Islamic Marketing and Branding
Theory and Practice

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of three levels of Muslim consumer behaviour by focusing firstly on the way Muslims relate to their own identity in order to choose, buy and consume products and services, secondly, on the way consumers investigate the characteristics of Islamic products and services and thirdly, on the classification of Islamic products and services (which relates to Islamic product consumption). The author emphasises that Islamic brand attributes comprise tangible/functional and intangible and spiritual/holistic attributes and offers the reader an opportunity to reconsider brand equity within the Islamic context whilst finding a balance between maximising brand values (prestigious) and encouraging worship at the same time.

Aliakbar Jafari contributes Chapter 3, which focuses on the reputational landscape within an institution (the corporate brand). This chapter presents an analysis of the prevailing debates on what constitutes 'Islamicness' in contemporary market space. According to the author, 'Islamicness' is a fluid concept, constantly (re)shaped by multiple factors and ideologies in the contemporary spaces of the market. In order to build and sustain reputation in highly politicised and symbolised global socioeconomic systems, organisations need to avoid transient identity anxieties and adopt a long-term strategic approach. Brand building should be based on a long-term corporate vision that considers the changing landscape of religious perceptions and orientations. The author concludes that scholars should revisit the idea of positioning the organisation as a 'holistically Islamic' enterprise and avoid making huge claims of association with the 'Islamic'. The author stresses that only if the organisation is capable of following the principles of Islam should it make claims of Islamicness; otherwise, the organisation should ethically follow market rules without associating itself with Islam and the Islamic.

Part II of the book

Part II consists of four chapters. In Chapter 4, Ismah Osman, Faridah Hassan, Balkis Haris and Erne Suzila Kassim discuss the importance of religion and consumption effect on products and services. They propose that halal offers great business potential in the local and global marketplace within different segmentations, segmentations that vary across sectors of the halal industry according to degree of religiosity, lifestyle and culture and level of education and sophistication. Sectors include food and beverage, fashion, media and recreation, travel and hospitality, pharmaceutical and cosmetics and Islamic banking and finance. The authors remind that marketing strategy implementation within the Islamic context should not only be based on a person's level of religiosity. Interestingly, the non-Muslims are also embracing halal for the fact that the halal concept emphasises safety, hygiene and wholesomeness of products and services. The authors have also emphasised the need to have a sound understanding of what Islam and Shariah mean, their legal framework and how they impact upon consumption and business in general.

Chapter 5, contributed by Norbani Che-Ha, Wan Marhaimi Wan Ahmad, Mohd Edil Abd Sukor and Saad Mohd Said, uncovers the differences between non-Muslim views on Islamic banking and that of Muslims with specific emphasis on Islamic banking in Malaysia, and takes into account the perceptions, level of understanding, knowledge and Islamic brand awareness of non-Muslims. Whilst the majority of Islamic countries do not need to do this since most of their bank customers are Muslim, most customers of Islamic banking in Malaysia are by contrast non-Muslims, and the system of banking has been in place since 1983. Their study offers quantitative findings collected from both Muslim and non-Muslim consumers from a number of banks within Malaysia.