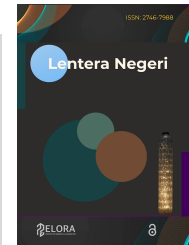




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Integration of islamic values in organizational image and reputation management: a conceptual study from a modern public relations perspective

M. Yakub^{*1}, Ahmad Sampurna²

¹ State Islamic University Syarif Hidayatullah Jakarta

² Universitas Islam Negeri Sumatera Utara

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ABSTRACT

This paper examines the concepts of image and reputation within the framework of Public Relations (PR) and their relevance to Islamic values. Image is understood as the public's perception shaped by experience and information, while reputation represents the long-term accumulation of assessments based on an organization's consistent performance and behavior. In modern PR practice, both concepts serve as essential foundations for building public trust and social legitimacy. Using a qualitative approach through library research, this study analyzes theories of image, reputation, and PR management, and integrates them with Islamic ethical principles such as *sidq* (honesty), *amanah* (responsibility), *'adalah* (justice), *ihsan* (benevolence), as well as the values of *dakwah* and *amar ma'ruf nahi munkar*. The findings indicate that Islamic values are not only compatible with but also enrich contemporary PR practices by providing strong ethical and spiritual foundations. The integration of Islamic principles encourages communication that is honest, transparent, and dignified, preventing PR activities from relying on manipulative strategies. This approach also serves as a critique of Western paradigms that often emphasize utilitarian and instrumental objectives. Consequently, the incorporation of Islamic values in Public Relations contributes to strengthening an organization's image and reputation sustainably while fostering a morally grounded and socially beneficial civilization.



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Corresponding Author:

M. Yakub,

m.yakub@uinjkt.ac.id

Introduction

In the modern era marked by advances in information and communication technology, the existence of an organization is not only measured by its performance and the products it produces, but also by how the organization is perceived by the public. Two concepts that play a very important role in this case are image and reputation. Image is a picture or impression formed in the public mind based on experience, information, and perceptions of a particular entity, be it an individual, organization, or institution. Meanwhile, reputation is the accumulation of long-term assessments formed through interactions, consistency of actions, and the institution's achievements in meeting the expectations of the public and stakeholders in general. Both are important elements in building credibility and social trust in an institution (Kotler, 2003).

In the context of organizational communication, the role of Public Relations (PR) or Public Relations (PR) is very vital in managing and maintaining this image and reputation. The strategic function of PR is not only to convey information or organize one-way communication, but more than that, PR is tasked with establishing harmonious, sustainable, and mutually beneficial relations between the organization and its public, both internal and external (Cutlip et al., 2011). In its implementation, PR practice relies heavily on a communication approach that is adaptive, ethical, and responsive to changes in the social, political, and cultural environment.

In forming a positive image and reputation, the role of Public Relations (PR) is very central. PR functions as a mediator between an organization and its public, both internal and external. The main task of PR is not only to convey information, but also to build two-way communication that is dialogical, participatory, and ethical. Through carefully designed communication strategies, PR seeks to create alignment between the interests of the organization and the expectations of the public, with the ultimate goal of building trust, loyalty, and social harmony.

However, in many cases, PR practice often faces ethical dilemmas, especially when the work orientation prioritizes short-term institutional interests over universal moral values. This is where an Islamic perspective can offer a very important contribution. Islam, as a comprehensive religion (kaffah), not only regulates spiritual aspects but also encompasses social, economic, political, and cultural dimensions, including public communication. Islam emphasizes the importance of honesty (şidq), trustworthiness (amanah), justice ('ad alah), and ihsan (goodness) in all social interactions, including public relations practices. These values are not only normative principles but also serve as an ethical foundation that can create harmonious and equitable relationships between organizations and the wider community (Haque, 2020).

In PR practices based on Islamic values, the relationship between the organization and the public is not solely based on material gain, but also on the goal of mutual benefit and moral responsibility. The communication that is built is not only aimed at forming a positive image, but also at realizing a reputation that is rooted in integrity, honesty, and fairness. This perspective places PR as a means of preaching and amar ma'ruf nahi munkar, where every communication activity must lead to universal values of truth and goodness (Lattimore, 2004).

Moreover, the importance of integrating Islamic values into PR practice also serves as a critique of the dominance of western approaches in public relations theory and education. Several studies show that the PR approach developing in Muslim-majority countries places greater emphasis on collective values, spirituality, and local cultural identity that are in line with Islamic principles (Kandari & Gaither, 2011). This serves as a reminder that building image and reputation should not only be based on manipulative communication strategies or false images, but also on a strong moral commitment and transcendental values taught by Islam.

The integration of Islamic values into PR practices also provides an alternative paradigm in the field of communication science, which has tended to be dominated by secular and utilitarian approaches from the West. The Islamic approach emphasizes balance between worldly and hereafter goals, between institutional interests and social responsibilities, and between compliance with regulations and adherence to spiritual values. Therefore, the application of Islamic principles in PR not only provides an ethical foundation, but also becomes an effective strategy in building harmonious and sustainable relationships with the public.

The importance of an Islamic perspective in discussing image and reputation is also increasingly relevant in the context of increasing awareness of Islamic values in various aspects of life, including organizational management. Many educational institutions, companies, and even government agencies in Muslim countries are beginning to recognize the importance of using Islamic values as a moral basis for building identity and public relations. This is in line with the development of literature and research that highlights the need for decolonization of PR theories and the need to build alternative theories based on local and religious values.

This Research aims to further examine the concepts of image and reputation from a public relations perspective and how Islamic values can be integrated into modern PR practices. This study is important not only theoretically as a contribution to the development of communication and public relations science, but also practically as a guideline for designing ethical and spiritual PR strategies. It is hoped that through this approach, PR practices will no longer be trapped in mere false image building, but will become a strategic medium for realizing trust, justice, and blessings in the lives of organizations and society.

Therefore, this research will examine in depth the concepts of image and reputation from a public relations perspective, and how the integration of Islamic values can enrich modern PR practice. This study aims to provide a framework that is not only scientific and practical, but also grounded in Islamic ethics and spirituality in an effort to build healthy and productive relationships between organizations and their publics.

Method

This article uses a descriptive qualitative approach using a library research method. This study was conducted to in-depth examine the conceptual and normative understanding of image and reputation in public relations practice, as well as the integration of Islamic values into public communication activities. Because the object of study is primarily conceptual and normative, this method is considered most appropriate for examining the problem in depth and reflectively (Zed, 2008).

This type of research is library research, where data sources come from various relevant literature, such as books, scientific journals, research articles, and other documentary sources. Data were collected through a search of scholarly sources discussing public relations theories, image and reputation management, and Islamic ethical values related to communication and social responsibility.

This article combines two main approaches. First, a communication approach, to examine how public relations practices shape image and reputation through effective and ethical communication strategies, drawing on modern public relations theories such as the two-way symmetrical model by Grunig & Hunt, (1984). Second, an Islamic theological approach explores the ethical and spiritual principles taught by Islam in shaping honest, responsible, and just communicative behavior. This theological approach focuses on universal Islamic values such as *ṣidq*, *amanah*, *'adalah*, and *ihsan*, which are considered relevant in building public relations that are not only strategic but also ethical and transcendental (Haque et al., 2014).

The data were analyzed using content analysis, a technique used to systematically and objectively interpret the meaning of text content. The analysis focused on: (1) identifying and grouping key themes such as the concepts of image and reputation, public relations principles, and Islamic communication ethics; and (2) analyzing the relationship between Islamic principles and communication strategies in building organizational reputation.

Results and Discussions

The Concept of Image in a Public Relations Perspective

Image is the result of an individual's self-evaluation based on the understanding and capture of stimuli that are processed, organized, and stored in the consumer's mind. Images are used to capture opinions and thoughts about people's reactions, with the aim of knowing exactly what each individual thinks about an object, how they perceive it, and what they like or dislike about the object. The image of an object varies depending on the individual's perception, and the image of an object can be the same for everyone (Tarigan, 2018). Image can be measured from a person's views, impressions, and reactions, with the aim of knowing exactly what each individual thinks about an object, how they perceive it, and what they like or dislike about the object. The image of an object varies depending on how individuals perceive it, and in some cases, everyone may have the same image.

Kotler and Keller state that the meaning of an image consists of the beliefs, ideas and impressions that a person has of the object. The attitudes and behavior of most people towards an object are influenced by the image of that object. Image is basically one of the hopes that a company wants to achieve in order to grow and develop (Kotler & Keller, 2009). A positive image strengthens a company's competitiveness and gains public trust. A positive image makes it easier for consumers to choose a product, this also influences the products released. A good or positive image creates a positive impression on consumers. If a company has a bad image, it will create a negative impression on consumers, who may turn to competitors offering better deals (Erlin, 2024).

Every company has an image that is consciously or unconsciously attached to the company. Not a few goods or services produced by companies have such a strong image in the minds of their consumers. Kotler put forward his theory which explains that company image is the consumer's response to the overall offerings provided by the company and is defined as a number of beliefs, ideas, and impressions of society towards an

organization. The image of an organization represents the values of individuals and groups of people who have a relationship with the organization (Kotler, 2003).

The definition of image itself is abstract (intangible), not real, cannot be described physically and cannot be measured systematically, because the image only exists in the mind. However, its form can be felt from the results of good or bad assessments, such as positive or negative acceptance and responses that come from the public and the wider community in general (Trimanah, 2012). Image can be known, measured and changed. Research on organizational image (corporate image) has proven that image can be measured and changed, although image changes are relatively slow. Furthermore, Ardianto and Soemirat explain how the cognitive effects of communication greatly influence the process of forming a person's image (Ardianto & Soemirat, 2015).

According to Frank Jefkins in the book *Public Relations*, the definition of image in the context of public relations, image is interpreted as "an impression, picture, or impression that is accurate (in accordance with reality) of the existence of various policies, personnel or services of an organization or company". Image can be said to be the public's perception of the experience, trust, feelings, and knowledge of the public itself towards the company, so that aspects of the facilities owned by the company, and the services provided by employees to consumers can influence consumer perceptions of the image (Jefkins, 2004).

The Concept of Reputation and Its Management

Reputation is a communication approach grounded in environmental turmoil and future uncertainty, as it is the result of healthy lifestyle actions to avoid crisis. Thus, the concept of reputation is essentially the antithesis of crisis (Hardjana, 2018). Companies are highly interested in having a good reputation with their stakeholders. Reputation builds trust, and with this trust, companies gain support and loyalty from their stakeholders, a cycle that ultimately benefits the company. John Dalton and Susan Croft in *Managing Corporate Reputation* explains that reputation is the sum values that stakeholders attribute to a company, based on their perception and interpretation of the image that the company communicates over time. From this understanding, reputation must be fought for or worked for. In fact, Companies or organizations must have the right steps and planning and continue to do so by listening to what the company's stakeholders say (Dalton & Croft, 2003).

A survey published in *Corporate Reputation Watch 2002* identified three causes of threats to reputation. First, criticism of a company or product conveyed through print media or broadcast media. Second, disasters that disrupt production. Third, accusations from interest groups or customers about product safety. However, the main obstacle to reputation is corporate behavior, especially behavior related to public expectations of the company (Dimiyati, 2018).

According to Hardjana, there are six keys to building a reputation. First, competitive effectiveness, which includes management caliber, development strategies through research and development. development, and financial health. Second, market leadership, includes industry leadership, firm product differentiation and proximity to the market. Third, customer orientation, which includes superior quality or value for money, has commitment to customers, a clear and crisp image. Fourth, familiarity/favorite or unfamiliar to customers. Fifth, organizational culture, including high ethical standards, social responsibility, and qualified employees. Sixth, communication, including effective advertising and sponsorship of important activities.

Meanwhile, according to Chandra, Public Relations aims to build a company's reputation through the 3P mechanism: image building, publication in mass media and public opinion. Something built in the mass media is a "reality" that will work to build public opinion. The image building carried out by Public Relations is not direct and is not a buying and selling transaction with the mass media. Publication here means becoming news. This means that a third party (mass media) tells about the first party (company) to the second party (public). The communication process using mass media in the context of media relations brings Public Relations to the concept of feedback and feed-forward. Criticism is considered as organizational feedback which is an important component, while companies need to be proactive by providing feed-forward to their public through communication activities (Chandra, 2010).

Important factors to boost reputation are communication skills, innovation, and human resources. If you look closely, the rise and fall of a company's reputation is more due to criticism from the media and communication skills. Therefore, the existence of Public Relations is aimed at building, developing, and improving reputation in the eyes of stakeholders through communication (Dimiyati, 2018).

Public Relations as an Instrument for Image and Reputation Management

Public Relations is a management function that builds and maintains good and beneficial relationships between an organization and the public that influence the success or failure of the organization. This definition places Public Relations as part of the management function. This definition also identifies the establishment and maintenance of mutually beneficial relationships between organizations and the public as the moral and ethical basis of the Public Relations profession. At the same time, this definition sets out criteria for determining what Public Relations is and what it is not.

According to Ruslan, the term Public Relations can be interpreted as a management function that assesses public attitudes, identifies policies and procedures of a person or people for the public interest and plans and carries out a program of activities to gain understanding, comprehension, support and good assessment from the public (Ruslan, 2003).

In organizational management, Public Relations needs to carry out a series of processes to obtain supporting data sources so that the programs implemented can be on target. As Sam Black said, Public Relations is about reputation, perception, credibility, confidence, harmony, and seeking mutual understanding, based on truth and full information (Rusdianto, 2005)."

Public Relations' focus is also on developments and changes. organizational environment. Changes in the organizational environment can occur due to various reasons, and can be the cause of the decline of the good name and reputation of the organization. Various issues and problems that hit the company will affect the company's reputation. These issues can be about the environment, human rights (HAM), women's rights, human rights children, democracy, and so on.

The position of Public Relations in an organization is very important in delivering the organization's reputation. However, efforts to build a reputation are not only the responsibility of Public Relations, but also the responsibility of all parts of the organization. Public relations serves as a means of conveying information to the public so they know what 's happening within the company. Integration across all parts of the organization will facilitate and smooth the path to reputation. This integration occurs across marketing communications, management communications, and organization. communications. These three components must be integrated when communicating everything about a product brand or company brand with one voice simultaneously and continuously.

This integration will create cohesiveness and harmony of information, making it easier and faster to build a company's reputation. This integration will also foster engagement and a shared voice among the company's internal public (Dimyati, 2018).

The word management comes from the word manage (Latin manus) which means to lead, handle, organize, or guide. George R. Terry defines management as a unique process consisting of actions such as planning, organizing, activating, and supervising carried out to determine and achieve predetermined goals through the use of human resources and other resources. From this definition, four specific functions of a manager can be outlined, namely planning, organizing, leading, and controlling.

As a modern management tool, Public Relations is a structurally integral part of an institution or organization. This means that the Public Relations function is inseparable from the institutional function; in other words, it is integral to company management. This enables Public Relations to facilitate two-way (reciprocal) communication between the organization it represents and its publics. This role also determines the success or failure of the organization's shared vision, mission and goals.

In its most advanced form, Public Relations is part of a scientifically conducted process of change and problem-solving within an organization. Cutlip, Center, and Broom (2011) identified four steps in the Public Relations management process as a change practitioner and problem solver.

First, define the problem, which includes describing the background of the problem, identifying public needs, conducting an investigation, and monitoring public opinion. According to Cutlip, Center, and Broom, situational analysis must be conducted based on scientific research methodology and a formal approach, not simply intuitively. Situational analysis requires investigation to produce a factual record in the form of information involving internal and external stakeholders. While the internal context typically results in a communications audit, the external context has both positive and negative dimensions in the eyes of the public.

Second, make plans and programs. In making plans, Public Relations should be part of management's expectations and be able to think strategically. This concept of thinking focuses on determining basic long-term goals, adopting actions, and allocating appropriate resources to implement the goals.

Third, action and communication, namely implementing action and communication programs designed to achieve specific goals. The appropriateness, priority, and measurement of results in each activity are the main points that will determine success at the implementation stage. Some things in the concept of action and communication are: (1) real action, namely taking strategic and tactical steps based on SWOT analysis, where one of the considerations is the target timeframe; (2) communication, where the main principle is that there is a common meaning and is able to minimize bias; (3) identification of factors that are obstacles or supports, which in this terminology are related to what is an obstacle and support in the implementation of non-profit communication management, where these factors will be used as a benchmark in handling service program communications in the future.

Fourth, evaluation. All forms of public relations activities, both quantitative and qualitative, must be measurable to determine the level of effectiveness of planning, implementation, and their impact on the public. According to Glen Broom and David Dozier, every evaluation conducted on a program is intended to determine the impact it has had (Dimiyati, 2018).

Public relations usually functions as a means to connect companies with the community. In company management, public relations tries to support management activities by creating a positive image through mutual communication beneficial to both parties, namely the company and the public. In other words, public Relations have a big role in creating conducive relationships or a positive image between companies and society (Ibrahim, 2024).

Public relations operates in two areas: internal and external. According to MayRudy, external public relations encompasses several things: 1) Public relations strives to provide information about the procedures and timing of events carried out by the company to the public; 2) Creating good relationships with the community around the company; and 3) Maintaining good relations with the media, striving to learn the opinions that are developing in the community about the company.

All organizations and companies strive to optimize their performance so that they can gain a good reputation. Companies do many things to maintain their reputation. According to Jenkins, a company's image extends beyond its products and services; it encompasses the image of the organization as a whole. Financial success, strong industry relations, a reputation as a top 10 job creator, and a commitment to research are some of the factors that can enhance a company's reputation.

Companies gain a good reputation from the public through the use of public relations. This can be achieved through building relationships with the public and understanding the organization's public. According to Ivy Lee in Lattimore, actions speak louder than words, and organizations that do good things will earn a good reputation with the public. According to Baskin, reputation is earned through appropriate and trustworthy actions. Public relations helps management communicate with the public and make the right decisions for the organization (Ibrahim, 2024).

According to Lattimore and Baskin, organizations have the ability to build communication between businesses and their consumers. By using customer service created by the organization, the general public can send complaints, feedback, messages, or criticism. In this case, the role of public relations is to advise management on how the organization interacts with customers. Public communications can also leverage organizational technology. According to Lattimore and Baskin, media that public relations can use to communicate with the public include the internet, intranets, websites, email, and blogs. These media can be used to give and receive feedback, purchase goods and services, understand consumer opinions, and provide information to employees and consumers (Trisyani & Sulistyaningtyas, 2016).

Integration of Islamic Values in Public Relations Practice

The reputation of Islam in the international arena in the last two or three years has truly been at stake, because both directly and indirectly we are faced with the great power of the superpower United States. In several national and international incidents, Islam is consistently accused of being behind everything, identified with terrorism. Such global opinion and perception clearly threaten the reputation and good name of Islam as a religion and faith, which in turn will spread to institutions, organizations, and activities labeled as Islamic. While some may not be overly concerned by this situation, believing that the life and death of Islam is not determined by opinion and reputation, most others are clearly deeply concerned by this situation because we currently live in a global era, where borders no longer exist between countries in carrying out various

activities. Therefore, the success or failure of an institution's activities is largely determined by the support and cooperation of various parties, whether at the local, regional, or global scale.

How can the Muslim community itself address these erroneous perceptions and harmful world opinions? Clearly, continuous efforts are needed, particularly in fostering relationships through activities in various aspects of life, including economic/business, political, social, and cultural aspects, by all elements of the Muslim community, starting from the smallest elements individuals and families to larger ones like Islamic organizations and institutions. All activities of these elements of the Muslim community should be directed toward the goal of building and enhancing or repairing Islam's reputation. Therefore, Islamic figures with the soul of educators rose up and took action to raise awareness of the importance of fostering good relationships with Islamic leadership cadres, as an implementation of the concept of *silaturakhim* in Islam.

Basically, various efforts to build and improve the reputation of Islam, based on the subject/actor, can be divided into three levels of action, namely: individual, local, and national. At the individual level, a Muslim must try to educate himself to be more skilled in carrying out various communication activities, especially to build good relationships (relationships), so that whenever and wherever he is, he is able, competent and skilled in building relationships and collaborating, involving himself in organizational and/or community problems, and being responsible for solving community problems.

If we look more closely, the rise of multi-level marketing businesses in various regions across the country is due to businesspeople fully recognizing the extraordinary power of interpersonal skills. A person's ability to build relationships and communicate effectively with others is truly the key to success in a multi-level marketing business. Marketing level. From the various explanations above, it can be assumed that interpersonal skills, if truly possessed and implemented in an integrated manner by Muslims at various levels and scales, will slowly but surely open up opportunities for building Islam's reputation in various areas of life. Because through interpersonal skills, Islam will emerge as a social force without physical violence, thus erroneous opinions and perceptions about Islam will naturally fade (Yuningsih, 2003).

Frank Jefkins suggests that there are five types of images, namely: mirror image; current image; multiple images; corporate image and products image. In relation to the image of Islam as a religion and as an institution, the image of the institution/ corporate image will be further highlighted with the assumption that Islam as a religion and institution can be associated as an organization with various development and social service business activities, so that the type of image that must be built is more of an institutional image or in Jefkins' concept is equivalent to a corporate image. Jefkins stated that the image of an institution/organization is based on the reputation, activities and behavior of the company's management. Building a reputation is the same as building an institutional image, because reputation is related to the work achievements that have been achieved by a person or an organization. If the reputation is well known and satisfies other related parties, the image of the institution/organization will also be raised. Reputation is one of the most important elements in shaping the image of an institution.

Improving the image of Islam by building a Muslim's reputation, achievements, and work, both individually and through the organizations or institutions in which they operate, is essential if Islam is to achieve a certain social status and standing in national and international circles. There are several reasons why building Islam's reputation and image is necessary:

First, an institution's reputation and image will determine its competitiveness. If Islam is recognized as having a high reputation, it will be trusted to hold leadership positions in all sectors of life (economic, political, social, legal, cultural, etc.), not only by the Muslim community itself but also by all levels of society. Second, the reputation and image of Islam and Islamic institutions will determine their positioning within the competitive landscape of similar institutions. Third, an institution's reputation and image reflect all aspects of Islam's existence, facilitating the process of developing an Islamic "culture," "vision," and "mission." Finally, reputation and image will determine how the public reacts to Islam. If they are perceived positively, the reaction will be positive (Syam, 1999).

Islam's reputation is essentially a representative depiction of Islam's achievements, performance, and existence in the public mind. Although the image of Islam should definitively reflect a factual picture of Islam, individual and public perceptions of Islam often do not align with reality. This is due to the public's lack of comprehensive information about Islam's reputation and existence. Furthermore, Islam often lacks planned and integrated communication of its achievements, values, norms, and other existential aspects. Consequently, negative opinions, perceptions, and reputations often surface without receiving meaningful countermeasures from the Muslim community itself (Yuningsih, 2003).

Public Relations is also called Public Relations, according to Prof. Edward LB has three meanings: 1) Providing information to the public, 2) Directly encouraging the public to change attitudes and actions and, 3) Efforts to integrate attitudes and actions from the company with the public and from the public with the company. Prof. Byron C, said that public relations is a conscious effort to influence people, especially through communication, to think well of the organization, appreciate and support it and sympathize in facing challenges and obstacles (Bonar, 1993). Communication is usually interpreted as the transfer of information or messages from the communicator to the communicant with the aim of achieving mutual understanding (Panuju, 2000).

Ethics in Public Relations is often perceived as a conceptual dichotomy (oxymoron). Normatively, ethics represents a set of ideal principles in communication practice, while operationally, Public Relations activities often face ethical paradoxes that have the potential to encourage the use of controversial strategies from perception manipulation tactics, distortion of facts, to the spread of disinformation solely for the sake of achieving the institutional goals they represent (Dhona & dkk, 2022).

Academics and researchers in the field of Communication and Public Relations have extensively studied the ethical principles of Public Relations within the framework of an Islamic perspective and their application in various national and cultural contexts. One relevant study is the research by Al-Kandari and Gaither entitled "A Cultural-Economic Model and Public Relations in the Middle East: An Examination of the Islamic Banking System in Kuwait." This study explores Public Relations practices in Arab countries through the Cultural-Economic Model approach, and finds that Public Relations practitioners in the region tend to emphasize the importance of local cultural identity and values. The results of the study indicate that the characteristics, roles, and objectives of Public Relations practices are greatly influenced by the cultural value orientations that develop in local communities. This cultural-economic model positions culture as the main foundation in shaping the global dimension of Public Relations practice. The findings of this study also confirm the existence of a significant relationship between Islamic principles and Public Relations practices in the region (Gaither & Al-Kandari, 2014).

A number of studies that attempt to explore ethical principles in Public Relations practice have been developed by various experts. Haque and his colleagues, for example, argue that the practice of Public Relations from an Islamic perspective is based on a number of fundamental principles rooted in Islamic teachings. These principles include Iman (belief) accompanied by taqwa (fear and submission to Allah), hubbu lil Allah (love for the sake of Allah), ihtisab (introspection or self-evaluation), as well as patience and good and beneficial behavior. Public Relations work practices within the Islamic framework are formulated through a number of ethical indicators, including: good intentions towards all public groups, an attitude of self-sacrifice (itshar), justice ('adl), higher justice or virtue (ihsan), gentleness and empathy (rahmat), forgiveness (afuun), reliability (takaful), and an understanding of the value and importance of relationships (ihsas al-rawabit). The implementation of these principles is expected to be able to create a form of transcendental relationship or celestial relationship between the organization and all its stakeholders, both internal and external. This relationship is not only oriented towards short-term benefits, but also leads to long-term benefits, both in this world and in the hereafter (Dhona & dkk, 2022).

The principles of Islamic ethics relating to business practices include three main values, namely tawhid (the unity or oneness of God), 'adalah (justice), and khilafah (trust or leadership as God's representative on earth). These three fundamental principles form the basis for ethical and socially responsible business practices. These principles foster various relevant business practices, including: providing equal opportunities without discrimination, accepting rewards that are only legitimate if preceded by real effort, emphasizing excellence and quality in work, prohibiting hoarding, and limiting excessive consumption. Islam also emphasizes the importance of equitable wealth distribution through income redistribution mechanisms to ensure that less fortunate groups in society can benefit. Furthermore, the values of honesty and fairness in contract measurement and negotiation, fulfilling trusts and responsibilities in business relationships and the workplace, efficiency in resource use, concern for environmental sustainability, and the recognition that private ownership is not absolute are also part of Islamic business ethics. These values form a moral framework that supports the creation of business practices that are just, sustainable, and oriented towards the common good (Rice, 1999).

The ethical system in Islam is a comprehensive system of values that encompasses all aspects of human life. Sharia, as the legal and moral framework in Islam, is generally classified into three main domains: 'aqidah (belief), 'ibadah (ritual worship practices), and akhlaq (morality and ethics). From an Islamic perspective, Public Relations practice can be understood as an integral part of da'wah activities, namely a persuasive and participatory communication process, which aims to convey messages of goodness and

Islamic values to the public. Public Relations in this context is based on a number of fundamental principles, including: awareness of human dignity as a creature honored by God (cognition of human dignity endowed by God), reciprocal respect, recognition of the equality of all human beings (equality of human beings), and a commitment to peaceful coexistence. These principles reflect the ethical and spiritual foundations that serve as guidelines in building civilized, inclusive, and mutually beneficial communication (Ali & Al-Aali, 2015).

Various literature in the Islamic scientific tradition shows a close relationship between the concepts of ethics and morals, which are related to the assessment of right and wrong behavior. In Islamic teachings, good deeds are referred to as sawiat, while bad and deviant acts are known as sayyiat. The main basis of the Islamic ethical system includes fundamental principles such as tauhid (oneness of God), iman (faith), amanah (moral responsibility), tawazun (balance), and 'adl (justice). These principles form a normative basis that can be implemented in Public Relations practice, particularly in contexts that demand adherence to high ethical standards. Islamic ethics emphasizes the values of justice, honesty, and truth as the main guidelines for behavior and communication. The main components of Islamic ethics include tauhid (spiritual unity), iman (belief), khilafah (responsibility of leadership), 'adl (justice), ihsan (virtue), and hurriyya (freedom). The application of these ethical principles in Public Relations practice is believed to be able to form honest, transparent and effective communication patterns, both in internal organizational relations and in interactions with external publics (Taha, 2017).

Public Relations from an Islamic perspective can be seen as a strategic instrument for building a conducive and harmonious environment, both for individuals and organizations. This environment is characterized by the creation of relationships based on harmony, mutual understanding, reciprocal respect, and mutual empowerment, all of which are rooted in the principles and values of Islamic teachings. The primary goal of Islamic Public Relations practice is to strengthen social solidarity and build a strong community, both in terms of faith and collective well-being. Islamic Public Relations communication and practice are grounded in the values of sincerity (ikhlas), consistency (istiqamah), gentleness in approach (lutf), and gradual delivery of messages (tadarruj). These principles serve as the foundation for ethical, persuasive communication that is oriented toward the common good (Kirat, 2016).

Islamic ethics are very relevant to be applied in Public Relations practices which are also related to marketing activities. Marketing from an Islamic perspective can be seen from government policies, market functions, and company decisions. The interactions between these factors affect the general business environment and the well-being of society. These principles are normative and have an impact on society at large. The Islamic perspective in the context of marketing offers important guidance to protect individuals, organizations, and the welfare of society. Islamic ethics offers a perspective on marketing practices and guidelines that are useful in improving morals, to conduct and maintain the interests of marketing actors. Although the concept of Islam was introduced centuries ago, its significance to current events is evident and its usefulness in maintaining market functioning and morally driven behavior is highly relevant (Dhona & dkk, 2022).

The principles of the Qur'an regarding humans and their resources serve as a conceptual basis for designing promotional tools and media strategies. Islamic values are internalized as a basis for forming the character of consumers and marketers, by emphasizing a commitment to truth in social life. The ethics of marketing communications and promotional activities are based on fundamental Islamic principles, which not only serve as moral guidelines for achieving marketing and corporate goals ethically, but also as normative guidelines in Islamic marketing practices for Muslim marketers, corporate leaders, and sharia experts. In this context, Public Relations as an integral element of marketing communications plays a role through planned and continuous efforts in building and maintaining mutual understanding between the organization and its public namely groups of individuals who share similar interests, goals, and behavior. Therefore, every public relations and marketing activity needs to be based on marketing values that originate from an Islamic perspective (Dhona & dkk, 2022).

In Islam, the primary standard for establishing good communication and relationships, both at the individual and organizational level, is based on the principle of obedience to Allah SWT and the establishment of ukhuwah (brotherhood) among fellow human beings. Piety is the primary foundation for building harmonious and meaningful relationships. Piety is defined as a commitment to carry out all of Allah's commands and avoid all of His prohibitions. Relationships that are forged in a spirit of piety enable the creation of healthy, balanced and empathetic communication. Participants in the communication process are expected to make piety an internal element within themselves, because in the Islamic perspective, piety is the main measure of a person's nobility, as emphasized in Surah Al-Hujurat verse 13. This verse



emphasizes that a human's standing before Allah is determined by the level of piety, not by worldly aspects such as social status, race, or origin.

The ethics of communication and Public Relations practices in Islam, which are based on the value of piety namely, obedience to all of Allah SWT's commands and a fear of violating His prohibitions can foster a strong work ethic and professional integrity. From this perspective, activities in the world of Public Relations are positioned as part of worship to Allah SWT, so that every action, whether undertaken or abandoned, is motivated by the desire to achieve His pleasure. This spiritually-based work orientation produces a more optimal quality of performance compared to work that is solely based on fear or respect for superiors. Obedience to leadership in this context is also seen as part of obedience to Allah SWT, as long as it does not conflict with the principles of sharia. Thus, in Islam, the standards for establishing relationships and managing communication with the public both internal and external are determined by the goal of gaining Allah's pleasure. This makes obedience to Him and a commitment to avoid His prohibitions the main benchmark in building relationships and carrying out ethical and responsible communication (Dhona & dkk, 2022).

On the other hand, communication activities and Public Relations practices from an Islamic perspective are implemented within a broader framework, namely as a means to spread good values and carry out the mission of da'wah through the principle of amar ma'ruf nahi munkar (enjoining good and forbidding evil). This approach makes communication not merely a means of exchanging information, but also an instrument of moral and social transformation. The normative basis of this principle can be found in the Qur'an, including in Surah Ali Imran verse 110 and Surah An-Nahl, which emphasizes the importance of the role of Muslims as conveyors of goodness and upholders of the values of truth in social life.

Islam places honesty as a fundamental value that is highly respected, including in Public Relations practices. Honesty is seen as a moral foundation that leads individuals to goodness and ultimately to the reward of heaven, while lying is seen as a path to sin and destruction, which ends in the torment of hell. In the context of public communication management, the principle of honesty has a very crucial role. Any information conveyed to the public must be accurate, correct, and ethically and factually accountable. Public trust as one of the main objectives of Public Relations can only be built through the delivery of valid and transparent information. Thus, any form of dissemination of false or manipulative information, regardless of the intent or purpose of the communication, cannot be justified in Public Relations practices based on Islamic values.

The integration of Islamic values and Public Relations practices is essentially an inseparable whole. Conventional PR contexts often seem separate from Islamic values, yet Islam has been around for over 1,400 years, regulating excellent communication and interaction patterns that have shaped civilization and built a society of morals and civility. The Prophet Muhammad (peace be upon him) built a solid foundation for his people, and his companions are the most vivid examples of how good communication and interaction not only build image and reputation, but also aim to uphold the religion of Allah SWT and become rahmatan lil alamin, a blessing for the universe. PR requires persuasive communication methods to foster trust and confidence from the interlocutor, and Islam has taught all of this, as enshrined in the Holy Quran, the Prophet's Hadith, and the stories of the Companions. Islam condemns those who lie, cheat, and deceive, even punishing them with hellfire. Islam even teaches that those around us must be protected from our bad language. Therefore, Islam commands that if you cannot speak something good, then keep silent. Islam has become a highly relatable and relevant principle for maintaining good public relations within society.

Conclusions

Image and reputation are two strategic concepts that significantly determine the success and sustainability of an organization, whether in the education, business, government, or religious sectors. In the context of public relations, image reflects the public's perception of an organization, while reputation is the accumulation of long-term assessments based on the organization's performance and consistent values. Both are formed through a continuous and systematic communication process and are influenced by the quality of interactions between the organization and its publics. In public relations practice, building image and reputation requires not only an appropriate and effective communication strategy but also an ethical foundation. Islam, as a comprehensive value system, offers a strong normative foundation for shaping PR practices that are not only professional but also moral and oriented towards the public good. Islamic values such as *ṣidq* (honesty), *'adalah* (justice), *amanah* (responsibility), and *ihsan* (goodness) serve as primary guidelines for building fair,



transparent, and harmonious relationships with the public. The integration of Islamic values into public relations practice emphasizes that communication activities are not merely instrumental in achieving institutional goals, but also a form of worship and a manifestation of social and spiritual responsibility. Public relations practices, from an Islamic perspective, must be oriented toward da'wah (Islamic da'wah), enjoining good and forbidding evil, and fostering relationships based on piety and an awareness of responsibility to Allah SWT and fellow human beings. Furthermore, an Islamic approach to public relations serves as a critique of the dominance of Western paradigms, which often neglect spiritual and moral aspects in public communication. By prioritizing a cultural approach and local values, Islamic-based public relations can be a more contextual and relevant alternative paradigm in Muslim societies, as well as an effective means of building a positive image and a credible reputation on a local and global scale. Therefore, developing public relations practices based on Islamic values is not only crucial for enhancing an organization's image and reputation but also contributes to the development of a just, moral, and dignified civilization. This confirms that Islamic values are not only compatible with, but also essential for, ethical, professional, and sustainable public relations practices in the modern era.

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