

Establishing Brand Personality of an Islamic Institution: An Empirical Study on International Islamic University Malaysia

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Abstract:

The notion of branding applies to all organizations, be it manufacturing or service oriented. Within service sector, universities are rarely studied with the lens of branding. After all, universities do compete with each other and desire to look different. Among various techniques that develop differentiation, Aaker's brand personality model is one that is still valid yet its generalizability has been questioned when applied in various countries, cultures and even organizations. Moreover, limited research on Islamic brand personality in the context of Islamic organizations/institutions has been done. This research fills the gap by developing Islamic brand personality model of International Islamic University Malaysia. Principal Component Analysis (PCA) was applied on data from 200 students. Results exhibit six factors with a cumulative variance of 68.237 per cent. Three new factors i.e. humbleness, trustworthiness, and cooperation emerged. Competence was the strongest factor with eigenvalue of 10.847 and variance of 41.720 per cent. Reliability of all factors ranged from minimum 0.722 to maximum 0.885, reflecting internal consistency of scale. The model can help Islamic institutions develop their branding strategies effectively based on the above factors. The model can be applied to other Islamic institutions such as Islamic University and University of the Punjab, Pakistan.

Keywords: Brand Personality, Islamic, Branding, Principal Component Analysis, Malaysia

1.0 Introduction

Brand personality is not a new concept and ample research is done to develop this phenomenon by many researchers^{3, 38, 47}. Brand personality refers to associate human personality traits with brands², so consumers can relate and identify them through it³⁹. With a plenty research on brand personality, it has also received a lot of criticism for being too generic for brands while operating in different cultural settings^{22, 34, 52}. Although a significant research has been made on branding, brand image, and its association with organization(s), evidence to idealize brand personality of an Islamic organization is unconvincing. Our research focuses in establishing brand personality of an organization (International Islamic University, Malaysia) and explains several factors that construe its dimensions through principal component analysis (PCA).

The reason for selecting Islamic University is because of its brand name i.e. Islamic, the vision it holds, and the Islamic values being practiced by the Muslim faculty, staff and students. In recent past, Malaysia has emerged as a hub for research in Islamic perspective such as Islamic marketing, Islamic brand

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building, Islamic banking and finance and many more ^{6, 15}. In Malaysia, a number of brands can be found with Islamic orientation which premises the need of halal branding. A report from Malaysian Department of Islamic Development (Jabatan Kemajuan Islam Malaysia known as JAKIM), uncovers the absence of halal branding experience that is directly associated with Islamic brand personality. Like International Islamic University Malaysia (IIUM), there are many other organizations operating in Malaysia that comply with the organization-fit of Islamic brand personality. Some of these organizations other than IIUM (education sector) include; Dida (cosmetic industry), Hudhud Media (Media industry), A-Transglobal Logistics (logistics provider) and few more.

However, due to lack of awareness about Islamic brand personality, few questions may confound customers' minds and the readers' at large i.e. i) what are the characteristics of Islamic brand personality that define Islamic orientation of a brand? and ii) what do consumers think of these brand personality related attributes? This study was an attempt to answer these questions by exploring Islamic brand personality traits through exploratory factor analysis where brand personality of IIUM was taken as a research sample.

IIUM was established in year 1983 with an aim to reflect back on pre-eminent Muslim era of knowledge and growth and to reinvent the same zeal in young Muslim scholars globally. The then prime minister of Malaysia, Mahatir Muhammad took an initiative and discussed the idea of having a modern day educational institute at tertiary level which should not only equip students with modern day knowledge but also provide a better understanding of Islamic values. The differentiation of IIUM with other educational institutes is based upon its focus on the teachings of Quran and Sunnah. That is to seek guidance and knowledge from the said two sources and to integrate them into modern day research agendas. IIUM attracts local and international students due to its Islamic values and traditions that ultimately establish a sense of attachment and belongingness in them. This in its true sense, not only sequel Islamic brand personality of IIUM but also results in organizational identification – a phenomenon through which students identify them with personality of a brand.

Literature from conventional perspective highlights several dimensions that constitute brand personality among which sincerity, competence, excitement, sophistication and ruggedness are the most discussed and researched factors ²⁰,

^{36, 46}. On the contrary, religion can be termed as the most influential factor to influence personal preferences when it comes to Islamic brand personality (Naseri & Tamam, 2012). Despite enormous research on brand personality, only a few studies can be found on religious perspective of brand personality. For instance ⁸and Ahmad ⁷ have extended brand personality from an Islamic perspective. Ahmad ⁷ extended the model based on experts' evaluation of halal brand personality and came up with new dimensions in Malaysian context named Purity, excitement, safety, sophistication and righteousness.

Another exploratory study by ⁸ has extended brand personality from Islamic perspective and presented characteristics named sincerity, moderation, competence, simplicity, trustworthiness and moral character. A noticeable difference between both the studies is that Ahmad ⁷ explored the concepts based on Muslims opinion of halal brand personality, whereas⁸ in their study provided dimensions based on Islamic literature. However, both studies were conducted in Malaysian context. Taking support from previous studies, we build our premise to explore factors that can best describe Islamic brand personality and how it can be differentiated with its conventional counterpart.

1.1 Research Motivation

The mainstream research on Islamic brand personality is scant and it should not be confused with conventional brand personality. Similarly, though halal and Islamic brand personality can be used interchangeably, our research is confined to the latter one. Since the beliefs of Muslims (both in theory and practice) differ with a large population of non-Muslim consumers, it calls for a detailed exploration of factors that significantly construe brand personality attributes in Islamic context. The purpose of this study is not to promote one's religious beliefs but to gauge significance of personality orientation that is *prima facie* a function of religious beliefs.

2.0 Literature Review

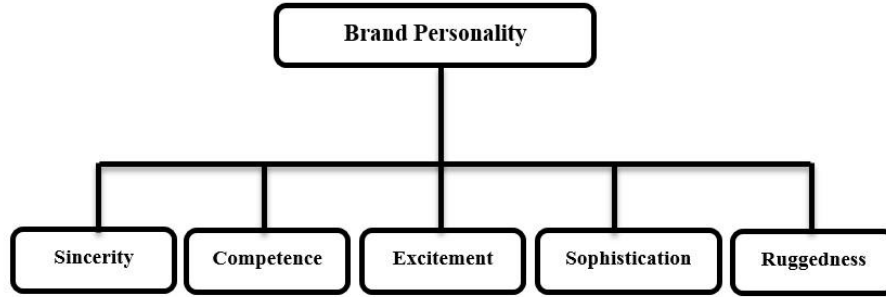
2.1 Brand Personality: An Overview

Brand personality is defined as “the set of human characteristics associated with a brand”². The model of brand personality was first established by Aaker² with the motive to define and develop its scale because of its need in the consumer behavior domain³². Five dimensions involved in the model are namely; Sincerity, Excitement, Competence, Sophistication, and Ruggedness. A brief explanation of these dimensions is as follows.

A sincere brand/organization is one that reflects being fair and just while keeping its promises². Excitement is wrapped up with emotional reactions i.e. 'being excited'⁴⁷. It demands a brand to be spirited, imaginative, independent, and up-to-date⁵¹. Competence caters the extent to which a brand is knowledgeable, intelligent, and reliable¹⁹. Sophisticated brand is looked at being upper class (glamorous) and charming (gentle, feminine). Lastly, ruggedness relates to a brand which is outdoorsy (masculine, western) and tough i.e. rugged and strong¹. Aaker's brand personality framework with underlying five dimension have been depicted graphically in Figure I below. Over the years, Aaker's brand personality model has attracted both the proponents as well as the opponents. Supporting what Aaker² claimed, the proponents for example, Freling, et al.²⁴ agree that the scale is still valid and prevalent. Additionally, the notability of brand personality construct has been illuminated due to its strong relationship with the brand related correlates such as brand attitude¹⁸, brand image¹⁷, and brand trust²⁶. Importantly, scholars have claimed that brand personality is one of the most useful techniques to create differentiation among the competitors^{25, 40, 42}.

On the other hand, opponents question the generalizability of the scale³⁴. Findings from various studies emphasize that brands in different countries and cultures reflect distinct dimensions, for instance passive likeableness and ascendancy in Korea⁴⁸, peacefulness in Japan and passion in Spain³. Likewise, a few pre-existing dimensions e.g. ruggedness and excitement were found unrelated to brand personality and brand related concepts^{22, 51}.

In addition to the generalizability issue, there are three meaningful gaps that have appeared in the literature and hence, require attention. Firstly, majority research on brand personality has been done on the manufacturing sector (e.g. Nike, Ford, Colgate) where there is a dearth of knowledge from the service industry⁵². Secondly, brand personality research has largely been conducted in the western countries and less has been reported from the eastern countries. It can be implied that research foci pertaining to brand personality have been inclined towards individualistic cultures rather than collectivist cultures. Importantly, the third gap corresponds to religion especially Islam (part of culture) that has been understudied in the context of brand personality. Next section illuminates the need of associating Islam with branding and brand personality.

Figure I: Aaker's Model

2.2 Need of Islamic branding and Islamic brand personality

Temporal⁵⁰ claims that branding is all about taking care of shared values, needs, and wants. There are 1.6 billion Muslims all of over the world with somewhat similar values, needs, and wants. This commonality among Muslims makes them a unique and large target market from the viewpoint of marketers. It further demands that the sellers who strive to make their businesses into the Islamic societies must understand the attitude, intention, and behavior of the Muslim market. It is however important to note that the Islamic domain is entirely different from the western societies and cultures³³. Therefore, there is a need to comprehend Muslims' religious beliefs in order to shape Islamic branding. According to Alserhan¹⁶, Islamic branding pertains to an organization that exercises shariah compliance, originates from a Muslim territory, or strives for a Muslim market. Among Muslims, Islam is a religion that holds a complete way of life⁴. The application of Islam is not selective but realized completely in all the sectors no matter it is a bank, garment manufacturing company, or an educational institution³⁸. This realization of Islamic principles makes brands reflect certain Islamic traits that portray a distinct personality, dissimilar to the conventional brands. It may be referred as Islamic brand personality.

2.3 Brand personality of International Islamic University Malaysia

As far as the history of IIUM is concerned, Idid³¹ mentions about a debate in 1977 with regards to the depressing and regressive condition of Muslims. A total of 313 Muslim scholars attended this conference. It was agreed that the prominent cause for such dilemma was due to the lack of understanding of Qur'an and Sunnah. As a result, the inspiration for such an institution was realized that can incorporate both conventional as well as Islamic domains.

This dream came true when the Prime Minister of Malaysia, Mahathir Mohamad discussed the idea of an Islamic institution with the leaders of Organization of the Islamic Conference (OIC) in 1982 and IIUM was established in 1983 based on Islamic principles and values. Today, IIUM is a prestigious university with students from more than hundred countries from all over the world. What makes it unique is its emphasis on integration and Islamisation of knowledge.

The integration and Islamisation of knowledge are among the most important attributes that distinguish IIUM from other universities. In the marketing domain, these attributes and features become part of brand personality and raises an urge to investigate brand personality of IIUM. Considering the Islamic traits of IIUM, brand personality which is generally defined as “set of human characteristics associated with the brand” can be transformed into a relevant definition i.e. set of Muslim characteristics associated with the Islamic brand”⁸. Based on the above definition, this research develops a framework on brand personality of IIUM.

With regards to the definition of Islamic brand personality and based on extensive literature research, prominent Muslim characteristics from the work of both traditional and modern Muslim scholars have been selected in order to associate with IIUM^{11, 12, 23, 29, 30}. A few pre-existing traits/dimensions of Aaker’s model namely sincerity, competence, and excitement match with the teachings of Islam. Therefore, these dimensions have been highlighted in the Islamic perspective. Two dimensions in existing model namely sophistication and ruggedness have been eliminated. Underlying items/traits of sophistication (e.g. glamorous, upper class) do not correlate with the teachings of Islam⁸. Similarly, underlying items of ruggedness (athletic, masculine, western, outdoorsy) belong to a sports brand like Nike shoes rather than a service oriented institute.

Four new dimensions i.e. trustworthiness, justice, humbleness, and cooperation have been included in the new model. The above dimensions have been briefly explained in the light of Qur’an and hadith below.

2.3.1 Sincerity: The word ‘sincerity’ means *Al-Ikhlās* (الإخلاص) which means allegiance, constancy, and devotion²¹. It means to worship Allah with sincere intention to attain his pleasure in this world and the hereafter. It also means being sincere to the people. Sincerity is one of the important characteristics of

a Muslim personality as illuminated by the Qur'an and hadith. Allah says in the Qur'an *“Save those who repent and amend hold fast to Allah and are sincere in their obedience to Allah – these are with the believers. And Allah will soon grant the believers a mighty reward”* (Qur'an, 4:146). Shafi⁴⁵ explains that if one wishes that his/her deeds are accepted, there should not be any element of hypocrisy. Certainly, these would be the sincere people who seek exclusively, Allah's pleasure and blessings in this world and hereafter.

Sincerity does not only apply in relationship with Allah (seeking His pleasure) but also with human beings. Hajaj²⁷ narrate that Prophet Muhammad (S.A.W.) said *“Al-Din is a name of sincerity and well wishing. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims”*.

In the context of present study, it will be the extent to which IIUM is perceived sincere with its students.

2.3.2 Competence: Conventionally, the word competence means “the ability to do something well; the quality or state of being competence” (Webster). Arabic word for competence is *Ahliyah* (أهلية)²¹. Islam encourages people to seek knowledge in order to become capable and perform tasks in the best possible way. As mentioned above that being knowledgeable and skilful reflect competence. All the prophets who were sent on earth were knowledgeable due to the fact that Allah gave them wisdom and understanding of the Holy Scriptures. Allah mentions the knowledge and wisdom, in short the competence of prophet Sulaiman (A.S.) and prophet Daud (A.S.) in the Qur'an. He says *“So We made Solomon to understand it. And to each (of them) We gave wisdom and knowledge. And We made the mountains, declaring (Our) glory, and the birds, subservient to David. And We were the Doers. And we taught him the skill of making shields to protect you in war. Are you then thankful?”* (Qur'an, 79-80). Wisdom and knowledge are also reflected in prophet Muhammad's (S.A.W) personality throughout his life. One of the wise decisions that prophet took after the battle of badar has been recorded which also reflects the importance of seeking knowledge in one's life. Prophet Muhammad (S.A.W) decided to take ransom against prisoners of war in such a way that each literate prisoner will teach (writing skills) ten kids of Ansaar (Behki, 1994b). Competence in the present research is the extent to which people think IIUM has the ability to do something.

2.3.3 Excitement: The word ‘excitement’ means “a feeling of eager enthusiasm or the state of being excited (Dictionary). The word ‘excitement’ in Arabic language means *Tahammus* (تحمس) or *Aifiiyyah aijabiyyah* (عاطفية ايجابية)²¹. Scitovsky⁴⁴ argues that there are two extremes of excitement and both are not good. One represents high intensity of excitement that leads to unlikable and intolerable consequences. On the other hand, there is very low excitement which results being uninteresting and less satisfactory. The middle way is the most suitable and satisfying way, also called enjoyable excitement. This shows some similarity with the Islamic concept of moderation or Wasatiyah. Allah says in the Qur’an “*We have made you (true Muslims) a moderate nation so that you could be an example for all people and the Prophet an example for you*” (Qur’an, 2:143). Prophet Muhammad (S.A.W) has also taught the lesson of moderation. He said “*He who adopts moderate way, never faces needfulness*”⁵. The word excitement does not align with the notion of moderation in Islam. It is more equivalent to what Scitovsky⁴⁴ calls ‘enjoyable excitement’. However, there are two reasons the word ‘excitement’ has been retained. One, excitement in case of IIUM is the extent to which it is perceived as an exciting place to study. Second, the underlying items such as daring, spirited, independent etc. do not dispute with the Islamic principles, therefore the dimension of excitement has been retained.

2.3.4 Trustworthiness: Arabic word for trustworthiness is *Amanah*. According to Putra⁴¹, trustworthy is “one who is submitted a matter or an affair and people believe that the affair will be done as well as possible”. Trustworthiness of a Muslim is operationally defined as “degree to which a person respects rights of others even if there is an opportunity to violate these rights without a condemnation”²³. Islam emphasizes the importance of trustworthiness both in the Qur’anic verses and hadith. Allah says in the Qur’an “*Those who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants... These are the heirs. We shall inherit the paradise. They shall dwell therein forever*” (Qur’an, 23: 8-11). According to Ibn Kather²⁸, the above mentioned verse reflects the qualities/traits of the believers who are truly successful. One of the characteristics is *Amanah* (trustworthiness) and one who possesses this quality, keeps his word and does not deceive unlike hypocrites. Prophet Muhammad (S.A.W) was an example of trust and honesty, so much so that even before his prophethood, people used to call him *Sadiq* (one who speaks truth) and *Amin*

(*one who keeps his word*). In relation to how one should run his business, prophet Muhammad (S.A.W) said “*One who has no deen, is not honest in the dealings*”¹³. In the context of IIUM, trustworthiness is the extent to which students perceive it as trustworthy.

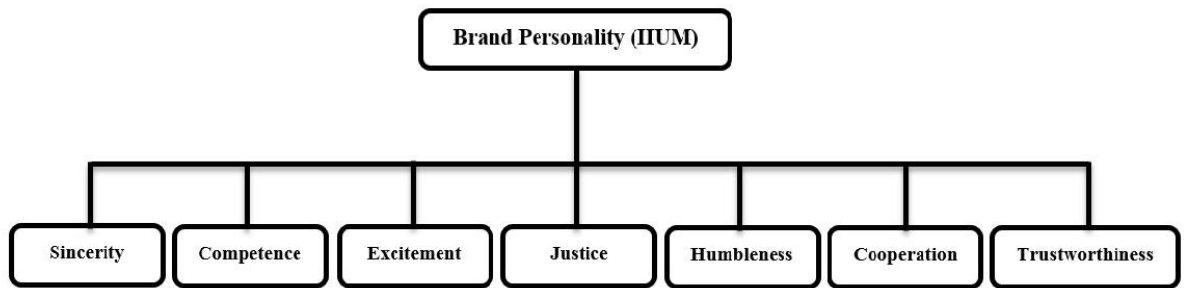
2.3.5 Justice: Justice in Arabic language is known as ‘Adl’ which means “justice according to the law where law is defined as God’s law, the Shariah, as revealed to the prophet and to the Muslim community”³⁵. Justice is part of a true Muslim’s faith. Allah says in the Qur’an “*O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do*” (Qur’an, 5:8). Ibn Kathir²⁸ explains the context of the above verse when prophet Muhammad (S.A.W) and his companions were disallowed by the non-Muslims to perform Umrah. The companions of prophet disliked their act and wanted to express their hatred by reacting in the similar way when this verse came. Allah commanded them not to compromise justice due to their hatred against others. There are several other verses in the Qur’an that reflect the importance of justice as an important attribute in a Muslim personality and an essential element of peaceful society (Qur’an, 55:7-9, 49:9, 6:8, 4:3, 2:282). Prophet Muhammad (S.A.W) is an example of justice for every Muslim and for all the human beings. He always advised others to do justice. He said “*Seven people will be under the shadow of Allah’s throne, when there will be no shadow anywhere else. One of them is the person who does justice*”⁴⁹. With reference to IIUM, it is the extent to which IIUM is perceived just by its students.

2.3.6 Humbleness: Humbleness is one of the significant elements that monotheistic religions such as Islam enclose¹⁴. The Arabic word for humbleness is ‘*dhl*’ (ذَلَّ). Allah likes humbleness the most in people and rewards them not only in this world but also in the hereafter. Allah says, “*Successful indeed are the believers, those who humble themselves in their prayers*” (Qur’an, 23:1-2). Similarly, Prophet Muhammad (S.A.W) has emphasized on the importance of being humble. He said “*God has revealed to me that you must be humble, so that no one oppresses another and boasts over another*” (Abu Daud). Humbleness in relation to IIUM is extent to which the students perceive it humble.

2.3.7 Cooperation: Among other Muslim attributes, cooperation also holds an imperative position in Islam. It is about “helping each other in doing good, not evil”¹⁰. Arabic word for cooperation is *Ta’wun* (تَعَاوُن). Islam not only considers cooperation important on individual bases but also on the societal grounds.

However, the intention behind such cooperation should always be moral. Allah says in the Qur’an *“Help you one another in al-Birr and at-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment”* (Qur’an, 5:2). Prophet Muhammad (S.A.W) has given huge importance to cooperation when it comes to Muslim unity and brotherhood. He said *“The relationship between one believer and another is like a structure, parts of which support other parts”* (Bukhari). Cooperation in the present research is the extent to which students perceive IIUM as cooperative. Proposed framework for brand personality of IIUM along with seven underlying dimensions has been shown in the Figure II below.

Figure II: Proposed Framework



All the above characteristics, as per the definition are the prominent traits of a Muslim personality. Therefore, these traits can be associated with International Islamic university Malaysia in order to propose brand personality framework of IIUM.

3.0 Method

Quantitative approach under the positivist domain has been applied in this research. Population for the study was both undergraduate and postgraduate (Masters and PhD) students of IIUM especially in the faculty of economics and management sciences. Using cross-sectional design, data was collected with the help of questionnaire. Questionnaire consisted of two section. First section was related to the brand personality items while second part contained general demographic items. A total of 200 usable questionnaires were considered suitable for the factor analysis as recommended by the previous scholars ³⁷.

Brand personality scale was adapted from Aaker’s brand personality scale. The original framework contains five dimensions. After the face and content validation from a few relevant academic experts, three dimensions namely

Sincerity, Excitement, and Competence were retained. The remaining two dimensions sophistication and ruggedness were eliminated. Considering the Islamic nature of IIUM, four new dimensions have been adapted from relevant past researches. These dimensions are humbleness, cooperation, justice, and trustworthiness^{9, 23}. SPSS version 20 was used to analyze data. Initially data screening was conducted followed by descriptive analysis and reliability analysis. Finally exploratory factor analysis was applied.

4.0 Analysis and Results

During dimension reduction process, principal component analysis was applied along with varimax rotation. The results of factor analysis were investigated against the thresholds. First, to check whether the sample was enough, Kaiser-Meyer-Olkin (KMO) value was found to be 0.924, higher than threshold value of 0.8. Additionally, in order to confirm appropriate correlation between variables, Bartlett’s test was applied and found significant at $p < 0.001$. The values of KMO and Bartlett’s test are shown in Table 1 below.

Table I: KMO and Bartlett’s Test of Sphericity

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.924
Bartlett's Test of Sphericity	Approx. Chi-Square	3025.140
	Df	325
	Sig.	0.000

Secondly, values of communalities were checked. As per the rule, those items with values less than 0.5 were found inappropriate and eliminated. Every time the lower value got eliminated, EFA was run again.

After the communalities were found fit, we looked in to the number of factors that emerged during EFA. Based on the cutoff point of eigen value i.e. 1, a total of six factors emerged. The variance explained accounted for 68.24% which is above the required percentage of sixty. Rotated component matrix showed details about factor along with its underlying items. The six factors found were competence, trustworthiness, cooperation, excitement, humbleness, and sincerity. Competence was found the most significant dimension of IIUM’s brand personality framework. Rotated component matrix is shown in the Table II below.

Once the factors and their items were finalized, reliability was run to check their internal consistency. The reliabilities of the six factors were from minimum 0.722 to maximum 0.885. The individual reliabilities of all six factors are mentioned in Table III below.

Table II Rotated Component Matrix^a

	Component					
	Competence	Trustworthiness	Cooperation	Excitement	Humbleness	Sincerity
Comp7	.746					
Comp5	.738					
Comp8	.711					
Comp4	.667					
Comp9	.600					
Comp6	.593					
Trus1		.777				
Trus5		.771				
Trus2		.749				
Trus4		.638				
Trus3		.629				
Coo3			.802			
Coo5			.801			
Coo4			.798			
Coo1			.640			
Exc5				.745		
Exc4				.735		
Exc6				.679		
Exc3				.674		
Hum2					.759	
Hum1					.733	
Hum3					.648	
Sin9						.729
Sin2						.726
Sin7						.703

Eigenvalues	10.847	1.720	1.474	1.403	1.291	1.008
Variance (%)	41.720	6.613	5.667	5.396	4.965	3.875
Cumulative (%)	41.720	48.333	54.001	59.397	64.362	68.237

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

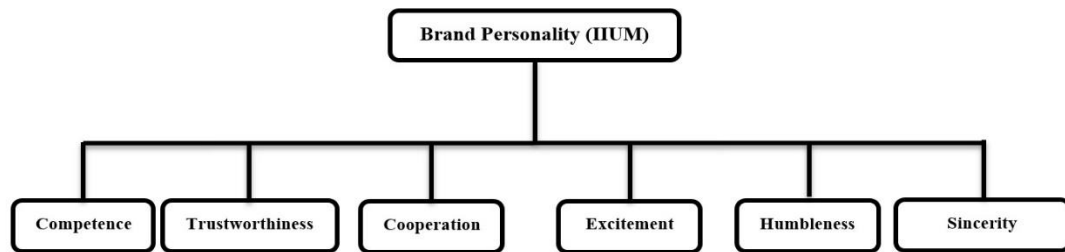
a. Rotation converged in 7 iterations.

Table III Reliabilities

Sr. No.	Factor	Respondents	Items	Reliability
1.	Competence	200	6	0.879
2.	Trustworthiness	200	5	0.875
3.	Cooperation	200	4	0.885
4.	Excitement	200	4	0.805
5.	Humbleness	200	3	0.864
6.	Sincerity	200	3	0.722

Based on the rotated component matrix, finalized framework for Brand Personality of IIUM is shown in Figure III below.

Figure III Improved Framework



5.0 Discussion and Conclusion

A few new dimensions added into IIUM’s brand personality framework in line with the past researches ^{48, 54}. The new dimensions of brand personality framework of IIUM include Trustworthiness, Cooperation, and Humbleness. Similarly, existing dimensions of the original brand personality scale got eliminated just like it happened in the past researches ⁴³. Additionally, as a result of principal component analysis, a large number of items were also deleted against several thresholds. Out of total 46 items in the start, 25 items got retained till the end of principal component analysis. Major deductions occurred due to

issues in communalities and later on within rotated component matrix. Such deduction of items occurred in an Indian study on Colgate brand ⁵¹.

Trustworthiness and justice were found as the strongest dimensions in literature ⁸. Contrarily, in this research, the dimension of competence was found as the strongest among other dimensions. Similar results were reported in a U.S. study where students associated competence the most with academic logos ⁵³. The dimensions of trustworthiness and justice merged into one factor in a few studies before ^{8, 9} whereas in this research trustworthiness emerged as a standalone dimension.

In conclusion, the brand personality framework of IIUM reflects a total of six dimensions (Competence, Trustworthiness, Cooperation, Excitement, Humbleness, Sincerity). The reliability of the scale is evident from Cronbach's α values. The model can be validated through confirmatory factor analysis (CFA) in the later stages. A few concepts that apply in a university context can be studied in relationship with IIUM's brand personality framework. These concepts can be antecedents or consequences. For future research, this model can be applied on other Islamic brands/organizations/institutions in other Islamic countries.

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