


Does Islamic Marketing Mix Affect Consumer Satisfaction?

An Analysis of Consumer Perception in the Service Industry

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ABSTRACT

Customer and customer satisfaction is considered to be the core for success. Targeting the growing Islamic customer population has given the opportunity to tap demand based on Islamic values. Apart from the standard marketing mix, the Islamic marketing mix (IMM) varies in its purpose, application, and acceptance among the customers. The objective of the paper is to identify the effect of 10 IMM elements on customer satisfaction. This paper includes establishments of the relationship between IMM components with customer satisfaction variables. The findings of the study will reveal that IMM elements have a significant relationship with customer satisfaction with reference to consumer products in Islamic countries. The result will be applicable for designing strategies in industries related to manufacturing, packaging, supply chain management, tourism and hospitality, advertising, etc. to focus on improving customer satisfaction. This study offers a comprehensive view of the fast-growing concept of Islamic marketing and its relation to customer satisfaction.

KEYWORDS

Consumer Perception, Customer Satisfaction, Islamic, Islamic Marketing, Marketing Mix, Service Industry

INTRODUCTION

The concept of marketing is considered to be the core of strategic development in any industry throughout the world irrespective of services and services. The concept of Islamic marketing (IM) is different from the conventional marketing concept in understanding, motive, application, narration and therefore rise of new marketing framework came into existence (Arham, 2010). Authors have proposed distinctive characteristics between the conventional and Islamic Marketing (Alserhan, 2011; Hanafy and Sallam, 1988). According to Keefe (2008), Marketing is the activity, set of institutions and processes for creating, communicating, delivering, and exchanging the offerings that have value for customers, clients, partners and society at large. Traditionally, the focus is on the broader aspects which include followers and non-followers of Islamic values and beliefs with scope in principle and practice. The opportunity of marketing starts from understanding the needs to flow of goods and services from producer to consumer by gaining competitive advantage, achieve satisfaction and profit for the firm. Religious influence makes a significant impact on individual choice of products and services as a part of religious requirement following certain rules and laws (Laudenberg, 2017).

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Unlikely the conventional marketing concentrates on profit maximization and Islamic marketing follow Islamic Shariah rules and regulations. According to Jafari (2012), “Islamic Marketing is the study of marketing phenomena in relation to Islamic principles and practices or within the context of Muslim societies”. Islamic marketing is developed and implemented under the framework Islamic Shariah practices particularly for the Muslim consumers (Alserhan, 2011). Islamic Marketing is “The process and strategy (Hikmah) of fulfilling needs through Halal (Tayyibat) products and services with the mutual consent and welfare (Falah) of both parties i.e. buyers and sellers for the purpose of achieving material and spiritual wellbeing in the world here and thereafter (Alom and Haque, 2011). In Islam, the businesses must not solely be concentrating on profit-making or other material gains but the welfare of human beings (Chachi and Latiff, 2008) is also considered as important and essential. The business should also focus on physical and spiritual goals which include righteousness, nearness to God, cooperation, social harmony, absence of crime and anomie, avoiding unethical practices, etc. upholding justice and honesty.

Generally, it is comprehended that the Muslim population did not constitute a significant market for branded products and services. With the change in the perception within last decade that Muslim consumer is seen as low income (Sandikci, 2011), uneducated population and do not account for the significant difference in the global business scenario. Historically, countries in and around Middle East region only constitute Muslim Population following Islamic ideology. Therefore, the businesses consider Muslim consumer and sector to be minimal, unattended and very few research has been done in the area of Islamic Marketing.

However, in recent decade this stereotype is started diminishing with the change in the economic and social development of many Muslim countries with strong purchasing power, educated and growing young population around the globe has developed the Muslim population in the middle class and Upper middle class in the society. Secondly, with the economic growth of Oil-rich countries in Middle East and others, the Muslim dominant countries has attracted many mega stores and hypermarket into the rich economy along with them foreign brands (Sandikci, 2011) has also proliferated the wings to expand the market share by providing a better purchasing experience to the consumer. Next, was the role of women in the Muslim world has played an important role in the development of Islamic Marketing. Traditionally, women are engaged in the welfare of the family, burden with the household activities and remain in the walls of the house (Mathew and Kavitha, 2010) in most of the male-dominated society in Muslim countries. Recently, Muslim women play an indispensable role in the society, as a large Muslim women population is well educated; have a socially responsible role, higher opportunities in profile jobs and playing a greater and better role than male in running a business and undertaking entrepreneurial activities. With the success in growing economic, political and market power due to oil export, huge investment (Sandikci, 2011) and other reasons has changed the nature of Muslim market and immersed into the limelight with huge population seeking Islamic product and services attracting market investment solidifying Islamic marketing.

MUSLIM POPULATION

According to Pew Research Centre, demographic projection (2017), the world’s population is projected to grow 32% in the coming decade and the number of Muslims is expected to increase by 70% – from 1.8 billion in 2015 to nearly 3 billion in 2060. In 2015, Muslim made up 24.1% of the global population (Lipka and Hackett, 2017). It is also measured that the Muslims is one of the fastest-growing population around the world with respect to consumer goods providing larger market for businesses. According to CIA fact book, in 2006 Muslim majority had an average population growth rate of 1.8% per year. By 2030, Muslims will make up more than a quarter of the global population (Pew Research, 2017). Forty-five years later, the Muslim population is expected to make up more than three-in-ten of the world’s people i.e. around 31.1%. There were approximately 19 million Muslims in the European Union in 2010 i.e. 3.8% (ib.id); 62% of the world Muslim population in Asia, 22.9% in MENA region, 30.6% in South Asia constituting a major portion of the Muslim population. Few

countries having a high population of Muslim are Bangladesh, Pakistan, India, Afghanistan, Egypt, Turkey, Iran, Algeria, Sudan and countries in the Gulf region. According to the projection from Pew Research center (2011) it is estimated that the total The Muslim population will reach nearly 25% of the world population by 2020 and further extend to approximately 30% by 2050. With the last of 20th century Muslim population in Western Europe from 6% (44 million) in 2010 reached to 8% by 2030. Few countries like Albania Kosovo, Bosnia and Herzegovina have a high Muslim population. Turkey, Azerbaijan, Kazakhstan, and Russia also have large Muslim populations. During mid-2016 EU statistics shows, France (8.8% i.e. approx. 5.7 million Muslims) and Germany (6.1% i.e. 5 million Muslims) have the largest Muslim populations followed by Cyprus having quarter (25.4%) of its total population. In Europe, the Muslim population grows to 4.9% during 2016 within 6 years from 3.8% in 2010. By 2050, the share of the Muslim population in the European continent could be more than double, rising to 11.2% or more.

ISLAMIC BUSINESS PERSPECTIVES

Islamic businesses have principle imbedded with restraining unethical practices (Niazi, 1996) and based on trust, justice, equality and mutual consent and welfare of buyers and sellers for achieving substantial and spiritual happiness. According to the findings of Alhawari et.al., (2016) shows the positive effect of adapting the customer acquisition processes in refining the customer satisfaction by incorporation the knowledge about customer. Islamic Marketing principles based on Quranic commandments ensure the agreement for protection, transparency and self-esteem (Nasri, 2006). Islamic principle emphasizes on value- maximization rather than profit maximization (Alserhan et al., 2016) which always remain the key ideology of employee's behavior, planning and pursuit of their individual interests and desires. Therefore, the Marketing concept is formulated on Islamic practices that avoid unethical practices, ambiguous interpretation, and establish trust among all stakeholder through reliable and worthy products or services that inspire the customers by ensuring highest level with satisfaction. The Islamic business practices use transparency which attracts customers (Pitchay, 2012) and the basis of moral attributes adds to the success of a business (Samah & Jusoff, 2011). Therefore, many companies especially operating in countries with large Muslim population uses Islamic concepts (Hejase et al, 2012). A comprehensive discussion and empirical analysis demonstrating the Islamic Marketing mix elements to provide customer satisfaction are shown in the forthcoming part of this paper. Previous studies has shown the deep insight of Islamic concept and marketing relationship serving Muslim consumers (Yildiz, et.al. 2014) by keeping religious responsiveness of consumer in mind. The marketer targeting Muslim consumers differentiate their marketing from conventional marketing to Islamic Marketing in accordance with Islamic rules and regulation in all area starting from suppliers to the end-users which shows positive response from the Muslim consumer and expansion of the new marketing trends (Yildiz, et.al., 2014).

RESEARCH METHODOLOGY

This paper uses mix method, as believed that the IMM elements as subject are highly personal, sensitive and psychological which the respondent may not be willing to reply in only one form. During the pilot study, many customers refused to respond to the questionnaire as they feel it their sequestered matter linked to religion and values. The complete expression of the respondent's views cannot be recorded in only one form. While consultation and interview with the customers helped, as they are free to express fully their views. For this very reason, this paper adopts mix method of data collection and present cases on IMM elements.

The paper analysis the elements of Islamic marketing mix which came across during the data collection method i.e. product, price, place, promotion, process, people, physical evidence, promise, patience and persistence and how these elements affect the customer's satisfaction. Many consumers of Islamic products are linking their satisfaction with these elements that have less explored previously. Consultation and interviews act as major sources of collecting data for mix elements. From these

methods, we are able to understand the core of the views from the consumers regarding their choice and satisfaction. IMM elements act as independent variables while customer satisfaction is the dependent variable in this research.

CASE OF ISLAMIC MARKETING MIX ELEMENTS

In conventional marketing the four elements of the marketing mix (Goi, 2009) includes product, price, place, promotion (popularly called as 4P's of Marketing) commonly used for developing markets and focus on the market segments. Other 3P's – people, physical evidence and process are added for services. Very few authors have contributed to the concept of Islamic marketing and its elements (Tabrani and Marlizar, 2017; Ahmadova, 2016; Ashmawy, 2015) and remains still, new concept is at infant stages to that of traditional marketing. Arham (2010) contributed to crucial aspect of Islamic Marketing and identify the differences from that of fundamental concepts and challenge to contemporary marketing.

According to research data, the IM is based on the religious and ethical matter followed by the follower of Islam which can be seen in the literature of Sula and Kertajaya, (2006) that IM consists of four characteristics as realistic, spiritualistic, ethical and humanistic. Presently, the marketing mix is addressing the spiritual aspects in marketing thoughts and practices (Arham, 2010; Kotler, Kartajaya and Setiawan, 2010). According to the initial study, the IM predominantly consists of ten elements that directly affect customer satisfaction. Therefore, this paper, we try to investigate the ten P's of IMM elements with a greater focus on consumer and understanding how these elements plays an important role in satisfaction. IMM has distinct characteristics in its practices and application of elements of marketing mix (Shamsudin and Rahman, 2014) affecting a customer satisfaction and relationship. The Ten P's of IMM are; product, price, place, promotion, process, people, physical evidence, promise, patience and persistence.

Product/Services

In marketing, the product is the offer made by the company to satisfy the needs and wants of customers (Kotler and Keller, 2012). Therefore, companies are positioning and targeting the product and services to the particular segment based on their expectations. In Marketing understand the voice of the customer, technology, and new product development proves to be very valuable influencer on managing cost and time (Galli, 2019). According to the consumer research data, Islamic Product must be “Halal” permissible, pure, and lawful and specified to use. The product should not include ingredients of harmful nature and should be safe for human consumption. The production of the product must be based on specific Islamic code of conduct driven by Shariah laws. It should not possess restricted content like alcohol, substance of certain animals etc. according to the Islamic Shariah laws. The Islamic process of production uses principles of lawfulness, quality, quantity (Al-Ukhuwa, 1983), purity, existence, deliverability (Al-Misri, 1991), clear ownership, existence and must be Halal. Most of the products sold as per Islamic guidelines have Halal certification which certifies that the product complies with Islamic laws (Aziz & Chok, 2013; Gayatri & Chew, 2013).

In Islam, ethical and appropriate elements are strongly emphasized within the overall process and especially in the production process which maintains stakeholders trust, satisfy specific needs and elevate customer satisfaction. Many other factors are included like packaging, transportation, warehousing, procurement, material handling and other activities must caters for Sharī'ah law (Zulfakar, Jie, & Chan, 2012). Halal certification and symbol attract not only Muslim consumers but non-muslim customers also as it represent purity, concise quality, quantity and specific production process (Kasriel, 2008). Moreover, concept of improvement of product quality under the Islamic guideline ensures better product and services at the same price free from unethical practices by providing motivation for customer to buy the Islamic product that creates customer trust and satisfaction rather than other non-Islamic product.

Price

Price can be defined as “The amount of money charged for a product or service, consumers exchange for the benefits” (Kotler and Armstrong, 2004). In conventional marketing, price of product and service are depending on various factors like competition, demand and supply (Stiglitz & Walsh, 2006), cost (Kotler and Armstrong, 2004), quality, features, etc. and the major objective is to earn revenue and profitability. In most of the organization, managers not only consider costs but also other factors (Hanna and Dodge, 1995) for fixing the price of a particular product. It is very important that in conventional marketing pricing is flexible in nature, while companies dominate the fixing element with low consideration on customers. Pricing policies in Islamic marketing ethics always ensure not to give dishonest settings to the customer for bargain (Shaw, 1996). Customer perception, buying situation, type of market and environment are also considered for price-fixing. The companies install all set of strategy to maximum margin by setting right price for different customers of product and services. Islamic pricing prohibits profit (Shaw, 1996) which is created without working or use of dishonest scale. It also prohibits price discrimination between the customers; illegal gain made (Ibn-Taymiya, 1982). While in Islamic perspective, pricing considers equality i.e. both sellers and the buyers are equally important and therefore unfair pricing is strictly prohibited in all cases. Islamic marketing concept insists on safeguarding the interest of consumers taking all aspects into account especially pricing. Islam forbids extortion or gaining high profit at the expense of consumers (Koku, 2011). False propaganda or publicity, price control and manipulation (Niazi, 1996) based on the supply, demand, scarcity of product or services, creating monopoly are prohibited according to Islamic law.

Within the pricing concept in Islamic marketing concern to achieve value-maximization, concept of justice (Saeed et al., 2001), fairness, non-discrimination, ensuring that the price paid is equal to the quality and value perceived by customers, fair trade contract, avoidance of trade dispute, protected interests of all parties (Abdullah and Ahmad, 2010), avoidance of self-interest, no speculative actions, avoidance of manipulation and control over pricing, increasing government intervention to maintain the price build the customer satisfaction as it is demonstrated that customer satisfaction is a function of quality, price, and expectations (Anderson et al. 1994). Improving goods and services ensure customer loyalty and provide regular inflow of cash (ib.id) maintaining the success and survival of the company by achieving sustainability and growth.

Place

Place is considered as one of the most important elements of Marketing mix which includes the distribution or channel by which the producer physically transfer the product and services to the customer or in other words, it is the level of accessibility to the customer for particular products and services. The two ways process include the flow of goods and services to the customer while from opposite, the payment reaches the producer. The transfer of goods and services to the customers may include multiple layers or types of channel/ intermediaries. According to Islamic principles, distribution channels are not supposed to create a burden for the final customer, in terms of higher prices and delays (Al-Qaradawi, 1995).

Unethical practices to create higher price (Abuznaid, 2012), unnecessary delays in delivery causing customers unnecessary inconveniences are not allowed. Involvement of practices in distribution for wealth creation is unethical and strictly prohibited. Few unethical practices in concern to the distribution channel are: Inappropriate packing that can create harm to the consumer; manipulation of price, product or delivery for profit maximization; Coercing customers in the distribution channel; exploiting the customer in any ways; unsafe packaging or inappropriate design of product or packaging; exerting undue pressure on different intermediaries for advancement; distributing haram products together with Halal products (Hassan et al., 2008); exerting undue pressure on resellers for increasing sales; delivering damaged goods; exerting undue pressure/ influence at different type of channel for controlling a product/ market/price or supply; compromising with the safety and security of people in transportation and distribution; transporting hazardous and toxic products; deceiving

customer; distributing contaminated product to the customer; using fair means for transportation and distribution that exploit the customer; hurting people on roads when transporting goods (Al-Ukhuwa, 1938); acquiring goods using unnecessary means; using unfair marketing practice for distribution; unnecessary delay etc. are unethical practices that pertain to distribution channels. Tieman et al. (2012), shows that transporting vehicle is not the only things that Islamic integrity of shipment includes but containers, packaging (Tan et al., 2012), distribution process plays a significant role in maintaining Islamic integrity.

The main objective of the Halal supply chain (Rajagopal et al., 2011) or distribution / transportation channels is to create value maximization and satisfaction to the customer. Tieman (2013), explained that the key activities in Halal logistics is proficient transportation system will promote service efficiency and quality. The distribution channel is also considered to be the most important point for customer retention and the mode that connect the producer and the customer. Therefore, using Islamic marketing, the producer can encourage the customer not only to buy one time but by using ethical, fair and upright means the company can have sustainable growth. It is very important in Islamic Marketing that the customer should not feel discomfort in terms of distribution that ought to create satisfaction and value to the customer. Zhang et al. (2012) explained the use of information technology in supply chain which enhances the satisfaction among the customer.

Promotion

Promotion is the communication tool used by business to inform benefits of product and services to the customers. Promotion mix is set of tools used by the business to facilitate the communication. These tools include advertising, public relations, sales promotion, direct marketing, and personal selling. Effective promotion of the product survives to achieve higher sales and profit. Promotion is also done for competitive purpose and to gain market share. According to Galli (2017) integrate strategic planning is considered to be significant to overcome challenges and ensure the success of promotional campaigns. Islamic marketing varies in concept of profit and emphases on value and discourages unethical competition. Islamic promotion mix activities are focused on social welfare and economic progression encouraging the flow of information to its customers. It also encourages “healthy competition” (Abdullah & Ahmad, 2010) without using misleading and overspreading message for directing toward customer satisfaction. According to Islamic ethics (Ismaeel & Blaim, 2012), promotional techniques must not use emotional appeal, fear appeal, dullness of the mind or encourage extravagance. Misleading or wrong information (Abdullah and Ahmad, 2010) in promotion are prohibited in Islamic promotion and the clear goal of Islamic promotion (Karimova, 2012) is to inform the customer about the benefits of product and services without any focus on profit, competition, personal gains and achievement of market share (Hassan et al., 2008).

In Islamic marketing, communication for any goods and services must not mislead, deceptive or confusing to the customer. Marketing activities should be fair, trustful and honest especially related to information to the customer. In Islamic perspective, all false methods of promotion are strictly prohibited like false declaration, over amplify quality, creating wrong hype of product, overvaluing of products, showing attribute that do not exist, wrong qualities propaganda, false testimony, incorrect accusations of a product or service or about company, baseless entitlements etc. are prohibited. Islamic ethics prohibits stereotyping of women in advertising, and the use of women as objects to attract customers (Erffmeyer et al. 1993). Moreover, inaccurate specifications, theft or injustice, dishonest promotion, hiding the defect, swearing to God to sell the product and services, false communication about quantity and quality (Hassan et al., 2008), persuade buyers, overstating the characteristics, disclosing false products etc. are strictly prohibited. According to Galli (2018) lot of industries are undergoing problems in their daily processes and promotional campaigns and advocates strategic planning for promotion that can solve these issues in their future projects. Islam condemns all manipulative promotional behaviors including misrepresentation and use of sexual appeals to attract customers are not acceptable and permissible. Furthermore, using false temptation to exploit the

customers, use of indecent and uncultured language, promotion employing women for appealing customer is prohibited in Islamic Marketing ethics. Promoting and delivering product and services with honesty, transparency, justice, truthfulness, sincerity within Islamic ethical values upholding and adhering to the Islamic rules and regulations increase customer satisfaction (Arham, 2010), which would most likely enhance customer loyalty ensures human wellbeing and provides satisfaction. Islamic marketing perspective gives priority to customer satisfaction over profit achieving customer loyalty and sustainability that enhances competitive advantage of the firm.

People

People are involved in all divisions of business as stakeholders. Employees, customer, suppliers (Min & Mentzer, 2000), intermediaries, public and many others are considered in people. Anjum et.al (2019), concluded that relationship of strategic human resource management practices foster service behavior among employees. In Islamic perspective, employee satisfaction and customer satisfaction are clearly highlighted. The concept protect from all elements of coercion for achievement of advantage or profit. Islamic Marketing is dependent on justice, equality and rationality. The emphasis is on honesty, free and rational thinking (Ahmad, 1995) for decision related activities and the decision making freedom must be safeguarded from all components of coercion are essential in Islamic law. Employees play a significant role in the marketing process. According to the Islamic law employer must not create any form of coercion including create pressure to change decision, compelling the employee to do the thing without the consent and regard for consciousness of the people (Hassan, Chachi and Latiff, 2008). It also ensures that employees as an integral part of the service delivery process therefore, they must be patient, fair, honest and accountable. Employee free self-determining judgment and decision relating to marketing is a precondition in Islamic law. Employees must not disclose any information related to customers without the permission as it is considered to be unethical, must not be involved in any act of bribery, intellectual integrity must be preserved; marketer must behave in a polite, gentle and friendly manner to the customer while dealing and must wear proper dressing for smart appearance. Women need to wear headscarf and should not wear tight cloth and refrain from high makeup complying with the Muslim culture. Friday mid-day prayer is considered to be important and time for spiritual reflection for all Muslims. Islamic perspective also restrict marketer to exploit their customers, cheating, fraud, injustice, and marketing dishonesty (Hassan, Chachi and Latiff, 2008) under all circumstances. Saeed et al. (2001) narrated that the Islamic marketer had obligation towards God, obligation towards society, marketers' own welfare and obligation toward the environment. Considering and fulfilling the responsibility of the employees and other stakeholder, ultimately achieve customer satisfaction.

Process

Marketing process is a crucial element of integrated marketing mix. Marketing process elements include method, mechanisms for flow of goods and services being provided to the customer. In other words, process is the system that the firm works or how the product and services will reach the end user. Additionally, studies reveal that services and the industrial sector contribute significantly to the economic growth (Ishola & Olusoji, 2020). Therefore, it is essential to further strengthen service-industrial sector interactions so as to create advantage and maximize the growth potentials. According to Islamic guidelines, the marketer must avoid any fraudulent process, transaction and exploitation of monopoly power (Uddin, 2003). Lies, manipulative tactics, high-pressure, fraudulent selling techniques, creating wrong publicity are all considered unethical marketing in Islam. The marketer should separate between business demands and personal needs creating honesty confirming to the Islamic law. The Marketing process should provide safe environment, low-pressure selling techniques, helpfulness of staff, honesty, foster trust, motivate clients, high respect for time, autonomy to choose and self-marketing decisions. Process is an essential component of the marketing mix crucial to customer satisfaction (Nurhazirah & Muhammad, 2014) and high degree of consumer confidence in

process leads to the customer satisfaction. Islamic marketing has customer-oriented focus by creating conducive process based on Islamic law using appropriate manner for the service, resorting any form of coercion and foster trust in the marketing system enabling high customers satisfaction, improve consumer confidence in the integrity of the marketing system. As per the study of Ayed (2017) explores that the trust attribute is considered to be significant for long-term customer relationship, especially in the service industry and service personnel need to build the skills to develop personal trust dimensions. The businesses are providing exchange to the faulty product being delivered and give back to the community in form of taxes which allow the trust and satisfaction among the customer.

Physical Evidence

Physical evidence is an inherent form by which services are delivered. It includes both tangible and intangible characteristics necessary for customer satisfaction in which tangibility helps to demonstrate and perform while the intangibility is linked with the feeling and satisfaction. In general terms, services are difficult to detach by the product allowing customer to reach a decision whether to buy or not. Therefore it is considered as the essential elements of the marketing mix. The study by reveals the direct and indirect effects of service encounter constructs of service quality, customer satisfaction and service value on loyalty related behavioral intentions of customers (Gera, et.al. 2017). Due to the intangibility nature, services are difficult for potential customer to evaluate until and unless it is delivered and consumer often depend on the tangible things that are bounded to evaluate the services. The uncertainty in the mind of the customer can reduce the purchase of the services. To reduce the uncertainty, organization links the intangible service with the tangible products.

Physical evidences can be categorized in several ways including inside evidence of the organization, outside evidence of the organization and other related. Considering outside evidence in Islamic countries, most of the organization have Islamic architecture, design, cultural calligraphic representation of the name hoarding etc. Inside evidence elements includes within the organization like the organization in Islamic countries build praying place inside the organization, direction of Mecca is shown, designated place to rest etc. provides the evidence (Hashim & Hamzah, 2014). Many organization shows crescent in their business cards, some sought of Islamic design or symbol in employee's uniform, brochures, packaging etc. for conveying good wishes to their customers (Bitner, 1992) and other stakeholders. Due to representation of these unique characteristics of the Islamic-marketing mix, Muslim customers feel satisfaction as the product or services reflect Islamic values and show stronger loyalty for Islamic product and service rather than non- Islamic product. Also, according to the Islamic principle cheating, hiding information, fraud is prohibited, restriction of the use of certain products that are not Halal in process and production stage ensuring customer welfare which makes customers feel more comfortable in buying the services and therefore reflecting customer satisfaction and sustainable growth of Islamic products and services.

Promise

Promise is an integral part of Islamic marketing mix which strongly emphasizes on relationship building (Calonius, 1983). According to the Islamic principle, not being trustworthy, lying, and not keeping the promise are considered as sin. Marketer should not fake or make false promise, and should not make promises that cannot be fulfilled. Marketing mix builds relationships by attracting new customers and fulfills the organization objectives (Nurhazirah & Muhammad, 2014). Marketing is predominantly occupied by promises made for the organization product and services evolving relationship that eventually build the reputation and clientele. Islamic marketing pay high emphasis on the relation with all stakeholders especially with the customers which allow them to gain advantage over the other product and services. Fulfilling promises made by the organization achieves customer trust and builds customer satisfaction leading to sustainable growth. Mutual trust and relationship between the organization and the customer leads to advantage and sustainability.

Patience

Patience is considered to be important in Islamic marketing and is considered to be crucial while dealing with customers and other stakeholder (Nurhazirah & Muhammad, 2014). Islamic businesses follow patience as it is clearly highlighted in Quran, 16:127 (religious book). Patience help businesses to communicate, build relationship, problem solving, reduce uncertainty, accepting the people, tolerance to issues, and help decision making. Businesses following Islamic marketing mix create advantages as they listen to the customer's issues; accept fault if any which eventually leads to customer satisfaction. Building on the patience in any business activity helps to develop good relationship, customer satisfaction and sustainability.

Persistence

Persistence is considered to be an integral part of Islamic Marketing mix. Persistence can be explained as continuous work or course of action in spite of difficulties and hardships (Wilson, 2012). Islamic business concept clearly indicates the continuity in all its activities and action which provides trust to the consumer. Continuous course of action leads to the reliability, relationship and loyalty of the customer. Islamic marketing as persistence in development, process, providing services, delivering product to the customers will leads to satisfaction (Lovelock, et.al. 2011). The concepts of persistence are vital in activities starting from production to the delivery of the product and services as Islamic Marketing focuses to create value maximization rather than profit maximization. Within the progression of business and marketing process of exchange (buying and selling) failure to pertain persistence in customer satisfaction considered to be undesirable according to Islamic perspective.

CONCLUSION

To examine whether or not Islamic marketing mix elements has significant relationship with customer satisfaction. The research by Gera et.al (2017) evaluates the direct and indirect effects of service quality, customer satisfaction and service value on behavioral intentions of customers. The finding of the research indicates that the ten marketing mix elements explained in Islamic perspective differed from the contemporary elements in nature and characteristics. The enhancement of these marketing mix elements will add advantage to the company to serve customer effectively as it seems one sided in conventional marketing mix. In addition, the ten marketing mix elements can be considered for developing marketing strategies for Muslim segment influenced by the Islamic social and cultural values. Furthermore, these deliberation and findings can be used in other industries like banking, finance, retail, tourism, etc. while designing their marketing strategy. The integrated concepts derived from Islamic perspective are practically relevant to carry further research and usage in non-Islamic countries without any prejudice to recognize the new concept of Islamic marketing for the success of the firm. It is also support that elements of Islamic marketing mix i.e. product, price, place, promotion, process, people, physical evidence, promise, patience and persistence have positive relationship between the promotion and customer satisfaction. Further studies on the concept of Islamic Marketing will embark the knowledge in many other area of relevance in Islamic business practices and support enterprises and community to achieve growth. The study reflects the broad idea of Islamic marketing perspective revealing "win-win" situation enabling customer satisfaction.

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