

## Theoretical Framework for Islamic Marketing: Do We Need a New Paradigm?

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### Abstract

*Islamic worldview (tasawwur) and Islamic epistemology base of marketing theory, model and approach is rather limited in terms of its development. The situation only covers the form of accommodative-modification and eclectism-methodological which due to inadequate and conventional effort in explaining Islamic marketing theoretically. This article aims to clarify the needs in forming theoretical framework for Islamic marketing with focus on two things of firstly the accuracy of the available approach in Islamic point of view and secondly the current situation of Islamic marketing in terms of the concept, theory, model as well as the approach. These two things rationalize the needs which Islamic marketing theoretical framework to be developed.*

**Keywords:** Islam, Marketing

### 1. Introduction

The Islamic marketing field has attracted more researchers due to its rapid development of the current global halal marketing with its value of more than USD 2.3 trillion a year. Halal food products represent more than 60% of the market value with the total of USD680 trillion. It is proven from the rising of published journals, research articles, seminar organization as well as workshops and consultation reports.

The statement above drawssuch interesting issues of whether the Islamic marketing existence is pioneered by Islamic pivot? It could be in the form of *accomodative-modification* or *eclectism-methodological*? If it is so, some efforts that have been initiated so far are only limited to the modifying of the conventional marketing according to the Islamic views. Otherwise, a truly Islamic marketing framework that is free from conventional pivot as actually been developed. To what extent this statement is true? Do the existing Islamic marketing frameworks are really developed according to the Islamic pivot which enables them to develop something genuine. Thus, they are no longer tied to the conventional pivot that the natural resources are limited while human needs are unlimited.

This article attempts to perceive all the issues with thorough discussion of the justification in developing the concept, theory, model or approach of the Islamic marketing according to Islamic pivot. Therefore, this article is divided into two focal things with the accuracy of the marketing approach through Islamic perspective being the first and the situation of the current Islamic marketing in terms of the concept, theory, model and approach being the second.

### 2. Literature Review

#### 2.1. Marketing and Marketing Strategy

Marketing has been defined variably and one of them is by Kotler and Armstrong (1999) which defined marketing as one social process or management which enables individual or group to achieve what they desire by inventing anything through values or products exchange with the other party. American Marketing Association (AMA) defines marketing as a planning process and execution of conception, price, promotion and idea hearing as well as forming the exchange which could satisfy individual and organization's objectives (Azilah, Hasni, Hasnizam, Nor Pujawati and Salniza 1999). Marketing also brings the definition of the management process which helps the marketer to identify, presume and satisfy consumer's needs the best they can (Chartered Institute of Marketing).

These three definitions lead to three main conclusions. Firstly, the social interaction happens only when there are buyer and seller. Secondly, the success of the interaction is determined by good comprehension of the concepts which related to the needs, desire, request, products, value, satisfaction, quality, market and others. Thirdly, the final objective is to ensure the individual and organization's satisfaction can be achieved. A successful marketing strategy must fulfill these three conclusions. The first conclusion, both parties of seller and consumer need each other which promotes the social interaction. The second conclusion, the seller must possess the ability to understand both needs and desire of the consumer which suits the 21<sup>st</sup> century marketing trends of transforming from *product-centric* to *customer-centric*. The third conclusion shows generally that they have achieved the mission. The seller as a business entity is focusing to maximize the profit that align with the Shariah principles other than trying to be the mediator to Muslim economic development. The consumer on the other hand, is focusing to comply with his or her daily necessity and desire according to Islamic teachings.

In other words, marketing always starts with consumer and ends with profit (Spalton 2010). The concept is parallel with the marketing objective which is to know and intensify the consumers' needs which can convince them and automatically sell the products (Drucker 2010). These have catalyzed several useful and dominant approaches to furtherance the marketing discipline such as the 4Ps Marketing (*Product, Price, Place and Promotion*) and the 5Ps Marketing (*Product, Price, Place, Promotion and People*), Maslow's Hierarchy of Needs and others. Each of these disciplines is deepened to expand the products and services in order to be able to compete with consumers' changing needs and desire.

## **2.2. The Precision Definition of Marketing in Islamic Perspective**

The definition for marketing as has been discussed earlier can be formulated as follows:

*(Needs and Desire) + (Product or Service) + (Value, Satisfaction and Quality) + (Amendment, Transaction and Relationship) + Marketing = Maximizing Satisfaction*

The formula above shows that consumer is naturally encompassed with all the needs and desires. Thus, the transaction process is needed in order to rally both consumer and seller. The satisfaction comes when the marketing transaction is completed with values, satisfaction and qualities of the products involved. The definition certainly suits the reality as experienced and contributes a lot to the invention of marketing concepts, theories, models or approaches. However, the above definition fails to understand the reality of the Islamic marketing and here are three reasons for the statement. Firstly, the typical marketing fails to fulfill the Islamic aspiration. Secondly, the typical marketing is directed to the improvement of the seller's behaviour not the consumer's behaviour. Thirdly, the typical marketing definition provides research method which does not capable to understand the research with Islamic relation. These three reasons are found to be irrelevant to the Islamic marketing philosophy because they are based on conventional pivot. This refers to the aspect of worldview (*tasawwur*) and epistemology. The *tasawwur* is derived from the concept of strong faith or *iman* and *taqwa* while the epistemology is the *al-Qur'an*, *al-Hadith*, *ijmak* and *qiyas* the core reference (Muhammad Syukri 2011).

### **2.2.1. The Customary Definition Fails to Fulfill the Authentic Islamic Aspiration**

It is divulged that the concepts of needs, desire, product, value, satisfaction, quality, exchange and marketing provided by the marketing customary definition totally suits the Shariah principles. The truth is that they are of human nature which is to be celebrated and appreciated. If we look into the starting and ending objectives of marketing, they have put aside three things. First, the intention which rooted to Allah in managing the exchange both in seller and consumer parts. Second, applying Islamic benchmark to any concept throughout the exchange process. Third, making the marketing activities as the most efficient instrument in order to achieve God's blessing. These three things are convinced not to be found in the current usual definition as what has been exposed by Ogilvy Noor (2010) who quoted the statement from Dr. Bakr Alserhan, the Editor of the Islamic Marketing Journal which says:

"Consumers are fed up with how they have been treated. They want to be seen as humans, not as wallets for marketers to drain. They want products that will keep the planet habitable for their children and their grandchildren. They want marketers who care more about health and well-being of their consumers. They want companies that view the interest of the community as a minaret that guides their operations, not as target to shoot at. The ethical principles of Islamic marketing can help greatly in this regard."

The statement above clearly exposes the reality which injustice the consumers recklessly done by the marketer with mass consumerism education – *spend to the maximum with intention to fulfill self needs and desire* – to suit the intention to maximize the marketers' profit (Alserhan 2011; Saeed, Ahmed and Mukhtar 2001). The basis is that the Islamic marketing concept starts with the Islamic framework which give thoughts on the legitimate (*halal*) and unlawful (*haram*) issues. Yusuf Qaradhawi (2009) stated that this thinking framework proves to be the path to determine *halal* and *haram*. Moreover, he proposed eleven foundation with firstly each and everything is at base, a must in the Islamic law. Second, *halal* and *haram* is an absolute constancy from Allah s.w.t. Third, permitting the unlawful and forbidding the legitimate is off limits. Fourth, something which has been prohibited is of something bad and adverse. Fifth, the legitimate denies the needs for the unlawful. Sixth, unlawful intermediation (*wasilah*) is considered *haram*. Seventh, the amendment of the unlawful is strictly prohibited. Eighth, foundation stated that a good intention does not simply wipe out the unlawful law. Ninth, to avoid doubtful things (*syubhat*) is to avoid fallen into the unlawful matters. Tenth, the unlawful happen thoroughly and finally the eleventh stated the level of the unlawful can be downgraded to a must in times of emergency.

Therefore, Islamic marketing is determined to be different than other typical or conventional marketing. Arham (2010) discussed the concept of contemporary marketing in Islamic perspective. He came out with four research questions, of (1) what are the characteristics and philosophy of the Islamic marketing? (2) is by marketing certain products or services is ethical when someone's belief is exploited? (3) what are the Islamic marketing strategies? and (4) what are the future challenges in introducing Islamic marketing? He summarized these concept by suggesting the importance of forming Islamic marketing based on the philosophy in order to identify the elements in assembling Islamic marketing. He even characterized four main characteristics of the Islamic marketing of spiritual, ethical, realistic and humanistic. He magnificently defined realistic which refers to the opportunity for the marketer to be creative in handling present issues. The most inclusive discussion on the Islamic marketing is by Sula and Kartajaya (2006) which able to form the Islamic marketing model. They managed to identify four constructs and 17 elements to be the core principles of Islamic marketing as shown in Table 1.

The variety of views mentioned above comes to the conclusion that the existing definitions of marketing are accurate for the usual perspective, but inaccurate from the Islamic perspective which hold to Islam, faith (*iman*) and kindness as the core in actions. The inaccurate definitions lead to inefficient marketing strategy by the marketers in their efforts to cultivate Islamic marketing. This definitely inhibits the attempt to form a society of marketers and consumers who love each other and simultaneously refute the real Islamic aspiration.

### **2.2.2. Definition of Customary Marketing to Improve Marketer's Characteristics**

Most of the literatures on marketing generally agree on the benefits gained by the product or service providers, policy makers, social activists or even the consumers. Most priority is the benefit to the product or service providers or marketers (Walters 1974; Mowen 1995; Hoyer and MacInnis 2001; Schiffman and Kanuk 2004; Suprapti 2010). This is because the final objective of any marketing activities is the consumer's satisfaction as well as the profits gained (marketer). Consumers have been educated to maximize their spending so as to fulfil their unlimited wants while the marketers attempt to fulfil every single needs and desire of the consumers. Since the marketers are more interested to learn on how to take care their existing customers as well as potential customers, the question of to what extent those behaviours comply with the Islamic teachings is not the priority.

Hence, the discussion has always been on the marketing strategies of its products compatibility, promotion, price, dealing channel and others to be equivalent to the consumer's location, demographic, social class, life style, personality, perception, loyalty level and more. There has been little discussion on the marketing strategy which could be the reminder of Allah s.w.t. in every product or service which has been applied by only a few marketers for example Sabasun Hyperuncit dan HPA Sdn. Bhd. The reality comes back to the objective of the marketing research which focuses more on the improvement of the marketer's behaviour not the consumer's behaviour. The example can be seen from the research on Islamic bank choice behaviour which has been started over the years but touches little on two main things.

Firstly is the fact that the previous researches on the Islamic bank choice behaviour have produced a variety of theoretical frameworks. Every dominant criteria and determining factor is examined of its meaning in order to form verified and trusted measurement. The collected and analyzed data bring the actual explanation whether it is of inductive or deductive approach.

The variation of theoretical frameworks for Islamic bank choice behaviour produced different results because of the different instruments used. This scenario aggravates the effort to compare the results among the researchers. Secondly is the influence of religion and culture which proves to be significant in the selection of Islamic banks among customers (Othman and Owen 2001). The researches conducted by Omer (1992), Metawa and Almosawi (1998), Naser, Jamal and al-Khatib (1999) and Bley and Kuehn (2004) proved the significance influence of religion as the inducement in choosing bank. Unfortunately, this factor was given little attention by the previous researchers to be explained of its meaning. The only effort was conducted by Othman and Owen when they built CARTER model which was adapted from the SERVQUAL model by Parasuraman. It refers to one of the six dimensions of the service quality measurement which is the loyalty. It encompasses the element of (1) operating based on the Shariah principles, (2) no interest charged or paid, (3) the availability of Islamic products and services, (4) the availability of loan with no interest and (5) the availability of profit sharing investment product.

Both issues mentioned were actually ended up to the same problem. It refers to the benefit of the research that focuses more on improving the institution's behaviour. There is no research until now which attempts to improve the consumer's behaviour. This includes CARTER model by Othman and Owen which conduit with it. Although the analysis unit of the previous researches in determining the Islamic bank choice behaviour is the consumers, yet the focus of the benefits is the Islamic banks or institutions. In other words, the tool of analysis in this research area seems to be characterized by its institution not its consumer. In addition, the previous researches are not interested to give attention to the Shariah-adherent behaviour among the consumers. Based on the discussion earlier, the attention of the improvement aspect for the marketer is rather more dominant. This reality definitely benefits the marketer. The benefit of the consumer even if it is there, has nothing to do with the agenda of educating the lust and the cleansing of the soul which lead to the poor understanding of Islamic marketing.

### ***2.2.3. The Customary Definition of Marketing and its Research Methods Unable to Recognize the Realities of Islamic Studies***

It is admitted that studies on marketing have been carried out very well and systematically. Various definitions, concepts, theories, models and approaches have been introduced by the scholar in order to understand the basic marketing (introduction to marketing and environmental marketing), marketing analysis (analysis of consumer, market segmentation, market targeting and market positioning) and the mix marketing (product, pricing, marketing communications, advertising, sales promotion, public relations, personal selling, distribution channels, retailing, wholesaling and physical distribution).

All of the concepts, theories, models and approaches have clearly succeeded in revealing social reality among individuals, groups or organizations, thus forming patterns among marketers. These concepts, theories, models and approaches which serve as an analysis tool of the study, however are unable to understand the social reality from the Islamic perspective. There are at least three reasons for this statement as asserted by Muhammad Syukri (2008). Firstly, he mentioned that these tools of analysis are able to only observe the analysis of knowledge through observation, data and the analysis of the causal due to the interaction of variety of variables. The nature of this so-called scientific characteristic only review real thing when there are nature and human life which covers hidden things. Secondly, he stated that these tools of analysis only presume the social reality using the knowledge of *daruri* and the knowledge of *aqli* when there are *nadhari* knowledge and *naqli* knowledge which own verification and trust value other than the ability to reveal the reality of the past, present and the future. Thirdly, he concluded that the usage of *daruri* and *aqli* knowledge to the tools of analysis only manages to achieve the level of confidence of *ainul-yaqeen* or the highest level of *ilmu-yaqeen*. It is hard to achieve the confidence level of which happen to be the pre-condition for one's faith and *taqwa* towards Allah s.w.t.

These limitations have caused the difficulty to understand various phenomena in Islamic banking development such as the real motives of promoting Islamic banking system by Islamic banks that are owned by non-Muslims. The fact that the Islamic banks have had better success to convince non-Muslims to take up Islamic banking products and services than to get Muslims to do the same is also facing the same problem. Despite these facts, other important factors, such as lust and faith are certainly eccentric to be discussed in the context of conventional marketing research which is more focusing on profit agenda. These limitations also justify the need to develop a new paradigm of theoretical framework for Islamic marketing.

### 2.3. Current Position of the Concepts, Theories, Models and Approaches of Islamic Marketing

The development of theories, models or approaches related to Islamic marketing is acknowledged to be very limited. For example, Arham (2010) stressed that only a small number of articles discussing specifically on Islam marketing elements. He divided them into two clusters of writing. Firstly, the articles which discussed generally the concept of Islamic economics and finance written by Alhabshi (1987), Khan (1987), Chapra (1988), Ahmad (1989), Dar and Presley (1999), Hassan and Lewis (2007) and Saidi (2009). Secondly, the articles which highlighted the elements of Islamic marketing although the marketing concept has not been treated as the main theme as written by Rice (2001), Saeed *et al.* (2001) and Abuznaid (2009). Among these two clusters, the second one is proved to contribute more to the construction of the conceptual framework of Islamic marketing. However, the importance of the first one cannot be denied to the enrichment of the body of knowledge in the field of Islamic marketing. To sum up, Kalthom and Mohd Ismail (2010) and Sandikci (2011) proved that the field of Islamic marketing is not widely explored. Hence, the concept used in the field of Islamic marketing is not clearly understood.

### 2.4. Definition of Islamic Marketing

Nadeem's critique (2011) in defining Islamic marketing has led to an interesting debate. It can be summarized into four questions. Firstly, is the Islamic marketing referring to the sale of halal products? Secondly, is the Islamic marketing referring to the sale of products that can serve as a tool to Islamic deeds? Thirdly, is the Islamic marketing referring to the inclusion of Islamic content to your product or service? Fourthly, is the Islamic marketing referring to the packaging of products which include Islam texture or the involvement of Islamic name to a product or service?

The first form, the issue of halal certification is important enough to the marketer. It gives confidence to consumers in terms of hygiene, quality and safety. The most important is the adherence to Islamic law for Muslim individual. In Malaysia, for example, only halal logo issued by the Malaysia Department of Islamic Development (JAKIM) can be used by marketers for halal recognition began 1<sup>st</sup> January 2012. With a fine up to RM250, 000 for a corporate body and up to RM100, 000 for individuals or three years' jail or both provide no choice for the marketers but to have a halal certificate from JAKIM.

The second form can be observed through the increase emergence of tools that can assist users in the performance of Islamic practice. Along with the rapid development of information and communication technology industry, digital equipment such as rosary, traveling prayer mat, prayer desk clock, digital quran, digital qibla finder, quran iPhone and quran pen reader is already out in the market. The third form shows there are among the marketers who put Islamic content to the existing products. For example, the Quran software is downloaded along with *tajwid* guide and translation into mobile phones. In the fourth form is the various efforts made by marketers to highlight Islamic side on certain products or services. The packaging efforts, for example, the Zazzle Company's product of mug displays pictures of the *kaabah*. Similarly, branding efforts of words such as 'Islam', 'Zam-Zam', 'Mecca' and 'Hadhari' have been the marketers' preference in various industries to portray Islamic side.

Should we connect these four definitions with the conventional marketing definition, it is hard to find any contradictions between Islamic and conventional marketing definition. The only difference is the form of products or services which needs the assurance of their *halal* according to Islamic law. In other words, if we refer solely on Nadeem's analysis, the definition of Islamic marketing is still based on the conventional pivot and tied to the conventional assumption that the natural resources are limited, while human needs are infinite.

### 3.0. Analysis on the Drawback of the Conventional Pivot?

There are at least two things that cause conventional pivot becomes inappropriate as the mould to the development of theories, models or approaches of Islamic marketing. Firstly is the *tasawwur*, while the second is the unique features of Islamic marketing. The first case, marketing according to conventional perspective never discusses the actual concept of ownership, which defines every existence in the universe belongs to Allah s.w.t. Its characteristics of absolute anti-dogmatic and anti-theology led to an understanding that the substructure (economy) determines the superstructure (religion, legal, government, culture, etc.) (Muhammad Syukri 2008). The goal also focused on the importance of people as consumers and marketers alone, without looking at its relationship to the purpose of worship. The absolute individual' interest is prioritized to achieve every desire based on rational and logical considerations.

Thus, acquired property is the absolute properties of individuals and can be spent at the discretion of themselves without the intervention of others. This relationship is limited to man's relationship with man (*hablumminannas*) without having achieved major dimensions, namely the relationship between human and the Creator (*hablumminallah*). This argument is not dissimilar to the conclusion by Siddiqi (1979) on three key assumptions of the conventional economic methodology. Firstly, every human being is so selfish and acts rationally; secondly, its primary goal is to add material, and thirdly, each individual has absolute liberty to maximize the welfare of the material. Therefore, the concept of alms payment (*zakat*), leaving doubtful things in the transaction and exchange process, transaction which oriented away from usury, gambling, *gharar* and fraud are neglected in conventional marketing discourse.

The situation appeared in this conventional marketing is different with the Islamic marketing which treats Islamic *tasawwur* as the core for Muslim action. There are three essential elements as outlined by Muhammad Syukri (2003) in the forming of Islamic *tasawwur*, which is Allah s.w.t as the Creator, human is the creature as well as the natural resources. These are three elements which produce faith (*iman*), deeds (*amal*) and behavior (*akhlak*). It is based on the truth which says *iman* and *amal* must work together and never be apart like as has been asserted by Abdul Hadi (1985), *iman* without action loses its value and force of faith which is against the Islamic law (Abdalati 1981). Together, they rise to the good or evil deeds named as moral. Good manners are reflected clearly in the story of Imam Abu Hanifah who has been offered by a vendor with a piece of fabric cloth. Because of the price charged by the seller is lower than the quality of the fabric, Imam Abu Hanifah refused to buy until the offered price corresponds to the quality of the cloth. This story demonstrates how high the magnanimity of a great scholar who was also a merchant and a large cloth trader.

The discussion above reached to an understanding of the difference between Islamic and typical worldview. The difference of worldview's understanding apparently affected the definition of human as the main perpetrators of marketing. Shaik Abdullah (2007) for example, described the human comparative from the Islamic dimension and the West. According to him, there are three important aspects that distinguish the two, namely (1) the relationship of God, man and nature, (2) human's freedom, and (3) the purpose of life and the fact of human life. According to the Western, in the first aspect, the relationship of God and the universe, including man are only temporary, not eternal. In the second aspect, the man is believed to have absolute freedom in determining the direction of his life, while in a third aspect; the life of the world is now a top priority. Thus, the focus is more on the effect of one's behaviour than the spiritual influence in portraying the behaviour.

It turns out that the three aspects deny the role and function of human as a slave and a vicegerent of Allah in the Islamic view. In other words, man is often seen as the economic beings who need to use efficiently the natural resources available to meet their self-satisfaction. As long as it does not violate any applicable laws and regulations of human creation, self-satisfaction should be maximized for the recognition of self-existence. Starting with physiological needs, then safety, social, self-adulation and eventually actualization as highlighted by Maslow's Hierarchy Needs, these are confined to horizontal relationships. Even if there are behaviours that show a vertical relationship, it is no more than the ritual actions and absolutely no relation to the way of life. In the second case, many of the concepts of Islamic features do not involve in the theoretical framework of conventional marketing.

The same problem occurs to the theoretical framework of Islamic marketing. For example, Hanafy and Salam (1988) proposed the concept of honesty, trust, sincerity, brotherhood, science and technology, and justice. Rice and Al-Mossawi (2002) developed the concept of communication style, honesty in communication, and appreciation of the diversity of race, justice and equality, the role of women, the consumerism behaviour, simplicity and friendly towards the environment. Sula and Kartajaya (2006) highlighted the concept of spiritual, ethical, realistic and humanity. Saeed *et al.* (2001) put forward the concept of equality and justice. Hassan, Chaciand Abdul Latiff (2001) discussed the concept of people in addition to the 4P mix marketing strategy. Alserhan (2011) stated the concept of Islamic ethics and Islamic values in the relationship between the marketer and the consumer. Similarly is the concept of accountability which is to feel responsible to Allah s.w.t. in every action. It also applies to the environmentally friendly concept (eco-friendly) whether to the animal communities or plants. This includes the *jinn* community as Islam teaches us not to pee on the holes. In this regard, Imam Nasai narrated from Qatadah, from Abdullah bin Sirjis, said Prophet Muhammad said with the meaning:

*Let none of you piss in the holes. They ask Qatadah, "Why it is makruh to pee in th holes? He answered, "Because the holes are home for jin."*

(Reported by Abu Dawud, an-Nasai and Imam Ahmad)

#### **4.0. The Amiss with the Conventional Assumptions**

In accordance with its nature as an assumption, i.e. limited natural resources and unlimited wants, it is no absolute truth and still can be debated. Saiful Azhar (2005) for example, insists that Islam does not consider this assumption as wrong given the lack of one is a fact of life. The limited earth's resources show the fragility of the human ability to exploit the resources due to limited knowledge. Similarly, in the context of the unlimited human needs, it is acknowledged of its truth in Islam as recorded in al-Quran and al-Hadith. There was truth in Saiful Azhar's view to see the physical and quantity reason. However, the view which says sustenance was designated by God to every human being rejected this view because each human has been guaranteed their part as contended by Muhammad Syukri (2003). Furthermore, human prosperity was entirely the reason to the universe creation, in line with the word of Allah s.w.t that says: *He who created for you all that is on earth.* (Surah al-Baqarah, 2:29).

The universe and its content is the facility which has been blessed by Allah s.w.t through the words that mean "*simplified for you (men) to use.*" The notion of how limited of these resources portrays the bad thought to Allah s.w.t. Despite this polemic, the most important thing is not to seek the most accurate assumption, but the effects resulting from the understanding of these assumptions. The concern falls to the efforts in exploiting the available resources wisely in order to meet the needs of consumers and marketers whenever possible. For that reason, the conventional marketing model formulated by Nadeem (2011) which refers to the various theories and models only touches on two things. The first is about the extent of customer satisfactions are met. The second is the extent to which marketers profit can be achieved. No wonder the user needs to be tempted as argued by Spalton (2010). He gives the example of Emirates which broke tradition to board a plane as a form of pleasure. With the change of slogan and the creation of uniform from high fashion designers, profit has risen dramatically. The same thing happened to Apple and Red Bull when they managed to tempt consumers effectively until the occurrence of repeated use (repetitive consumption). Furthermore, the Islamic fashion week which features a variety of fashion with Islamic style with the goal to promote the global Muslim, but turned out to be contrary to Islamic guidance, particularly in terms of genitalia care. This entire phenomenon is based on the belief that human satisfaction must be maximized as much as possible at a time when resources are so limited. Consumers should be educated with the concept of mass consumerism, i.e. spend to the maximum possible so that the marketers reach the goal of maximizing the profit.

#### **5.0. Conclusion**

It is emphasized in this article that the definition of typical marketing which is core to the marketing strategy by the marketer is inaccurate according to the Islamic perspective. The inaccurate definition eventually leads to inefficient marketing strategy by the marketers to practice Islamic marketing culture. There are at least three reasons for the argument. Firstly, the definition of the common marketing is unable to meet the aspirations of Islam. Secondly, the cause of the definition of common marketing is geared towards the improvement of the marketer's behaviour, not the consumer's behavior. Thirdly, is because the definition of common marketing led to the use of conventional research methods which is unable to understand the reality of any studies related to Islam. An inaccurate definition is in fact born out of the non-Islamic mould and partly because it is tied to the conventional assumption that natural resources are limited, while human needs are infinite. The same definition goes through modification process to suit the Islamic context. These are the things that have led to the development of some marketing theories or models which are considered upholding Islam, but unfortunately reinforcing the conventional norms. Based on these limitations, it is certainly essential to develop the theoretical framework for Islamic marketing according to the ideal paradigm which refers to the Islamic pivot.

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**Table 1: The Principles of Islamic Marketing**

Construct	Element
Landscapes of Islamic marketing	Information technology allows us to be transparent Be respectful to your competitors The emerge of customers global paradox Develop a spiritual-based organization
Elements of strategic business architectures	View market universally Target customer's heart and soul Build a belief system Differ yourself with a good package of content and context Be honest with your 4Ps Practice a relationship-based selling Use a spiritual brand character Services should have the ability to transform Practice a reliable business process
Shariah scorecard	Create value to your stakeholders
Shariah marketing enterprise	Create a noble cause Develop an ethical corporate culture Measurement must be clear and transparent

Source: Sula and Kartajaya (2006)