

## THE COMMUNICATION STRATEGY OF IBLIS IN THE PERSPECTIVE OF MARKETING COMMUNICATION: A NARRATIVE ANALYSIS OF Q.S. AL-A'RĀF [7]: 20–21 AND Q.S. ṬĀHĀ [20]: 120

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**Abstract:** *This study is motivated by the increasing tendency of contemporary marketing communication practices to prioritize persuasion over honesty, thereby raising ethical concerns within the promotional mix. In this context, the narrative of Satan's temptation of Prophet Adam in Sūrah Al-A'rāf and Sūrah Ṭāhā is considered relevant as an early representation of morally deviant persuasive communication patterns. This study aims to identify the forms of persuasive communication embedded in the narrative and to analyze their relevance to promotional mix practices from the perspective of Islamic marketing ethics. Methodologically, this study employs a qualitative approach within a hermeneutic paradigm, utilizing thematic (mawdū'ī) content analysis. The analysis is further strengthened by Virginia Wilson's content analysis framework and an approach to Qur'anic textual analysis. The primary data consist of Qur'anic verses related to the story of Adam and Satan, supported by exegetical literature and contemporary marketing references as conceptual comparisons. The findings indicate that Satan's communication pattern reflects manipulative persuasive strategies, including the use of emotional appeals, the construction of misleading value claims, and subtle persuasive influences aligned with soft-selling characteristics. These patterns correspond to unethical practices across various elements of the promotional mix, including advertising, sales promotion, public relations, and interpersonal communication. This study concludes that such communication patterns contradict the fundamental principles of Islamic marketing, which emphasize honesty, transparency, and accountability. Therefore, strengthening the ethical dimension in promotional practices is essential to ensure sustainability and to build trust in modern marketing activities.*

**Keywords:** *Communication Strategy, Iblis, Marketing Communication, Qur'anic Exegesis, Sharia Marketing.*

**Abstrak:** Penelitian ini dilatarbelakangi oleh meningkatnya kecenderungan praktik komunikasi pemasaran kontemporer yang lebih menekankan aspek persuasi dibandingkan dengan kejujuran, sehingga memunculkan persoalan etika dalam bauran promosi. Dalam konteks tersebut, narasi

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godaan iblis terhadap Nabi Adam dalam Surah Al-A'raf dan Surah Taha dipandang relevan sebagai representasi awal pola komunikasi persuasif yang menyimpang secara moral. Penelitian ini bertujuan untuk mengidentifikasi bentuk-bentuk komunikasi persuasif dalam narasi tersebut serta menganalisis relevansinya terhadap praktik bauran promosi dalam perspektif etika pemasaran syariah. Penelitian ini menggunakan pendekatan kualitatif dengan paradigma hermeneutik serta teknik analisis konten tematik (*mawdū'ī*). Analisis diperkuat melalui kerangka analisis konten Virginia Wilson dan pendekatan analisis teks Al-Qur'an. Data utama berupa ayat-ayat Al-Qur'an yang berkaitan dengan kisah Adam dan Iblis, yang didukung oleh literatur tafsir serta referensi pemasaran kontemporer sebagai pembanding konseptual. Hasil penelitian menunjukkan bahwa pola komunikasi iblis merepresentasikan strategi persuasi yang bersifat manipulatif, antara lain melalui penggunaan daya tarik emosional, konstruksi klaim nilai yang menyesatkan, serta pengaruh persuasif yang halus yang sejalan dengan karakteristik *soft selling*. Pola tersebut memiliki kesepadanan dengan praktik tidak etis dalam berbagai elemen bauran promosi, termasuk periklanan, promosi penjualan, hubungan masyarakat, dan komunikasi interpersonal. Penelitian ini menyimpulkan bahwa pola komunikasi tersebut bertentangan dengan prinsip dasar pemasaran syariah yang menekankan kejujuran, transparansi, dan akuntabilitas. Oleh karena itu, diperlukan penguatan dimensi etika dalam praktik promosi guna menjaga keberlanjutan dan membangun kepercayaan dalam aktivitas pemasaran modern.

**Kata-kata Kunci:** *Iblis, Komunikasi Pemasaran, Pemasaran Syariah, Strategi Komunikasi, Tafsir Al-Qur'an.*

## Introduction

The story of the Prophet Adam and the Devil, which is spread across several chapters of the Qur'an, such as Q.S. Al-Baqarah [2]: 30–39, Q.S. Al-A'raf [7]: 11–27, Q.S. Al-Hijr [15]: 26–44, Q.S. Al-Isrā' [17]: 61–65, Q.S. Al-Kahf [18]: 50, Q.S. Ṭāhā [20]: 115–123, and Q.S. Ṣād [38]: 71–85, not only contains theological values, but also represents the dynamics of persuasive and strategic communication between creation and God.<sup>1</sup> This narrative is important to study because it provides insight into persuasive communication.<sup>23</sup> Psychological influence<sup>4</sup>, as well as rhetorical strategies that are relevant to be applied ethically in a modern context, including in marketing practices.<sup>5</sup>

The series of events in the story Q.S. Al-A'raf [7]: 11–27, starting from the creation of Adam, Iblis' refusal to prostrate himself, to the process of tempting

1 Ahmad Warson Munawwir, *Kamus Al-Munawwir Indonesia-Arab Lengkap* (Surabaya: Pustaka Progressif, 1997), 1126.

2 Corinna Oschatz and Caroline Marker, "Long-Term Persuasive Effects in Narrative Communication Research: A Meta-Analysis," *Journal of Communication* 70, no. 4 (2020): 473–96, <https://doi.org/10.1093/joc/jqaa017>.

3 Natasya Humairah et al., "Devil's Strategies: Four Devil's Impulses to Mislead People in Tafseer," *Al-Misbah: Journal of Quran, Hadith and Tafseer Studies* 1, no. 1 (2024): 8–12, <https://doi.org/10.62990/juqhadis.v1i1.2>.

4 Iacopo Lanini et al., "The Influence of Psychological Interventions on Surgical Outcomes: A Systematic Review," *Journal of Anesthesia, Analgesia and Critical Care* 2, no. 1 (2022): 31, <https://doi.org/10.1186/s44158-022-00057-4>.

5 Chris Miles and Tomas Nilsson, "Marketing (as) Rhetoric: An Introduction," *Journal of Marketing Management* 34, no. 15–16 (2018): 1259–71, <https://doi.org/10.1080/0267257X.2018.1544805>.

Adam and Eve, shows a complex communication pattern that is educational, moral, and strategic.<sup>6</sup> Understanding these communication patterns contributes to enriching the interdisciplinary literature that connects Qur'anic studies with contemporary communication practices and affirms the spiritual and social relevance of Qur'anic narratives.<sup>7</sup>

Linguistically, winter refers to a story or tale that comes from the word *al-qaṣ*, which means following in the footsteps (*tatabbu' al-āthār*)<sup>8</sup>, whereas revenge shows reports arranged sequentially or historical traces.<sup>9</sup> The contents of revenge in the Qur'an include the history of previous people, prophets, and important events that are full of moral, ethical, and monotheistic lessons.<sup>10</sup> These narratives are characterized by authenticity, historical-spiritual value,<sup>11</sup> and the power of storytelling,<sup>12</sup> so that it becomes an effective medium in conveying the truth<sup>13</sup> and religious principles.<sup>14</sup>

One of the prominent parts is the narrative of the temptation of the Devil in Q.S. Al-A'raf [7]: 17, which shows a structured and goal-oriented persuasive communication strategy by exploiting human psychological vulnerability.<sup>15</sup> From a marketing communications perspective, this strategy can be analogized with the role of a promotional agent or product advocate who uses narratives, imagination, and promises as “promotional materials” to influence consumer behavior, as is the practice of soft selling in modern marketing.<sup>16</sup>

6 Suwarno Suwarno et al., “Metode Demonstrasi sebagai Interaksi Edukatif dalam Komunikasi Dua Arah Kisah Nabi Adam as,” *Ta'lim: Jurnal Studi Pendidikan Islam* 8, no. 1 (2025): 1–15, <https://doi.org/10.52166/talim.v8i1.8698>.

7 Anshori, *Ulumul Qur'an: Kaidah-Kaidah Memahami Firman Tuhan* (Jakarta: Rajawali Pers, 2013), 123.

8 Muḥammad Fu'ād 'Abd al-Bāqī, *Al-Mu'jam al-Mufabras li Alfāz al-Qur'an* (Kairo: Dār al-Kutub al-Miṣriyyah, 1945), 654–55.

9 Manna' al-Qaṭṭān, *Mabāḥiṭh fi 'Ulūm al-Qur'an* (Riyād: Manshūrāt al-'Aṣr al-Ḥadīth, 1995), 305.

10 Qaṭṭān, *Mabāḥiṭh fi 'Ulūm al-Qur'an*, 306; Syukron Affani, “Rekonstruksi Kisah Nabi Musa dalam Al-Quran: Studi Perbandingan dengan Perjanjian Lama,” *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 12, no. 1 (2017): 170, <https://doi.org/10.19105/al-ihkam.v12i1.1259>.

11 Althaf Husein Muzakky, “Tafsir Maqāṣidi dan Pengembangan Kisah Al-Qur'an: Studi Kisah Nabi Bermuka Masam dalam QS. Abasa [80]: 1-11,” *Journal of Qur'an and Hadith Studies* 10, no. 1 (2021): 73–92, <https://doi.org/10.15408/quhas.v10i1.18946>.

12 M. Khamim, “Nilai Universal Islam Muhammadiyah dan NU: Potret Islam Moderat Indonesia,” *EL-Hekam: Jurnal Studi Keislaman* 7, no. 1 (2022): 17–26, <https://doi.org/10.31958/jeh.v7i1.5796>.

13 Jauhar Hatta, “Urgensi Kisah-Kisah dalam Al-Qur'an Al-Karim bagi Proses Pembelajaran PAI Pada MI/SD,” *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 1, no. 1 (2009): 13–26, <https://doi.org/10.14421/al-bidayah.v1i1.8959>.

14 Syahrin Pasaribu, “Membuka Rahasia Kisah dalam Al-Qur'an,” *Jurnal on Education* 6, no. 1 (2023): 6370–78.

15 Ismā'īl ibn 'Umar ibn Kathīr al-Qurashī al-Dimashqī, *Tafsīr al-Qur'an al-'Aẓīm* (Beirut: Maktabah al-'Asriyyah, 2000), 397.

16 Ilma Wulansari Hasdiansa, “Infiltrating Consumers' Minds: The Effectiveness of Soft

Several previous studies have examined the Devil's dialogue from various perspectives. Research has emphasized the importance of educational communication<sup>17</sup> and the urgency of human awareness of the Devil's deception as a means of maintaining God's pleasure.<sup>18</sup> It has also identified three educational dimensions in the Devil's dialogue with God: arrogance as a moral failure, reflective dialogue, and transcendental obedience.<sup>19</sup> Additionally, one-way communication patterns in the story of Adam<sup>20</sup> and the theological dialogue between God and the Devil have been widely discussed.<sup>21</sup>

However, these studies remain limited to moral, theological, and educational aspects and have not yet connected them to the principles of persuasive communication or modern promotional strategies. To date, there has been no comprehensive study that utilizes the story of Adam and Iblis as a basis for developing an ethical, reflective, and contextual model of Islamic promotional communication. Therefore, this research is crucial in filling this gap by integrating Qur'anic narratives with modern persuasive communication theory.

This study aims to explore the communication strategies used by Iblis in the Qur'anic narrative about the Prophet Adam, with a particular focus on Q.S. Al-A'raf [7]: 20–21 and Q.S. Ṭāhā [20]: 120. This narrative is understood as a form of symbolic discourse that can be reinterpreted through the perspective of contemporary promotion theory. This approach is aimed at formulating a conceptual framework for promotional communication that is not only strategic and persuasive but also integrates ethical and spiritual values.

Methodologically, this research uses a qualitative-descriptive approach with content analysis techniques,<sup>22</sup> thematic analysis (*mawḍū'ī*),<sup>23</sup> and is supported

Selling in Digital Product Viral Marketing Strategies," *OASE: Multidisciplinary and Interdisciplinary Journal* 2, no. 2 (2025): 14–19, <https://doi.org/10.59971/oase.v2i2.158%0A>; Abū Muḥammad 'Abd al-Ḥaqq ibn Ghalib ibn 'Abd al-Raḥmān ibn Tamām ibn 'Aṭīyyah, *Al-Muḥarrar al-Wajīz fī Tafṣīr al-Kitāb al-Azīz* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), 384.

17 Suwarno et al., "Metode Demonstrasi sebagai Interaksi Edukatif dalam Komunikasi Dua Arah Kisah Nabi Adam as," 1–15.

18 Heryadi Heryadi, "Tinjauan Al-Qur'an Terhadap Godaan Iblis dan Setan Menurut Hamka dalam Tafsir Al-Azhar," *Medina-Te: Jurnal Studi Islam* 13, no. 1 (2017): 91–104, <https://doi.org/10.19109/medinate.v13i1.1539>.

19 Febry Irwansyah Pasaribu Irwansyah Pasaribu et al., "Dinamika Karakter Dialog Antara Iblis dan Allah dalam Surat Al-A'raf Ayat 11-13 Perspektif Norma Pendidikan," *Jurnal Al-Qiyam* 6, no. 2 (2025): 230–35, <https://doi.org/10.33648/alqiyam.v6i2.1286>.

20 Ahmad Yunus Mokoginta Harahap, "Pola Komunikasi Satu Arah sebagai Interaksi Edukatif dalam Kisah Nabi Adam as," *Ta'lim: Jurnal Studi Pendidikan Islam* 5, no. 2 (2022): 140–53, <https://doi.org/10.52166/talim.v5i2.3027>.

21 Syukur Kholil et al., "The Communication between God and Demons (An Analysis of Thematic Interpretation of Fi Zilal Al Quran)," *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 3, no. 2 (2020): 1227–38, <https://doi.org/10.33258/birci.v3i2.965>.

22 Virginia Wilson, "Research Methods: Content Analysis," *Evidence Based Library and Information Practice* 11, no. 1 (2016): 41–43, <https://doi.org/10.18438/B8CG9D>.

23 Meidita Aulia Panjaitan and Khalida Zia Fitrah Azahra, "The Existence of Mawdu'i's

by the text analysis instrument of the Qur'an.<sup>24</sup> The main sources of this research are the verses of the Quran related to Adam and Iblis, which are enriched with references to interpretations such as Ibn Kathīr, Ibn 'Aṭīyah, al-Ṭabarī, al-Rāzī, al-Tha'labī, and al-Sam'ānī, as well as contemporary marketing literature. The analysis focuses on the persuasive communication patterns of Iblis and their relevance to practice. soft selling. Thus, this research is expected to not only enrich the academic treasury but also provide strategic and ethical contributions to the development of contemporary communication and marketing practices.

### **Persuasive Communication Strategies of Iblis in Tempting Humans: An Analysis of Q.S. Al-A'rāf [7]: 20–22**

The Qur'an, as a guide for human life (*hūdan li al-nās*), not only provides a system of belief, worship, and normative ethics, but also implicitly and explicitly presents patterns of communication that transcend the frameworks of modern communication theory. This dimension is evident in how the Qur'an documents interactions between God, humans, and other creatures through narratives rich in rhetorical, psychological, and persuasive strategies.

One of the clearest representations of this is found in Q.S. Al-A'rāf [7]: 20–22, which depicts the communicative process between Iblis and Adam and Hawa as a form of structured persuasive communication.

The context of the above verses contains several sentence structures that are crucial for examination through a contextual approach within the framework of modern marketing communication. Each expression in the narrative represents a systematic pattern of persuasive communication, encompassing message framing, the enhancement of psychological appeal, and attempts to influence perception and decision-making.

However, before conducting a more in-depth analysis, it is necessary to present interpretations from both classical and contemporary tafsir scholars on specific parts of the text. This step aims to obtain a comprehensive and authoritative understanding of the meaning, providing a solid foundation for analysis, ensuring that the interpretation remains within the scholarly boundaries of tafsir while maintaining relevance to modern approaches.

### **Whispers of Satan: The Mechanism of Temptation in the Perspective of Qur'anic Exegesis**

The term *waswasa* etymologically denotes whispering, referring to a soft, subtle, and repetitive sound. From a tafsir perspective, the term does not merely indicate verbal communication but reflects a subtle and persuasive psychological

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Interpretation Method: A Study of Historical Background, Urgency, and Relevance in the Modern Century," *Mashadiruna Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 1 (2026): 89–100, <https://doi.org/10.15575/mjiat.v5i1.52120>.

24 Pathur Rahman, "Hermeneutika Al Quran Tafsir Al-Azhar (Analisi Hermeneutis Ayat-Ayat Akidah dan Ibadah)," *Medina-Te: Jurnal Studi Islam* 14, no. 2 (2018): 59–72, <https://doi.org/10.19109/medinate.v14i2.3076>.

process. Zuhaylī emphasizes that *waswas* constitutes an internal mental trajectory that presents evil as if it were good.<sup>25</sup> Similarly, Zamakhsharī defines it as a subtle urge, originating either from within the self or from Satan, which penetrates the heart to influence thought.<sup>26</sup>

Makki bin Abi Thalib interprets *waswas* as Satan's effort to embellish sinful acts, making them appear attractive and encouraging humans to commit them.<sup>27</sup> This view is reinforced by Ibn Jawzī, who links the root of *waswas* to the soft sound of jingling ornaments, symbolizing its gentle yet hidden nature.<sup>28</sup> Fakhr al-Dīn al-Rāzī adds a linguistic dimension, noting that *waswasa* is intransitive and describes slow, repetitive whispering directed either at oneself (*waswasa labu*) or toward others (*waswasa ilayhi*).<sup>29</sup>

Al-Bayḍawī explains that Satan's whispers resemble soft sounds that infiltrate covertly.<sup>30</sup> Al-Sam'ānī<sup>31</sup> and al-Baghawī<sup>32</sup> stress that *waswas* is a subtle utterance without audible sound. Al-Nasafī further emphasizes that *waswas* consists of soft, repetitive speech that directly impacts the heart and mind.<sup>33</sup> Al-Māwardī highlights its rhetorical dimension, asserting that *waswas* often appears as advice but is inherently deceptive.<sup>34</sup>

Al-Qurṭubī broadens the meaning of *waswās* as internal dialogue, identifying *al-waswās* as a defining characteristic of Satan as the whisperer.<sup>35</sup> Al-Biqā'ī emphasizes that Satan not only embellishes wrongdoing but also repeats his whispers covertly and persistently, infiltrating humans like the flow of blood to

25 Wahbah Muṣṭafā al-Zuhaylī, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, vol. 4 (Damascus: Dār al-Fikr, 2009), 520; Wahbah Muṣṭafā al-Zuhaylī, *Al-Tafsīr al-Wajīz 'alā Ḥāshiyat al-Qur'ān al-'Azīm* (Damascus: Dār al-Fikr, 1994), 153.

26 Abū al-Qāsim Maḥmūd ibn 'Umar ibn Muḥammad al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl*, vol. 2 (Riyāḍ: Maktabah al-'Ubaykān, 1986), 431.

27 Makki ibn Abī Ṭalīb, *Tafsīr al-Hidāyah ilā Bulūgh al-Nihāyah*, vol. 1 (Sharjah: Majmū'ah Buḥūth al-Kitāb wa al-Sunnah, 2008), 2310–11.

28 Abū al-Faraj Jamāl al-Dīn 'Abd al-Raḥmān ibn 'Alī ibn Muḥammad ibn 'Alī ibn 'Ubaydillāh ibn al-Jawzī, *Zād al-Masīr fī 'Ilm al-Tafsīr* (Beirut: Dār Ibn Ḥazm, 2002), 488.

29 Muḥammad Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr)*, vol. 14 (Beirut: Dār al-Fikr, 1981), 48.

30 Abū Sa'īd 'Abdullāh ibn 'Umar ibn Muḥammad ibn 'Alī al-Bayḍawī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, vol. 3 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1997), 8.

31 Maṣṣūr ibn Muḥammad ibn 'Abd al-Jabbār ibn Aḥmad ibn 'Umar al-Sam'ānī, *Tafsīr al-Qur'ān* (Riyāḍ: Dār al-Waṭan, 1997), 170.

32 Abū Muḥammad al-Ḥusayn ibn Mas'ūd ibn Muḥammad al-Farrā' al-Baghawī, *Ma'ālim al-Tanzīl*, vol. 4 (Beirut: Dār Ṭayyibah, 1997), 219.

33 Ḥāfiẓ al-Dīn Abū al-Barakāt 'Abdullāh ibn Aḥmad ibn Maḥmūd al-Nasafī, *Madarik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl* (Beirut: Dār al-Qalam al-Ṭayyib, 1998), 559.

34 Abū al-Ḥasan 'Alī ibn Muḥammad ibn Ḥabīb al-Māwardī, *An-Nukat wa al-'Uyūn fī Tafsīr al-Māwardī*, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, n.d.), 208.

35 Abū 'Abdillāh Muḥammad ibn Aḥmad al-Qurṭubī, *Al-Jāmi' li Aḥkām al-Qur'ān* (Beirut: Al-Resalah Publishers, 2006), 174.

exploit hidden aspects of the self.<sup>36</sup>

According to Ibn ‘Atīyyah, *waswasah* refers to secretive, subtle whispering, also associated with the soft sound of ornaments. Iblis implants these whispers secretly in the hearts of Adam’s descendants, a trait that persists to this day. These whispers can appear as faint sounds near Adam and Hawa or be cast directly into their hearts, as cited by Rūbah: “*Waswasa yad’ū jāhidan rabb al-falaq...*” The term *al-shayṭān* refers to Iblis himself. Narrators differ regarding the form of these whispers: some report that Iblis entered Paradise through the mouth of a serpent covertly, others suggest it occurred when Adam and Hawa left Paradise, and still others state that Allah allowed Iblis to implant whispers in their hearts on earth, leading them astray.<sup>37</sup>

### The Persuasive Strategy of Satan in Q.S. Al-A‘rāf: The Prohibition Against Becoming Angels

The phrase *mā nahākumā rabbukumā ‘an hādhibi ash-shajarati illā an takūnā malakayni* in Q.S. Al-A‘rāf is often interpreted by some as evidence of the superiority of angels over humans. Al-Sam‘ani, the actual meaning, God being All-Knowing, is that Adam and Eve perceived angels in their optimal form: highest rank, continuous worship without fatigue, and freedom from desire. They were thus motivated to aspire to attain such a status if they ate from the tree, so God’s prohibition emphasizes human longing for perfection and liberation from natural limitations, rather than the absolute superiority of angels.<sup>38</sup>

Satan’s statement, “*Your Lord does not forbid you from this tree except that you become two angels,*” has generated interpretive differences. Baṣriyyūn scholars understand it grammatically to imply that there would be no barrier if humans were to become angels, whereas Küfīyyūn scholars interpret the verse as a prohibition against becoming angels or immortal beings. The reading *malakayn* with *kasrah* has also been debated; some support it by reference to verses about eternal dominion, but the majority reject it as rare and unconventional. Al-Shawkānī emphasizes that these differences in *qirā’ah* do not alter the main meaning: humans are not destined to become angels or immortal beings, as their purpose in Paradise is to live as humans rather than rival angelic rank.<sup>39</sup>

Al-Baghawī stresses that Satan’s words, “That you do not become angels,” are not intended to demean humanity but to underscore the natural limitations of human beings, distinguishing them from angels and immortal beings. God’s prohibition relates to human status, which should not equate to angels, creatures endowed with knowledge of good and evil and free from physical needs. This aligns with Q.S. Ṭhā [20]: 120: “*Shall I show you the tree of eternity and a kingdom that*

36 Burhān al-Dīn Abū al-Ḥasan Ibrāhīm ibn ‘Umar ibn Ḥasan al-Biqā‘ī, *Naẓm al-Durar fī Tanāsuh al-Āyāt wa al-Suwar* (Beirūt: Dār al-Kutub al-‘Ilmiyyah, n.d.), 372.

37 ‘Atīyyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz*, 1:384.

38 Sam‘ānī, *Tafsīr al-Qur‘ān*, 170.

39 Muḥammad ibn ‘Alī ibn Muḥammad ibn ‘Abdullāh al-Shawkānī, *Faṭḥ al-Qadīr* (Beirūt: Dār al-Ma‘rifah, 1993), 274.

*will not perish?*<sup>40</sup>

God's words, "Your Lord does not forbid you from this tree except that you become two angels or among the immortal," illustrate Satan's deceptive strategy. The implied negation (*lā*) in context indicates that the prohibition is to prevent Adam and Eve from becoming angels. The *qirā'ah* variation between *malakayn* (two angels) and *malakayn* (two kings) is supported by reports from Ibn 'Abbās and Yaḥyā ibn Abī Kathīr; however, the *malakayn* reading with *fathah* is considered strong and *mutawātir*, forming the primary basis for interpretation.<sup>41</sup>

Satan's initial statement marks the first stage of persuasion, which was not immediately trusted by Adam and Eve. Ibn 'Abbās, via al-Suddī, reports that Satan later employed another strategy, entering the body of a serpent to approach and persuade them. This demonstrates that Satan's deception is not direct but sequential and strategic, exploiting human psychology to weaken conviction.<sup>42</sup>

God's prohibition aims to prevent humans from attaining angelic equality, having the capacity to do good while knowing evil. Classical mufassir readings, such as Ibn 'Abbās, al-Ḍaḥḥāk, and Yaḥyā ibn Abī Ma'īn, interpret *malakayn* as "two kings," linking it to other verses about the tree of eternity and everlasting dominion, emphasizing human ambition for high rank and eternal authority.<sup>43</sup>

God's prohibition is not merely normative but rich in moral and metaphorical meaning: humans are limited from becoming two angels with perfect knowledge and freedom from physical needs.<sup>44</sup> Satan's words can be understood as direct dialogue, internal whispering, or deceptive suggestion, highlighting that Satan's strategy is psychological, attacking human reasoning and perception of truth.<sup>45</sup>

Overall, the verse conveys two primary messages: first, God's prohibition is laden with moral and cosmological significance; second, Satan's deception targets human ambition for high rank and immortality through a persuasive strategy that is sequential, symbolic, and psychological. The Qur'anic text thus delivers moral, spiritual, and cosmological lessons in an integrated and argumentatively structured manner.

## The Promise of Angelic Status or Immortality

The phrase "*illā an takūnā malakayn*" in Q.S. Al-A'raf illustrates the persuasive strategy of Satan, targeting Adam and Hawa's desire to attain a higher

40 Baghawī, *Ma'ālim al-Tanzīl*, 219.

41 Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (Jakarta: Pustaka Azzam, 2008), 108.

42 'Abd al-Raḥmān ibn Muḥammad ibn Idrīs ibn al-Mundhir ibn Dāwūd ibn Mihrān al-Rāzī ibn Abī Ḥātim, *Tafsīr al-Qur'ān al-'Azīm*, vol. 1 (Riyāḍ: Mamlakah al-'Arabīyyah al-Sa'ūdiyyah, 1997), 1450.

43 Abū Ishāq Aḥmad ibn Ibrāhīm al-Tha'labī, *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* (Jeddah: Dār al-Tafsīr, 2015), 319.

44 Najm al-Dīn Abū Ḥafṣ 'Umar ibn Muḥammad al-Nasafī, *Al-Taysīr fī al-Tafsīr* (Istanbul: Dār al-Lubāb li al-Dirāsāt wa Taḥqīq al-Turāth, 2019), 559.

45 Aṭīyyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz*, 384.

status. Satan incites human ambition by offering the possibility of becoming angels or privileged beings.<sup>46</sup> The narration from Ibnu ‘Abbās emphasizes that this temptation highlights human desire for elevated rank, while al-Ḥasan stresses the superiority of angels in terms of form, wings, and the nobility of their position. Thus, Satan’s strategy is not merely a direct enticement but also exploits the appeal of status and perfection, encouraging humans to transgress Allah’s command.<sup>47</sup>

Additionally, the phrase “*aw takūnā min al-khālīdīn*” highlights the second aspect of Satan’s temptation: the promise of immortality. Narrations from al-Suddī, Muḥammad ibn Ka‘b al-Qurazī, and Wahb ibn Munabbih emphasize that the promise of eternal life serves as a primary attraction in Satan’s deceptive strategy. This concept of immortality underscores the human ability to live indefinitely, demonstrating that Satan’s temptation extends beyond physical needs or sustenance, targeting human ambition for status and eternity, domains reserved solely for Allah and specific privileged beings. This interpretation conveys two essential messages: first, that Allah’s prohibition carries profound moral significance, and second, that humans are warned against being seduced by deceptive ambitions that appear legitimate.<sup>48</sup>

Overall, classical commentators such as al-Baghawī,<sup>49</sup> al-Nasafī,<sup>50</sup> and al-Zamakhsharī<sup>51</sup> assert that Satan’s temptation, expressed through *malakayn* and *min al-khālīdīn*, involves not only physical transgression but also psychological manipulation of human ambition. These readings highlight the cosmic hierarchy limiting human position relative to angels and immortal beings, emphasizing the moral and ontological boundaries established by Allah. Satan’s strategy exploits human aspiration, both for glory and immortality, as an entry point for misguidance, demonstrating that the Qur’anic text communicates moral, spiritual, and cosmological lessons in an integrated and argumentative manner.

### Satan’s Deception through the Oath in Q.S. Al-A‘rāf [7]: 21

The phrase “*wa qāsamabumā*” in Q.S. Al-A‘rāf [7]: 21 is widely interpreted as a persuasive strategy employed by Iblis toward Adam and Hawa. Ḥātim explains that Iblis sought to establish his authority by claiming to have been created earlier and to possess greater knowledge, thereby persuading Adam and Hawa to follow his guidance. This strategy highlights that the oath functions as a manipulative tool to enhance persuasive power, rather than merely as a formal utterance.<sup>52</sup>

Several tafsirs emphasize the deceptive purpose (*ghurūr*) accompanying Iblis’s

46 Ḥātim, *Tafsīr al-Qur’ān al-‘Aẓīm*, 1450.

47 ‘Abdullāh ibn ‘Abbās, *Tanwīr al-Miqbās min Tafsīr Ibn ‘Abbās* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1992), 164.

48 Tha‘labī, *Al-Kashf wa al-Bayān ‘an Tafsīr al-Qur’ān*, 319.

49 Baghawī, *Ma‘ālim al-Tanzīl*, 220.

50 Nasafī, *Madarik al-Tanzīl wa Ḥaqā’iq al-Ta’wīl*, 560.

51 Muḥammad ibn ‘Umar ibn Muḥammad al-Zamakhsharī, *Al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl*, vol. 1 (Beirut: Dār al-Ma‘rifah, 2009), 359.

52 Ḥātim, *Tafsīr al-Qur’ān al-‘Aẓīm*, 1451.

oath. Iblis swore in the name of Allah to create an appearance of legitimacy, making his actions seem correct and beneficial. This oath conceals falsehood while rendering the forbidden act of eating from the tree seemingly permissible.<sup>53</sup> Iblis's oath implied that all good would benefit Adam and Hawa while any harm would befall him, thereby masking his deception and making Adam and Hawa more susceptible to influence.<sup>54</sup>

From a linguistic and rhetorical perspective, al-Ālūsī explains that the *maf'ūlah* form was chosen to emphasize the seriousness of the oath, reflecting the intensity and mutual engagement between the oath-giver and the recipients. The concept of *muqāsamah* underscores the balance between the advice given and its acceptance, whereby Allah swears regarding the counsel and Adam and Hawa swear to receive it.<sup>55</sup>

Furthermore, the tafsirs of al-Wāḥidī<sup>56</sup> and Shawkānī,<sup>57</sup> the strategic and theological dimensions of Iblis's oath. The oath operates as a rhetorical manipulation, presenting all the benefits coming from him while implying that any harm would befall him, thus disguising his deception. Therefore, the use of *maf'ūlah* and *muqāsamah* serves not merely as stylistic language but as a theological and rhetorical mechanism to reinforce seriousness, legitimacy, and persuasive power in the interaction between Allah, Iblis, and humans. This approach demonstrates that the Qur'anic language functions not only literally but also to emphasize intensity and the force of action within moral and spiritual contexts.

### The Persuasive Strategies of Iblis in the Qur'an

The phrase “*innī lakumā lamīna an-nāṣihīn*” in the Qur'an has been widely interpreted by classical scholars as illustrating the psychological and rhetorical strategies used by Iblis to mislead Adam and Hawa. According to al-Sam'ānī, it signifies “I am among those who guide and wish good for you.”<sup>58</sup> Similarly, al-Wāḥidī interprets the phrase as “Indeed, I advise you,” while Qatādah explains that Iblis asserted his prior creation and superior knowledge, urging Adam and Hawa to follow him to gain guidance. Abū 'Alī clarifies that “*lakumā*” directly references the two recipients, reinforcing the meaning “I am among those who advise you both.” This interpretation underscores how human vulnerability, lack of complete knowledge, as noted in Q.S. Hūd [46]: *mā laysa laka bihi 'ilm*, makes humans susceptible to seemingly advisory statements that conceal deception.<sup>59</sup>

53 Ṭālib, *Tafsīr al-Hidāyah ilā Bulūgh al-Nihāyah*, 2310–11.

54 Māwardī, *An-Nukat wa al-'Uyūn fī Tafsīr al-Māwardī*, 208–10.

55 Muḥammad 'Abd al-Raḥmān al-Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'an al-'Azīm wa al-Sab' al-Mathānī*, vol. 9 (Beirut: Dar al-Fikr, 2010), 63.

56 Abū al-Ḥasan 'Alī ibn Aḥmad al-Wāḥidī, *Al-Tafsīr al-Basīṭ*, vol. 9 (Riyād: Jāmi'ah al-Imām Muḥammad ibn Su'ūd al-Islāmiyyah, 2010), 71.

57 Shawkānī, *Faṭḥ al-Qadīr*, 275.

58 Sam'ānī, *Tafsīr al-Qur'an*, 170.

59 Wāḥidī, *Al-Tafsīr al-Basīṭ*, 60–71.

The grammatical construction of “*lakumā*” does not necessarily indicate direct syntactic linkage, yet the meaning remains “I advise you both,” emphasizing Iblis’s manipulative intent.<sup>60</sup> Ibnu Kathīr further elaborates that Iblis’s statement functions as a psychological device, portraying himself as a trustworthy advisor through the *mafā‘alah* form to emphasize the seriousness of his oath. Khālid ibn Zuhayr notes that this oath, sworn in Allah’s name, enhances credibility, illustrating that even the faithful may be deceived by well-structured manipulation.<sup>61</sup> Qāsimī reinforces this view, explaining that Iblis’s oath exploits human trust and apparent sincerity, demonstrating that such deception is not merely verbal but strategic and psychological.<sup>62</sup>

The oath convinces Adam and Hawa of Iblis’s credibility, as they are unaware that someone might swear falsely in Allah’s name. The strategy implies a separation of perceived good and evil, presenting Iblis as a seemingly trustworthy advisor while obscuring his true, corrupt intentions.<sup>63</sup>

Collectively, these interpretations reveal that the phrase “*innī lakumā lamīna an-nāṣihīn*” is not merely a lexical statement but a sophisticated example of rhetorical and psychological manipulation. Iblis’s oath operates on multiple levels: linguistic, theological, and cognitive, leveraging human trust and the formal weight of an oath to persuade and mislead. The use of *mafā‘alah* and strategic phrasing demonstrates that Qur’anic language conveys both literal and figurative meanings, emphasizing the intensity and impact of words in moral, spiritual, and ethical contexts. This analysis affirms that the Qur’an communicates not only divine guidance but also the subtleties of human susceptibility to deception, highlighting the interplay between knowledge, trust, and moral discernment.

### The Deceptive Strategy of Satan in Q.S. Al-A‘rāf

The phrase *fadallāhumā bi-ghurūrin* in Q.S. Al-A‘rāf [7]: 22 illustrates the sophisticated psychological strategy Satan employs to mislead Adam and Eve. The verse demonstrates that Satan deceived Adam and Eve through his oath. Adam, peace be upon him, believed that no one could swear by God in falsehood, which made him susceptible to deception. This underscores how human trust in divine invocations can be manipulated.<sup>64</sup>

The term *fadallāhumā bi-ghurūrin* indicates Satan’s act of misguiding Adam and Eve through deception. The Arabic root *tadliyah* or *idllā’* literally means “to send from above downward.” Figuratively, this conveys the idea of lowering the couple from their elevated moral and spiritual status to the act of consuming the forbidden tree, or more broadly, leading them toward perdition. Classical interpretations also emphasize the figurative sense as deliberate deception, as

60 Qurṭubī, *Al-Jāmi‘ li Abkām al-Qur’ān*, 174.

61 Kathīr, *Tafsīr al-Qur’ān al-A‘zīm*, 397.

62 Jamāl al-Dīn ibn Muḥammad Sa‘īd ibn Qāsim al-Qāsimī, *Maḥāsīn al-Ta’wīl*, vol. 5 (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003), 24.

63 Māwardī, *An-Nukat wa al-Uyūn fī Tafsīr al-Māwardī*, 208–10.

64 Ṭalīb, *Tafsīr al-Hidāyah ilā Bulūgh al-Nihāyah*, 2310–11.

expressed in Arabic poetry: “Even the noble, if He wills, is deceived; the humble is tested but not easily led astray.”<sup>65</sup>

Ibnul Jawzī interprets *fadallābumā* as “causing them to fall into consuming the tree,” while *bi-ghburūrin* signifies “through deception via his oath.” This interpretation highlights Satan’s cunning: Adam and Eve were misled by the apparent sincerity of the oath, not by its intrinsic truth. It demonstrates how deception exploits human limitations in knowledge and their trust in solemn promises rather than the actual veracity of the claim.<sup>66</sup>

Satan’s misguidance was not merely verbal but involved psychological manipulation. By presenting himself as a sincere advisor and concealing his true intentions, exploiting the desire of Adam and Eve to attain angelic status or immortality, Satan used the oath to lure the credulous into sin. He notes that *dallābumā* has two connotations: first, to instill false hope; second, derived from *dāl* and *dalālah*, it denotes encouragement or audacity that emboldens Adam and Eve to eat the tree. This reflects the linguistic flexibility of Arabic in expressing both action and intent.<sup>67</sup>

Al-Bayḍāwī interprets *fadallābumā* as “causing Adam and Eve to fall” from elevated status to a lower moral plane, while *bi-ghburūrin* emphasizes the subtlety of Satan’s deception, leveraging the credence humans place in oaths sworn in God’s name. This exegesis highlights that the original human transgression was not merely disobedience but the culmination of systematic psychological manipulation exploiting trust and ignorance.<sup>68</sup>

Collectively, these interpretations show that *fadallābumā bi-ghburūrin* conveys more than a literal fall; it represents a carefully orchestrated strategy of deception, combining symbolic, psychological, and linguistic mechanisms to exploit human vulnerability. The verse thus communicates moral, spiritual, and cognitive lessons: the susceptibility of humans to well-crafted deceit, the dangers of misplaced trust, and the subtlety of Satan’s strategies in leading humans away from divine guidance.

### Promotion Mix and Sharia Principles

Promotion constitutes a crucial element in marketing, functioning as a communication tool between firms and society. Defines promotion as a communication activity aimed at introducing and influencing consumers to purchase products’ emphasizing its role in informing and reminding consumers about product benefits to stimulate purchasing behavior.<sup>69</sup>

Promotion is an integral part of marketing communication. Promotion

65 Shawkānī, *Fath al-Qadīr*, 275.

66 Jawzī, *Zād al-Masīr fī ‘Ilm al-Tafsīr*, 488–89.

67 Abū Ḥayyān Muḥammad ibn Yūsuf al-Andalusī, *Al-Baḥr al-Muḥīṭ fī al-Tafsīr* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), 280.

68 Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta’wīl*, 8–9.

69 Heri Kismo and Laura Lahindah, “Designing a Promotion Strategy to Increase On-line Sales,” *Jurnal Manajemen Bisnis* 11, no. 2 (2024): 1962–75, <https://doi.org/10.33096/jmb.v11i2.975>.

represents the core of marketing communication and enhances promotional effectiveness.<sup>70</sup> Promotion aims to deliver information, shape consumer attitudes, and encourage action.<sup>71</sup> Underline its impact on awareness and purchasing decisions.<sup>72</sup>

Promotional strategies are designed to support the achievement of organizational objectives,<sup>73</sup> for instance, through discount offerings or soft-selling approaches.<sup>74</sup> Further asserts that promotion serves a persuasive function in attracting consumer interest to purchase.<sup>75</sup>

The promotion mix consists of advertising, sales promotion, personal selling, direct marketing, and public relations.<sup>76</sup> Advertising is characterized as non-personal communication,<sup>77</sup> while sales promotion refers to short-term incentives.<sup>78</sup> Personal selling involves direct interaction between sellers and buyers.<sup>79</sup> Direct marketing enables personalized communication,<sup>80</sup> whereas public relations aims

70 Mohammad Aldrin Akbar and Entis Sutisna, "Improving Brand Image of Product Through Integrated Marketing Communications," *Advances: Jurnal Ekonomi & Bisnis* 1, no. 3 (2023): 171–93, <https://doi.org/10.60079/ajeb.v1i3.116>.

71 Astri Dwi Andriani et al., "Development of Promotional Communication Strategies in the Industrial Revolution 4.0 Towards a Sustainable Business Process," *International Conference on Social, Politics, Administration, and Communication Sciences (ICoSPACS 2022)*, September 26, 2023, 79–86, [https://doi.org/10.2991/978-2-38476-106-7\\_11](https://doi.org/10.2991/978-2-38476-106-7_11).

72 Fikky Sherlinadya and Novi Rukhviyanti, "The Effect of Brand Awareness and Promotion Strategy on Purchasing Decisions at ITB Press," *Indonesian Interdisciplinary Journal of Sharia Economics (IJISE)* 8, no. 3 (2025): 11022–33, <https://doi.org/https://doi.org/10.31538/ijise.v8i3.7400>.

73 Yibeltal Yismaw Ayenew, "Promotional Strategy and Organizational Performance: Source from Systematic Review Literature," *American Journal of Theoretical and Applied Business* 9, no. 3 (2023): 75–85, <https://doi.org/10.11648/j.ajtab.20230903.12>.

74 Ilham Baihaqi et al., "Soft Selling Communications Strategies in Building Brand Awareness for 'Sasa' on Raditya Dika's YouTube Account Content," *Apollo: Journal of Tourism and Business* 3, no. 1 (2025): 346–55, <https://doi.org/10.58905/apollo.v3i1.444>.

75 Alireza Aghighi, "Analyzing the Influence of Sales Promotion on Customer Purchasing Behavior," *International Journal of Economics & Management Sciences* 4, no. 4 (2015): 41–51, <https://doi.org/10.4172/2162-6359.1000243>.

76 Anastasia Gabriela Liem and Neneng Nurlaela Arief, "Integrated Marketing Communication Strategy for Cosmetic Retail Company: A Study of New Central Palu," *Journal of Economics and Business UBS* 12, no. 1 (2023): 413–30, <https://doi.org/10.52644/joeb.v12i1.142>.

77 Manukonda Rabindranath and Aradhana Kumari Singh, "Introduction to Advertising," in *Advertising Management: Concepts, Theories, Research and Trends*, ed. Manukonda Rabindranath and Aradhana Kumari Singh (Singapore: Springer Nature, 2024), 3–38.

78 Philip Kotler and Kevin Lane Keller, *Marketing Management*, ed. Eric Svendsen et al., 14th ed (New York: Prentice Hall, 2012), 502

79 Alam Fahrezi and Ahmad Albar Tanjung, "The Influence of Personal Selling and Promotion on Increasing Sales Through Brand Image in MSMEs Medan Food Court," *Jurnal Manajemen* 15, no. 3 (2024): 520–533, <https://doi.org/https://doi.org/10.32832/jm-uika.v15i3.16889>.

80 Gunawan, "Personalization Strategy in Marketing Direct: Analysis to Preference Consumer," *Journal of Student Collaboration Research* 2, no. 1 (2025): 1–14, <https://myjournal.or.id/>

to build and maintain a positive corporate image.<sup>81</sup>

From a Sharia perspective, marketing is conceptualized as a business process grounded in Islamic values. Uddin and Quader<sup>82</sup> view it as a strategic process aligned with the principles of *mu'āmalah*.<sup>83</sup> Emphasizes honesty, justice, and sincerity as its ethical foundation. Padli and Kurningsih identify five core principles of Sharia marketing: *tawhīd* (unity of God), *ʿadl* (justice), *nubuwwah* (prophethood), *khilāfah* (stewardship), and *maʿād* (accountability in the hereafter).<sup>84</sup> Stress the fulfillment of needs through halal means and mutual consent,<sup>85</sup> its grounding in the Qurʾan and Sunnah.<sup>86</sup> Points to fundamental principles such as permissibility, responsibility, honesty, and the prohibition of *ribā* (usury).<sup>87</sup>

### **An Analogy of Product Promotion Strategies in Modern Advertising: Insights from Q.S. Al-Aʿrāf [7]: 20–22 and Q.S. Ṭāhā [20]: 120**

Classical exegesis of Q.S. Ṭāhā [20]: 120 and Q.S. Al-Aʿrāf [7]: 20–22 indicates that Iblis's temptation of Prophet Adam was not a simple or spontaneous act but a form of structured persuasive communication. The phrase *hal adulluka ʿalā shajaratī al-khuld* reflects a subtle seduction strategy, where Iblis did not issue direct commands but offered something seemingly beneficial, namely the “tree of eternity” as a symbol of eternal life. This promise was reinforced with the allure of a “kingdom that will never perish,” evoking the innate human desire for immortality

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81 Buike Oparago, “Role of Public Relations in Corporate Image Building and Sustainance,” *International Journal of Applied Research in Business and Management* 2, no. 1 (2021): 26–37.

82 Mohammad Nasir Uddin and Mohammed Shahedul Quader, “Exploring Islamic Marketing: An In-Depth Review of Academic Literature,” *Jagannath University Journal of Business Studies* 12, no. 1 (2024): 267–82, <https://doi.org/10.13140/RG.2.2.19126.10565>.

83 Alvia Hanum and Muhammad Abrar Kasmin Hutagalung, “Analysis of the Implementation of Sharia Marketing in Beauty Salons: A Case Study of Cahaya Muslimah Salon dan Spa,” *Digital Business: Tren Bisnis Masa Depan* 16, no. 4 (2025): 152–57; Muhammad Umar Maya Putra and Yusrizal, “Islamic Marketing Within the Digital Economy: Ethical and Sustainable Practices in Indonesia's Cellular Services Sector,” *Ekonomika Syariah: Journal of Economic Studies* 9, no. 2 (2025): 125–46, <http://dx.doi.org/10.30983/es.v9i2.10101>.

84 Hardiansyah Padli and Rahma Detik Kurningsih, “Digital Marketing Ethics 5.0: An Analysis of Islamic Economics,” *BALQIS: Journal of Business Innovation and Digital Marketing* 1, no. 2 (2025): 114–26, <https://doi.org/10.30983/balqis.v1i2.10025>.

85 Viju Mathew, “Does Islamic Marketing Mix Affect Consumer Satisfaction?,” *International Journal of Service Science, Management, Engineering, and Technology* 13, no. 1 (2022): 1–13, <https://doi.org/10.4018/IJSSMET.297491>.

86 Siti Majidah, “Islamic Marketing in Era Society 5.0 Based on Maqashid As-Syariah Approach,” *Review of Islamic Economics and Finance* 5, no. 1 (2022): 13–24, <https://doi.org/10.17509/rief.v5i1.44443>.

87 Redwan Yasin et al., “Islamic Values in Entrepreneurial Marketing Strategy,” in *Dynamic Strategies for Entrepreneurial Marketing*, ed. Muhammad Dharma Tuah Putra Nasution and Ahmad Rafiki (New York: IGI Global Scientific Publishing, 2025), 312–401.

and enduring power.<sup>88</sup> Nevertheless, this strategy was illusory, as Adam and Eve's consumption of the fruit ultimately led to the exposure of their private parts, symbolizing the loss of dignity and tranquility.

This interpretation is corroborated by al-Baghawī, who emphasizes that Iblis' strategy relied on manipulating perceived value. Divine prohibition was framed as a source of significant benefit, eternal life, and an imperishable kingdom.<sup>89</sup>

Furthermore, Ibn Kathir connects these verses to QS. Al-A'raf [7]: 20–22, which highlights that Iblis used deception (*ghurūr*) and false oaths to strengthen his persuasion.<sup>90</sup> This demonstrates that the temptation involved systematic psychological manipulation, while the prohibition of one specific tree functioned as a test of obedience within a broader framework of freedom.

From a contemporary perspective, Iblis's communication strategy resembles emotional marketing. This approach influences decision-making through feelings, hopes, and imagination rather than rational evaluation.<sup>91</sup> It aligns with the concept of a value proposition, which refers to the promised benefits offered to consumers.<sup>92</sup> Overclaiming, exaggerated claims inconsistent with reality, can mislead uninformed consumers.<sup>93</sup> Iblis' strategy can be classified as deceptive marketing, in which benefits are overstated and risks concealed,<sup>94</sup> exploiting human psychological tendencies to respond more strongly to emotional narratives than to objective facts.<sup>95</sup>

Nevertheless, hyperbolic language in advertising is often used to manipulate

88 Tha'labī, *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān*, 18:72.

89 Baghawī, *Ma'ālim al-Tanzīl*, 219–20.

90 Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 397.

91 Kshitiz Sharma et al., “Emotional Marketing on Consumer Behaviour - Perception Study,” *International Journal on Customer Relations* 10, no. 2 (2023): 01–08; Maneesha Kaushik et al., “Impact of Emotional Marketing on Consumer Decision Making: A Review,” *IJFMR - International Journal for Multidisciplinary Research* 6, no. 2 (2024): 1–5, <https://doi.org/10.36948/ijfmr.2024.v06i02.13659>.

92 Rifqi Nur Fakhurozi et al., “Exploring the Role of Experiential and Emotional Marketing in Building Customer Satisfaction and Loyalty in Coffee Shop,” *Binus Business Review* 16, no. 3 (2025): 275–89, <https://doi.org/10.21512/bbr.v16i3.13594>; Adrian Payne et al., “The Customer Value Proposition: Evolution, Development, and Application in Marketing,” *Journal of the Academy of Marketing Science* 45, no. 4 (2017): 467–89, <https://doi.org/10.1007/s11747-017-0523-z>.

93 Delroy L. Paulhus and Ronald R. Holden, “Measuring Self-Enhancement: From Self-Report to Concrete Behavior,” in *Then A Miracle Occurs: Focusing on Behavior in Social Psychological Theory and Research*, ed. Christopher R. Agnew et al. (New York: Oxford University Press, 2010), 227.

94 Emma G. Welch and John M. Galvan, “Fifty Years of Deceptive Marketing Research: A Systematic Review and Future Research Agenda,” *Psychology & Marketing* 41, no. 11 (2024): 2805–22, <https://doi.org/https://doi.org/10.1002/mar.22085>.

95 Hilka Grahn and James Pammen, *Exploitation of Psychological Processes in Information Influence Operations Insights from Cognitive Science* (Helsingborg, Sweden: Lund University Psychological Defence Research Institute, 2024).

consumer emotions.<sup>96</sup> Deception occurs when consumers are misled,<sup>97</sup> and its effectiveness depends on the assumption of honesty in the communication.<sup>98</sup>

Therefore, the story of Prophet Adam not only holds theological significance but also serves as a critical reflection on modern communication practices. Emotionally driven strategies lacking transparency may be temporarily effective but have the potential to mislead and harm. From an Islamic ethical perspective, all forms of communication, including marketing, should be grounded in honesty, transparency, and moral responsibility.

### **An Analogy of Sales Promotion Strategies: Discounts, Incentives, and Additional Promises in Q.S. Al-A'rāf [7]: 20–22**

In Q.S. Al-A'rāf [7]: 20, the narrative of Iblis's temptation of Prophet Adam and Eve does not merely depict the first human transgression; rather, it represents a sophisticated and manipulative model of persuasive communication. The exegetical interpretation of al-Ṭabarī demonstrates that the structure of Iblis's statement is inherently argumentative. It is not a simple prohibition or invitation; instead, it employs rational framing designed to construct the perception that God's prohibition is driven by a concealed motive. By asserting that prohibition exists solely to prevent them from becoming angels or attaining immortality, Iblis constructs a form of pseudo-logic, an argument that appears rational but is fundamentally deceptive.<sup>99</sup>

This manipulative dimension is further reinforced by al-Anbārī, who interprets the temptation as a direct whisper (*waswasa*) with persuasive intent, targeting the inner consciousness of human beings.<sup>100</sup> Meanwhile, al-Ālūsī emphasizes that Iblis's primary strategy lies in instilling suspicion (*sū' al-ẓann*) toward God, thereby undermining the foundation of trust that underpins obedience. In this regard, persuasion operates not only at the cognitive level but also within affective and spiritual dimensions.<sup>101</sup>

Iblis reinforces his message through oath-taking (*qasam*), presenting himself as a sincere advisor. This rhetorical move creates a form of false credibility, corresponding to the classical rhetorical appeal of ethos, establishing

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96 Björn Palmertz, "Influence Operations and the Modern Information Environment," in *Hybrid Warfare: Security and Asymmetric Conflict in International Relations*, ed. Mikael Weissmann et al. (London: I.B. Tauris, 2021), 113–131.

97 Ram N. Aditya, "The Psychology of Deception in Marketing: A Conceptual Framework for Research and Practice," *Psychology & Marketing* 18, no. 7 (2021): 735–61, <https://doi.org/10.1002/mar.1028>.

98 Binyamin Cooper et al., "Honest Behavior: Truth-Seeking, Belief-Speaking, and Fostering Understanding of the Truth in Others," *Academy of Management Annals* 17, no. 2 (2023): 655–83, <https://doi.org/10.5465/annals.2021.0209>.

99 Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, 108.

100 Abū Bakr Muḥammad ibn al-Qāsim ibn Baha'uddīn al-Anbārī, *Al-Mudhakkār wa al-Mu'annath* (Beirut: Dār al-Rā'id al-'Arabīyah, 1974).

101 Ālūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm wa al-Sab' al-Mathānī*, 59–63.

trustworthiness to increase message acceptance.<sup>102</sup> Additionally, al-Biqā'ī identifies the presence of praise within the narrative, functioning as an emotional appeal that enhances the attractiveness of the message. Such praise serves as an entry point for manipulation, as individuals are generally more receptive to information that affirms their desires or perceived potential.<sup>103</sup>

Synthesizing these exegetical perspectives reveals that Iblis's strategy integrates three principal dimensions of persuasion:

1. Cognitive: through pseudo-logic and rational framing.<sup>104</sup>
2. Affective: through praise and the exploitation of desire.<sup>105</sup>
3. Ethos (credibility): through oath-taking and claims of sincerity.<sup>106</sup>

This integration renders the temptation highly effective, as it mirrors the human decision-making process, which inherently involves the interaction of reason, emotion, and trust.

The relevance of this narrative to modern promotional practices becomes evident when examined through the lens of greed appeal and Fear of Missing Out (FoMO), as discussed by Goran Dedić<sup>107</sup> and Przybylski.<sup>108</sup> The promise of “immortality” in the narrative may be understood as a non-material incentive targeting fundamental human desires, analogous to how contemporary marketing strategies are designed to simultaneously trigger emotional and cognitive responses. From a consumer psychology perspective, this aligns with the conceptualization of incentives as drivers of behavior.<sup>109</sup>

Promotional strategies such as price discounts<sup>110</sup> can be viewed as concrete manifestations of this mechanism. These strategies function not only as economic

102 Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī, *Tafsīr al-Jalālayn* (Cairo: Dār al-Ḥadīth, 2015), 195.

103 Biqā'ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, 372-74.

104 Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'an*, 108.

105 Biqā'ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, 372-74.

106 Maḥallī and Suyūṭī, *Tafsīr al-Jalālayn*, 195.

107 Goran Dedić, “Usage of Fear of Missing Out in Promotional Activities,” *International Scientific-Business Conference – LIMEN 2022*, June 30, 2023, <https://doi.org/https://doi.org/10.31410/LIMEN.2022.309>.

108 Andrew K. Przybylski et al., “Motivational, Emotional, and Behavioral Correlates of Fear of Missing Out,” *Computers in Human Behavior* 29, no. 4 (2013): 1841–48, <https://doi.org/10.1016/j.chb.2013.02.014>.

109 Kalpathy Ramaiyer Subramanian, “Role of Incentives in Shaping Consumer Mindset,” *International Journal of Trend in Research and Development* 4, no. 1 (2017): 28–32.

110 Ernawati Ernawati et al., “The Influence of Promotion and Discount on Purchasing Decisions Through Consumer Loyalty on Products at Informa South Kalimantan,” *International Journal of Social Science, Educational, Economics, Agriculture Research and Technology (IJSET)* 4, no. 8 (2025): 1203–11, <https://doi.org/10.54443/ijset.v4i8.803>; Manish Mishra et al., “Impact of Sales Promotion on Consumer Buying Behavior in the Apparel Industry,” *Cogent Business & Management* 11, no. 1 (2024): 2310552, <https://doi.org/10.1080/23311975.2024.2310552>; Sally Dibb et al., *Marketing: Concepts and Strategies* (Abingdon, UK: Houghton Mifflin, 2005), 850.

tools but also as psychological instruments that shape perceived value through the manipulation of attention, interest, perceived benefits, and price attractiveness.<sup>111</sup> In many instances, the added value offered is relative or even illusory, thereby resembling a pattern of “overpromising” that does not fully reflect reality, similar to Iblis’s unfounded promises.

Moreover, the phenomenon of impulse buying<sup>112</sup> illustrates how decisions are often made rapidly without thorough rational deliberation. In this context, consumers occupy a position analogous to that of Adam and Eve when confronted with temptation: they encounter information framed in a way that appears beneficial while concealing potential consequences that are not transparently disclosed.

From the perspective of Islamic marketing ethics, this exegetical analysis provides a strong normative foundation. Principles such as honesty (*ṣidq*), transparency (*bayān*), and trustworthiness (*amānah*) serve as ethical boundaries that distinguish legitimate persuasion from manipulation. The Qur’anic narrative implicitly teaches that the distortion of information, whether through pseudo-logic, misleading framing, or false credibility, constitutes a violation of communicative trust. Therefore, promotional practices that exploit emotional responses without clear and truthful disclosure may be categorized as *tadlīs* (deceptive misrepresentation), which stands in direct contradiction to Shariah principles.

### **An Analogy of Satan’s Strategy and Trust Building in the Perspective of Public Relations (PR): Insights from Q.S. Al-A‘rāf [7]: 20–22**

The expression *waqāsamahumā* in Q.S. Al-A‘rāf [7]: 21 indicates that Iblis swore with strong conviction to persuade Adam and Eve of his purported sincerity. Zuhayli interprets this oath as a deliberate communicative act designed to reinforce credibility and reduce doubt.<sup>113</sup> Within the broader Qur’anic discourse, the use of the oath (*qasam*) appears 33 times.<sup>114</sup> Serves as a rhetorical device linking abstract

111 R. Chao and Ping-Chu Liao, “The Impact of Brand Image and Discounted Price on Purchase Intention in Outlet Mall: Consumer Attitude as Mediator,” *The Journal of Global Business Management* 12, no. 1 (2016): 119–28.

112 Wajid Hussain et al., “Determinants of Impulse Buying Behaviour of Consumers in Retail Sector,” *Journal of Excellence in Management Sciences* 3, no. 3 (2024): 161–74, <https://doi.org/10.69565/jems.v3i3.324>; Artem Redine et al., “Impulse Buying: A Systematic Literature Review and Future Research Directions,” *International Journal of Consumer Studies* 47, no. 1 (2023): 3–41, <https://doi.org/10.1111/ijcs.12862>; Nurul Eka Putri and Ambardi Ambardi, “Pengaruh Gaya Hidup Hedonisme dan Promo Tanggal Kembar Terhadap Impulse Buying: Studi Kasus Pengguna Shopee di Tangerang Selatan,” *Jurnal Bintang Manajemen* 1, no. 3 (2023): 282–94, <https://doi.org/10.55606/jubima.v1i3.1932>; Indra Cahaya Tresna et al., “Fear of Missing Out (FOMO) in Consumer Behaviour: A Systematic Literature Review on Antecedents, Consequences, and Moderating Factors,” *Journal of Information Systems Engineering and Management* 10, no. 36s (2025): 626–39, <https://doi.org/10.52783/jisem.v10i36s.6542>.

113 Zuhayli, *Tafsir al-Munir fi al-Aqidah wa al-Shari’ah wa al-Manhaj*, 520.

114 Muhammad Arief Fauzy and Muhammad Fahrul Rozi, “The Use and Application

claims to concrete affirmation.<sup>115</sup> Accordingly, the oath is not mere linguistic ornamentation but functions strategically to influence perception.

From a classical exegetical perspective, al-Rāzī explains that Iblis swore in God's name as a mechanism to assert sincerity, thereby establishing a façade of moral authority.<sup>116</sup> This is corroborated by narrations attributed to Ṭālib,<sup>117</sup> al-Wāhidī,<sup>118</sup> and al-Baghawī<sup>119</sup> which reports that Iblis claimed epistemic superiority based on prior creation. This appeal to authority positions him as a knowledgeable and ostensibly trustworthy figure.

Exegetes such as al-Mawardī<sup>120</sup> and al-Baghawī<sup>121</sup> further emphasize that Adam and Eve accepted the oath because they did not anticipate the possibility of false swearing in the name of God. This reflects a cognitive bias whereby sacred reference is equated with truthfulness, allowing deception to masquerade as sincere counsel and demonstrating how ethical expectations can be exploited in persuasive communication.

Similarly, al-Sam'ānī identifies Iblis as the first being to swear falsely in God's name, establishing a precedent for manipulative communication grounded in religious symbolism.<sup>122</sup> Al-Zamakhsharī explains that Adam was deceived because he assumed that oaths invoking God inherently carry truth, illustrating how sacred authority can override critical evaluation.<sup>123</sup>

Ibn al-Jawzī, drawing on reports from al-Zajjāj and Ibn 'Abbās, argues that Iblis intentionally exploited Adam's naivety, indicating that persuasion's effectiveness depends not only on message content but also on audience vulnerability. Here, persuasion operates at the intersection of rhetorical strategy and psychological susceptibility.<sup>124</sup>

of Aqşam Al-Qur'an," *Jurnal Kajian Islam* 2, no. 1 (2025): 29–34, <https://doi.org/10.56566/jki.v2i1.288>; Pauzi Muhammad and Muhammad Roflee Waehama, "The Secret of the Oath (Qasam) in the Al-Qur'an Juz 29 & 30 and Its Relevance to Life Values," *Mashadiruna Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2025): 41–48, <https://doi.org/10.15575/mjiat.v4i1.38112>.

115 Muhammad Hasdin Has, "Membuka Tabir Sumpah dalam Al-Qur'an (Studi Analisis Penafsiran 'A'Isyah Bint Al-Syati' Tentang Ayat-Ayat Sumpah)," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 11, no. 2 (2016): 37–54, <https://doi.org/10.31332/ai.v11i2.453>; Siti Aishah Chu Abdullah and Mohd Nizam Sahad, "Integrated Marketing Communication: A Spiritual and an Ethical Islamic Perspective," *International Journal of Islamic Marketing and Branding* 1, no. 4 (2016): 305, <https://doi.org/10.1504/IJIMB.2016.081307>.

116 Rāzī, *Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr)*, 48–52.

117 Ṭālib, *Tafsīr al-Hidāyah ilā Bulūgh al-Nihāyah*, 2310–11.

118 Wāhidī, *Al-Tafsīr al-Basīṭ*, 60–71.

119 Baghawī, *Ma'ālim al-Tanzīl*, 219–20.

120 Mawardī, *An-Nukat wa al-'Uyūn fī Tafsīr al-Mawardī*, 208–10.

121 Baghawī, *Ma'ālim al-Tanzīl*, 219–20.

122 Sam'ānī, *Tafsīr al-Qur'ān*, 170.

123 Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūb al-Ta'wīl*, 431–34.

124 Jawzī, *Zād al-Masīr fī 'Ilm al-Tafsīr*, 488–89.

Moreover, scholars such as Ibn ‘Aṭīyah,<sup>125</sup> al-Nasafī,<sup>126</sup> and Ibn ‘Āshūr<sup>127</sup> interpret the oath not as genuine participation or commitment but as an expression of intensity and emphasis. This underscores its performative nature, functioning as a persuasive tool rather than an assertion of truth.

Ḥātim notes that Iblis explicitly presented himself as a sincere advisor when swearing in God’s name.<sup>128</sup> Al-Wāhidī<sup>129</sup> and al-Baghawī<sup>130</sup> indicate that Iblis justified his credibility through claims of prior creation and superior knowledge. According to al-Mawardī, this reasoning was manipulatively framed: if beneficial, his advice served Adam and Eve; if harmful, only he bore the consequences, minimizing perceived risk.<sup>131</sup>

From a Public Relations perspective, this episode exemplifies a sophisticated image-construction strategy grounded in persuasion.<sup>132</sup> Effective PR requires a nuanced understanding of audience characteristics.<sup>133</sup> As demonstrated by Iblis’s exploitation of Adam and Eve’s psychological vulnerabilities. Tailored messaging, in this sense, significantly enhances persuasive impact.

Additionally, the formation of perception and image, core concepts in PR, relies on prior experience and external representation.<sup>134</sup> Iblis constructs a false image of trustworthiness through symbolic language and strategic positioning, analogous to brand advocacy, wherein trust and loyalty are cultivated through perceived alignment with audience interests.<sup>135</sup>

125 ‘Aṭīyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz*, 384.

126 Nasafī, *Al-Taysīr fī al-Tafsīr*, 559.

127 Muḥammad al-Ṭāhir ibn ‘Āshūr, *Al-Taḥrīr wa al-Tanwīr* (Tunisia: Dār Sahnūn li al-Nashr wa al-Tawzī‘, 1997).

128 ‘Abd al-Raḥmān ibn Muḥammad ibn Idrīs al-Rāzī Ibn Abī Ḥātim, *Tafsīr al-Qur’ān al-‘Aẓīm* (Saudi Arabia: Maktabah Nizār Muṣṭafā al-Bāz, 1998).

129 Wāhidī, *Al-Tafsīr al-Basīṭ*, 60–71.

130 Baghawī, *Ma‘ālim al-Tanzīl*, 219–220.

131 Māwardī, *An-Nukat wa al-‘Uyūn fī Tafsīr al-Māwardī*, 208–10.

132 Nan Wu and Yubin Qian, “Strategic Manoeuvring of Argumentation in Chinese Corporate Public Relations Discourses,” *Discourse & Communication* 18, no. 3 (2024): 452–74., <https://doi.org/10.1177/17504813231219790>; Fuseini Iddrisu et al., “Did the West Introduce Public Relations to Africa? Narratives from the Akan Indigenous Palace Practices,” *Annals of the International Communication Association* 49, no. 3 (2025): 216–27, <https://doi.org/10.1093/ancom/wlaf011>.

133 Obinna Johnkennedy Chukwu, “Understanding Event Management through Public Relations Prisms: The Implications and the Emerged Paradigms,” *Integration: Journal of Social Sciences and Culture* 1, no. 4 (2023): 122–29, <https://doi.org/10.38142/ijssc.v1i4.104>.

134 Triesninda Pahlevi and Brilian Rossy, “Peran Public Relation (PR) Dalam Mengkomunikasikan Corporate Sosial Responsibility (CSR) sebagai Pembangun Citra Positif Perusahaan,” *Prosiding Seminar Nasional Pendidikan Administrasi Perkantoran* (October 2015), <https://jurnal.uns.ac.id/snpap/article/view/26532>.

135 Mwanamkuu Maghembe and Chacha Magasi, “The Role of Customer Perceived Value, Brand Trust and Service Personalization in Shaping Customer Loyalty,” *International Journal of Management, Accounting and Economics* 11, no. 9 (2024): 1197–219, <https://doi.org/10.5281/zenodo.13761101>; Muhammed Zakir Hossain and Habiba Kibria, “Exploring the Evolution of

However, this narrative also illustrates the ethical risks of strategic communication. Practices analogous to greenwashing reveal how positive imagery can conceal harmful intent.<sup>136</sup> Iblis's oath functions, similarly, offer a veneer of sincerity while masking deception, demonstrating the potential of manipulative communication to exploit ethical symbols for misleading credibility.

Ultimately, within the framework of brand equity and corporate communication, audience associations have a significant influence on trust and behavior.<sup>137</sup> Techniques such as endorsement<sup>138</sup> and Corporate Social Responsibility (CSR)<sup>139</sup> can be used to strengthen perception and loyalty. The Qur'anic account in Q.S. Al-A'rāf [7]: 21, however, provides a critical ethical reminder: without honesty and transparency, such strategies risk becoming instruments of deception. Iblis's rhetorical oath exemplifies how persuasive communication can be employed to construct false images and illusory trust, paralleling both ethical and manipulative practices in contemporary PR.

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Brand Loyalty in the Age of Social Media," *Journal of Service Science and Management* 17, no. 3 (2023): 219–47, <https://doi.org/10.4236/jssm.2024.173011>.

136 Riccardo Torelli et al., "Greenwashing and Environmental Communication: Effects on Stakeholders' Perceptions," *Business Strategy and the Environment* 29, no. 2 (2020): 407–21, <https://doi.org/10.1002/bse.2373>; Agnieszka Janik and Adam Ryszko, "Greenwashing in Sustainability Reporting: A Systematic Literature Review of Strategic Typologies and Content-Analysis-Based Measurement Approaches," *Sustainability* 18, no. 1 (2026): 17, <https://doi.org/10.3390/su18010017>.

137 Innayah Hayyu Cahyati and Mulyo Budi Setiawan, "The Effect of Brand Associations, Brand Loyalty and Brand Awareness on Brand Equity on Scarlett Whitening Products (Case Study on Consumers of Scarlett Whitening Products in Semarang City)," *Jurnal Ekonomi* 11, no. 03 (2022): 1916–22.

138 Tim Smits et al., "The Persuasiveness of Child-Targeted Endorsement Strategies: A Systematic Review," *Communication Yearbook* 39, no. 1 (2015): 311–37, <https://doi.org/10.1080/23808985.2015.11679179>; Sami Alsmadi, "The Power of Celebrity Endorsement in Brand Choice Behavior: An Empirical Study of Consumer Attitudes," *Journal of Accounting, Business & Management* 13 (2006): 69; Behzad Foroughi et al., "Determinants of Followers' Purchase Intentions toward Brands Endorsed by Social Media Influencers: Findings from PLS and fsQCA," *Journal of Consumer Behaviour* 23, no. 2 (2024): 888–914, <https://doi.org/10.1002/cb.2252>.

139 Wan Nor Hidayah Wan Afandi et al., "Building Trust and Corporate Reputation Through CSR Communication," *Proceedings of the 3rd International Conference on Management and Communication (ICMC 2023) Strengthening Governance, Enhancing Integrity and Navigating Communication for Future Resilient Growth* (November 2023), <https://doi.org/10.15405/epsbs.2023.11.02.24>; Hien Hoang and Soon-Yeow Phang, "Building Trust with Material and Immaterial Corporate Social Responsibility: Benefits and Consequences," *Contemporary Accounting Research* 40, no. 2 (2024): 868–96, <https://doi.org/10.1111/1911-3846.12838>; Muzammal Ilyas Sindhu and Muhammad Arif, "Corporate Social Responsibility and Loyalty: Intervening Influence of Customer Satisfaction and Trust," *Cogent Business & Management* 4, no. 1 (2017): 1–10, <https://doi.org/10.1080/23311975.2017.1396655>.

## Interpersonal Communication in the Qur'anic Perspective: An Analogy of Satan's Strategy toward Adam and Eve in Q.S. Al-A'raf [7]: 21

The term *waswasa* is etymologically derived from the notion of whispering, a soft, repeated sound. According to al-Zuhaylī,<sup>140</sup> *waswas* represents an internal mental impulse that presents evil as though it were good, whereas al-Zamakhsharī<sup>141</sup> defines it as a subtle inclination originating from within oneself or from Satan, infiltrating the heart to influence thought. Makki bin 'Abī Ṭālib adds that *waswas* constitutes Satan's attempt to embellish sin to appear attractive,<sup>142</sup> while Ibn al-Jawzī<sup>143</sup> describes the whisper as gentle, hidden, and recurring, akin to the tinkling of jewelry. Al-Rāzī emphasizes that *waswasa* is intransitive and may be directed toward oneself (*waswasa labhu*) or toward others (*waswasa ilayhi*).<sup>144</sup>

Al-Bayḍāwī<sup>145</sup> and al-Sam'ānī<sup>146</sup> underscore that Satan's whisper occurs subtly and covertly. Similarly, al-Nasafī further notes that the repeated, soft utterances influence both the heart and cognition.<sup>147</sup> Furthermore, al-Mawardī observes that *waswas* often appears as advice but is inherently deceptive.<sup>148</sup> Expanding this view, al-Qurṭubī broadens the definition to include internal dialogue, referring to *al-waswās* as the epithet for Satan, the whisperer.<sup>149</sup> Ibn Kathīr highlights the function of Satan's whispers as a form of deceit born from envy, aiming to undermine the blessings granted by God.<sup>150</sup> Meanwhile, al-Biqā'ī emphasizes Satan's ability to penetrate humans covertly, like blood flowing through the body, revealing that which was previously concealed.<sup>151</sup>

In Q.S. Al-A'raf [7]: 20, it is depicted that Satan directly whispers evil thoughts to Adam and Eve to expose their previously covered nakedness. This dialogue exemplifies an intensely personal form of interpersonal communication, wherein Satan conveys messages personally, emotionally, and psychologically, thereby influencing the target's decision-making.

Interpersonal communication is a process of message exchange between two or more individuals characterized by emotional involvement, reciprocity, and the capacity to shape perception, attitude, and behavior. asserts that such interaction operates as a continuous feedback loop (action-reaction), allowing for sustained

140 Zuhaylī, *Al-Tafsīr al-Wajīz 'alā Ḥāshiyat al-Qur'an al-Aẓīm*, 153.

141 Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl*, 431–34.

142 Ṭālib, *Tafsīr al-Hidāyah ilā Bulūgh al-Nihāyah*, 2310–11.

143 Jawzī, *Zād al-Masīr fī 'Ilm al-Tafsīr*, 488–89.

144 Rāzī, *Mafātīḥ al-Ghayb (al-Tafsīr al-Kabīr)*, 48–52.

145 Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, 8–9.

146 Sam'ānī, *Tafsīr al-Qur'an*, 170.

147 Nasafī, *Al-Taysīr fī al-Tafsīr*, 559.

148 Mawardī, *An-Nukat wa al-'Uyūn fī Tafsīr al-Mawardī*, 208–10.

149 Abū 'Abdillāh Muḥammad ibn Aḥmad al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'an* (Cairo: Dār al-Kutub al-'Ilmiyyah, 2010), 174.

150 Kathīr, *Tafsīr al-Qur'an al-Aẓīm*, 397.

151 Biqā'ī, *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*, 372–74.

influence among communicators.<sup>152</sup> In the case of Satan, the communication pattern demonstrates a structurally symmetrical two-way interaction, but ethically asymmetrical, as the primary objective is manipulation rather than mutual understanding.<sup>153</sup>

Satan's approach can also be analyzed through construal level theory,<sup>154</sup> which posits that the closer the psychological distance between communicator and audience, the more concrete and personal the message is perceived. This explains Satan's choice of intimate and emotionally charged communication to create strong perceptions and exert profound influence over Adam and Eve. Solomon highlights that emotions, such as fear or hope, play a central role in decision-making, which Satan exploits by instilling fear of loss and the illusion of immortality.<sup>155</sup>

This phenomenon aligns with prior research, which indicates that emotional appeal significantly enhances the effectiveness of persuasive communication.<sup>156</sup> Satan's strategy resembles modern emotional marketing or persuasive communication, wherein the message relies not solely on logic but also on affective manipulation and subconscious desire.

Moreover, this analogy can be extended to contemporary digital communication practices, including electronic word-of-mouth (E-WOM) and viral marketing. E-WOM spreads through social interactions that appear organic yet are structured, repetitive, and emotionally charged, parallel to the patterns of Satan's whisper described by classical exegetes. Modern social media algorithms amplify this strategy by repeating content according to users' emotional preferences, strengthening the

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152 Hoshimova Hilola Hakimovna, "The Concept of Interpersonal Communication in Psychology and Its Social Psychological Phenomenology in Personality Formation," *Web of Semantic: Universal Journal on Innovative Education* 2, no. 12 (2023): 113–18; Lowai G. Abed et al., "Interpersonal Communication Style and Personal and Professional Growth among Saudi Arabian Employees," *International Journal of Environmental Research and Public Health* 20, no. 2 (2023): 910, <https://doi.org/10.3390/ijerph20020910>.

153 James E Grunig and Tudd Hunt, *Managing Public Relations*, *Entertainment Management: Towards Best Practice* (New York: CBS College Publishing, 1984), 107; Alison Theaker, *The Public Relations Handbook*, ed. James Curran, *The Public Relations Handbook* (New York: Routledge, 2013), 63

154 Yaacov Trope and Nira Liberman, "Construal-Level Theory of Psychological Distance," *Psychological Review* 117, no. 2 (2010): 440–463, <https://doi.org/doi:10.1037/a0018963>.

155 Denise Solomon and Jennifer Theiss, *Interpersonal Communication: Putting Theory into Practice*, *Interpersonal Communication: Putting Theory into Practice* (New York: Routledge, 2013).

156 F. Javier Otamendi and Dolores Lucia Sutil Martín, "The Emotional Effectiveness of Advertisement," *Frontiers in Psychology* 11 (September 2020): 1–12, <https://doi.org/10.3389/fpsyg.2020.02088>; Carolina Herrando and Efthymios Constantinides, "Emotional Contagion: A Brief Overview and Future Directions," *Frontiers in Psychology* 12 (July 2021): 1–7, <https://doi.org/10.3389/fpsyg.2021.712606>; Steffen Steinert, "Corona and Value Change. The Role of Social Media and Emotional Contagion," *Ethics and Information Technology* 23 (2021): 59–68, <https://doi.org/10.1007/s10676-020-09545-z>.

psychological impact of the message.<sup>157</sup>

Within digital media contexts, stakeholder engagement involves cognitive, affective, and behavioral dimensions,<sup>158</sup> and social media platforms function as public dialogic spaces with simultaneous interactions.<sup>159</sup> Although technically distinct from the Qur'anic narrative, the underlying principle, establishing emotional closeness, message repetition, and persuasive narrative, demonstrates the enduring effectiveness of these strategies in shaping thought and behavior. Satan's approach in Q.S. Al-A'raf [7]: 20–21 provides a relevant analogy for the study of interpersonal communication, particularly in understanding the interplay of emotional proximity, manipulation, and decision influence.

## Conclusion

This study finds that the narrative of Satan's temptation toward Prophet Adam, as presented in Sūrah Al-A'rāf and Sūrah Ṭāhā, can be conceptualized as an early representation of unethical persuasive communication that aligns with deviations in the promotional mix. Theoretically, this research contributes by bridging Qur'anic exegesis with modern marketing concepts, particularly in positioning sacred narratives as a normative foundation for evaluating ethical boundaries in promotional activities within Sharia marketing. This integration enriches the discourse by embedding moral and spiritual dimensions into marketing theory, beyond conventional profit-oriented frameworks.

From a practical standpoint, the findings imply that marketing practitioners should design promotional strategies grounded in honesty, transparency, and accountability, ensuring that all communicated value propositions reflect truthful and verifiable information. Ethical discipline in promotion is essential not only for compliance with Sharia principles but also for sustaining consumer trust and long-term business credibility. However, this study is limited by its conceptual and literature-based approach, which does not empirically assess how these ethical principles are implemented across different industries or cultural contexts.

Therefore, future research is recommended to adopt empirical methods, such as field studies or quantitative analysis, to examine the application and impact of ethical promotional practices in real-world marketing environments. Further studies may also explore interdisciplinary approaches by integrating Islamic ethical frameworks with contemporary consumer behavior theories to develop a more comprehensive and applicable model of Sharia-compliant marketing practices.

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157 Michelle Coritama et al., "Analysis of the Electronic Word of Mouth (E-Wom) of the Film 'KKN di Desa Penari,'" *Jurnal Spektrum Komunikasi* 10 (December 2022): 291–305, <https://doi.org/10.37826/spektrum.v10i4.361>.

158 Bahar Derviřcemalođlu, "The Role of Dialogue in Digital Marketing," in *Developing Digital Narratives in Marketing Communication*, ed. Recep Yılmaz and Betül Bařer (Turkey: IGI Global Scientific Publishing, 2026), 57–84, <https://doi.org/10.4018/979-8-3373-1857-8.ch003>.

159 Julia L. Carboni and Sarah P. Maxwell, "Effective Social Media Engagement for Non-profits: What Matters?," *Journal of Public and Nonprofit Affairs* 1, no. 1 (2015): 18–28, <https://doi.org/10.20899/jpna.1.1.18-28>.

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