Preface

It is a great pleasure and honour to introduce the *Emerging Research on Islamic Marketing and Tourism in the Global Economy* book to academic societies and scholars in the field. Islamic studies and Islamic research have gained a lot of interest and considerable attention from researchers, policymakers, and practitioners during the last few years as a result of the demanding desire to know more about Islam. However, regardless of the dominant position held by Islamic studies in today’s research world, Islamic marketing is still very much underrepresented in the literature. In fact, it is distressing to find that not much is known about the activities of Islamic marketing in most countries (both in developed and developing economies).

Islamic marketing seems to be a new concept for most of the researchers and practitioners in the field of marketing, which is not true as the concept is rooted in Islamic Shariah and can be traced to the early days of the Islamic civilization. Since the early days of Islamic history, Muslim producers were demanded to conduct production and marketing activities in a way that complies with the rules and requirements of Islamic Shariah, which are the same rules and requirements of Islamic marketing. Meanwhile, Islamic tourism seems to be a new concept for most researchers and practitioners in the field of tourism, which is not true as the concept is very old and can be traced to the early days of the Islamic civilisation and the Abbasid times. Islamic tourism is deeply rooted with Islamic Shariah, where every Muslim is demanded to visit the holy cities of Makah and El-Madena (in the Kingdom of Saudi Arabia) to conduct Hajj (if he/she can afford to do so financially and physically). Moreover, Islamic Shariah has a great impact on travelling and encouraging tourism. When looking at Shariah and Islamic religious principles generated from the Quran and Sunnah (teachings, guidance, and practices of Prophet Mohammad), it is found that travellers are considered to be closer to God and their Doaa (asking God for something) and prayers are acknowledged more often while travelling. Furthermore, the religious responsibilities for travellers are less, as a traveller can pray shorter prayers, can postpone prayers, and can delay his/her fasting during the holy month of Ramadan.
The main objective of this book is to add to the limited accumulated knowledge in the fields of Islamic marketing and Islamic tourism through providing readers with information on the most current Islamic marketing tools, trends, and practices used in both developed and developing countries as well as current Islamic tourism tools, trends, challenges, opportunities, and practices. The book will also raise the level of awareness on the main studies carried out in the field of Islamic marketing and Islamic tourism and their corresponding findings. As a result, the book will help researchers and scholars in the fields of Islamic marketing and Islamic tourism to have a clearer view towards this concept that in turn will contribute to the related accumulated knowledge in these two important fields.

This book will create a deep understanding of Islamic marketing and Islamic tourism activities and practices, which in turn, will provide benefits for entrepreneurs, policymakers, students, practitioners, researchers, and educators though providing a clearer view and deep understanding for all the aspects related to Islamic marketing and Islamic tourism.

The potential audience of this book are well distributed among academic and research societies interested in and related to Islamic marketing and Islamic tourism from one side and marketing managers, entrepreneurs, policymakers, students, practitioners, and educators from the other side. As this book provides a clearer view and deeper understanding of all the aspects related to Islamic marketing and Islamic tourism activities and practices, it will be particularly interesting for these parties. Undoubtedly, such understanding of Islamic marketing and Islamic tourism activities and practices will have a positive impact on the potential audience of this book. To the editors’ knowledge, there are no competing titles for this book project. This project is unique, as it is one of the very few titles investigating Islamic marketing and Islamic tourism activities and practices, which are not often represented in the literature.

This book includes 11 chapters distributed between 2 sections. While Section 1 of the book presents chapters investigating emerging research on Islamic marketing in the global economy, Section 2 presents chapters investigating emerging research on Islamic tourism in the global economy.

Section 1 includes 6 chapters that begin with the chapter of Zakaria, Wan-Ismail, and Abdul-Talib (of College of Law, Government and International Studies, Universiti Utara Malaysia, Malaysia). In this chapter, Zakaria, Wan-Ismail, and Abdul-Talib focus on the aspects of religious belief that may affect consumption behavior. Previous studies have clearly stated that the study of religion’s influence on consumer behavior is still under-researched. They explore the level and intensity of religiosity on conspicuous consumption. The chapter provides a concluding remark by highlighting the practical aspects of domestic or international marketers who wish to market their luxury products in Malaysia.
The second chapter, written by Alsubaie, Valenzuela, and Adapa (of UNE Business School, University of New England, Australia) sets out to investigate the extent to which Western-style shopping centres affect women’s culture as well as the reasons for family members to imitate relatives and subsequently purchase unaffordable apparel in Riyadh (KSA). In order to address these research questions, in-depth interviews were conducted with Saudi women shoppers at Western-style shopping centres. Results showed that the main reasons for visiting Western-style shopping centres were the expensive brand image, improving social position within the society, liberalisation of women’s culture, and to portray themselves as open-minded individuals. Moreover, the study also shows that Saudi women are highly influenced by the new Western-style shopping environment as evidenced by their desire to imitate relatives who shop at Western-style shopping centres and their desire to improve their perceived social position. Notably, they also depict a “must have” attitude toward current fashion and keeping on top of the latest fashion trends.

The third chapter of Alharti, Valenzuela, and Fisher (of UNE Business School, University of New England, Australia) explores how Saudi consumers perceive CRM campaigns, their awareness toward this kind of campaign, and then the effect of their perception on their willingness to participate in CRM campaigns in Saudi Arabia. In addition, it examines the effect of cause’s attributes on the willingness to participate in CRM campaigns. The chapter discusses the results of 25 in-depth interviews with Saudi consumers that were conducted in one of the main shopping centres in Saudi Arabia. The following main themes emerged from the interviews: consumers’ perception of CRM campaigns, matching between the charity and the company/brand, the importance of the cause to the consumer, and the proximity of the cause. In addition, results show the high impact of consumers’ religious, moral, and cultural background on the decision to participate in a CRM campaign.

The chapter of Abdul-Talib and Abdul-Latif (of College of Law, Government and International Studies, Universiti Utara Malaysia, Malaysia) examines the motivations and willingness to boycott of Malaysian Muslim consumers. Based on an ongoing boycott incited by the Palestinian-Israeli conflict in the Middle East, the boycott movement targets American-originated firms operating in Malaysia. To examine the factors, two firms were selected based on their market presence, consumer familiarity, and product affordability. In total, 577 questionnaires were distributed to Muslim university students, and the results were validated through Partial Least Squares-Structural Equation Modeling (PLS-SEM) approach. Three factors were found to be significant in predicting the willingness to boycott; they were self-enhancement, perceived egregious behavior, and country image. This chapter addresses boycott motivations from the context of Malaysian Muslims quan-
titatively, based on an international issue strongly related to Muslims. The results may have some implications on multinational firms, non-government organizations, policymakers, and consumers.

The purpose of the chapter of El-Bassiouny (of The German University in Cairo, Egypt) is to present a highlight of how Islam, and thereby Islamic marketing as an emerging research domain, fits within mainstream marketing thought given the marginalization of some ethnic groups and the calls for diversity therein. The chapter argues that the Islamic paradigm can integrate within marketing theory in light of the critical marketing discourse, whilst creating a “theistic science” that links to Islamic civilization and builds a bridge to the future of this science.

Chapter 6, written by Yener (of Beykoz Vocational School of Logistics, Turkey), provides a detailed discussion on religions, and it has its own set of rules about foods. As there are institutions to supervise the conformity of the food products to these particular sets of rules, Yener illustrated that products that are ritually fit according to the religious law are called “kosher” for Jews and “halal” for Muslims. The topic of halal food has sparked continuously increasing interest, especially in recent years, and it is one of the most popular topics on the agenda of both the scientific and business communities as well as the states. Within his study, both the concept of “halal” and the logistics operations that have a significant relevance with the concept have thoroughly been examined. The concept of halal covers all of the activities related with food products “from farm to fork,” but logistics activities in this sense have usually been ignored. In Yener’s study, the definition and scope of halal logistics and also the opportunities for businesses have been dealt with. The aim of Yener’s research was to determine the potential of halal food market around the world and opportunities for the logistics sector. Since the number of the studies about halal food and halal market is limited, this study is expected to help academicians and practitioners through comparing similarities and differences between Halal food and kosher food to determine the rules of halal food in logistics operations.

Section 2 of the book looks at emerging research on Islamic tourism in the global economy and contains 5 chapters. The lead chapter in this section, Chapter 7, written by Sarhan (of Hashemite University, Jordan), McMurray, and Kopanidis (of RMIT University, Australia) identifies and discusses the specific needs of Middle Eastern tourists visiting the Gold Coast, in Queensland Australia. Based on empirical data collected through a qualitative study, self-administered questionnaires (N = 500) were distributed to Middle Eastern tourists who visited the Gold Coast and stayed at Gold Coast accommodation for at least one night. The 305 responses (61 percent response rate), generated a total number of 461 multiple responses. Content Analysis identified key themes and sub-themes associated with Islamic religious beliefs. The findings showed that the management of the Gold Coast accommodation sector had a distinct lack of information and understanding of Middle Eastern tourists’ needs.
This chapter provides useful managerial and marketing recommendations, including suggested best practices, to hoteliers who provide accommodation services to international tourists, such as Middle Eastern tourists, and contributes to the limited knowledge on Islamic marketing. This in turn potentially contributes to the increased success of the tourism industry in developed countries such as Australia.

Chapter 8 of Medhekar (of CQ University, Australia) and Haq (of the Canadian University of Dubai, UAE) explores in particular the emergence and development of Halal branded hospitals and medical facilities as a product of Medical Tourism for Muslim patients around the world and in India. Halal tourism is a sub-category of spiritual tourism, where one has to abide by the Sharia law to satisfy the Muslim customers. The main objective of the chapter is to focus on a niche category of halal medical tourism, where Sharia rules are followed to attract the medical tourist mainly from Islamic countries. This chapter also proposes a typology of Muslim medical tourist’s cultural sensitivities and recommends branding and certifying Halal Medical Tourism hospitals, healthcare facilities, pharmaceuticals, products, and services to attract Muslim patients, and provides challenges and opportunities with future research directions. The case studied in this chapter is of the Global Health City, the first Halal Certified Medical Hospital facility in Chennai, India. It presents a model for halal branding of Indian Medical Tourism based on the halal decision-making paradigm for Muslim customers designed by Wilson and Liu. The model presented here indicates attitudes of being rational or emotional and elements reflecting affective and cognitive feelings for Muslim patients seeking halal treatment in halal hospitals.

The intention of Chapter 9 of Haq (of the Canadian University of Dubai, UAE) and Medhekar (of CQ University, Australia) is to analyse tourism in India and Pakistan which is associated with Islamic faith and practices in both countries. Islam-oriented destinations in both countries have been marketed as products of heritage, cultural, historical, or archaeological tourism. The aim of this chapter is to present the argument that all tourism destinations linked with Islam in India and Pakistan need to be marketed as Islamic tourism products. This chapter makes a contribution to the theory and practice of tourism, marketing, and Islamic marketing. The discussion in this chapter covers the historical perspective of Islamic tourism in literature review and provides an understanding of halal branding of Islamic tourism in the contexts of India and Pakistan. Recommendations are provided to governments at local, regional, and national levels, private sector, and the local population to reap benefits from opportunities arising from Islamic tourism. The findings and conclusion of this chapter also attempt to make a social and political contribution by promoting peace, mutual social harmony, and universal spiritual understanding between the people of India and Pakistan for economic prosperity.
The chapter of Kuka (of Kano State Polytechnic, Nigeria) tries to discover relevant insights on Islamic tourism in Nigeria with specific emphasis on the reasons behind the high cost and variations in the prices of Umra packages among travel agencies in Kano State of Nigeria. It is an exploratory study that uses a qualitative approach through in-depth interviews with senior officers of selected travel agencies in Kano. Findings from the study reveal that Umra pilgrims in Kano pay higher and different fares. It has also been established that there are variations in Umra prices due to some direct and indirect factors that determine Umra package fares. Consequently, it is recommended that there is a need for the National Hajj Commission of Nigeria (NAHCON) to properly regulate Umra pilgrimage like that of Hajj and to embark on an aggressive enlightenment campaign to educate potential and present Umra pilgrims on the necessary factors that affect the price of a typical Umra package and how they can identify a registered travel agency from a quack one so as to protect themselves against undue exploitation.

The intention of the last chapter (Chapter 11) of Davids (of Cape Peninsula University of Technology, Republic of South Africa) is to provide an understanding of the history of Muslims in South Africa. Since their arrival as political exiles and slaves beginning in 1652, Muslims struggled against colonialism and oppression, and today, their vibrancy is visible in the cultural, social, and economic landscape of South African society. The critical question that informs this chapter is, What is the potential of Islamic tourism in South Africa? Through a theoretical lens, tourism is viewed from a postmodern perspective that critiques the dominant homogenous views of Islam and Muslims. While Muslim culture evolved over time, it changed into a hybrid of cultural and religious confluences shaped by internal and external forces. Muslim culture consequently forms a significant component of the national heritage and is an integral part of the tourism industry. This chapter locates the manifestation of Islam in the context of tourism, arguing for its viability as a significant component of an emerging global Islamic tourism market.

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