
Revisiting Exchange Concept: A Rationale for Marketing Mix in Islamic Marketing

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Abstract - Marketing mix has been the cornerstone of the discipline and dominating marketing early thought. This concept has been the focal point in the development of conventional managerial paradigm with strong adherence to its normative pillars of '4 Ps'. History has shown that a new paradigm constantly shifting the status quo of such concept into more advance findings. The objective of this paper is to present the rationale of marketing mix in Islamic marketing. Despite the evolution of marketing mix paradigm over more than 40 years, it is undeniable that such classical marketing canon has its root from concept of exchange. By using both qualitative and quantitative approaches in the development of instruments has led to the development of the 5Cs model. It is aimed to proposed a more advance finding derived from an Islamic perspective towards the concept. In depth literature review and survey has found a distinct set of marketing mix variables catering to Muslim consumer that are in line with Islamic principles. 5Cs models of Commitment, Characteristics, Conformity, Conscience, Customer centric offers a new way of marketing to Muslim consumers governed by Islamic principles and injunctions. Therefore, 5Cs model can be applied in many areas, for instance in Halal industry. It is recommended that business and academia will apply and further develop the model as it will enrich the framework and as to remain relevant.

Keywords – *Islamic marketing, Islamic marketing mix, exchange, Muslim consumer market, halal industry*

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I. Introduction

Periodic examination of traditional assumption of marketing theory allows scholars to remain relevant to emerging trends in business (Martin, 2009). Retrospectively, marketing theory is a blend of various field of knowledge. Some of its best characteristics are the nature of adaptability and flexibility in developing new and improved theories originated from various related field for instance, economics. In fact, economic theories of production process, pricing, and channel members etc. have influenced marketing thought and the "marketing mix" (Dixon, 2011). While as cited in Goi, 2009, Chong (2003) claimed that marketing mix derived from a single P, of Price in microeconomic theory. It is interesting, since early conventional marketing thought was a set of social and economic processes rather than a set of managerial activities due to relative absence of a managerial orientation. However, it evolved and had embraced managerial approach in 1950-1960s that clearly shown a paradigm shift from distributive function in which the traditional function approach is gradually diminished. McCarthy's (1960) 4Ps marked as the beginning of the end of this approach and considered the most important concepts in the classical marketing.

Recent emergence of Islamic marketing has revealed a startling fact of a long-neglected area of business in the Muslim world. Despite the prominence of Islam, Muslims are missing the fundamental building block of modern business practices. However, recent discovery of Muslims as one of crucial prospects for global business has grabbed growing attention to Halal based markets or Muslim consumer markets. These untapped markets bring enormous opportunities together with dynamic characteristics which are mostly unknown to both marketing practitioners and academics and often fall short due to oversimplification and generalization. Thus, it urged researcher to provide more in depth understanding with better approaches, particularly in developing the marketing mix. This paper is intended to shed the light as to understand the elements on Islamic Marketing mix and to revisit exchange concept as the fundamental elements in marketing from an Islamic perspective. This paper argued that exchange concept provides the rationale of developing marketing mix that is parallel with Islamic principles.

II. Marketing Mix paradigm

Marketing mix has been the most widely used terms used to represent marketing, at least in managerial marketing paradigm. It's popularity and pedagogical appeal in academia had revolutionized the marketing thought and it had appeared in most textbooks used in introductory marketing course in the last four decades. This was clearly depicted in several works, as mentioned by Kent (1986), such concept is the "holy quadruple...of marketing faith...written in the tablet of stone". It also has been most influential marketing mix paradigm dominating marketing thoughts, research and practices (Grönroos,1994; Constantinides, 2006; Möller, 2006). Whereas in similar vein, Rafik and Ahmed (1995) quoted that marketing mix concepts is one of the core concepts of marketing theory.

Retrospectively, marketing mix was first introduced in 1958 further popularized by Neil Borden in 1964 (Borden, 1957; 1964). However, James W. Culliton was credited as the originator of the concept traced back to 1948. Originally the concepts comprised of twelve elements as proposed by Borden, later to be synthesized by McCarthy to more eloquent phrasing, which reduced it down to only four major variables. This was the birth of long debated, and some argue the ill- rooted 4Ps of product, price, place and promotion. Since then, the terms of marketing mix and four Ps had begun to be perceived as one, and therefore demarcation between the two has become nearly impossible.

Although, there are very limited empirical proves in existence, Constantinides (2006) argued that several studies had confirmed it is still trusted conceptual platform for practitioners tackling operational/tactical-marketing issues. Author further reiterates that, wide acceptance of such concepts to the practitioners of marketing due to profound exposure during college years (Kent, 1986; Cowell, 1984). In addition, it is more eloquent and memorable practical framework by practitioners proved to be useful for study analysis in business schools for many years (Jobber, 2001). These have been the mantras that make 4Ps unchallengeable in the 1950s-1960s up until the emergence of marketing concepts, at least.

Amid unstoppable evolution of marketing thoughts and practices, it is essential that both marketing practitioners and educators rethinking the 4Ps approach to suit ever-changing business environment. This is due to the fact, revisiting such concept has leads to new adaptation, re-conceptualization and even to a shifting new paradigm. This is result of the discovery and re-discovery of essential aspects of marketing environments that leads to the introduction of several additional new P's and even total rejection of such concepts. Some authors have clearly attacked the concepts due to its inability to adapt and its flexibility to be applied in the expanding marketing realm (Booms and Bitner, 1981; Bruner, 1988, 1989; Grönroos, 1994; Gummesson 1994,1997; van Waterscoot and Van den Bulte, 1992). It is a fact that the original concept was just a conceptual frame, a guideline to execute market plan. It was never a scientific model. Borden (1964) contended that, it would remain largely in the realm of art rather than science until such time comes where such mixes can be a valid phenomenon.

Therefore, over the years the has been numerous efforts in renaming four Ps, this can be seen from the different sub-set of marketing (Yudelson, 1999; Constantinides, 2006; Möller, 2006; Goi, 2009). According to Yudelson (1999), at least six seismic shocks have affected marketing that had challenge the status quo of such

concepts. It ranges from marketing concepts (1960s) to broadening of marketing (1970s) and the identification of exchange concept, followed by introduction of Total Quality Management in 1980s, bigger challenge in 1990s with the emergence of 'relationship marketing' and identification of firms as a complete value chain. Despite various debates in academia, such mix still recognized as an influential toolkit of transaction marketing and highly relevant to operational marketing planning. Its application in the business arena undoubtedly significant and can be considered as comfortable tools that the practitioners can relate to and implement.

III. Marketing Mix: Is it still relevant?

As the foundation to most of principles of marketing textbooks, embracing that four Ps is all that matters might leads to misleading understanding both to academics and practitioners. Classical marketing mix concepts had led to silo effects due to the eloquent but incomplete framework in practicing marketing. Therefore, despite the superiority of such theoretical and practical parameters of classical marketing, doubts and objection have at times expressed by several academics thus re-evaluation and future of the concepts faced a minor adjustment to total rejections. It is not surprising that some of challenges were highly concentrated in the emerging field at that time such as consumer marketing, services marketing and relationship marketing as to mentioned a few.

In fact, van Waterscoot and Van den Bulte (1992) had summarized five major weaknesses that of four Ps model: It focuses on what marketers do to customer rather than for customer, it focuses to external market ignore the internal market, it does not demonstrate interaction between mix variables, it takes mechanistic view about the market, lastly it assumes transactional exchange rather than a relationship. While, Lauterborn (1990) and Popovic (2006) had questioned also the ignorance of looking 4Ps from the customer orientation and perspective, and it is a fact that such classical concept is undeniably production oriented. Lack of customer orientation was indeed the basis of revisiting early marketing mix concepts. At time, this has leads to the birth of consumer marketing theory, championed by marketing guru like Kotler, additional Ps were added or even renamed by emphasizing the importance of environmental and strategic factors. This is because classical marketing mix is to internally oriented

In addition, Möller (2006) coined that the mix is void of theoretical content; it is too simplistic and favor the management's attention this has been discussed by earlier works such as (Brunner 1988, 1989; van Waterscoot and Van den Bulte 1992; Grönroos, 1996) among others. It also does not consider the unique elements of sub-sets of marketing, such as services marketing. For instance, Booms and Bitner (1981) has argued the importance of services as opposed to traditional marketing mix, this is due to its special character and importance of environmental factors, participation and service delivery as additional marketing mix factors. This was further re-emphasized by Cowell (1984) in which classical marketing mix is inadequate to suits the needs of service sector since it was exclusively developed for manufacturing companies.

Furthermore, Bruner (1988) has reviewed the concept in line with set of criteria in evaluating marketing paradigm as proposed by Hunt (1983), which concluded that none of the alternative conceptualization at that time seem likely to replace it. Bruner (1989) had re-conceptualized the marketing mix and come up with a natural extension and successor of the Four Ps model backed by the consistent and compatibility with the criteria. Then, Rafiq and Ahmed (1995) found that there is a high degree of dissatisfaction with the 4Ps framework that provides fairly strong support for Booms and Bitner (1981) 7Ps framework. The emergence of consumer marketing, unique character of services marketing and the fact that classical marketing mix is too internally oriented had simultaneously developed a new "paradigm" in marketing.

Classical marketing mix dominance was also challenged by Grönroos (1996), the superiority of marketing mix was questioned and author claimed that relationship marketing is shifting the traditional marketing paradigm. This has marked the beginning of relationship as the cornerstone of marketing and the possibility of having simultaneously existing paradigm. Grönroos had questioned the theoretical foundation of such concept. This due the fact Borden's original ideas was intended to be as guidelines. Nonetheless, further oversimplified by McCarthy into four variables (4Ps) and later morphed into principles in most of the marketing textbooks.

Author further stressed that such variables is problematic since it was based on “loose foundations” to qualify as a valid phenomenon. Which makes it theoretically-ill.

Other than that, van Waterscoot and Van Den Bulte (1992) had demonstrated such “loose foundations” years before in their work. They claimed that their suggested improved version of the marketing mix classifications is more logical classification and useful than classical four Ps. Booms and Bitner (1981), Kotler, (1984) and Brunner (1989) could had been among the pioneers in expanding and re-naming the marketing mixes. Years later, apart from the development in marketing mix from 4Ps to 7Ps or even 12Ps frameworks mentioned earlier. There has been a great number of Cs-models also were proposed from various subsets of marketing in line with compatibility of traditional marketing mix in their context of study (Yudelsohn, 1999; Constantinides, 2006; Möller, 2006; Goi, 2009). Endless works were done in an effort of “renaming” such model that suited the distinctive aspects of the sub-sets and (some argued) even shifting existing paradigm.

Nevertheless, although there have been attacks and reconceptualization on such “established rules of thumb”, Zineldin and Philipson (2007) contented that Kotlerism of 4Ps is still dominating. Authors had questioned the paradigm shift that has been attacking classical 4Ps. Each of the sub-sets of the marketing from consumer marketing to relationship marketing, criticism on the foundation and inadequacies of classical 4Ps marketing mix has led to a new set of improved version and new models that suits the distinctive or unique characteristics of the emerging models. As the emerging new areas in marketing, there is a possibility that Islamic marketing with its own distinct characteristics offers unique ways of conducting business to Muslim consumers. This offers a new avenue of understanding and practicing marketing from an Islamic perspective.

IV.Essence of Islamic Marketing Mix

In penetrating the core aspects of marketing, central to decisions on marketing mix of 4Ps is the principles idea of marketing success. This has been the crux of marketing thought since the 1960s and is considered as one of the core concept of marketing. At the glance, we already see that there are difficulties in embracing traditional marketing mix in all marketing sub-sets or some claimed- paradigm. History has shown that in 1970s, the broadening concept of marketing thought has span the marketing horizon and urged both academic and practitioners to rethink marketing thoughts. Since there is no “one size fit all’ marketing mix, evolution of marketing mix has shown considerable reconceptualization made by several works which intended to present much viable an up to date marketing mix. This was clear since each of sub-sets and paradigm was fueled by discovery of its own new emerging unique aspects.

In this case, Islamic marketing might be the new challenger of the classical marketing canon. This is due to the fact; it also has its own distinctive characteristics. According to Sula and Kartajaya (2006) there are four characteristics of Islamic marketing. These are spiritualistic, ethical, realistic and humanistic. Several works on Islamic marketing particularly marketing mix from an Islamic perspective have made these characteristics as compulsory in their literature review (Arham, 2010; Shamsudin and Abd Rahman, 2014; Ahmadova, 2016; Asmawy, 2015; Tabrani and Marlizar, 2017; Bahari *et al*, n.d). Such an infant area had raised some issues to what extent contemporary marketing theories are compatible its a distinct characteristic, especially in practicing and developing Islamic marketing mix. Although contemporary marketing has been consistently ignoring such elements for over four decades. Recent development of marketing thought has once again evolved to marketing 3.0 addressing the spiritual aspects in marketing thoughts and practice (Kotler, Kartajaya and Setiawan, 2010).

Arham (2010) has given a good insight of the crucial aspect of Islamic Marketing as to challenge some of fundamental concepts in contemporary marketing. It is oneness or *Tawhid*, the most crucial aspects for both material and spiritual world. Such concept is beyond contemporary marketing, concepts. Spiritualistic in this context means all business or marketing conducts must be coherent with the teaching of *Al Quran and As-Sunnah*. This is rooted heavily on the concept of *Habluminannas* (interhuman relationship) and *Habluminallah* (human-creator relationship). This fundamental concept will question some of the basic contemporary marketing thoughts. For instance, a challenge to the concept of relationship marketing might be how far such area consider conceptualized bond between parties involved in beyond transaction or exchange based activities. Since, *Tawhid* (oneness) span the horizon of relationship to the spiritual realm. In this case, it is not only a horizontal but also

vertical. Therefore, it goes beyond human interaction (inter-human relationship) that is horizontal, most importantly it embodied the vertical relationships, which is the interaction between human and its creator. Arham (2010) emphasized that further elaboration needed as to fill in the character (*Tawhidic* paradigm).

V. Exchange Concept: A rationale marketing mix in Islamic marketing

Undoubtedly, fundamental aspects of Islamic Marketing are still in its infancy therefore the need for more advances and cogent concept is of paramount important. Some argued, for instance Wilson & Grant (2013) debated on what (if anything) is Islamic marketing. Question arise to what extent this so-called Islamic marketing construed Islamic marketing as niche area of marketing, others considered it as a truism, a phenomenon, an ideology or even paradigm in which the word specialism is at the present closely related to Islamic marketing. An insight into the landmark debate on the marketing concept, especially marketing mix or 4Ps might lead to the re-discovery of one of the most important concept.

Regardless of the evolution of marketing mix, revisiting the fundamental concept of exchange can provide the rationale for a marketing mix paradigm from the Islamic perspective. Prominent marketing scholars such as Bagozzi, Alderson, Hunt, and Kotler agree that this is the core concept of the marketing discipline (Houston and Gassenheimer, 1987). Exchange, as coined by Kotler and Armstrong (2008), is the act of obtaining a desired object from someone by offering something in return. For Dibb *et al* (2006)., 'exchange' is the provision or transfer of goods, services and ideas in return for something of value. According to Bagozzi, the exchange paradigm has emerged as a framework useful for conceptualizing marketing behaviour, and indeed most of the contemporary definitions of marketing explicitly include exchange in the formulation of their definition (Bagozzi, 1975). As coined by van Waterschoot and Van den Bulte that "In addition, the framework's rationale is firmly vested in marketing theory, especially the exchange paradigm and the functional school of thought as it is in line with recent insight about behavior modification techniques in consumer behavior..." (van Waterschoot and Van den Bulte, 1992, p.91). Whereas, Gunay stated that "the origin of marketing can be found in the process of peoples' exchange of one good for another". Likewise, Kotler and Levy also suggested that the general idea of exchange is the crux of existence in the marketing discipline, beyond the parochial market transaction thesis (Kotler and Levy, 1969). Such theory has been extensively delineated by author such as (Alderson and Martin, 1965; Bagozzi, 1974, 1978; Houston and Gassenheimer, 1987).

An Islamic perspective is needed to explain such an important theory, despite the arguments on the evolution of the broadening concept of marketing over the last 30 years. In conventional marketing, exchange must meet certain conditions for it to be carried out, according to Kotler (Kotler, 1984): (1) Two or more individuals, groups or organizations must participate. (2) Each party must possess something of value that the other party desires. (3) Each party must be willing to give up its 'something of value' to receive the 'something of value' held by another party. The objective of marketing exchange is to receive something that is desired more than that which is given up to get it – that is a reward in excess of costs. (4) The parties to the exchange must be able to communicate with each other to make their 'something of value' available.

The exchange concept is the focal point of the paradox between similarities and the distinct nature of marketing in both conventional and Islamic perspectives. Essence of Islamic marketing shall circle around the *Syariah* or specifically *Fiqh Muamalat* (Jurisprudence concerning civil and commercial) principle rooted firmly from *Al Quran and As Sunnah* has been outlined and urged to be followed by certain conditions. From an Islamic point of view, an exchange must be done by having *Aqad* or contract. Generally, in this case, *Aqad Al-Bai'* is applicable since by definition, *Al-Bai'* can be "defined as an exchange of *Mal* (wealth) with *Mal* (wealth) or the exchange of wealth with wealth under certain conditions" (wealth or *Mal* is a thing that has value including money) (Mansor, 1984). *Syariah* illuminates this exchange process by rules and injunctions. Generally, based on *Muamalat* principles, there are five *Rukun* (pillars), buyer, seller, goods for sale, price and *Sighat* (Ijab and Qabul). It must be *Halal* (permissible) and the goods must be *Mubah*. As coined by Mansor, *Fiqh Muamalat* stated seven conditions to confirm the validity of buying and selling. Firstly, Mutual consent between parties involved (buyer and seller). Secondly, the buyer and seller must be sound minded and mature (*Aqil Baligh and Rusyd*). Thirdly, the subject of the contract/transaction must have value in the form of money

which has *Manfaat* (benefit), Fourthly, the subject of the contract must belong to the seller or have the permission to sell (if permitted by the actual owner), Fifthly, the subject of the contract can be delivered, the subject of the sale must be known specifically (clear picture about the goods), The price be known to both parties involved (buyer and seller).

In addition, buying and selling has three overarching principles pointed out by Al Ghazali (1058-1111). *Aqad* in buying and selling must be based on three principles. Firstly, '*Aqid*', that is the buyer and the seller or parties involved. Secondly, '*Ma'qud 'alaih*', the subject of the sale, in which there are five additional conditional pertaining to this matter, Cleanliness/purity, being beneficial, Transferability, Knowledge of its nature/identity, volume/number and its other features (appearance), Being in the possession of the owner, before sale. Thirdly is the expression of '*Aqad*', whereby the offer and acceptance are clearly and unambiguously stated. In addition, Ayob (2008) mentioned that '*Al-Bai*' must not compromise with the *Riba* (usury), *al-maisir* (Gambling) and *Gharar* (Deceptive uncertainty).

Therefore, similarity of this exchange concept can be seen in both conventional and Islamic perspectives as sharing the same ground on the underpinning fundamentals. It should be noted that from the exchange under *Aqad of Al-Bai*', the concept of marketing mix or basic four Ps were explicitly mentioned and acknowledged as important conditions that require parties involved to: (1) *Have a product or subject of the sale that has value or 'Manfaat' and must be known with a specific appearance (Product); (2) Determine price and be known to both parties, implying the reward in excess of cost (Price); (3) Be able to deliver the product or subject of the contract, which concerns availability of the product (Place/distribution); (4) Establish mutual consent between parties involved, which indicates that communication must take place and it must be of mutual consent (Promotion/communication).*

Likewise, in conventional marketing, the basic four Ps were generally paralleled by the exchange concept in *Fiqh Muammalat*, which is called *Aqad al Bai*'. Nevertheless, from the Islamic perspective, all these aspects must be observed under *Syariah* law or Islamic injunctions regarding the permissible and non-permissible transaction or exchange, especially Islamic guidelines on the matter regarding *Riba*', *Gharar*, *al maisir*, swine origin products etc. This guideline had existed long before McCarthy's 'marketing mix'. Although the marketing mix may have been the tools of marketing in enabling such exchanging processes, nevertheless it is basically the fundamental concept that entails the most vital principles. Therefore, it is worthwhile to focus on such basic principles in the main body of this study.

In fact, Arham (2010) claimed *Aqad* plays an important role in the concept of product in Islamic marketing. This *Aqad* serves as a promise that the producers make to Allah, the customers, and the environment. In the simplest form, the application of marketing knowledge governed by the concept of *Tauhid* differentiates Islamic marketing from contemporary marketing, since '*Niyat*' or intention and the approach towards enabling people to obtain what they want and need through creating and exchanging products and value with others, must be within the guidance of divine revelation and *Syariah* parameters. Specifically, basic *Muammalat* principles on the conditions of a valid *Aqad* or contract formed a basis of these so-called marketing principles. The essence of such principle can be found in the most fundamental concept in marketing which is the concept of exchange. This concept is embodied the basic four Ps or marketing mix variables which have been long considered as principles of marketing. Ultimately, it provided the rational explanation behind re-creation of marketing mix variables in the light of the Islamic perspective, since Islamic marketing mix variables in this context were derived from the exchange concept that exists both in conventional and Islamic perspectives. Realization and operationalization of such variables are governed by the *Muammalat* principles based on Islamic teaching. In this case, it provides guidelines in dealing with marketing activities, or specifically the marketing mix variables.

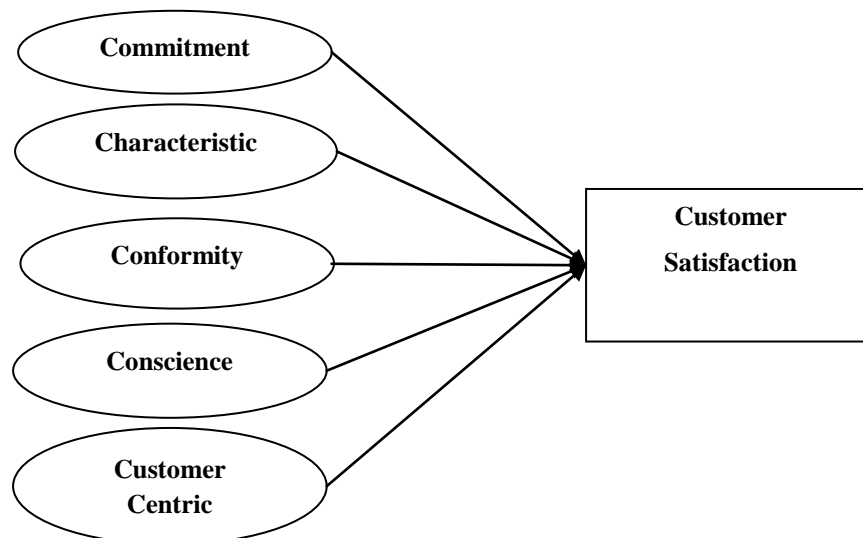
Thus, marketing from an Islamic perspective is undeniably more than a concept of exchange as exists in the conventional term, in the sense that it is more than enabling people as to get desired objects in certain customized conditions governed by *Syariah* (and implementation of such activities must observe *Syariah* rules and injunctions) and is aimed towards greater returns both in material aspects and spiritual goals. Distinct aspects of Islamic marketing, in terms of the essence, and four fundamental characteristics needed to be translated into viable Islamic marketing guidelines or mix

VI. Findings: 5Cs model of Islamic marketing Mix

In penetrating the core aspects of marketing, central to decisions on marketing mix activities is essential. The translation of the true spirit of exchange or *Aqad* from Islamic perspective can be manifested in carrying out the basic four Ps. According to Al Buraey (1993) argued that four basic marketing mixes are theoretically the same as conventional marketing but not in practice and behavior. Furthermore, Gahein (1986) coined that “Islam defines only the philosophy and the objectives of marketing systems, not techniques to be used, thus establishment of such techniques has been left to the people who interpret how the philosophy should be implemented”. Other than that, Wahab (1987) viewed marketing mixes as neutral by nature and it is up to Muslims to conduct their marketing activities in line with Islamic guidelines. Likewise, Anwar and Saeed argued that these tools are Islamic if they are consistently in parallel with Islamic principles and injunctions (Anwar and Saeed, 1996). The guidelines on carrying out such activities from an Islamic perspective were suggested by many literature that exist in tandem to the growing attention on Islamic marketing since 2010 to the present (Wahab, 1987; Gahein, 1986; Haniff, 1994; Sula and Kertajaya, 2006; Abdullah, 2008; Arham, 2010, Nadeem, 2010; Damirchi and Shafai, 2011, Ishak and Abdullah, 2012; Abuznaid, 2012; Hashim and Hamzah, 2014; Zarrad and Debabi, 2015; Ahmadova, 2016; Sahlaoui and Bouslama, 2016; Tabrani and Marlizar, n.d; Bahari *et al*, n.d).

However, Abdullah, Hamali and Abdullah (2015) had developed a framework worth to be further researched. Using combination of both qualitative and quantitative research method, a set of 23-item instrument that measure Islamic marketing mix were developed and empirically tested for its unidimensionality, reliability and validity through factorial analysis. Findings suggest that Muslim consumer consider five critical factors that must be emphasized by businesses in conducting their marketing mix. In their order of importance using multiple regression analysis, the factors are ‘Commitment’, ‘Characteristics’, ‘Conformity’, ‘Conscience’ and ‘Customer Centric’. It is also found that such factors are have an impact towards customer satisfaction found in similar studies such as (Mohammad, 2015, Ahmed and Rahman, 2015) the conceptual framework is presented in Fig.1.

Fig.1 Conceptual framework of 5Cs model



Abdullah *et al* 2015 has produced a set of 5 factors that have been identified to carry out marketing to Muslim in the emerging Halal Industry such factors can be further explained in table 1.0. One of the critical factors is ‘*Commitment*’; this factor emphasized on instilling assurance and faithfulness and consisted of five major precepts. Firstly, justice in transaction (business dealings) is at the heart of Islamic marketing. Transaction between marketers and customers must be observed in line with the *Muammalat* principles that promote ‘win-win’ exchanges of desired products. Secondly, information must be conveyed adequately and clearly so as to

avoid elements of uncertainty or ‘*Gharar*’. Thirdly, this information should be delivered via valid communication and truthful product and service offering, both benefits and defects of the product should be equally highlighted. Fourthly, marketers must be able to fulfill their promises made in promotional activities. Lastly, marketers must depict high *Akhlak* (highly ethical conduct) in carrying out marketing activities.

Table 1.0 Description of Five Critical Factors in Islamic Marketing Mix (5Cs model)

Factors	Description
Commitments	This factor emphasizes on instilling confidence which highlights justice, clarity and truthful information used in communication, fulfilling promises and having highly ethical personnel that build up customer confidence.
Characteristic	Focuses on distinctive Islamic characteristic in product and promotional aspect. Particularly, promoting permissible product offerings, Islamically-influenced product design and specification in line with Islamic values and characteristics. This includes having suppliers that adopt the same distinctive character.
Conformity	Describes on compliance to Syariah principles in product and place/distribution aspects. Particularly in production process, distribution and distributors involved and standard of quality and quantity of product distributed.
Conscience	Emphasize on ethical dimensions in promotion and pricing aspects. Specifically, transparency in pricing and promotion in congruent with Islamic values. It also includes managing expectation, screening unethical appeal, price-quality matching.
Customer Centric	Emphasize on customer oriented approach in products and place/distribution aspects. Produce beneficial, quality and fulfilling product offering which has trusted brand attributes. Stressed on availability and convenience product distribution.

The second critical factor is ‘*Characteristic*’ emphasizes the differentiation in line with Islamic teachings. It can be divided into five major precepts. Firstly, distinctive characteristic of Islamic marketing activities should only offer permissible products. Secondly, specification of such products should be in line with Islamic values. Thirdly, design of such products should be attractive, reflecting Islamic characteristics. Fourthly, priority should be given to suppliers who meet the Syariah rules and regulations. Fifthly, it must only promote permissible products in line with Islamic values. The third critical factor is ‘*Conformity*’ focuses more on the production and distribution process via stringent and prudent processes in congruence with Syariah rules. It comprises of four major precepts; firstly, the production process must observe Syariah guidelines. Secondly, the distribution of these products should be carefully and hygienically handled congruent with Syariah rules and regulations. Thirdly, distribution of the product must have certified distributors who comply with Syariah principles. Fourthly, distribution must observe the measurement of both quality and quantity of the product being distributed so as to safeguard justice in transaction.

The fourth critical factor is ‘*Conscience*’, emphasized five major precepts. Firstly, promotional activities should avoid over praising the offering to deviate from customer expectations. Secondly, promotional appeal should be free from any sexual, emotional or false research appeal. Thirdly, the price and quality of the product should match each other. Fourthly, a promotional strategy that offers discounted prices should be free from elements of *Tatfif*. Fifthly, ethical considerations in pricing a product should portray absolute transparency. The fifth critical factor in the Islamic marketing mix is ‘*Customer centric*’. This factor stresses the customer oriented approach, and comprises four major precepts. Firstly, the fulfillment of customers’ needs and wants must be met by having beneficial products within the margin of Syariah rules and regulations. Secondly, this factor puts emphasis on quality products and services to be offered to the customer. Thirdly, this factor emphasizes that branding should represent the quality and belongingness to certain characteristics as to instill customer confidence. Fourthly, this factor considers having a good distribution system, which offers convenience to the customer.

VII. Conclusion

As for the conclusion, the most critical challenge in developing Islamic marketing mix now is to provide operational framework which is the realization of the ideal Islamic way of doing marketing. Although there are considerable and steadily growing works dedicated to present guidelines of marketing mix from an Islamic perspective in the previous years (Wahab, 1987; Gahein, 1986; Haniff, 1994; Sula and Kertajaya, 2006; Abdullah, 2008; Arham, 2010, Nadeem, 2010; Damirchi and Shafai, 2011, Ishak and Abdullah, 2012; Bahari *et al*, n.d; Abuznaid, 2012; Hashim and Hamzah, 2014; Zarrad and Debabi, 2015; Ahmed and Rahman, 2015 Ahmadova, 2016; Sahlaoui and Bouslama, 2016; Tabrani and Marlizar, n.d). Neither of this works had challenged the status quo of existing classical marketing mix nor had pointed out the rationale of having such concepts in Islamic marketing.

This might be due to profound exposure of such established rule of thumb in the marketing education as argued by Constantinides (2006) by quoting the several works (Cowell, 1984; Ken 1986). Despite the unique characteristics of Islamic marketing mentioned earlier, Kotlerism still receive considerable acceptance makes it no difference between Islamic and conventional marketing. Some of the works also have not been able to really highlight unique preposition of Islamic marketing rather it re-emphasized previous author's ideas and extended along the same premise of arguments.

Moreover, there have little been comprehensive Islamic marketing mix are developed in academia and working framework in practicing Islamic marketing mix. Perhaps the answer to current challenges on the classical 4Ps can be further explored by presenting more comprehensive and cogent concept of marketing mix beyond what has been suggested by Abdullah *et al* (2015) with their marketing mix model of 5Cs. Although such concept was developed in an infant area which is still doubted to be as a new paradigm or just another subset of marketing. This research offers a great potential of exploring a new breed of marketing which has distinct attributes and characteristics compared to contemporary marketing.

VIII. Recommendation

As we appreciate the work on a new model of 5Cs of Islamic marketing mix carried by Abdullah *et al* (2015) which have included the original 4Ps at least aimed to develop the items from most of conceptual works on the subject from 1987 to 2012. However, the practical framework has ignored the importance of some aspects in developing their works. There is a need to re-visit and redevelop the 5Cs model since several authors has repeatedly proposed additional Ps into the classical marketing mix (Abuznaid, 2012; Hejase *et al*, 2012; Hashim and Hamzah, 2014; Khan and Rahman, 2014; Ahmadova, 2014; Mohammad, 2015; Zarrad and Debabi, 2015; Boediman, 2017; Tabrani and Malizar, n.d.).

Although several works mentioned above only to re-emphasized previous author's ideas and extended along the same premise of the arguments. For instance, people, physical evidence and process as the additional Ps suggested by Booms and Bitners (1981) appear to be adopted by several works in developing Islamic marketing mix (Abuznaid, 2012; Hashim and Hamzah, 2014; Mohammad, 2015; Boediman, 2017; Tabrani and Marlizar, n.d.). Latif and Misbah (2016) have suggested adding an additional P, which is people. Author urged more comprehensive framework and further research to be done. Such offers distinct perspective from conventional view of people in marketing mix. In fact, the element of people also repeatedly appears in several works in marketing mix from Islamic perspective (Damirchi and Shafai, 2011; Ishak and Abdullah, 2012; Hejase *et al*, 2012; Zarrad and Debabi, 2015; Muljadi, Endraswati and Wahyuni, 2014). Therefore, there is a need to re-develop such instrument taking into consideration elements of people.

In time, there will be more advance findings and more Ps or Cs to be added to the current Islamic marketing mix. Likewise, the contemporary marketing thought, evolution is the key ingredient as to remain relevant to the current everchanging business environment. It is suggested that more research is to be done to developed better framework in the future and further enrich Islamic marketing thought. This is important as to provide Islamic based- marketing education that will be practiced by marketers that can appeal to global Muslim consumers. Therefore, the ideal marketing mix can be used as useful framework both to academician and practitioners alike.

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