



## PRANKVERTISING IN ISLAMIC MARKETING: CASE STUDY OF KEY OPINION LEADER SOCIAL CAMPAIGN

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<p><b>Info Article</b></p> <p>Received: 01 Maret 2026</p> <p>Revised: 02 April 2026</p> <p>Accepted: 01 Mei 2026</p> <p>Publication: 31 Mei 2026</p>	<p><b>Abstract:</b> <i>Social media creativity has transformed marketing practices, including in the Muslim market where Islamic marketing ethics are essential. One emerging strategy is prankvertising, which attract public attention through provocative content but may challenge ethical boundaries. While previous studies mainly examined prankvertising through humor and audience perception, this study analyzes it from an Islamic marketing perspective. Using a qualitative single-case instrumental case study, data were collected from social media content and public comments within a specific campaign period and analyzed through thematic coding and triangulation. The findings reveal four phases of the prankvertising campaign: initial trigger, public response, opportunity gimmick, and official advertisement release. Although some phases aligned with the goals of Islamic marketing, significant deviations were found. The trigger content generated polarizing reactions, conflicting with spiritual wisdom and Falaah (well-being), while the opportunity gimmick failed to reflect Ihsan (integrity and excellence), highlighting ethical inconsistencies.</i></p>
<p><b>Keywords:</b> <i>Prankvertising, Muslim Influencer, Ethical Marketing, Social media, Endorsement</i></p> <p><b>Kata Kunci:</b> <i>Prankvertising, Influencer Muslim, Pemasaran berbasis Etika, Media Sosial, Dukungan Promosi</i></p>	<p><b>Abstrak:</b> Kreativitas media sosial telah mengubah praktek pemasaran, termasuk di pasar Muslim yang menuntut kepatuhan pada etika pemasaran Islam. Salah satu strategi yang kini jamak terjadi adalah prankvertising, yaitu strategi menarik perhatian publik melalui konten provokatif, namun berpotensi melanggar batas etis. Jika penelitian sebelumnya lebih banyak mengkaji prankvertising dari sisi humor dan persepsi audiens, maka penelitian ini menganalisis dari perspektif pemasaran Islam. Dengan pendekatan kualitatif dan metode studi kasus instrumental tunggal, data dikumpulkan dari konten media sosial dan komentar publik dalam periode kampanye tertentu, lalu dianalisis melalui coding tematik dan triangulasi. Hasil penelitian menunjukkan empat fase kampanye prankvertising: pemicu awal, respon publik, gimmick peluang, dan perilisan iklan resmi. Meski beberapa fase sejalan dengan tujuan pemasaran Islam, ditemukan penyimpangan etis, terutama pada konten pemicu yang mendorong polarisasi serta gimmick peluang yang tidak mencerminkan prinsip <i>Ihsan</i> dan perspektif <i>Falaah</i>.</p>
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## INTRODUCTION

Social media has become a battleground for businesses trying to attract attention through digital marketing strategies. However, as strategies evolve, so do ethical concerns. This phenomenon also impacts the Muslim market and halal industry, where adherence to Islamic marketing principles is critical. Indonesia's social media usage is among the highest globally, with approximately 213.53 million active users on various platforms (*Number Of Social Media Users In Indonesia From 2020 TO 2029*, n.d.). The extensive user base has fueled the growth of social media marketing techniques such as endorsements, paid partnerships, live-selling broadcasts, and the significant rise of key opinion leaders (KOLs) or influencers, who leverage their influence to promote brands and products.

Currently, social media marketing is characterized by diverse and creative content, ranging from product reviews to interactive live sessions. They are designed to engage audiences organically and boost brand visibility. Creativity in content, combined with the algorithms behind Instagram's Explore page or TikTok's For Your Page (FYP) creates fierce competition. Brands and influencers intentionally craft content that aligns with these algorithms to maximize reach and engagement.

Despite the success of social media marketing strategies, the drive to capture attention also brings certain risks owing to cross-ethical lines that generate controversy, viral attention, or shock value. Public polarization on social media presents a massive market opportunity for KOLs to expand their reach in promoting a specific product and brand, and some might cross the ethics line. Extreme comedy pranks in product promotion, the clickbait approach, or unmeasurable viral intention can lead to calls for boycotts of KOLs and their associated brand endorsements. The severe backlash against unethical tactics highlights the risk of damaging customer expectations regarding accountability and respect.

Considering the expansion of the Muslim market and its unique characteristics, Muslim consumers expect all business processes to comply with Islamic principles and standards. The global Muslim market has the potential to grow by approximately 2.8 trillion dollars by 2025 (Tighe, 2024); in Indonesia, Muslims spent approximately 184 billion dollars in 2020 (Bank Indonesia et al., 2021). This unique market warrants dedicated research for analyzing the suitability of its marketing strategies. This is especially crucial as halal literacy and demand for halal and tayyib (including ethical marketing) is increasing globally.

Strategies such as prankvertising that use deceptive or staged content to attract public attention, are especially controversial in the Islamic marketing context that is characterized by transparency, honesty, and respect. Despite the growth in social media marketing, a notable gap exists in research examining the ethical alignment of prankvertising with Islamic marketing principles. This study will contribute to the development of ethical social media marketing practices in the Muslim community.

This study investigates whether the prankvertising employed by KOLs in the Indonesian market aligns with Islamic marketing principles. Specifically, this study examines how campaign strategies and public responses align with or diverge from Islamic ethical values. Previous research has analyzed prankvertising as a form of online brand advertising and the role of moral judgment in humor perception. By contrast, this study explores prankvertising as a digital marketing phenomenon from an Islamic marketing perspective, addressing ethical concerns in the Muslim market.

## **METHOD**

This study employed a qualitative approach using a single-case instrumental case study method grounded in Creswell's framework (Creswell, 2007). Focusing on a specific social media campaign by prominent Muslim KOLs, this study examined the stages of marketing tactics on social media platforms (Instagram, TikTok, and X). This case originates from a casual short video that sparked substantial reactions from audiences and was later disclosed as part of a marketing strategy.

### **Data Collection**

Primary data spanning June 7–15, 2024, were collected from social media content and audience comments. These data narrated the event's chronology and captured audience responses on Instagram, TikTok, and X.

### **Data Analysis, Validity, and Reliability**

The data were then analyzed through an Islamic Marketing lens that covered the fundamentals, characteristics, principles, and Islamic ethics. To preserve privacy, pseudonyms were used, focusing on specific roles (e.g., KOLs and brand ambassadors) rather than personal identities. Rigorous analytical techniques, including thematic coding and qualitative reliability, were employed. Thematic coding was executed by implementing part-of-speech tagging, which involves labelling words or sentences with specific classifications (Permatasari et al., 2021). Qualitative reliability was chosen

considering the data sources and types; a detailed case study protocol and database were employed. In the final interpretive stage, the researchers present the case's meaning derived from insights gained about its central issue.

## RESULTS AND DISCUSSION

### Result

#### Public Response and Brand Engagement Through Prankvertising

The case examined in this study originates from a video uploaded by a Muslim influencer to their personal Instagram account on June 7, 2024. The video, shared through the story feature, captures an interaction between the influencer (A) and his wife (B), who is also an influencer. In the video, the wife is shown cooking *Rendang* in a kitchen. The following is a summary of their recorded conversation:

A : Sayang, tolong ambilkan bumbu rendang ya. Kalau nggak salah ada di kulkas belakang. Bumbunya ada di kotak es krim warna kuning - Dear, please get the rendang spices. If I'm not mistaken, they're in the back fridge, in the yellow ice cream box.

B : Ok

(suami berjalan menuju ke arah kulkas. Begitu sampai di depan kulkas, suami membuka pintu kulkas sambil merekam semua bagian kulkas sambil mencari kotak kuning bekas ice cream berisi bumbu rendang. Tampak kulkas penuh dengan makanan sisa dan noda makanan) - Okay

(The husband walks to the fridge, opens it, and records its contents while searching for the yellow box containing the rendang spices. Their fridge appears cluttered with leftover food and stains)

B : Sayang, dimana sayang? - Where exactly dear?

A : Di kulkas bagian bawah - In the lower section of the fridge

B : Oalah (sambil tangannya terus mencari kotak kuning berisi bumbu rendang)

Oh I see (He continues searching for the yellow spice box)

B : Warna kuning ya? - It's the yellow one, right?

A : Iya - Yes

B : Ok - Okay (Eventually, the husband finds the requested yellow ice cream box containing the spices and shows it to the camera.)

The video rapidly garnered public attention. While some viewers found the state of their messy fridge relatable, others criticized the couple for their lack of cleanliness. The controversy escalated when the content was reposted by a popular Indonesian celebrity

gossip account with tens of millions of followers, as well as personal accounts with significant reach and high engagement on TikTok and X. Consequently, the video went viral across social media platforms. Below is a summary of high-engagement public comments from Instagram and X recorded between June 7–8, 2024. Table 1 gives a summary of how the public's response on Instagram, while Table 2 shows how the public's response on X relates to campaigns.

**Table 1. Instagram Comments related to Campaign**

Comments on Instagram	Tag
<p><i>Itu kayaknya kulkas di dapur kotor g sih? Emang buat diisiin ugal2an 😂😂</i>                      Isn't that <b>fridge in the dirty-kitchen</b>? It's like it's made to be messy 😂                      (liked by 2,172 accounts).</p>	Positive
<p><i>Normalnya isi kulkas begini gak sih 🤔🤔</i>                      Isn't this how a <b>normal fridge</b> looks? 🤔🤔 (liked by 21.7 million accounts).</p>	Positive
<p><i>S3 marketplace kataguemah</i>  <b>S3 marketplace</b>, in my opinion (liked by 371 accounts).</p>	Negative
<p><i>Eenggak ada yang bantuin ya, kenapa kulkasnya kotor banget</i>  <b>No one helps clean</b> it? Why is the fridge so dirty? (liked by 806 accounts).</p>	Negative
<p>😂😂😂 <i>kulkas mamak juga kalo blom dibersihkan begitu dah 😂😂😂</i>                      😂😂😂 Mom's fridge <b>looks like that too</b> if it hasn't been cleaned                      😂😂😂 (liked by 428 accounts).</p>	Positive
<p><i>A adalah emak2 Indonesia 😂😂 tenang aja A kamu normal kok ❤️😂</i>                      A is a typical Indonesian mom 😂😂 <b>don't worry</b>, A, you're normal                      ❤️😂 (liked by 3,006 accounts).</p>	Positive
<p><i>Salfok apanya sih? Laaghh kulkas emang begitu, belum tentu dibersihin sebulan sekali</i>                      What's the fuss? <b>That's how fridges are</b>; not everyone cleans them every month (liked by 786 accounts).</p>	Positive
<p><i>Orang orang yang ngomen idih kulkasnya kotor banget bla bla bla...ga ada urusan idup anda? Sampe harus ngurusin kulkas orang 😂😂 isi noh kulkas sendiri biar g bersih mulu</i>                      People commenting, 'ugh, the fridge is so dirty blah blah blah'... don't you have your own life? <b>Stop worrying about other people's fridges</b> 😂😂                      Just stock up your own fridge so it doesn't always look clean (liked by 917 accounts).</p>	Positive
<p><i>Kulkas rapih mah cuma di konten aesthetic aja netizen. Kalo mba A kan ga kontenin aesthetic wajarlah, gua juga gitu kulkas kadang kotor</i>                      Tidy fridges are only for aesthetic content, netizens. If Ms. A isn't aiming for aesthetic content, it's normal. <b>My fridge sometimes gets dirty too</b>                      (liked by 1,011 accounts).</p>	Positive

<p><i>Kulkasnya manusiawi menurut aku buat yg punya anak2 kecil...dikulkas aku malah ada mobil2an sama potongan bronis ato chocolates</i>                  To me, this is a <b>normal fridge</b> for someone with young kids. My fridge even has toy cars and pieces of brownies or chocolates in it (liked by 7,136 accounts).</p>	Positive
<p><i>Sama aja kulkas gw jg gt kotor drmh d bersihin sebulan sekali kalo punya bocil emang susah rapuhnya dan bersihnya coy</i>  <b>Same as my fridge</b>; it's dirty and only cleaned once a month. If you have little kids, it's hard to keep things tidy and clean (liked by 6,966 accounts).</p>	Positive
<p><i>Ujung-ujungnya S3 marketing produk buat bersihin kulkas 😊</i>                  In the end, it's <b>S3 marketing</b> for fridge cleaning products 😊 (liked by 323 accounts).</p>	Negative
<p><i>Lagian perkara isi kulkas aja kadang rempong, artinya mrk beneran kegiatan sehari - hari bkn kebutuhan konten, soalnya klu konten doank pasti dan di siapin serapih mungkin</i> Sometimes even fridge content can be messy. This means they're showing <b>real daily life</b>, not just content creation. If it were purely for content, everything would've been arranged as neatly as possible (liked by 4,294 accounts).</p>	Positive
<p><i>Bersihin kulkas aku, karena gak ada isinya</i>                  Clean my fridge because it's empty (liked by 5,328 accounts).</p>	Neutral
<p><i>Klo orang kaya biasanya kulkasnya buka cuma punya 1, pasti ada lah kulkas area bersih mah 👍👍</i>                  Rich people's fridges are rarely messy; they probably <b>have more than one fridge</b>, and at least one is always spotless 👍👍 (liked by 634 accounts).</p>	Positive
<p><i>Kotor amat kulkasnya..ada yang lebih bersih kulkasnya di rumah gak? Absen yuk</i>                  The fridge is <b>so dirty</b>... Does anyone here have a cleaner fridge at home? Let's check in! (liked by 1,503 accounts).</p>	Negative
<p><i>DIA CUMA MANUSIA BIASA GUYS INGET</i>                  REMEMBER, THEY ARE JUST <b>NORMAL PEOPLE</b>, GUYS (liked by 1,187 accounts).</p>	Positive
<p><i>Kulkas lo berantakan artinya yg make hidup..klo rapi pasti lagi pencitraan</i>                  If your fridge is messy, <b>it means you use it</b>. If it's always tidy, it's probably just for show (liked by 984 accounts).</p>	Positive
<p><i>Gak suka sama pasangan ini</i>                  I <b>don't like this couple</b> (liked by 4,454 accounts)</p>	Negative
<p><i>Mungkin habis ini ada produk pembersih kulkas yang mau dipromosiin atau kulkas yg gak usah dibersihin ttp kinclong se umur hidup</i>                  Maybe after this, <b>they'll promote a fridge cleaner</b> or a fridge that stays shiny forever without cleaning (viewed by 1,497 accounts).</p>	Negative

Source: primary data from social media collected and analyzed by the authors

**Table 2. X Comments related to Campaign**

Comments on X	Tag
<p><i>Maap bang, tapi aku jg kulkasnya ga gini2 banget</i>                      Sorry, but <b>my fridge isn't nearly this messy</b> either (viewed by 536 accounts).</p>	Negative
<p><i>Mana wadahnya pake tipuware lagi 🤔</i>                      And <b>they're using 'Tipuware' containers</b> 🤔 (viewed by 329 accounts).</p>	Negative
<p><i>Ini paling di dapur kotor un, orang kaya pasti punya dapur kotor sama dapur bersih. Kamu punya gak?</i>  <b>This just be the 'dirty kitchen' fridge.</b> Rich people usually have both a dirty kitchen and a clean kitchen. Do you? (viewed by 22,000 accounts).</p>	Positive
<p><i>Walaupun di tempat dapur kotor, namanya kulkas buat simpan makanan ya harus bersih..Dapur kotor kalau tempat masaknyanya yang berantakan bukan kulkasnya</i>                      Even if it's in the dirty kitchen, a <b>fridge used for storing food should still be clean.</b> A 'dirty kitchen' is about a messy cooking area, not the fridge (viewed by 2,000 accounts).</p>	Negative
<p><i>Kulkas rumah gw ga begini deh 🤔🤔</i>  <b>My fridge at home isn't like this</b> 🤔🤔 (viewed by 637 accounts).</p>	Negative
<p><i>Kasian makanan di kulkas, takut kebuang tuh</i>  <b>I feel bad for the food in that fridge</b>—it might go to waste (viewed by 1,100 accounts).</p>	Negative
<p><i>Kalo orang miskin mah kulkasnya jadi tempat penyimpanan baju un</i>                      Poor people use their fridge to store clothes, though (viewed by 433 accounts).</p>	Neutral
<p><i>Kulkas gue walaupun satu pintu tapi kalo dicuci pake sunlight</i>  <b>My fridge may be small, but I clean it</b> with dish soap regularly (viewed by 307 accounts).</p>	Negative
<p><i>Tolong itu sendoknya 🤔</i>  <b>Please, someone save the spoon</b> 🤔 (viewed by 328 accounts).</p>	Negative
<p><i>Kalau mau jadi contoh baik, mulai dari bersihin kulkas dulu deh</i>                      If you want to <b>set a good example, start by cleaning your fridge</b> (viewed by 755 accounts).</p>	Negative
<p><i>Asian value</i>                      Asian values (viewed by 315 accounts).</p>	Neutral
<p><i>Siapa yang naro sendok kotor tuh</i>  <b>Who left a dirty spoon in the fridge?</b> (viewed by 122,000 accounts).</p>	Negative
<p><i>Wkwkwkwk aku tadi juga notice pas liat storynya bang B, tp kyknya itu kulkas di dapur kotor biasanya orang kaya punya dapur kotor dan bersih</i></p>	Positive

Haha, I noticed the same thing when I saw B's story. But <b>I think this fridge is in the dirty kitchen</b> —rich people usually have both dirty and clean kitchens (viewed by 7,200 accounts).	
<i>Ini sih kulkasnya butuh pembersih khusus, parah kotornya 🤢</i> This fridge needs a special cleaning product— <b>it's really dirty</b> 🤢 (viewed by 478 accounts).	Negative
<i>Rapihan kulkas gua sih ini mah, bersih blas gada isinya</i> My fridge is tidier than this—it's completely empty! (viewed by 5,300 accounts).	Neutral
<i>Duh kulkas kotor kayak gitu gak banget deh 🤢</i> A dirty fridge like that? <b>No way</b> 🤢 (viewed by 360 accounts).	Negative
<i>Abis ini A pasti ngomel klo suaminya ngepost ini 🤢 mana kotor lagi</i> After this, A will probably scold her husband for posting this 🤢 especially since <b>it's so dirty</b> (viewed by 16,000 accounts).	Negative
<i>Kalau kulkas aja kotor, gimana kebersihan yang lain</i> If the <b>fridge is dirty</b> , what about the cleanliness of everything else? (viewed by 443 accounts).	Negative
<i>Kulkas kotor kayak gini kok dibiarin sih?</i> Why would <b>they let their fridge stay this dirty</b> ? (viewed by 910 accounts).	Negative
<i>Astaga, kulkas kotor gini sih gak banget</i> Oh my, a <b>fridge this dirty is just unacceptable</b> (viewed by 524 accounts).	Negative

Source: primary data from social media collected and analyzed by the authors

Based on the 20 highest interaction comments on Instagram, the majority of the public perceived the influencer couple's messy fridge as normal (13 of 20 comments). Only a few accounts expressed disappointment with the negative tone and speculated that the content might be part of a promotional strategy (six of 20 comments). According to Napoleoncat's August 2024 report, Instagram users in Indonesia are predominantly women aged 25–34 years (Julius, 2024). This age range falls into early adulthood and is characterized by reflective thinking, complex logic, and a blend of intuition and emotion<sup>46</sup>. Consequently, this group of adults tend to respond thoughtfully and pragmatically to information, explaining why most Instagram comments were balanced and avoided harsh criticism.

Public responses on X were notably more critical, often condemning the couple for failing to maintain a clean fridge (15 of 20 comments). Some accounts even compared the influencers' fridge to their own, boasting that theirs was cleaner. This negative trend aligns with the demographic data showing that X users in Indonesia are, on average, 21

years old, with approximately 62.9% categorized as teenagers (Pamungkas, 2018). Since teenagers tend to have less emotional regulation and are more prone to impulsive and expressive reactions (Rizkyta & Fardana, 2017), their responses are more emotionally charged and judgmental. Placed in the lowest category, neutral comments consider the situation fun. All the neutral comments attempted to portray a comedic situation or connect it to a different topic.

The video sparked significant engagement on TikTok, where users uploaded reaction videos in response. These videos garnered high interaction rates, further amplifying the public discourse across multiple social media platforms. This cross-platform engagement highlights how audience demographics shape the tone and content of online discussion. Based on the public responses on TikTok lasted from June 8–15, 2024, a reaction video uploaded by a non-influencer account reached up to 478.2K views. This fact is closely linked to TikTok's unique algorithm, known as the FYP, which allows any user to go viral and appear on the FYP. TikTok's algorithm is designed to showcase content that aligns with users' interests based on their previous interactions and viewing patterns (Hagar & Diakopoulos, 2025). By creating creative, engaging, and trend-driven content, TikTok users can increase their chances of appearing on the FYP, enabling them to reach a broader audience regardless of their follower count. This system democratizes content visibility, making it more accessible.

Public buzz across three major social media platforms prompted a household cleaning product brand to respond by uploading a video on its official Instagram feed on June 9, 2024. In the video, the brand representative explained that they had attempted to contact the influencer couple after being tagged by social media users regarding the viral 'dirty fridge' video. A representative stated the following: Guys, tau nggak sih? Notif nya minki jebol. Tau nggak gara2 apa? Ini pada rame2 ngetag minki..tau nggak, kulkasnya kak A. Ya kotor sih. Ternyata kulkas artis nggak jauh beda sama punya kita ya. Minki sudah DM mereka. Tapi sampai sekarang belum direspon gaes. Apalagi yaa yang perlu minki lakuin? ("Guys, did you know? Our notifications are blowing up! Do you know why? Everyone's tagging us about the celebrity's fridge. Yeah, it's pretty dirty. Turns out celebrity fridges aren't that different from ours. We've already sent them a DM, but no response yet. What else should we do?")

Shortly afterwards, the brand uploaded another video, providing an update that the influencer couple had responded.(Guys, minki happy banget. DM minki dibales sama kak influencer. Makasih kak influencer. Makasih netizen budiman. Udah iyain nih

(tawaran kerjasama) sama kak influencer. Enaknya minki apain ya kulkasnya? Kalian ada ide nggak?) “Guys, we’re so happy! The influencer replied to our DM. Thank you, influencers! Thank you, netizens! They’ve agreed (to collaborate). What should we do with the fridge now? Any ideas?”

On June 10, the brand launched its latest campaign video, featuring the influencer couple as talents and brand ambassadors. The cleaning product was shown to be the ultimate solution for cleaning dirty fridges. Adding a humorous touch, the brand included a ‘qasidah’ music group emerging from the fridge while singing. The advertisement received a positive response, gaining 15.8K likes and 1126 shares. The public soon realized that the viral ‘dirty fridge’ incident was a prank, or rather, part of a well-orchestrated marketing strategy.

Returning to KARPÍŃSKA-KRAKOWIAK & MODLIŃSKI; Weinberger & Gulas’s (2014; 2006), definition of prankvertising, the cleaning brand acted as the agent, initiating and conceptualizing the prank. The anonymous public commenting on the viral fridge video across social media platforms served as the object. The influencer couple’s followers and the brand’s target consumers were positioned as the audience, directly engaging with the campaign’s content.

The case indicates a structured marketing strategy for social media campaigns that can be categorized as prankvertising, not only supported by the existence of three key parties but also by the rigidly structured timeline. Only three days were required from the trigger videos to the launch of the official advertisement video. From the perspective of advertisement production, it is impossible to produce a professional advertisement video in such a short period. Therefore, this can be considered as a case of prankvertising.

## **Discussion**

### **Prankvertising and Islamic Marketing Alignment**

The analysis of the selected prankvertising campaign identified four key phases: the initial act, public response, opportunity gimmick, and official advertisement release. Based on the process, impact, and response from the public on social media platforms, the analysis focuses on the scenarios and polarizations affected by the prankvertising strategy. Concerning the staged situation under the prankvertising strategy, the scenario design must avoid deception. According to (2010), it is critical to consider tawhid as an Islamic marketing fundamental that drives the goal of marketing to depict good conduct (Abuznaid, 2012). A barrier must exist during the planning stage to ensure that the

prankvertising scenario does not create a situation that is against the tawhid fundamentals.

Since prankvertising relies on staged scenarios, the directed condition of the case in this study indicates a risky perspective. The timeline from the trigger video content to the advertisement and brand ambassador launch is of concern. The brand's gimmick paints a suspicious picture of a fake situation that may lead to public mistrust. The brand's statements, "*We've already sent them a DM, but no response yet*" and "*The influencer replied to our DM (...) They've agreed (to collaborate)*" on June 9, followed by the launch of the official commercial video the next day featuring the KOLs as brand ambassadors. The timeline below supports this questionable schedule, as represented on Table 4 below:

**Table 3. Campaign Schedule**

<b>Date</b>	<b>Activities</b>
June 7, 2024	Initial video/trigger video uploaded in Instagram story, public buzz is increasing
June 8, 2024	Public buzz is increasing
June 9, 2024	Response from the cleaning product brand
June 10, 2024	Collaboration campaign video is released
June 11-15, 2024	Public buzz

Source: primary data from social media collected and analyzed by the authors

Examining the public's responses, only a limited number considered the situation as a marketing strategy. The majority considered this as a real situation; therefore, the sentiments shared included empathetic or negative words. For example, "*My fridge sometimes gets dirty too,*" "*Don't worry,*" "*That's how fridges are,*" and "*normal fridge,*" formed positive comments while the negative responses had a mocking tone targeting the two KOLs. Uncontrolled responses from the public are a major variable that warrants marketers' attention. Consequently, prevention and mitigation must also be considered to present a well-organized marketing plan that meets the Islamic marketing fundamental, tawhid. Although risks must be mitigated, a major violation of Islamic marketing fundamentals is not indicated in this case.

A general overview assesses the presence of Islamic marketing fundamentals in the entire process and impact of the prankvertising strategy. However, a more detailed approach is employed to identify the alignment of each step with Islamic marketing characteristics. All stages are examined according to the characteristics set by Sula and Kartajaya (2006) and Al-Nashmi and Almamary (2017): namely, spiritualistic, ethical,

realistic, humanistic, presence of strategy (al-hikmah), indicating wisdom, mutual consent, consideration of human needs, halal and tayyib, and falah (welfare).

Prankvertising aims to generate attention through unconventional campaigns, often by eliciting strong, emotional, and often impulsive responses, such as humor or shock. This approach mostly employs modern tools, such as social media, that are popular with young users and induce virality. Therefore, this research focuses on entertainment with persuasive messaging. The campaign's characteristics, such as creativity, emotional engagement, and relatability, align with Islamic marketing in fostering halal entertainment that respects ethical boundaries and promotes Islamic values.

However, prankvertising must be performed carefully to avoid deceit or harm. Marketing activities from an Islamic perspective should be screened with Islamic injunctions that emphasize ethical marketing (Abdullah, 2018). According to the Qur'an (Surah Al-Baqarah 2:42), Muslims are instructed to avoid falsehood and deception in their actions. According to the data obtained (comments and reaction videos) the biggest concern is related to strategy (al-hikmah) toward wisdom and falah (ensuring happiness in the world and hereafter). This is because the prankvertising theme, in this case, involves a family matter that is exposed to the public. In hindsight, considering the purpose of Islamic marketing strategies in guiding ethical behavior based on varying cultural lenses, according to Wilson and Grant (2013), the campaign should balance realistic situations that influence public responses. This perspective is supported by the number of negative responses recorded on X, such as "I feel bad for the food in that fridge," "Set a good example, start by cleaning your fridge," "Fridge this dirty is just unacceptable," and "*don't like this couple*" that tend to invade private space of individuals.

According to Sula and Kartajaya (2006), Islamic marketing principles are guided by 17 key tenets. In this case, the analysis focuses on two elements related to the case: using information technology to be transparent and creating value for stakeholders. The nature of prankvertising via social media is that the public can react to it instantly. Marketers must be aware that the transparency or integrity of advertisement content can be debunked and that the public may demand accountability if false intentions or misleading values are delivered. Thus, they must adhere to this principle, not only to ensure genuine value transfer to prospective or loyal customers, but also to maintain a work culture that implements Islamic marketing principles. It is crucial to examine the operational activities related to prankvertising to determine the stages and stakeholders

and ensure that the activities comply with Islamic ethics. This campaign's alignment with Islamic ethics was intended to create a positive and memorable experience for the audience, contributing to the broader objective of ethical consumer engagement.

This conformity is strongly related to the Islamic marketing component Ihsan. Incorporating Ihsan into prankvertising practices demands a focus on meeting ethical requirements and exceeding them to achieve a greater good. The data show that the number of comments with negative tags was higher than those with positive tags (21 vs. 15, respectively). Thus, marketers must consider the risk of negative responses while maintaining ethical consistency throughout the campaign. Nevertheless, fulfilling Ihsan is central to ensuring that all activities, including marketing, are conducted under the highest moral and Islamic ethical standards. The implementation of Islamic ethics will benefit not only the campaign but also the cultural work of the marketing division, as it prominently aligns with the Islamic concept of *maslahah* (public benefit).

## CONCLUSION

An analysis of the prankvertising campaign reveals that it is possible to align innovative marketing strategies with Islamic principles. By adhering to the core values of truthfulness, trustworthiness, justice, and ethical intent, prankvertising can be a powerful tool for brands seeking to meaningfully and respectfully engage Muslim consumers. The analysis identified four key phases: the initial act, public response, opportunity gimmick, and official advertisement release with the brand ambassador announcement. Although some phases aligned with the purpose and fundamentals of Islamic marketing, several aspects deviated from these guidelines. The initial trigger content led to uncontrolled and polarizing reactions, diverging from Islamic marketing values, such as spiritual wisdom and the *Falah* (well-being) perspective. The subsequent opportunity gimmick phase indicated a lack of adherence to the principles of Ihsan (excellence and integrity), indicating gaps in maintaining ethical consistency throughout the campaign. This case study highlights the potential of such campaigns in achieving a harmonious balance between creativity and ethics, setting a benchmark for future marketing efforts in the Islamic context.

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