

INFLUENCE OF TAWHIDIC PARADIGM ON RESPONSIBLE CONSUMPTION CAMPAIGNS

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ABSTRACT

The world has targeted for sustainable prosperity and development through responsible consumption and production. There is unity in achieving this target. Influence of the Tawhidic paradigm on responsible consumption campaigns enables sustainable and accountable awareness. The conventional paradigm on campaigns of responsible consumption is commendable. As an alternative or contingency perspective, the Tawhidic paradigm offers a thinking that integrates conviction with normative consistency in action and morality. This study postulates that the influence of the Tawhidic paradigm on responsible consumption campaigns is sustainable. Responsible consumption and production has been agreed by almost all nations in the World through United Nations Sustainable Development Goals (SDG) 2030 to attain a peaceful, prosperous and justice world. This study uses qualitative research through case study on "Change the World" projects with 360 first year students enrolled in Principles and Practice of Management. After 14 weeks of executing the projects, the study found out that the influence of Tawhidic paradigm on responsible consumption campaigns occurs at various levels, from awareness, understanding and volunteerism in responsible consumption and production among students and industry. The study recommends integration and unification with all stakeholders.

Keywords: Tawhidic paradigm, Responsible Consumption, Campaigns, Sustainable Development Goals

INTRODUCTION

Influence of the Tawhidic paradigm on responsible consumption campaigns enables sustainable and accountable awareness. The conventional paradigm on campaigns of responsible consumption is commendable. As an alternative or contingency perspective, the Tawhidic paradigm offers a thinking that integrates conviction with normative consistency in action and morality (Choudhury, 2019; Hilmiyah, Possumah & Shafiai, 2020; Duasa, Mhd Sarif, Sabian, 2020). The ultimate outcome of Tawhidic-based actions and decisions is responsible, accountable and sustainable goals (Salim, Maidin, Mhd Sarif & Zainudin, 2019; Khuza'I, Safrudin & Suhendi, 2020).

The use of the Tawhidic paradigm in examining our reality and visualising the future reality is always placing us into responsible, accountable and sustainable situations. When Tawhidic paradigm views the world with serious pollution, climate change, inequality, injustice and imbalances, it attempts to bring back justice, equality, and balance with duties, roles and accountability of humans as caretakers (Choudhury, 2019; Hilmiyah et al, 2020; Duasa et al, 2020; Salim et al, 2020). It is timely when the United Nations proposed the Agenda 2030 with specific goals known as Sustainable Development Goals (SDGs) to integrate humans and the environment with responsibility and accountability (United Nations, 2016). In other words, humans have to be vigilant in conducting development agenda.

There is a need to communicate about Agenda 2030 and SDGs worldwide. This information should reach all individuals, groups and entities. It needs dedicated campaigns to create awareness, understanding and responsible actions (Nair, Janenova & Serikhayeva, 2020; Fauzi et al, 2020; Shash, 2020; Shittu, 2020). It also requires dedicated work for an organization communication (Snyder, 2003; Besley et al, 2010; Paik et al, 2019; Manzoor, 2020). There are theoretical differences for the terms campaigns and advertisements (Niazi, Ghani & Aziz, 2019; Nair et al, 2020). In practice, both campaigns and advertisements are useful to make the world aware about the SDGs.

Everyone is accountable to bring back the sustainable world by actively involved in campaigns. There are many ways to campaign for sustainable aspiration. Indeed, an accountable and responsible campaign or advertisement needs dedicated work, goal, plan and budget. A constant reminder is good to create awareness, but is unable to make people comprehend and to decide on impactful actions (Young, 2002; Coate, 2004; Besley, Persson & Sturm, 2010; Paik, Kang & Seamans, 2019). The work also needs support from all stakeholders.

Any campaign and advertisement desires sustainable outcomes. There is a need to integrate ideas and people. In other words, a noble idea needs integration with individuals. Tawhidic paradigm is a perspective that integrates work and life as worship (*ibadah*) with the ultimate objective is to seek Pleasure of Allah (Al-Faruqi, 1992; Mohd Kamal Hassan, 2010; Mhd Sarif & Ismail, 2020). Thus, this study postulates the influence of the Tawhidic paradigm on individuals, organisations, communities or entities is capable of making them act responsibly in consumption for sustainable prosperity and development.

LITERATURE REVIEW

Responsible campaigns are good in communicating awareness, understanding, and actions. Advertisement is communicating awareness and actions too. Since both activities are about communicating the public, what made the use of different terms? Advertisement is part of promotion in the marketing activities (Haque, Ahmed, Jahan, 2010; Shafiq et al, 2017; Lloyd-Smith &

An, 2019; Mustafa & Al-Abdallah, 2020). It serves as a notice to announce about a product, a service, an event and a job (job advertisement) (Haque et al, 2010; Shafiq et al, 2017). Advertisement is also to influence prospects of products or services to make decisions (Arbak, Islam, & Al Rasyid, 2019; Niazi, Ghani & Aziz, 2019). Campaigns are series of organized work or operations towards achieving a goal, typically political and social goals (Abdullah & Susamto, 2019; Fauzi et al, 2020; Sudulich & Trumm, 2019; Shash, 2020). However, both campaigns and advertisements are used in politics.

Influence of the Tawhidic paradigm on responsible consumption campaigns enables sustainable and accountable awareness. The conventional paradigm on campaigns of responsible consumption is commendable. As an alternative or contingency perspective, the Tawhidic paradigm offers a thinking that integrates conviction with normative consistency in action and morality (Choudhury, 2019; Hilmiyah, Possumah & Shafiai, 2020; Duasa, Mhd Sarif, Sabian, 2020). The ultimate outcome of Tawhidic-based actions and decisions is responsible, accountable and sustainable goals (Salim, Maidin, Mhd Sarif & Zainudin, 2019; Khuza'I, Safrudin & Suhendi, 2020).

The use of the Tawhidic paradigm in examining our reality and visualising the future reality is always placing us into responsible, accountable and sustainable situations. When Tawhidic paradigm views the world with serious pollution, climate change, inequality, injustice and imbalances, it attempts to bring back justice, equality, and balance with duties, roles and accountability of humans as caretakers (Choudhury, 2019; Hilmiyah et al, 2020; Duasa et al, 2020; Salim et al, 2020). It is timely when the United Nations proposed the Agenda 2030 with specific goals known as Sustainable Development Goals (SDGs) to integrate humans and the environment with responsibility and accountability (United Nations, 2016). In other words, humans have to be vigilant in conducting development agenda.

Political parties use campaigns to provide awareness, understanding and actions on political and social agendas that are supporting political ideology (Young, 2002; Coate, 2004; Besley, Persson & Sturmm, 2010; Paik, Kang & Seamans, 2019). The details of the campaigns are communicated through advertisements such as attack ad, bumper sticker, campaign button, canvassing, direct marketing, personalized audio messaging, posters, and push poll.

Good campaigns require dedicated planning and targeting. A campaign has an ability to influence people to modify or change their thinking, feeling and behavior towards the subject of the campaign (Nair, Janenova & Serikhayeva, 2020; Fauzi et al, 2020; Shash, 2020; Shittu, 2020). It requires dedicated work for an organization communication (Snyder, 2003; Besley et al, 2010; Paik et al, 2019; Manzoor, 2020).

The campaign has power to influence. It needs a network in the campaigns between the campaigners and the prospects (Jappelli & Pistaferri, 2017; De Giorgi, Frederiksen & Pistaferri, 2020). A dedicated message with planning is powerful to change attitude into actions (Topa & Zenou, 2015; Costa Pinto et al, 2020; De Giorgi et al, 2020).

The world has agreed to achieve sustainable development goals by 2030. The campaigns on sustainable consumption and production had influenced consumers and producers to be responsible (Radhakrishnan, 2020; Shittu, 2020). The campaigns are reinforced through neighbourhood and their networks (Topa & Zenou, 2015; Jappelli & Pistaferro, 2017).

Sustainable performance is always the expectation of decision outcomes for business decision makers and public policy makers. There is a need to unify both economic and social objectives (Costanza et al, 2016; Gough, 2017; Felber, 2019). United Nations Agenda 2030 outlined 17 sustainable development goals for all countries (especially member countries) to practice the 17 goals so that the world will be peace, justice and harmony (United Nations, 2016; Jayasooria, 2016; Wash, Murphy & Horan, 2020). A balance between economic and social end is practical in the competitive world (Geissdoerfer et al, 2017; Schroeder, Anggraeni & Weber, 2019). No country should be spared from practicing the 17 sustainable development goals due to the global value chain in socio-economic systems.

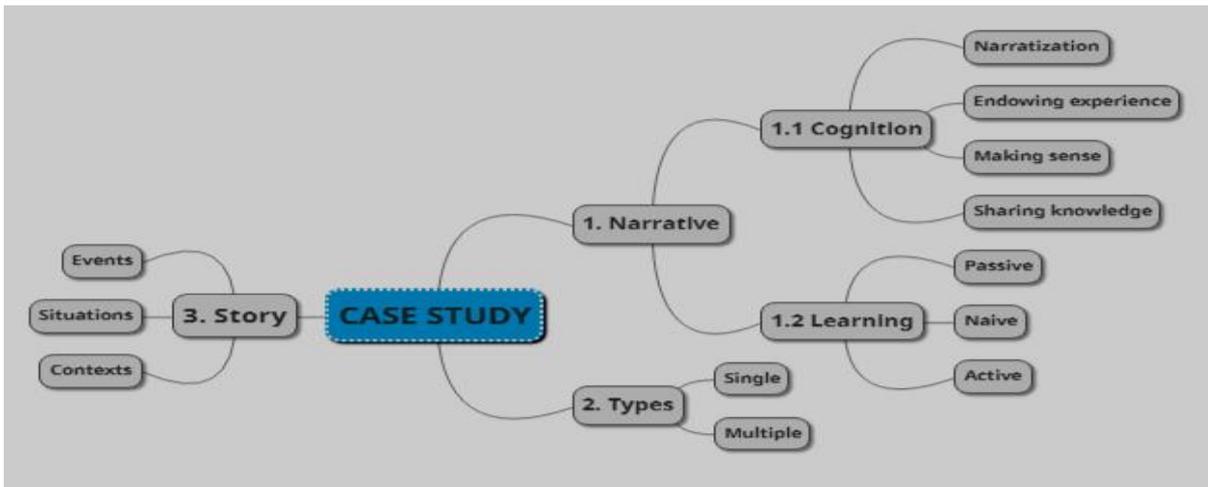
An organized work and a dedicated task require unity in thinking, feeling and action. There is a connection between the work and the individuals. Individuals with unity perspective integrate work and life as worship (*ibadah*) to seek Pleasure of Allah. Such thinking is known as the Tawhidic paradigm. According to Mohd Kamal Hassan (2010), individuals with Tawhidic paradigm integrate work and life into the roles as servants of Allah (*'ibād al-Rahmān*), vicegerents (*khulafā' fī al-ard*), and true believers (*al-mu'minūn*). Ultimately, people with the Tawhidic paradigm will contribute significantly to the betterment of human society and civilisation. In addition, Al-Faruqi (1992) argued that individuals with Tawhidic paradigm are those individuals who are guided with the revelation while using reasoning in decisions and actions for more significant and beneficial life.

METHODOLOGY

This study uses multiple case study method. A case study is about telling or narrating a story (Awdziej, 2017; Civitillo, Juang, Badra, & Schachner, 2019; Ridder, 2019). Story telling has been effective in making human remember and learnt (Ridder, 2019; Ramiller, 2020). The story represents the events, situations, or contexts in texts, words and numbers (Civitillo et al, 2019; Ramiller, 2020).

Events can be impersonal causes and human intentions. The narration of events is in the form of active learning or situated learning. The narration requires step by step or stages to allow for remembering, recalling, understanding, and making sense (Mitri et al, 2017). Figure 1 depicts the nature of case study method.

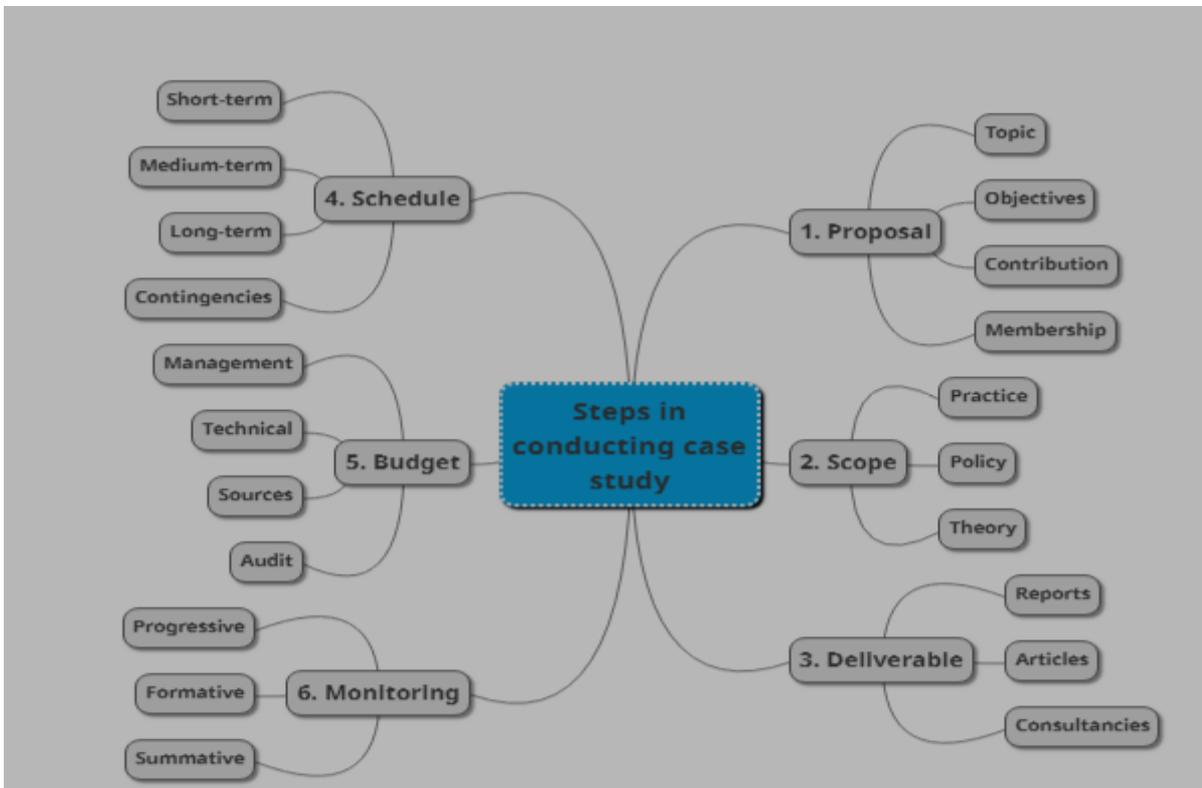
Figure 1: Nature of Case Study Method



This study uses 6 steps in conducting multiple case study, namely defending proposal, outlining scope, determining deliverable, establishing schedule, projecting budget, and charting for monitoring mechanism. The proposal needs to present on topic, objectives, contribution and membership. The preparation is in document and defending through an oral presentation. The scope of the case involves practice, policy and theory.

The deliverable of outcomes includes reports, articles, and consultancies. The schedule has a few duration, namely short-term, medium-term and long-term. Nevertheless, there is a need to have contingency plans. Budget for the case study to include management, technical, sources and audit. This is to comply with governance and ethical requirements. The monitoring can be done through progressive, formative and summative. Figure 2 summarises the steps in conducting case study.

Figure 2: Steps in Conducting Case Study



FINDINGS AND DISCUSSION

This section presents the findings on the 11 “Change the World” projects with 360 first year students enrolled in Principles and Practice of Management course. Almost all the projects are about responsible consumption in products, services and combination of both products and services. The Tawhidic paradigm lies in humanising agenda that binds human relationship through education, food, and services. Table 1 summarises 11 projects conducted by the students.

Table 1: Change the World Projects

No	Topic	Objectives	Contribution	Membership
1	Education consumers	To provide education for all	Able to know between useful and harmful to a group of teenagers	Kaba and Friends
2	Nutritious food consumption	To differentiate junk food and nutritious food consumption	Able to provide knowledge about nutritious food consumption for a group of students	Safinah
3	Internet usage	To discipline in internet usage	Able to use internet usage	Butterflies
4	Cashless transactions	To practice cashless in transactions	At least 30% students to use cashless transactions	Excellent
5	Reusable food containers	To reduce usage of plastic containers	At least 30% students to use reusable food containers	Karipap
6	Plain water consumption	To encourage more plain water consumption	80% in every class consumes plain water	Wildan and the Gang
7	Friendship	To establish bonding with people from different races	80% in every class makes friends from different races	MCU
8	Crowd funding from Recycling	To raise fund from selling of recycle items	80% of classmates collect recycle items and sell them to contribute to charity	Eukaliptas
9	Homelessness	To give awareness to people the feeling of being homelessness	All classmates are given awareness about homelessness	World Changer
10	Breakfast consumption	To give awareness of having breakfast	All classmates are given awareness about breakfast consumption	Número Uno
11	Halal diet consumption	To make way of life on halal diet consumption	All classmates to subscribe halal diet consumption	Xiao Hu Dui

The topics, objectives, contribution and membership of the 11 projects are focusing on responsibility and accountability within circle of friendship and neighbourhood (Topa & Zenou, 2015; Jappelli & Pistaferro, 2017; Shittu, 2020).

In terms of scope, the projects produced some manuals to practice, while reminding them about the idea of the practice and institutionalised with policy. Table 2 summarises the scope of 11 projects.

Table 2: Scope of Projects

No	Topic	Practice	Theory	Policy
1	Education consumers	Manual for Consumers	Cost and benefit	Consumption policy
2	Nutritious food consumption	Fliers for Nutritious food consumption	Healthy Food	Nutritious food consumption policy
3	Internet usage	Manual of internet usage	Internet usage	Internet policy
4	Cashless transactions	Discount for cashless transactions	Efficiency consumption	Cashless policy
5	Reusable food containers	Exchange of reusable food containers	Food consumption	Reusable consumption policy
6	Plain water consumption	Water dispensers for plain water consumption	Healthy diet	Healthy Life
7	Friendship	Bonding with people from different races	Group cohesiveness	Friendship policy
8	Crowd funding from Recycling	Recycle, Reuse, and Reduce	Less for more	Green environment policy
9	Homelessness	Awareness of Homelessness	Basic Need	Shelter policy
10	Breakfast consumption	Breakfast for all	Healthy diet	Food policy
11	Halal diet consumption	Halal guide	Halalan Toyiyban	Xiao Hu Dui

The 11 projects unify both economic and social objectives (Costanza et al, 2016; Gough, 2017; Felber, 2019) for common outcomes, so that the world will be peace, justice and harmony (United Nations, 2016; Jayasooria, 2016; Wash, Murphy & Horan, 2020). The Tawhidic paradigm makes the balance between economic and social end is practical in the competitive world (Geissdoerfer et al, 2017; Schroeder, Anggraeni & Weber, 2019; Mhd Sarif & Ismail, 2020).

After 14 weeks of executing the projects, the study found out that the influence of Tawhidic paradigm on responsible consumption campaigns occurs at various levels, from awareness, understanding and volunteerism in responsible consumption and production among students before joining the industry as decision makers.

Limitations

This study focuses on the analysis of 11 case projects conducted by students to campaign on responsible consumption among the campus community and the immediate stakeholders. Since this project is conducted within 14 weeks, the coverage has been confined to the university campus only.

Implications

This study provides practical implications in terms of campaigns for responsible consumption through networking, friendship and neighbourhood. This is the requirement of Tawhidic paradigm on the roles as servants and vicegerents of Allah.

Recommendation

The Tawhidic paradigm offers integrative and holistic perspectives on how to integrate humans with the environment in deep responsibility and accountability for sustainable development. Therefore, the study recommends for integration and unification with all stakeholders through networking, friendship and neighbourhood. The integration should be with unified conviction, normative consistency in action and morality for the Tawhidic-based dedicated campaigns to create awareness, understanding and responsible actions about the SDGs.

CONCLUSION

The study explores the influence of the Tawhidic paradigm on responsible consumption campaigns as part of concerted efforts for the United Nations' Agenda 2030 with Sustainable Development Goals (SDGs). The Tawhidic paradigm offers integrative and holistic perspectives on how to integrate humans with the environment in deep responsibility and accountability for sustainable development. Without discrediting the existing agenda of the world agenda and the efforts outlined in the agenda, the study postulates Tawhidic-based dedicated campaigns to create awareness, understanding and responsible actions about the SDGs. The campaigns with dedicated work, machinery, goal, plan and budget are necessary. The influence of the Tawhidic paradigm on responsible consumption campaigns enables sustainable and accountable awareness. The 11 "change the world" projects have shown that the influence of Tawhidic paradigm has been evident on individuals, organisations, communities or entities and all stakeholders through networking, friendship and neighbourhood. Nevertheless, the efforts are limited to the conventional approach of campaigns to create responsible consumption communities. While the Tawhidic paradigm offers a thinking that integrates conviction with normative consistency in action and morality, the communities need an integration of work and life as worship (*ibadah*) with the ultimate objective is to seek Pleasure of Allah.

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