat diterjemahkan ke dalam praktik manajemen merek dan pengalaman

konsumen. Kerangka yang diusulkan menempatkan amanah sebagai landasan etika Islam yang berpotensi mendukung kepercayaan konsumen dan komitmen relasional, yang berperan dalam pembentukan loyalitas konsumen jangka panjang. Kontribusi konseptual penelitian ini terletak pada integrasi kelima dimensi tersebut dengan Commitment-Trust Theory, sekaligus membedakan amanah, kepercayaan, dan komitmen sebagai konsep yang berbeda. Hasil penelitian menunjukkan bahwa Islamic branding tidak hanya terbatas pada simbol keagamaan dan label halal, tetapi juga menuntut perilaku etis, transparansi, perlindungan konsumen, serta konsistensi dalam memenuhi janji merek. Kerangka ini menawarkan acuan konseptual bagi pengelola merek Islam dan menjadi dasar bagi penelitian empiris selanjutnya untuk menguji dimensi-dimensi yang diusulkan serta potensi hubungannya dengan kepercayaan, komitmen, dan loyalitas konsumen jangka panjang.

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INTRODUCTION

The expansion of the global halal economy has increased the significance of Islamic branding across various industries. However, the credibility of Islamic brands depends not only on religious identity or halal certification,[1] but also on the extent to which Islamic ethical principles are reflected in organizational practices and consumer relationships.[2] Islamic marketing emphasizes moral accountability, justice, transparency, and the pursuit of public welfare (*maslahah*), positioning ethical conduct as an essential element of brand management. [3] Accordingly, Islamic branding should be understood not merely as a marketing identity, but as an approach that integrates Islamic values into business practices and consumer relationships.[4] Previous studies have highlighted the importance of Islamic business ethics and sustainable marketing practices, while empirical evidence from Islamic banking demonstrates that Sharia governance and service quality contribute to strengthening customer loyalty.[5] These findings suggest that the credibility of Islamic branding depends not only on the values communicated by a brand but also on their consistent implementation in organizational practices and consumer interactions.

Existing empirical studies indicate that consumer responses to Islamic and halal brands are shaped by sector-specific perceptions, service experiences, institutional

[1] Bambang Dwi Hartono, Adina Rosidta, and Firman Muhammad Abdurrohman Akbar, "Strategi Manajemen Pemasaran Syariah Dalam Meningkatkan Daya Saing Produk Halal," *Ar Rasyiid : Journal of Islamic Studies* 3, no. 1 (2025): 49–58, https://doi.org/10.70367/arrasyiid.v3i1.28.

[2] Bambang Dwi Hartono, Adina Rosidta, and Firman Muhammad Abdurrohman Akbar, "Strategi Manajemen Pemasaran Syariah Dalam Meningkatkan Daya Saing Produk Halal," *Ar Rasyiid : Journal of Islamic Studies* 3, no. 1 (2025): 49–58, https://doi.org/10.70367/arrasyiid.v3i1.28.

[3] Mohammad Nasir Uddin and Mohammed Shahedul Quader, "Exploring Islamic Marketing: An In-Depth Review of Academic Literature," *Jagannath University Journal of Business Studies* 12, no. 1 (2024), https://doi.org/10.13140/RG.2.2.19126.10565.

[4] Seger Santoso and Ruslaini, "Integrasi Prinsip-Prinsip Islam Dalam Kewirausahaan Dan Pemasaran : Studi Literatur Tentang Motivasi , Pembiayaan , Dan Strategi Bisnis Berkelanjutan," *AL-URBAN: Jurnal Ekonomi Syariah Dan Filantropi Islam* 6, no. 2 (2022): 124–37, https://doi.org/10.22236/alurban_vol6.i2/17433.

[5] Refky Fielnanda and Eri Nofriza, "Integrating Service Quality and Sharia Governance in Building Customer Loyalty in Islamic Banking," *Asian Journal of Islamic Management* 7, no. 2 (2025): 256-275, https://doi.org/10.20885/AJIM.vol7.iss2.art5.

practices, and relational factors. Systematic reviews of halal brand image and service quality identify trust, satisfaction, and loyalty as relevant but context-dependent outcomes.[6] In Islamic banking, research connects Sharia governance and service quality with customer loyalty.[7] Studies of halal fashion and cosmetics examine brand trust, brand experience, electronic word-of-mouth, and purchase-related responses.[8] Research in Sharia healthcare and hospitality addresses patient or customer satisfaction and loyalty within service settings.[9] In halal tourism and lifestyle applications, studies examine information quality, digital service attributes, and online user evaluations.[10] Taken together, these sector-specific findings do not establish a single, uniform account of Islamic brand–consumer relationships.[11] In particular, how Islamic ethical responsibilities connect organizational conduct with trust and commitment remains insufficiently integrated within the current literature.

One important conceptual gap concerns the role of *amanah* in Islamic brand management. Although Islamic values are frequently examined through religiosity, halal brand image, Sharia compliance, and service quality, *amanah* is generally treated as a normative ethical principle rather than a structured basis for understanding brand practices.[12] From an Islamic perspective, *amanah* encompasses honesty, fairness, fulfillment of responsibilities, protection of rights, and accountability to Allah SWT and society.[13] It therefore represents more than consumer trust. While trust reflects consumers'

[6] Nurhafihz 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; Nurhafihz Noor, "Halal Service Quality : Systematic Review, Conceptual Model and Future Research," *Journal of Islamic Accounting and Business Research* 17, no. 7 (2026): 2520–2547, https://doi.org/10.1108/JIABR-06-2024-0211.

[7] Refky Fielnanda and Eri Nofriza, "Integrating Service Quality and Sharia Governance in Building Customer Loyalty in Islamic Banking," *Asian Journal of Islamic Management* 7, no. 2 (2025): 256–75, https://doi.org/10.20885/AJIM.vol7.iss2.art5.

[8] Mufti Alam Adha, Inda Lestari, and Faiza Husnayeni Nahar, "Exploring Brand Trust , Experience , and Repurchase Intention in Halal Fashion : The Role of e-WOM," *Asian Journal of Islamic Management* 7, no. 2 (2025): 221–40, https://doi.org/10.20885/AJIM.vol7.iss2.art3; Wulandini Az Zahrah, Istyakara Muslichah, and Wan Nur Fazni Wan Mohamad Nazarie, "The Role of Electronic Word of Mouth on Halal Brand Image and Purchase Intention in Halal Cosmetics," *Asian Journal of Islamic Management* 5, no. 2 (2023): 97–106, https://doi.org/10.20885/AJIM.vol5.iss2.art1.

[9] Muhammad Alfarizi and Rafialdo Arifian, "Patient Satisfaction with Indonesian Sharia Hospital Services : Halal Healthcare Tool and Implications for Loyalty-WoM," *Asian Journal of Islamic Management* 5, no. 1 (2023): 18–35, https://doi.org/10.20885/AJIM.vol5.iss1.art2; Diar Melati Suhud, Yuli Andriansyah, and Bintang Paula Putra, "Factors Influencing Customer Satisfaction and Loyalty in Sharia-Compliant Hotels in Yogyakarta , Indonesia," *Journal of Islamic Economics Lariba* 9, no. 2 (2023): 499–540, https://doi.org/10.20885/jielariba.vol9.iss2.art12.

[10] Nurhafihz Noor et al., "Key Attributes of Mobile Apps for Halal Tourism : An Analysis of Online Reviews Using Leximancer," *Journal of Islamic Accounting and Business Research* ahead-of-print (2025), https://doi.org/10.1108/JIABR-03-2025-0173; Nurhafihz Noor et al., "Halal Lifestyle Super Apps: Key Service Quality Attributes from Online Reviews," *Journal of Islamic Accounting and Business Research* ahead-of-print, no. ahead-of-print (2026), https://doi.org/10.1108/JIABR-05-2025-0282.

[11] Muhammad Saiful Islam Ismail et al., "Rethinking Islamic Branding: Is a New Philosophical Assumption Necessary?," *Advanced International Journal of Business, Entrepreneurship and SMEs (AIJBES)* 7, no. 23 (2025): 269–83, https://doi.org/10.35631/AIJBES.723021.

[12] Husna Leila Yusran et al., "Halal Marketing Approaches: A Systematic Review of Strategies, Challenges, and Social Implication," *Al-Muzara'a* 13, no. 1 (2025): 61–75, https://doi.org/10.29244/jam.13.1.61-75.

[13] Aan Fajar Wijaya, Adib Khusnul Rois, and Icha Adelia Sufi, "Implementation of Islamic Marketing Ethics in Institutions Sharia Finance in Indonesia," *Proceeding of Annual International*

beliefs regarding a brand's integrity and reliability, *amanah* concerns the ethical obligations that guide the brand's conduct. This distinction is important because it identifies the normative foundation underlying consumer evaluations rather than treating ethical responsibility and consumer trust as interchangeable concepts[14]. Islamic marketing further emphasizes that commercial activities involve moral and spiritual accountability beyond economic considerations.[15] However, how these ethical responsibilities can be translated into observable brand management practices and connected to consumer trust, commitment, and loyalty remains insufficiently conceptualized.

The Commitment-Trust Theory offers a relevant theoretical perspective for explaining the relational mechanisms underlying consumer–brand relationships. Morgan and Hunt identify trust and relationship commitment as central mechanisms supporting successful and sustainable relationship marketing.[16] While trust reflects confidence in a relationship partner's integrity and reliability, commitment represents the willingness to maintain a valued relationship.[17] Nevertheless, this theory does not explicitly incorporate the theological and moral accountability embedded in the Islamic concept of *amanah*. Integrating *amanah* with Commitment-Trust Theory therefore provides an opportunity to distinguish the brand's ethical responsibilities from consumers' relational responses. [18] In this integration, *amanah* serves as the Islamic ethical foundation of brand conduct, while trust and commitment explain how consumers may respond to consistent ethical practices and subsequently develop long-term loyalty.

Building on this perspective, the present study proposes an Amanah-Based Islamic Brand Management Framework that conceptualizes *amanah* through five interconnected dimensions: Honesty, Equality, Security, Sharia Governance, and Radical Transparency. These dimensions represent the ethical and institutional responsibilities through which Islamic values may be translated into observable brand management practices, including truthful communication, fair treatment, consumer protection, accountable governance, and transparent disclosure. [19] By integrating these dimensions with Commitment-Trust Theory, the proposed framework seeks to explain how Islamic ethical responsibilities may provide the foundation for consumer trust, relationship commitment, and long-term loyalty.[20] Rather than emphasizing the symbolic

Conference on Islamic Economics (AICIE) 3, no. 1 (2024): 162–69, https://doi.org/10.21154/aicie.v3i1.1284.

[14] Uddin and Quader, "Exploring Islamic Marketing: An In-Depth Review of Academic Literature."

[15] Husna Leila Yusran et al., "Halal Marketing Approaches: A Systematic Review of Strategies, Challenges, and Social Implication," *Al-Muzara'a* 13, no. 1 (2025): 61–75, https://doi.org/10.29244/jam.13.1.61-75.

[16] Robert M Morgan and Shelby D Hunt, "The Commitment-Trust Theory of Relationship Marketing," *Journal of Marketing* 58, no. 3 (1994): 20–38, https://doi.org/10.1177/002224299405800302.

[17] Fikri Farhan et al., "Service Quality, Financial-Spiritual Benefits, and Dual-Pathway Loyalty: Evidence from Indonesia's Largest Islamic Bank," *Asian Journal of Islamic Management* 7, no. 2 (2026): 307–23, https://doi.org/10.20885/AJIM.vol7.iss2.art8.

[18] Fikri Farhan et al., "Service Quality, Financial-Spiritual Benefits, and Dual-Pathway Loyalty: Evidence from Indonesia's Largest Islamic Bank," *Asian Journal of Islamic Management* 7, no. 2 (2026): 307–23, https://doi.org/10.20885/AJIM.vol7.iss2.art8.

[19] Hannah Snyder, "Literature Review as a Research Methodology : An Overview and Guidelines," *Journal of Business Research* 104, no. July (2019): 333–39, https://doi.org/10.1016/j.jbusres.2019.07.039.

[20] Richard J Torraco, "Writing Integrative Literature Reviews : Guidelines and Examples," *Human Resource Development Review* 4, no. 3 (2005): 356–67, https://doi.org/10.1177/1534484305278283; Jane

representation of Islamic identity, this approach focuses on the consistency between a brand's ethical commitments and its actual practices.

To develop the proposed framework, this study employs a focused qualitative literature review of academic publications from 2022 to 2026, using Google Scholar and Emerald Insight. The review initially identified 23 relevant studies, of which 12 were prioritized for further thematic examination and conceptual synthesis. Earlier foundational literature was examined separately to establish the conceptual basis of *amanah* and Commitment-Trust Theory. Through thematic analysis, the study synthesizes Islamic ethical principles and relational marketing perspectives to develop five proposed dimensions of Amanah-Based Islamic Brand Management. The resulting framework provides a conceptual contribution to Islamic branding literature and a foundation for future empirical investigation.

DISCUSSION

The primary contribution of this literature review is the proposal of an Amanah-Based Islamic Brand Management Framework, which positions *amanah* as an overarching ethical foundation for developing sustainable relationships between Islamic brands and consumers. Existing research on Islamic and halal branding has predominantly examined several related but distinct approaches. First, the halal brand image approach focuses on brand perceptions and their relationships with consumer trust, satisfaction, and loyalty.[21] Second, the halal logo and certification approach investigates how visible halal indicators influence consumer responses, including brand trust, emotional attachment, and brand commitment.[22] Third, studies employing brand image, halal labels, and religiosity examine their effects on consumers' purchasing attitudes.[23] Fourth, the halal service quality approach emphasizes service-related factors, Sharia compliance, and religiosity as determinants of consumer evaluations and behavioral outcomes.[24] While these approaches provide important insights into consumer responses to Islamic and halal brands, they generally examine specific branding attributes or service-related factors within separate analytical frameworks. Building on these contributions, the present study extends the discussion by conceptualizing *amanah* as an integrated ethical foundation that should be translated into consistent and observable organizational and brand management practices. The proposed framework emphasizes the alignment between Islamic ethical commitments and actual organizational conduct through five dimensions of *amanah*: Honesty, Equality, Security, Sharia Governance, and Radical Transparency. By integrating these dimensions with Commitment-Trust Theory, the framework explains how ethical brand practices may contribute to consumer trust, relationship commitment, and long-term consumer loyalty. To establish this conceptual contribution, the discussion

Webster and Richard T Watson, "Analyzing the Past to Prepare for the Future: Writing a Literature Review," *MIS Quarterly* 26, no. 2 (2002): xiii–xxiii, https://doi.org/10.2307/4132319.

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

[22] Ali 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): 1860–1879, https://doi.org/10.1108/JIMA-10-2023-0325

[23] Putri Aliza and Nashr Akbar, "The Influence of Brand Image, Halal Label, and Religiosity on the Purchasing Attitude of Local Halal Cosmetics in Bogor," *Journal of Islamic Economics Lariba* 10, no. 1 (2024): 169–182, https://doi.org/10.20885/jielariba.vol10.iss1.art10

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

draws on contemporary academic literature published between 2022 and 2026, while earlier foundational works provide the theoretical basis for understanding *amanah* and applying Commitment-Trust Theory.

Table 1 presents the 23 contemporary studies identified through the initial literature search and relevance assessment across different sectors of the halal ecosystem. These studies provide an overview of the research themes and scholarly perspectives that have contributed to the development of Islamic branding, Islamic marketing, and consumer–brand relationship studies.

Table 1. Selected Studies from the Initial Literature Screening

No.	Author(s)	Year	Sector/Context	Identified Themes
1	Adha, Lestari, and Nahar	2025	Halal fashion	Brand trust, brand experience, e-WOM, repurchase intention
2	Alfarizi and Arifian	2023	Sharia healthcare	Halal healthcare services, patient satisfaction, loyalty, word-of-mouth
3	Dania and Maksum	2026	Islamic business	Service quality, Islamic branding, consumer trust, customer loyalty
4	Faradiba et al.	2026	Muslim-owned SMEs	Amanah, social trust, consumer loyalty
5	Farhan et al.	2026	Islamic banking	Service quality, financial-spiritual benefits, customer loyalty
6	Fielnanda and Nofriza	2025	Islamic banking	Service quality, Sharia governance, customer loyalty
7	Hartono, Rosidta, and Akbar	2025	Halal products	Sharia marketing management, competitiveness, halal product marketing
8	Ismail et al.	2025	Islamic branding	Islamic branding philosophy, conceptual foundations, brand values
9	Mursid et al.	2025	Halal tourism	Halal brand logo, brand commitment, Muslim travellers
10	Noor et al.	2025	Halal tourism mobile applications	Mobile app attributes, service quality, online reviews
11	Noor et al.	2026	Halal lifestyle applications	Service quality attributes, halal lifestyle, digital services
12	Noor	2025	Halal branding	Halal brand image, systematic literature review, future research
13	Noor	2026	Halal services	Halal service quality, conceptual model, future research

No.	Author(s)	Year	Sector/Context	Identified Themes
14	Rahmawaty and Rakhmawati	2022	Halal cosmetics	Islamic branding, halal awareness, trust, repurchase intention
15	Rokhmah, Oktari, and Widiastuti	2025	Halal cosmetics	Social media influencers, purchase intention, Muslim Gen Z
16	Santoso and Ruslaini	2022	Islamic entrepreneurship and marketing	Islamic principles, business ethics, sustainable business strategies
17	Sudarsono et al.	2025	Halal cosmetics	Halal Korean cosmetics, adoption, Muslim consumers
18	Suhud, Andriansyah, and Putra	2023	Sharia-compliant hotels	Customer satisfaction, customer loyalty, service quality
19	Uddin and Quader	2024	Islamic marketing	Islamic marketing concepts, academic literature, marketing principles
20	Wandari, Siswanto, and Mahfudz	2025	Sharia hotels	Islamic branding, trust, accommodation decisions
21	Wijaya, Rois, and Sufi	2024	Islamic financial institutions	Islamic marketing ethics, ethical implementation, financial institutions
22	Yusran et al.	2025	Halal marketing	Halal marketing strategies, challenges, social implications
23	Zahrah et al.	2023	Halal cosmetics	e-WOM, halal brand image, purchase intention

Source: Authors' literature screening and thematic coding (2026)

The 23 studies presented in Table 1 demonstrate the diversity of contemporary research on Islamic branding and consumer–brand relationships across various sectors of the halal ecosystem, including Islamic finance, halal products, cosmetics, fashion, healthcare, hospitality, tourism, and digital services. The studies address a broad range of themes, including Islamic brand image, brand trust, service quality, consumer satisfaction, purchase and repurchase intentions, customer loyalty, Islamic marketing ethics, Sharia governance, and *amanah*. However, despite this thematic diversity, the existing literature remains fragmented in its conceptual focus. Research on halal products, cosmetics, and fashion predominantly examines brand-related factors, such as halal awareness, brand image, brand experience, social media influence, and purchase intentions (Rahmawaty and Rakhmawati, 2022; Adha, Lestari, and Nahar, 2025; Rokhmah, Oktari, and Widiastuti, 2025; Zahrah et al., 2023). Studies in Islamic finance, healthcare, and hospitality primarily emphasize service quality, customer satisfaction, institutional governance, and loyalty outcomes (Alfarizi and Arifian, 2023; Fielnanda and Nofriza, 2025; Suhud, Andriansyah, and Putra, 2023). Meanwhile, studies addressing Islamic marketing and entrepreneurship discuss ethical principles, Sharia-based business

practices, and organizational responsibilities, but generally do not systematically connect these principles to specific brand management dimensions and consumer relationship mechanisms (Santoso and Ruslaini, 2022; Uddin and Quader, 2024; Wijaya, Rois, and Sufi, 2024; Yusran et al., 2025). Although Faradiba et al. (2026) explicitly examine *amanah* in Muslim-owned SMEs and its relevance to social trust and consumer loyalty, the broader literature has yet to develop *amanah* into an integrated framework that connects Islamic ethical responsibilities with observable brand management practices and relational outcomes. Thus, the main limitation of previous research is not the absence of studies on Islamic ethics, trust, or loyalty, but the lack of conceptual integration among these elements. In particular, the relationship between *amanah* as an ethical foundation, organizational brand conduct, consumer trust, relationship commitment, and long-term loyalty remains insufficiently articulated. This gap provides the rationale for the focused thematic synthesis presented in Table 2 and the development of the proposed Amanah-Based Islamic Brand Management Framework.

Following the initial literature assessment, 12 studies were prioritized for further conceptual examination and thematic synthesis based on their relevance to the ethical foundations of *amanah*, organizational responsibilities, and consumer–brand relationships. The thematic analysis examined the main focus, key concepts, and principal findings of each selected study. Concepts and findings with similar meanings or related ethical implications were compared across the studies and grouped into broader thematic categories. This process generated recurring themes, including trustworthiness and ethical responsibility; Sharia compliance and institutional accountability; honesty and fairness in business practices; information transparency and disclosure; consumer protection; and service quality and reliability. These synthesized themes were then conceptually mapped to the five proposed dimensions of the Amanah-Based Islamic Brand Management Framework based on their relevance to the ethical principles and practical implications of *amanah*. Specifically, trustworthiness, truthful marketing, and ethical conduct informed the Honesty dimension; justice, fairness, and equal treatment informed Equality; consumer protection, digital security, service quality, and reliability informed Security; Sharia compliance and institutional accountability informed Sharia Governance; and information transparency, disclosure, and openness informed Radical Transparency. The mapping also recognizes that certain themes contribute to more than one dimension, reflecting the interconnected nature of *amanah* in organizational and consumer relationships. Thus, the five dimensions were developed through the synthesis and conceptual interpretation of recurring themes across the selected studies rather than being directly adopted from any single study. Table 2 summarizes the main focus of each selected study, the synthesized themes, and their conceptual correspondence to the proposed dimensions.

Table 2. Thematic Analysis of Studies Selected through the Second-Stage Screening

No.	Author(s)	Year	Main Focus	Synthesized Themes	Proposed Dimensions
1	Faradiba et al.	2026	Amanah in Muslim-owned SMEs and consumer relationships	Trustworthiness, ethical responsibility, social trust, consumer loyalty	Honesty, Security

No.	Author(s)	Year	Main Focus	Synthesized Themes	Proposed Dimensions
2	Fielnanda and Nofriza	2025	Service quality and Sharia governance in Islamic banking	Sharia compliance, institutional accountability, service reliability	Sharia Governance, Security
3	Hartono, Rosidta, and Akbar	2025	Sharia marketing management for halal products	Islamic business ethics, truthful marketing, fair business practices	Honesty, Equality
4	Noor et al.	2025	Attributes of mobile applications for halal tourism	Information quality, service reliability, transparency, digital service security	Security, Radical Transparency
5	Noor et al.	2026	Service quality in halal lifestyle applications	Service reliability, information transparency, service accountability	Security, Radical Transparency
6	Noor	2026	Halal service quality	Service quality, reliability, ethical service delivery	Security, Honesty
7	Alfarizi and Arifian	2023	Sharia healthcare services and patient satisfaction	Service quality, halal service standards, patient protection, loyalty	Security, Sharia Governance
8	Santoso and Ruslaini	2022	Islamic principles in entrepreneurship and marketing	Islamic business ethics, justice, responsibility, sustainability	Honesty, Equality
9	Suhud, Andriansyah, and Putra	2023	Customer satisfaction and loyalty in Sharia-compliant hotels	Service quality, customer satisfaction, trust, loyalty	Security, Honesty
10	Uddin and Quader	2024	Islamic marketing concepts and principles	Islamic marketing ethics, fairness, honesty, transparency	Honesty, Equality, Radical Transparency
11	Wijaya, Rois, and Sufi	2024	Islamic marketing ethics in Islamic financial institutions	Ethical conduct, Sharia compliance, accountability, transparency	Honesty, Sharia Governance, Radical Transparency
12	Yusran et al.	2025	Halal marketing strategies and challenges	Ethical marketing, transparency, consumer protection, social responsibility	Honesty, Security, Radical Transparency

Source: Authors' thematic analysis and conceptual synthesis (2026)

The thematic synthesis presented in Table 2 highlights the ethical and relational issues addressed in the 12 studies prioritized for further conceptual examination. The identified themes include Islamic business ethics, institutional accountability, Sharia compliance, consumer protection, service reliability, transparency, and consumer relationships. These themes demonstrate that the ethical responsibilities of Islamic brands extend beyond religious identity and formal halal attributes to include organizational conduct and the way consumers are treated. The mapping also reveals that several ethical concerns appear across different research contexts, indicating their relevance to a broader understanding of Islamic brand management. On this basis, the identified themes are further interpreted and organized into five proposed dimensions of Amanah-Based Islamic Brand Management, as presented in Table 3. Based on the thematic synthesis, this study proposes five interconnected dimensions of Amanah-Based Islamic Brand Management: Honesty, Equality, Security, Sharia Governance, and Radical Transparency. These dimensions represent the authors' conceptual interpretation of the Islamic ethical principles and relevant themes identified in the reviewed literature. Each dimension reflects a distinct aspect of *amanah* while collectively providing a structured basis for understanding how Islamic ethical commitments can be translated into observable brand management practices. The conceptual definitions, underlying ethical principles, and implications of these five dimensions are presented in Table 3.

Table 3. Proposed Dimensions of Amanah-Based Islamic Brand Management

No	Proposed Dimensions	Conceptual Meaning	Islamic Ethical Foundations and Sources	Brand Management Implications	Distinctive Conceptual Focus
1	Honesty	Truthfulness and integrity in brand communication, representations, and business conduct.	Sidq (truthfulness), integrity, and avoidance of deception. Qur'an 33:70; Qur'an 9:119.	Accurate product and service information, truthful advertising, avoidance of misleading claims, and consistency between brand promises and actual practices.	Focuses on the truthfulness of what a brand communicates and does. It concerns the accuracy and integrity of statements and conduct, rather than the extent of information disclosed.
2	Equality	Fair and equitable treatment of consumers and other stakeholders in commercial relationships.	'Adl (justice), fairness, and non-discrimination. Qur'an 4:58; Qur'an 16:90; Qur'an 5:8.	Fair pricing, equal customer treatment, non-discriminatory business practices, and equitable access to	Focuses on how consumers and stakeholders are treated, particularly whether commercial

				products and services.	decisions and services are fair and non-discriminatory.
3	Security	Protection of consumer interests through safe transactions, reliable products and services, and responsible handling of consumer rights.	Amanah (entrusted responsibility), protection of property, and mutual consent in transactions. Qur'an 4:29; Qur'an 4:58.	Secure transactions, consumer protection, product and service reliability, and responsible handling of consumer information and interests.	Focuses on the protection experienced by consumers when purchasing, accessing, and using products or services.
4	Sharia Governance	Institutional integration of Islamic ethical principles into organizational policies, decision-making, oversight, and accountability.	Amanah (trust and responsibility), 'adl (justice), and accountability. Qur'an 4:58; Qur'an 5:8.	Sharia oversight, institutional accountability, ethical decision-making, and consistent implementation of Islamic business principles.	Focuses on the organizational systems and mechanisms that guide, monitor, and ensure responsible business conduct in accordance with Islamic principles.
5	Radical Transparency	Proactive disclosure and accessibility of material and relevant business information to enable informed consumer decisions and evaluation of organizational conduct.	Tabligh (conveying), truthful communication, disclosure, and documentation. Qur'an 5:67; Qur'an 2:282; Qur'an 33:70.	Clear disclosure of product characteristics, halal status and certification, transaction terms, relevant business practices, and accessible consumer information.	Focuses on the extent and accessibility of information disclosed to consumers. It goes beyond making truthful statements by requiring relevant information to be sufficiently open, accessible, and understandable.

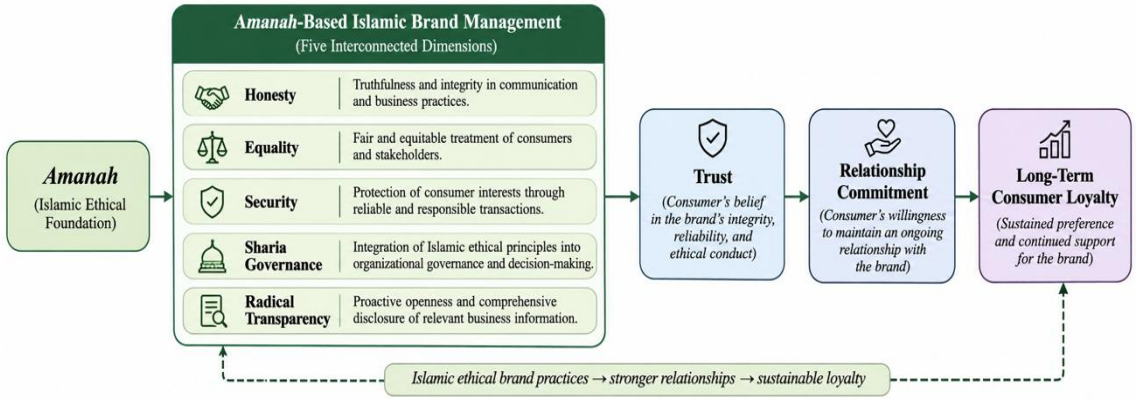
Source: Authors' conceptual synthesis (2026)

The five dimensions presented in Table 3 provide a structured conceptual interpretation of *amanah* within Islamic brand management. Each dimension represents a distinct but interconnected aspect of ethical responsibility in brand practices. The first dimension, Honesty, emphasizes truthfulness, integrity, and consistency between brand promises and actual business practices. It requires Islamic brands to provide accurate product and service information, avoid misleading claims, and ensure that organizational conduct reflects their stated values. Thus, honesty serves as a foundation for brand credibility and consumer confidence. The second dimension, Equality, reflects the Islamic principle of justice (*'adl*) in commercial relationships. It emphasizes fair pricing, non-discriminatory treatment, and equitable service delivery. By respecting consumer rights and ensuring fairness in business operations, Islamic brands demonstrate that their ethical commitments extend beyond promotional messages to their actual treatment of consumers. The third dimension, Security, concerns the protection of consumer interests through secure transactions, reliable products and services, and responsible fulfillment of organizational obligations. This dimension highlights the practical expression of *amanah* in consumer–brand relationships, as consumer confidence also depends on the extent to which individuals feel protected when purchasing and using a brand's products or services. The fourth dimension, Sharia Governance, emphasizes the integration of Islamic ethical and Sharia principles into organizational structures, decision-making, oversight, and accountability mechanisms. It extends *amanah* beyond individual conduct to institutional responsibility, ensuring that Islamic values are embedded in organizational policies, business procedures, and supervisory practices. The fifth dimension, Radical Transparency, emphasizes the proactive disclosure of relevant, accessible, and understandable information to consumers. This includes information about halal certification, product characteristics, business practices, transaction procedures, and consumer protection. By facilitating informed consumer decisions and enabling the evaluation of organizational conduct, transparency strengthens accountability and helps establish consistency between a brand's stated commitments and actual practices.

Taken together, the five dimensions constitute an integrated conceptual approach to translating *amanah* into Islamic brand management practices. Honesty and Equality concern the ethical conduct of brands in their communication and treatment of consumers, while Security focuses on protecting consumer interests. Sharia Governance establishes the institutional mechanisms for ethical oversight and accountability, whereas Radical Transparency enables consumers to assess the consistency between brand commitments and actual practices. Although conceptually distinguishable, these dimensions are interconnected, as the credibility of Islamic brands depends on their combined implementation in organizational conduct and consumer relationships.

The five proposed dimensions establish the ethical foundation through which *amanah* can be expressed in Islamic brand management. However, the conceptual contribution of this framework extends beyond identifying ethical dimensions, as it also seeks to explain how these practices may influence the development of consumer–brand relationships. To clarify this relational mechanism, the five dimensions are integrated with Commitment-Trust Theory, particularly its emphasis on trust and relationship commitment as central mechanisms underlying sustainable relationships. The resulting conceptual relationships are illustrated in Figure 1.

Figure 1. Amanah-Based Islamic Brand Management Framework



Source: *Authors' conceptual synthesis (2026)*

Figure 1 illustrates the proposed framework, which positions *amanah* as the ethical foundation of Islamic brand management, conceptually articulated through five interconnected dimensions: Honesty, Equality, Security, Sharia Governance, and Radical Transparency. These dimensions are conceptually linked to consumer trust, which may subsequently contribute to relationship commitment and long-term consumer loyalty. The consistent implementation of these dimensions may strengthen consumer trust by demonstrating a brand's integrity, reliability, fairness, institutional accountability, and openness. Trust may, in turn, foster relationship commitment, as consumers become more willing to maintain relationships with brands they perceive as reliable and consistent with their values. Such commitment may then support long-term consumer loyalty and the continuity of consumer–brand relationships.

The integration of these five dimensions with Commitment-Trust Theory does not replace the original theoretical propositions of the theory. Rather, it extends their application to Islamic brand management by incorporating *amanah* as an Islamic ethical foundation underlying the development of trust and commitment. The framework distinguishes between the ethical responsibilities of the brand and the relational responses of consumers. The five proposed dimensions describe how ethical responsibilities may be expressed through brand management practices, while trust and commitment represent the relational mechanisms through which these practices may contribute to long-term consumer loyalty. Overall, the proposed Amanah-Based Islamic Brand Management Framework offers a conceptual perspective that connects Islamic ethical principles with established relationship marketing theory. Although the framework has not been empirically validated in this study, it provides a conceptual foundation for future research to examine the proposed dimensions and their relationships with consumer trust, commitment, and long-term loyalty across different sectors of the halal ecosystem.

Conceptual Contributions and Implications of Amanah-Based Islamic Brand Management

This study contributes to Islamic brand management by conceptualizing *amanah* as an organizing principle for translating Islamic ethical values into consistent brand practices. Building on the concept of Islamic branding as *good deeds*, this perspective emphasizes the ethical implications of business conduct rather than the symbolic

representation of Islamic identity alone.[25] The central contribution is to shift the discussion from how Islamic identity is communicated to how its ethical commitments can be reflected in brand management decisions and consumer-facing practices. From this perspective, Islamic brand identity becomes meaningful not only through the claims a brand makes, but also through the consistency between those claims and its conduct in the marketplace.

The proposed framework provides a structured way to interpret the ethical responsibilities associated with *amanah*. Its five dimensions—substantive honesty, equality of treatment, transaction security, Sharia governance, and radical transparency—are presented as complementary elements rather than isolated indicators of ethical performance. This distinction matters because the presence of one desirable practice does not necessarily compensate for weaknesses in another. Accurate information, for example, may be insufficient to establish credibility when consumers experience unfair treatment, while formal governance arrangements alone cannot guarantee dependable service. The analytical value of the framework therefore lies in bringing these responsibilities into a coherent structure through which the relationship between Islamic ethical commitments and brand practices can be examined. Building on broader discussions of Islamic marketing, it offers a specific conceptual basis for considering how *amanah* can be interpreted and applied in brand management.[26]

A further contribution emerges from the framework's engagement with Commitment-Trust Theory. Morgan and Hunt's theory explains the importance of trust and commitment in relationship marketing, while the present framework introduces an Islamic ethical perspective for examining the practices that may inform consumers' evaluations of a brand.[27] The two perspectives serve related but distinct purposes: *amanah* provides the ethical orientation for brand conduct, whereas Commitment-Trust Theory offers a theoretical lens for interpreting the possible significance of that conduct for continuing consumer relationships. This integration does not establish that the five dimensions necessarily cause trust, commitment, or loyalty. Rather, it articulates a conceptual proposition that can guide future empirical investigation. Researchers may use this proposition to examine which practices are most relevant to consumer evaluations, how the dimensions interact, and whether their relationships with trust and commitment differ across market settings.

The reviewed sectoral literature provides contextual insights into why the application of Islamic ethical principles should be examined in relation to the characteristics of particular services. Research on Islamic banking considers Sharia governance and service quality in relation to customer loyalty, underscoring the relevance of institutional arrangements alongside service delivery.[28] Studies of Sharia healthcare and hospitality examine customer satisfaction and loyalty within service environments shaped by Islamic principles.[29] Research on halal tourism applications and halal lifestyle

[25] Baker Ahmad Alserhan, "On Islamic Branding : Brands as Good Deeds," *Journal of Islamic Marketing* 1, no. 2 (2010): 101–6, https://doi.org/10.1108/17590831011055842.

[26] Uddin and Quader, "Exploring Islamic Marketing: An In-Depth Review of Academic Literature."

[27] Morgan and Hunt, "The Commitment-Trust Theory of Relationship Marketing."

[28] Fielnanda and Nofriza, "Integrating Service Quality and Sharia Governance in Building Customer Loyalty in Islamic Banking."

[29] Alfarizi and Arifian, "Patient Satisfaction with Indonesian Sharia Hospital Services : Halal Healthcare Tool and Implications for Loyalty-WoM"; Suhud, Andriansyah, and Putra, "Factors Influencing Customer Satisfaction and Loyalty in Sharia-Compliant Hotels in Yogyakarta , Indonesia."

super apps, meanwhile, investigates the service attributes reflected in users' evaluations of digital experiences.[30] Considered together, these studies illustrate the range of settings in which ethical expectations and service experiences become relevant to Islamic brand management. However, they should not be interpreted as direct empirical validation of the proposed five-dimensional framework as a whole. Instead, they provide contextual grounds for further investigation into how the dimensions may become salient under different service conditions, consumer expectations, and perceived risks.

This interpretation also highlights the importance of distinguishing between the conceptual coherence of a framework and its empirical applicability. Although the five dimensions are brought together within one framework, their relative importance may vary according to the nature of the product or service, the information available to consumers, and the potential consequences of a brand's actions. In settings involving financial transactions, for example, institutional accountability and transaction-related risks may warrant particular attention. In digital environments, consumers' evaluations may be influenced by the reliability and clarity of the information and services they encounter. These examples are analytical illustrations rather than claims that any particular dimension has been proven to dominate in a given sector. They suggest that future research should examine both the relevance of individual dimensions and the extent to which their combined application offers a useful account of Islamic brand management across contexts.

From a managerial perspective, the framework encourages organizations to examine whether their stated Islamic values are consistently reflected in actual business practices. This requires attention not only to branding messages but also to decision-making, service delivery, information disclosure, governance, and consumer complaint handling. For example, the Honesty dimension requires brands to ensure that product descriptions, halal claims, and promotional messages accurately reflect actual product characteristics. Equality can be demonstrated through consistent pricing policies, non-discriminatory access to services, and fair complaint resolution. Security requires practical measures such as protecting consumers' personal and transaction data, ensuring product safety, and providing reliable services. Similarly, Sharia Governance involves establishing clear procedures for Sharia compliance, institutional supervision, and accountability for deviations from Islamic principles. Radical Transparency, in turn, requires brands to make relevant information, including halal certification, product ingredients, transaction terms, and complaint procedures, accessible and understandable to consumers. These examples illustrate how each dimension can inform specific organizational practices while contributing to the broader ethical credibility of a brand. The framework can therefore serve as a conceptual reference for assessing the alignment between Islamic ethical commitments and organizational conduct, rather than treating the communication of an Islamic identity as sufficient evidence of ethical business practices.

As a conceptual framework, this study has not yet established the empirical validity of the five proposed dimensions or the relationships among them. Future research should therefore focus on developing and validating measurable indicators for each dimension and empirically examining the proposed relationships among *amanah*,

[30] Nurhafihz Noor et al., "Key Attributes of Mobile Apps for Halal Tourism : An Analysis of Online Reviews Using Leximancer," *Journal of Islamic Accounting and Business Research* ahead-of-print (2025), https://doi.org/10.1108/JIABR-03-2025-0173; Nurhafihz Noor et al., "Halal Lifestyle Super Apps: Key Service Quality Attributes from Online Reviews," *Journal of Islamic Accounting and Business Research* ahead-of-print, no. ahead-of-print (2026), https://doi.org/10.1108/JIABR-05-2025-0282.

consumer trust, relationship commitment, and consumer loyalty. Such investigations could also explore whether the framework operates differently across industries and market contexts. This would provide evidence regarding the framework's explanatory capacity and practical applicability in Islamic brand management.

Islamic Branding as Good Deeds: Insights from the Reviewed Literature

The concept of Islamic branding as *good deeds* provides an important perspective for understanding the ethical foundations of brand management in Muslim markets.[31] Rather than reducing Islamic branding to religious symbols, halal labels, or other visible expressions of Islamic identity, this perspective emphasizes the ethical substance of business conduct and its contribution to consumer and societal well-being. From an Islamic perspective, *muamalah* provides a normative foundation for viewing commercial activities as practices governed by ethical and religious principles.[32] Accordingly, branding can be understood as part of business practice through which principles of legitimacy, justice, and *maslahah* (public benefit) are reflected in organizational conduct.[33] This perspective shifts the evaluation of Islamic branding from symbolic religious identification toward the extent to which a brand's values are demonstrated through responsible, fair, and beneficial business practices.

The reviewed literature illustrates the relevance of institutional arrangements and service experiences in shaping consumer responses to Islamic businesses. Fielnanda and Nofriza examine Sharia governance alongside service quality in relation to customer loyalty in Islamic banking, highlighting the importance of considering institutional accountability together with the quality of service delivery.[34] Related research in Sharia healthcare and hospitality addresses patient satisfaction, customer satisfaction, and loyalty, placing attention on consumers' experiences within services that operate under Islamic principles.[35] In the lifestyle and cosmetics sectors, research on halal fashion and halal Korean cosmetics examines consumer responses involving brand trust, brand experience, and the adoption of products associated with Islamic consumption preferences.[36] Although these studies address different industries and research questions, they collectively indicate that Islamic branding should not be interpreted solely through the presence of religious attributes. Consumer evaluations also involve how brands and services are experienced in practice. The significance of these findings lies in showing that the ethical credibility of Islamic branding must be considered alongside institutional conduct, service delivery, and consumer experience, while recognizing that the relative importance of these factors may differ across settings.

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[31] Alserhan, "On Islamic Branding : Brands as Good Deeds."

[32] Wijaya, Rois, and Sufi, "Implementation of Islamic Marketing Ethics in Institutions Sharia Finance in Indonesia."

[33] Yusran et al., "Halal Marketing Approaches: A Systematic Review of Strategies, Challenges, and Social Implication."

[34] Fielnanda and Nofriza, "Integrating Service Quality and Sharia Governance in Building Customer Loyalty in Islamic Banking."

[35] Alfarizi and Arifian, "Patient Satisfaction with Indonesian Sharia Hospital Services : Halal Healthcare Tool and Implications for Loyalty-WoM"; Suhud, Andriansyah, and Putra, "Factors Influencing Customer Satisfaction and Loyalty in Sharia-Compliant Hotels in Yogyakarta , Indonesia."

[36] Adha, Lestari, and Nahar, "Exploring Brand Trust , Experience , and Repurchase Intention in Halal Fashion : The Role of e-WOM"; Heri Sudarsono et al., "Adoption of Halal Korean Cosmetics among Muslim Students : Insights from Islamic Private Universities," *Asian Journal of Islamic Management* 7, no. 1 (2025): 1–18, https://doi.org/10.20885/AJIM.vol7.iss1.art1.

Trust-related findings in the reviewed studies provide a further perspective on the relationship between Islamic branding and consumer responses. Dania and Maksum examine service quality and Islamic branding in relation to customer loyalty, with consumer trust included as a moderating factor in the relationship.[37] Research on Sharia hotels similarly investigates the role of trust in mediating the relationship between Islamic branding and the decision to stay.[38] These studies use different analytical approaches, so their findings should not be treated as evidence of an identical mechanism across all sectors. Nevertheless, they demonstrate that trust is an important construct to consider when investigating how consumers respond to Islamic brand positioning and service experiences. For the present study, their relevance lies in supporting the need to distinguish the communication of Islamic identity from the consumer evaluations that may follow from brand-related experiences. Islamic branding may establish an initial basis for consumer recognition, but its implications for subsequent behavior warrant examination in relation to the credibility and consistency consumers perceive in the brand.

The literature specifically addressing *amanah* provides a closer connection between Islamic ethical values and consumer-related outcomes. Faradiba et al. examine *amanah* as a spiritual and social foundation among Muslim small and medium-sized enterprises in Indonesia, considering its relationship with social trust and consumer loyalty.[39] This study offers a relevant contemporary point of reference because it places *amanah* within an empirical business context rather than discussing it only as an abstract religious virtue. Nevertheless, its context and analytical focus differ from the conceptual framework developed in the present study. Its findings should therefore be interpreted as relevant supporting literature, not as direct validation of the proposed framework or all its dimensions. The conceptual implication is that *amanah* warrants further consideration as an organizing principle for examining ethical conduct in Islamic business. The present framework extends this discussion by proposing a structured way to investigate how the principle may be reflected in brand practices and assessed through consumer experiences. This distinction preserves the contribution of the current study without claiming that the reviewed empirical research has already established the validity of the proposed five-dimensional structure.

Although the ethical foundation of Islamic branding remains grounded in shared Islamic principles, its expression through brand management practices may vary across organizational and market contexts. The relevance of each proposed dimension may depend on the nature of the products or services offered, the type of consumer interaction, and the specific ethical responsibilities associated with a particular sector. Accordingly, the five dimensions of the proposed framework should be understood as an integrated conceptual structure rather than a uniform set of practices that must be implemented identically across all industries. This perspective highlights the importance of examining how Honesty, Equality, Security, Sharia Governance, and Radical Transparency are

[37] Afriana Dania and Maksum, "The Influence of Service Quality and Islamic Branding on Customer Loyalty : The Role of Consumer Trust Moderation in The Context of Islamic Business," *Airlangga Journal of Innovation Management* 07, no. 01 (2026): 20–47, https://doi.org/10.20473/ajim.v7i1.86485.

[38] Eny Lastio Wandari, Siswanto, and Masyhuri Mahfudz, "The Role of Trust in Mediating the Influence of Islamic Branding on the Decision to Stay at Sharia Hotels," *Iqtishodia: Jurnal Ekonomi Syariah* 10, no. 2 (2025): 66–73, https://doi.org/10.35897/iqtishodia.v10i2.2183.

[39] Besse Faradiba et al., "Faith in the Marketplace: How Amanah Shapes Social Trust and Consumer Loyalty among Muslim SMEs in Indonesia," *Referensi Islamika: Jurnal Studi Islam* 4, no. 2 (2026): 77–88, https://doi.org/10.66053/ri.v4i2.564.

interpreted and reflected in different consumer–brand settings. Future empirical research may therefore investigate the contextual relevance of these dimensions across sectors to assess the applicability and explanatory value of the proposed framework.

Taken together, the reviewed literature supports an analytical distinction between Islamic branding as a form of identity and Islamic branding as a pattern of business conduct. The literature on *good deeds* establishes the ethical orientation of Islamic branding, while studies across banking, healthcare, hospitality, fashion, cosmetics, and digital-related services illustrate the variety of consumer and organizational contexts in which brand credibility can be examined. Research addressing trust and *amanah* provides additional grounds for investigating how ethical conduct may relate to consumer evaluations and longer-term relationships. However, these bodies of literature do not, individually or collectively, constitute direct empirical validation of the integrated framework proposed in this study. Their contribution is to provide complementary conceptual and contextual foundations for its development. In this framework, *amanah* is used to organize the examination of Islamic brand practices, while Commitment-Trust Theory offers a theoretical perspective for investigating the possible significance of trust and commitment in continuing consumer relationships. The resulting integration is therefore a conceptual proposition that requires further empirical testing. Future studies may assess the relevance and measurement of the proposed dimensions, examine their relationships with consumer evaluations, and investigate whether these relationships vary across industries and market conditions.

Commitment-Trust Theory and the Relational Pathway from *Amanah* to Loyalty

Commitment-Trust Theory provides the theoretical basis for interpreting how relationships between brands and consumers may develop and persist over time.[40] In the present study, the theory is used to examine the potential relational significance of *amanah* within Islamic brand management, rather than to assume that Islamic brand identity automatically generates consumer loyalty. The proposed framework distinguishes the ethical basis of brand conduct from consumers' subsequent evaluations of that conduct. While *amanah* represents the Islamic ethical orientation informing brand practices, trust and commitment provide relational concepts for examining how consumers may respond to the credibility and consistency of those practices. This distinction allows the study to connect Islamic ethical principles with relationship marketing theory without treating the proposed conceptual relationships as empirically established causal effects.

Within this interpretation, the five dimensions of *amanah*—honesty, equality, security, Sharia governance, and radical transparency—provide a basis for examining the ethical conduct consumers may encounter in their interactions with a brand. Their significance lies not simply in their individual presence, but in the extent to which they provide credible indications of how a brand fulfills its responsibilities. For example, consumers may consider whether the information provided is accurate, whether transactions and services are handled fairly, and whether organizational practices are consistent with the brand's stated commitments. These considerations may inform consumers' evaluations of a brand's trustworthiness. However, the proposed framework does not assume that all consumers evaluate these practices in the same way or that every dimension contributes equally in every context. Rather, it identifies a conceptual basis for

[40] Morgan and Hunt, "The Commitment-Trust Theory of Relationship Marketing."

investigating how observable ethical conduct may become relevant to the development of consumer trust.

Trust and commitment also need to be distinguished analytically. Trust concerns consumers' confidence in the credibility and dependability of a brand, whereas commitment concerns their willingness to maintain the relationship over time. Although related, these constructs represent different aspects of the consumer–brand relationship. A consumer may regard a brand as credible without necessarily developing a lasting preference for it, while sustained commitment may depend on a broader assessment of the relationship and the experiences associated with it. Commitment-Trust Theory provides a basis for understanding why both constructs matter in relationship marketing. In the present framework, the proposed pathway—*amanah* → trust → commitment → long-term loyalty—therefore represents a conceptual proposition about how ethical brand practices may be related to continuing consumer relationships. It does not imply that trust, commitment, and loyalty are interchangeable outcomes or that their development is automatic.

Research on Islamic entrepreneurship offers a relevant point of comparison. Mohamad, Ishak, and Rashid examine Islamic entrepreneur characteristics associated with *siddiq*, *amanah*, *tabligh*, and *fatonah*, reporting relationships with trust and indirect contributions to customer commitment and loyalty.[41] This study is relevant because it connects Islamic ethical characteristics with relational outcomes rather than considering religious values solely as normative ideals. Nevertheless, its focus on entrepreneurial characteristics differs from the present study's emphasis on an integrated framework for Islamic brand management. The findings should therefore be treated as related empirical support for investigating the relationship between Islamic ethical values and consumer relationships, not as direct validation of the five proposed dimensions or of the complete pathway advanced here. This distinction helps clarify the contribution of the present framework: it applies a relationship-marketing perspective to a specific conceptualization of *amanah* in brand management.

The wider sectoral literature provides additional context for considering the possible relevance of the proposed pathway. In Islamic banking, research on Sharia governance and service quality examines their relationship with customer loyalty, highlighting the importance of institutional arrangements and service performance.[42] Studies of Sharia healthcare and hospitality investigate patient and customer satisfaction and loyalty, drawing attention to the role of experiences within services shaped by Islamic principles.[43] Research on halal tourism applications and halal lifestyle super apps examines user evaluations of digital service attributes, providing a further context for considering how consumers assess the quality and reliability of brand-related

[41] Noraihan Mohamad, Mohd Sobhi Ishak, and Sabrina Mohd Rashid, "The Relevance of Islamic Entrepreneur Personality to Build Trust in Strengthening Commitment and Customer Loyalty," *Jurnal Islam Dan Masyarakat Kontemporari* 20, no. 2 (2019): 75–89, https://journal.unisza.edu.my/jimk/index.php/jimk/article/view/313.

[42] Fielnanda and Nofriza, "Integrating Service Quality and Sharia Governance in Building Customer Loyalty in Islamic Banking."

[43] Alfarizi and Arifian, "Patient Satisfaction with Indonesian Sharia Hospital Services : Halal Healthcare Tool and Implications for Loyalty-WoM"; Suhud, Andriansyah, and Putra, "Factors Influencing Customer Satisfaction and Loyalty in Sharia-Compliant Hotels in Yogyakarta , Indonesia."

experiences.[44] These studies address different constructs and settings, and they do not establish the complete *amanah*–trust–commitment–loyalty pathway. Their relevance lies instead in demonstrating that consumer relationships with Islamic businesses can be investigated through multiple aspects of institutional conduct, service experience, and digital interaction. The proposed framework offers a conceptual basis for bringing these concerns into a broader discussion of ethical brand management, while leaving the strength and direction of the proposed relationships open to empirical examination.

Research on halal cosmetics provides a more direct example of the relationship between Islamic brand-related perceptions and consumer responses. Rahmawaty and Rakhmawati report that Islamic branding and halal awareness positively influence consumer trust and repurchase intention, and that trust mediates the relationships between Islamic branding, halal awareness, and repurchase intention.[45] These findings are relevant to the present discussion because they illustrate the analytical importance of distinguishing brand-related perceptions from the consumer responses associated with them. However, repurchase intention is not identical to long-term loyalty, and evidence concerning mediation in one research context does not establish the same mechanism for all sectors or for every dimension of *amanah*. Accordingly, this study draws on the findings as contextual support for examining trust as a potential relational mechanism, while maintaining a distinction between the relationships reported in previous research and those proposed in the present conceptual framework.

An important implication of this synthesis is that consumer loyalty should not be viewed as an immediate consequence of Islamic brand identity. Rather, the proposed framework highlights the distinct roles of ethical brand conduct, consumer trust, and relationship commitment in shaping consumer–brand relationships. Consistency in implementing *amanah*-based practices may strengthen consumer confidence, while trust may encourage consumers to maintain relationships with brands they perceive as reliable and aligned with their values. However, these relationships may be influenced by the nature of the service, consumer expectations, previous experiences, and perceived risks. Accordingly, the relevance of the five dimensions may vary across industries and consumer settings, highlighting the importance of examining how ethical brand practices are interpreted and evaluated in different contexts.

Commitment-Trust Theory provides the relational perspective for understanding how *amanah*-based brand practices may contribute to enduring consumer relationships. By connecting Islamic ethical conduct with trust and relationship commitment, the framework extends the discussion of relationship marketing through an Islamic ethical perspective. Future research can build on this integration by examining the distinctiveness of the five dimensions, exploring contextual variations in their relationships with trust and commitment, and considering the influence of other factors, such as service quality and previous consumer experience. Such investigations would clarify the conditions under which *amanah*-based brand management contributes to consumer loyalty and the sustainability of consumer–brand relationships.

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[44] Noor et al., "Key Attributes of Mobile Apps for Halal Tourism : An Analysis of Online Reviews Using Leximancer"; Noor et al., "Halal Lifestyle Super Apps: Key Service Quality Attributes from Online Reviews."

[45] Anita Rahmawaty and Ita Rakhmawati, "Repurchase Intention of Halal Cosmetic Product Among Muslim Consumers : The Roles of Islamic Branding , Halal Awareness , and Trust," *Iqtishadia: Jurnal Kajian Ekonomi Dan Bisnis Islam* 15, no. 1 (2022): 1–20, https://doi.org/10.21043/iqtishadia.v15i1.14668.

Integrating Islamic Ethical Foundations with Relationship Marketing Theory

Service-Dominant Logic (S-D Logic) explains value co-creation through interactions among market actors, while Resource-Advantage (R-A) Theory explains competitive advantage through organizational resources and capabilities. Neither theory, by itself, specifies whether the practices generating value or advantage fulfill Islamic requirements of fairness, consumer protection, and accountability. The proposed framework adds this normative criterion: Islamic brand practices should be assessed for their ethical acceptability, not only for their contribution to market performance.[46]

This ethical criterion complements, rather than replaces, S-D Logic and R-A Theory. For example, a misleading halal claim might attract consumers but would undermine honesty and accountability. The added analytical question is therefore whether brand value is created and sustained through conduct consistent with amanah.[47]

Commitment-Trust Theory then explains the distinct relational level of the framework: consumers may assess a brand's ethical conduct through trust and may develop a willingness to maintain the relationship. Amanah defines the organization's obligations, whereas trust and commitment describe possible consumer responses. This distinction allows the framework to connect Islamic ethical responsibilities with relationship marketing without equating those constructs or claiming that the proposed pathway has already been empirically validated.[48]

The concept of Islamic branding as good deeds reinforces the distinction between religious identity and accountable practice. In this framework, Honesty and Equality concern truthful and fair conduct; Security concerns consumer protection; Sharia Governance concerns institutional oversight; and Radical Transparency concerns accessible disclosure. Their contribution is to specify the ethical domains of brand conduct to which a relational analysis can be applied.[49]

Research on halal branding offers a relevant illustration of how Islamic brand cues may acquire relational significance. Mursid et al. found that halal brand logos significantly influenced brand trust and brand love among Muslim travelers in Indonesia, while brand love and trust contributed to emotional connection and subsequent brand commitment through consumers' emotional attachment and identification with the brand.[50] Their findings indicate that a halal-related brand cue may be associated with consumer responses extending beyond recognition of the brand's religious positioning. Nevertheless, the study should not be interpreted as direct empirical validation of the complete Amanah-Based Islamic Brand Management Framework. In particular, a halal logo is not equivalent to the five proposed dimensions of *amanah*, and the reported relationships do not establish every link proposed by the present conceptual framework. Its relevance lies instead in illustrating how Islamic brand-related cues can become

[46] Stephen L Vargo and Robert F Lusch, "Evolving to a New Dominant Logic for Marketing," *Journal of Marketing* 68, no. 1 (2004): 1–17, https://doi.org/10.1509/jmkg.68.1.1.24036; Stephen L Vargo and Robert F Lusch, "Service-Dominant Logic : Continuing the Evolution," *Journal of the Academy of Marketing Science* 36, no. 1 (2008): 1–10, https://doi.org/10.1007/s11747-007-0069-6.

[47] Shelby D Hunt and Robert M Morgan, "The Comparative Advantage Theory of Competition," *Journal of Marketing* 59, no. 2 (1995): 1–15, https://doi.org/10.1177/002224299505900201.

[48] Morgan and Hunt, "The Commitment-Trust Theory of Relationship Marketing."

[49] Alserhan, "On Islamic Branding : Brands as Good Deeds."

[50] Ali 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.

meaningful within consumer–brand relationships and in supporting the importance of distinguishing brand identity from the relational responses associated with it.

The resulting contribution is a two-level conceptual synthesis: Islamic ethics specifies what responsible brand conduct entails, while Commitment-Trust Theory provides a lens for investigating how consumers may respond to it. Unlike the empirical relationships reported in individual halal branding studies, the complete proposed sequence remains a proposition for future testing.

CONCLUSION

This study proposes the Amanah-Based Islamic Brand Management Framework, positioning *amanah* as the ethical foundation of Islamic brand management beyond symbolic religious identity. Its main contribution is the conceptual organization of *amanah* into five interconnected dimensions: Honesty, Equality, Security, Sharia Governance, and Radical Transparency. By integrating these dimensions with Commitment-Trust Theory, the framework connects Islamic ethical responsibilities with consumer trust, relationship commitment, and potential long-term loyalty. It thereby offers an integrated perspective for understanding how Islamic values may be reflected in brand management practices and consumer–brand relationships.

From a managerial perspective, the framework provides a conceptual reference for examining the alignment between Islamic ethical commitments and organizational practices, particularly in consumer treatment, transaction protection, institutional accountability, and information disclosure. Although the expression of these responsibilities may vary across industries, their underlying ethical foundations remain relevant to the credibility of Islamic brands.

This study has limitations. Its qualitative literature synthesis is constrained by the literature reviewed, while the original retrieval counts and exact platform-specific search combinations were not retained, limiting the reproducibility and assessment of the literature search. Furthermore, the five dimensions and their proposed relationships have not been empirically validated. Future research should therefore employ transparent and reproducible review procedures, develop and validate indicators for the five dimensions, and examine their relationships with consumer trust, relationship commitment, and loyalty across different industry contexts. Such investigations would help establish the framework's empirical validity and determine its applicability in Islamic brand management.

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