A Review of the Current Research in Islamic Marketing

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Abstract

The aim of this paper is to review the available research studies on the current trends in Islamic marketing. The Halal industry is one of the fastest growing industries in the world today. This paper aims to review some of the research studies which have been carried out on the latest trends in the Halal industry, including Islamic marketing. For the purpose of this paper, specific search terms were used in the Google Scholar search engine. The results were then shortlisted according to the year of publication. The results of this review study point towards how there have been significant changes in the way business is done today. With the demographics and economics of Muslims changing around the world, their consumption patterns have changed too. As a result, marketing of these Halal products and services has also changed. This study provides a holistic view of the latest trends in the Halal industry around the world, including Islamic marketing.

Keywords: Islamic Marketing, Halal, Current Research, Systematic Review

Introduction

With the number of Muslims increasing throughout the world, concepts of Islam, such as Halal, have gained importance. The demand for Halal-friendly products and services increasing throughout the world. This demand for Halal has touched all facets of life including tourism. With increasing number of Muslim travelers around the world, the concept of Halal tourism is really gaining ground.

According to Baker, Ahmad, Alserhan & Zeid Ahmad Alserhan (2011), the Muslim market is generally considered to be a relatively homogenous market as well as consumer group (as cited in Islam and Chandrasekaran, 2013). There are certain values and principles inherent in Islam which bind its followers together. Due to the homogeneity in the tenets and principles of Islam across the world, it is assumed that the Muslim consumer group would also be homogenous in nature. Hence, the concept of 'Ummah' or 'nation' has become very important for marketers in order to engage with Muslim markets and customers and has the potential to be extremely beneficial for the marketer (Baker Ahmad Alserhan & Zeid Ahmad Alserhan, 2012 – as cited in Islam and Chandrasekaran, 2013).

There are authors who argue against this assumption, as they think that there is significant heterogeneity in the Muslim market due to the presence of a number of sub-segments present in this consumer market (Ozlem Sandikci, 2011 – as cited in Is Islam and Chandrasekaran, 2013).

Methodology

In this paper, we will review research studies which have been carried out on the subject of current trends in Islamic marketing. Towards this end, search terms such as 'Islamic marketing', 'Halal marketing', 'latest trends', 'Muslim marketing' etc. were used in the Google Scholar search engine. The results of these searches were shortlisted as per the year of publication. For

the purpose of this paper, only studies published post 2010 were used in order to correctly gauge the current trends in Islamic marketing.

Results and Discussion

Shariah compliant practices have been in use in the business world for years. Globally, Muslims have been aware of the importance of Halal and hence, have actively enquired about Halal ingredients and practices while buying products and services. The Muslim population around the world is growing at a fast rate and hence, this market has a huge potential. According to the CIA World Factbook 2013, in 2013, Muslims made up 22.74% of the world's population (as cited in Islam & Chandrasekaran, 2013). This population is expected to increase significantly over the next few decades. According to estimates by the Pew Forum on Religious and Public Life (2011), over the next two decades, the global Muslim population is set to increase by approximately 35% (as cited in Islam & Chandrasekaran, 2013). Needless to say, the Halal market it has a huge potential.

Islamic marketing is a relatively new area of study in marketing. The past decade has seen a lot of research studies happening in the field of Islamic marketing. Due to this, it is possible today to study the concepts entailed in Islamic marketing. Various authors have also defined Islamic marketing.

According to Alom & Haque (2011), for Muslims, every activity is considered to be akin to worship – hence, subject to the concepts of Halal and Haram as laid out in the Shariah. These activities include any transaction that might take place concerning production, distribution, consumption and exchange.

As per Binti Abdullah (2000), all aspects of marketing in Islam must adhere to the guidelines of Shariah and the Hadith (as cited in Alom & Haque, 2011). The aim of Islamic marketing is to cater to the satisfaction of the entire mankind, including the consumers, through adherence to human values and sticking to the marketing culture as well as Islamic rules and regulation.

According to Islam & Chandrasekaran (2013), the basic assumption in Islamic marketing or Halal marketing is that consumer choice is affected by religion and that is why, it is based entirely on Islamic laws and principles which act as guidelines in making strategic decisions entailed in marketing such as designing, communicating and delivering products and services to customers.

Some authors are of the opinion that the difference between marketing and Islamic marketing is basically due to the addition of the word 'Islamic', which is equivalent to the addition of Islamic-compliant practices. According to Bakr Ahmad & Alserhan (2011), adding of the word 'Islamic' to marketing means that the marketing practices will be Shariah-compliant – such as including tenets and teachings of Islam to all aspects of business, and utilizing Islamic business ethics (as cited in Islam & Chandrasekaran, 2013).

There are authors who are of the opinion that Islamic marketing is a separate kind of marketing altogether. In their study, Alom & Haque (2011) say that Islamic marketing is a consumer-oriented marketing culture guaranteeing human values and wellbeing. Islamic values combine religious and cultural values, as well as universal values. These require the maximizing of human welfare and establishing of a brotherhood or community to ensure a balance between the material and spiritual dimensions of human life (Alom & Haque, 2011). According to the study by Alom

& Haque (2011), marketing in Islam is not restricted to the buying or selling of goods/services and making profits, since all activities and transactions in Islam are considered akin to worship.

Definition of Islamic Marketing

In their study, Alom & Haque use the basic assumptions of Islam and use them to define Islamic Marketing as "The process and strategy (Hikmah) of fulfilling need 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 the hereafter".

Some of the words used in the definition are as follows:

Strategy (Hikmah) – In Islam, the word 'Hikmah', is close in meaning to the word 'strategy', which shows wisdom. Hikmah indicates sound perception and judgement which is adjustable and adaptable. Since the world we live in is ever changing and flexible, Islamic Marketing can be a means to achieve long-term goals in this world through interaction with the changing environment. Islamic Marketing can purify man's life in its whole including the beliefs, morals, perceptions, habits, customs, society, culture, economy and politics (Alom & Haque, 2011).

Mutual Consent – This concept is based on the statements from the Quran and the Sunnah and basically means that any exchange must be carried out using the free will of buyers as well as sellers, without any pressure, deception, cheating or fraud. The exchange must promote cooperation, and not competition, among all stakeholders. The idea is that mutual cooperation has the capacity to satisfy greater number of needs compared to what can be satisfied by individuals. Transactions need to be fair and ethical through sharing of sufficient and appropriate information, and they need to be entered willingly, without coercion (Alom & Haque, 2011).

Need – This is another concept which distinguishes marketing from Islamic Marketing. While marketing is based on wants, Islamic Marketing is based on needs. Conventional marketing revolves around the assumption that human behaviour is planned and purposeful, in seeking the satisfaction of its wants through the use of goods, services or ideas. Contrary to this, Islam says that people should consume according to their needs, instead of their wants. It also says that marketing must not be deceptive, for the purpose of cheating customers (Alom & Haque, 2011). The basic needs, as pointed out in the Quran, include physiological needs (food, clothing, shelter) and biological needs. Islam acknowledges material wants, but does not view them or their satisfaction as the ultimate aim in human life. Instead, it calls for a balanced satisfaction of human needs (Alom & Haque, 2011).

Tayyibat (Halal) – Halal defines the eating habits as well as the purchase decisions made by Muslims the world over. Halal parameters are non-negotiable and are not influenced by fashion in any way. Neither are they subject to geography or income or age. In Islam, the Halal parameters are powerful because they are not enforced; rather, they are chosen freely by people who practice the religion (Alom & Haque, 2011).

According to Alom & Haque (2011), consumer goods, in Islam, are perceived as God-given, clean, beneficial, wholesome and useful materials which make lives of consumers better. All goods are not recognized as products in Islam, despite a high demand for them. Islam recognizes only those goods as products which are beneficial, safe and useful to consumers both morally and ethically (Alom & Haque, 2011). As per the Holy Quran, consumable goods are referred to as Tayyibat – a term which attributes moral and ideological values to these products. In contrast,

since prohibited materials are not considered as goods in Islam, they do not carry any exchange value.

Hence, in Islam, the marketer is responsible for ensuring that the product that he is marketing is pure, by the standards set in Islam, or 'tayyib', meaning processed in a manner (Halal) which would not cause any harm to the consumers (Alom & Haque, 2011). Accordingly, products and services such as alcohol, gambling, magic etc. are prohibited from the market, even though they may maximize profits and utilities, as such transactions are undesirable in Islam from the social welfare point of view.

Falah (Welfare)

Islam places emphasis on ensuring human 'Falah' or welfare. Hence, in Islamic marketing, falah needs to be secured through cooperation between the stakeholders – producer and consumer, buyer and seller (Alom & Haque, 2011). According to their study, markets, in Islamic Marketing, are taken to be an organized mechanism where there is interaction between different stakeholders (buyers and sellers) and the goods and services, in order to establish a fair price and ensure greater human welfare. The authors state that falah is a wordly concept. The term 'falah', which also means prosperity or success, is not limited to worldly success – instead, it encompasses enduring success without any failure, regardless of whether one is able to achieve success in this life or not. As per Sattar (1988), 'falah' means achieving welfare in this world as well as the hereafter (as cited in Alom & Haque, 2011). Hence, in Islamic Marketing, businesses cannot be run only on profits; instead, success of businesses is determined by continuous efforts to increase human welfare.

Other authors have also defined the term 'Islamic Marketing'. According to Sandikci (2011), Islamic marketing "targets Muslim consumers, consumers who are distinctively different from consumers in general and that it utilizes specific recourses, skills and tools that are relevant and appealing to this particular segment" (as cited in Mohd Yusof, & Wan Jusoh, 2014). On the basis of this definition, the authors say that Muslims can be targeted, reached and predicted, to a certain level, by marketers. It can be said that the field of Islamic marketing has become a scholarly field which is attractive for managers and managerial studies, mainly due to the change in demographics and the purchasing power of Muslim consumers. Added to this is the success of Muslim entrepreneurs (Sandikci, 2011 – as cited in Mohd Yusof, & Wan Jusoh, 2014). In the future, this field of Islamic marketing is likely to grow even further.

Societal Benefit of Islamic Marketing

One of the main assumptions in Islamic Marketing is the one of maintaining ethical standards. This is said to bring good luck for all stakeholders involved. As per Alom & Haque (2011), Islamic marketing ensures the highest level of marketer accountability as this accountability is to God. Hence, it might resolve all complaints faced by marketing – creating undue competition, high prices, planned obsolescence, poor quality of services to the underprivileged, deceptive practices, unsafe products, pressure on selling at whatever cost, creating false needs and wants, too much political power, too few social goods etc. The authors state that if Islamic Marketing is established, the society will benefit as people will always get pure and good quality products at reasonable rates and will also enjoy ethical behaviour from marketers (Alom & Haque, 2011). Hence, Islamic Marketing is considered to be able to promote fairness and ethical behaviour.

Islamic Marketing Ethics

Before we talk about Islamic Marketing Ethics, it is essential to determine what constitutes Islamic ethics. According to a study by Zarrad & Debabi (2015), Islamic ethics can be said to the rules and principles which govern both people and institutions and their conduct, in order to safeguard generosity, openness and accountability in behaviour and action, as well as the interests of the society.

Islamic marketing ethics can be said to be a combination of Islamic ethics and Islamic marketing. According to Chachi & Latiff (2008), Islamic marketing ethics combines the principle of value maximization and the principles of equality and justice for society's welfare (as cited in Zarrad & Debabi, 2015). In their study, Zarrad & Debabi (2015) state that through these principles, value is created and commercial pursuits can be undertaken, which allow the standard of living of people to go up.

Islamic Banking and Finance

Islamic banking and finance, though not a new concept, have seen unprecedented and rapid growth in the past few decades. According to Hanif (2014), by 2012, Islamic finance made up for USD 1460 billion in asset across 50 nations. Islamic banking and finance can be said to be formulated, especially to cater to the financial needs and requirements of the global Muslim population. But it is not limited only to Muslims. Across the globe, the popularity of Islamic banking and finance is growing even with non-Muslims.

Islamic banking and finance developed as a reaction to some practices in conventional finance and banking which were not lawful according to Islam. As per Hanif (2014), Islamic banking and finance developed in order to overcome practices in the conventional finance and banking industry which were questionable as per the tenets of Islam. These included transactions based on the charging of interest, the absolute risk of an outcome (or 'Gharar'), winning of a party being equal to the losing of the other (or 'Myser' and 'Qimar'), lack of risk sharing by the financer. It was also developed to curtail the financing for 'Haram' activities (or unlawful under Islam). It was for all these reasons that Islamic banking and finance developed as an option, particularly for Muslims, to the conventional finance industry.

It is for this reason that Islamic banking is very different from conventional banking. Even though there is no actual difference between the two based on the returns of transactions, the process of transactions through financial contracts is what makes Islamic finance different from conventional finance. Some authors have opined that the differences between Islamic banking and conventional banking are not clearly understood. According to Ahmad, Rustam & Dent (2011), though religion is the main driver behind people's choice to opt for Islamic banking, the differences between Islamic and conventional banking are not understood properly. Many people perceive Islamic banking to be equivalent to banking services 'without being charged any interest'. This perception is very simplistic and limits the meaning of what all is entailed in Islamic banking. This could also be one of the reasons why Islamic banking and finance is still a niche market.

Despite being a niche market, Islamic finance does face stiff competition from conventional banking and finance. For this reason, Islamic banking and financial institutions have to offer something extra for their customers, in addition to the 'Halal' aspect to it. Islamic banking and

financial institutions offer competitive prices on the services they offer, mainly due to the competition they face from the conventional finance industry (Hanif, 2014).

Brand Preference in Islamic Banking

People opt for Islamic banking over conventional banking primarily due to religion. Hence, religion is the key driver behind the choice of Islamic banking. But there are factors which influence these people in selecting a particular Islamic bank. These factors include the bank's strong Islamic reputation, and better financial and banking services (Ahmad, Rustam, & Dent, 2011). These authors say that the brand of the bank, which acts as an indicator of its credibility, and convenience factors were the major drivers of choice when it came to selecting Islamic banks, especially when the customers were young.

In their study carried out at an Islamic university in Malaysia, Ahmad, Rustam & Dent (2011) found that the knowledge that young customers had about Islamic financial products was limited and most of them were unaware of the services available to them through Islamic banks.

Islamic Marketing Vs. Conventional Marketing

Most companies today struggle to satisfy their Muslim customers who prefer Halal products (Mahmood, 2012 – as cited in Shamsudin & Abd Rahman, 2014). Shamsudin & Abd Rahman (2014) say that non-Muslim countries which are engaged with Muslim markets frequently misunderstand or do not understand the meaning of Halal. Such companies may use the Halal logo to convince their Muslim customers that their products are permissible for them. According to Zainal Abidin (2008), the Halal claims made by manufacturers may not be reliable (as cited in Shamsudin & Abd Rahman, 2014). Hence, a Halal logo serves the purpose of convincing customers of the Halal aspect of products.

Authors are of the opinion that if companies are able to understand the difference between Islamic marketing and conventional marketing. If there is greater product and service differentiation among many companies, it can be expected that Muslim companies can compete better in the market, and due to this, the confidence of Muslim customers towards Halal goods and services can increase (Shamsudin & Abd Rahman, 2014).

Halal Cosmetics and Personal Care

It is clear that the concept of 'Halal' has moved beyond food and beverages industry. According to Islam & Chandrasekaran (2013), the concept of Halal affects more than food products and may extend to non-food products as well, products such as cosmetics and personal care products.

Halal cosmetic and personal care products are lawful or permissible to consume or use, and for that, these products need to contain ingredients which are permissible and not questionable such as alcohol or toxic chemicals, fats, placenta or gelatin from swine, or animals that were not slaughtered according to the Islamic rules (Teng & Jusoh, 2013).

According to Swidi et al. (2010), the main reason behind the 'halal wave' in the cosmetics industry and behind the change in buying behaviour among Muslim consumers today is the increasing number of Muslims across the world (as cited Hashim & Musa, 2014). With the change in consumer buying behaviour amongst Muslims across the globe, there has also been a shift towards greater buying of cosmetics and personal care products. This is alongside the increased awareness amongst this consumer group of whether the products they are purchasing are 'Halal' in nature. Hence, there is a greater demand today for Halal cosmetics and personal

care products than ever before. This has pushed marketers into obtaining Halal certificate to capture this particular market segment (Ahmad, Abd Rahman, & Ab Rahman, 2015). According to Teng & Jusoh (2013), though customers are more aware of Halal labelled cosmetics and personal care products, the implementation of halal logo and marketing strategies are not widely used in cosmetic industries in most country. In countries such as Malaysia, there have been incidents of usage of fake Halal logos, which may work to decrease customers' confidence towards Halal products.

According to Teng & Jusoh (2013), it is essential for the cosmetics industry to keep in mind consumers' awareness, usage and intention towards halal cosmetics and personal care products as this will help them produce the kind of products which would satisfy customers' needs and help increase their profit as well as their corporate social responsibility.

According to Islam & Chandrasekaran (2013), cosmetics and personal care products can be considered truly Halal when all the ingredients used are Halal compliant and are in accordance with Shariah; also, no Haram ingredients such as alcohol or ingredients derived from pigs are used in their preparation. Additionally, in order to make such products Halal, it is essential that all ingredients used must be manufactured, stored, packaged and delivered as per Shariah specifications.

In some countries, the manufacture and sale of cosmetic and personal care products are regulated in certain countries, such as the United States Food and Drug Administration (USFDA, 2004), the EU Cosmetic Directive (EU, 1976) and the ASEAN Cosmetic Directive (ASEAN, 2008). These organizations have laid down rules for the manufacture, labelling and sale of cosmetic products, which basically safeguard the wellbeing of consumers who use cosmetic products. This requirement for safety also applies to halal cosmetics in order to make sure that these products are not harmful to the user (DSM, 2008 – as cited in Hashim & Mat Hashim, 2013). According to DSM (2008), the Malaysian Standard MS 2200: Part 1: 2008 prescribes practical guidelines for halal cosmetics and the personal-care industry on the preparation and handling of halal cosmetic products (as cited in Hashim & Mat Hashim, 2013).

Majority of cosmetics and personal care products are manufactured by non-Muslim companies, in non-Muslim countries. Hence, the Muslim consumer can dispute the 'Halalness' of its ingredients. According to Ahmad, Abd Rahman, & Ab Rahman (2015), many cosmetics contain ingredients such as alcohol, fatty acids and gelatin which are Haram according to Islam (Ahmad, Abd Rahman, & Ab Rahman, 2015). In this situation, it is essential for the marketer to obtain a Halal certificate which shows to the consumers that the ingredients contained in the specific product are Halal in nature, and hence, the product is safe for use for Muslims.

Marketing of Halal cosmetics would require the marketers to use strategies which emphasize the 'Halalness' of the cosmetic products. According to Ahmad, Abd Rahman, & Ab Rahman (2015), companies must advertise their Halal cosmetic products in a manner which depicts that people who have a high level of religiosity use Halal cosmetic products. In their study, Ahmad et al. say that marketers can use those strategies to promote Halal cosmetics which are used for Halal foods, as the relationship between attitude and intention to choose Halal foods as well as Halal cosmetics is similar. The authors state that marketers need to be aware that consumers' attitude and intention to choose Halal foods is greater than Halal cosmetics.

Authors have said that it is essential to detect non-halal ingredients in products, especially cosmetic and personal care products. According to Hashim & Mat Hashim (2013), it is important

to detect non-halal ingredients in cosmetics and personal care products in order to maintain the integrity of Halal products, and in turn, the trust of the consumers. In their study, these authors say that in the past few years, the methods for detecting non-halal ingredients have evolved to an extent where they have become helpful to religious authorities to verify Halal compliance. Various authors such as Rohman et al. (2009), Norakasha et al. (2009), and Hashim et al. (2009), have mentioned techniques such as Fourier transform infrared (FTIR) spectroscopy, comprehensive two-dimensional gas chromatography hyphenated with time-of-flight mass spectrometry (GCxGC-TOF-MS) and gas chromatography mass spectrometry (GCMS) which have been developed to detect gelatin, alcohol, fats and oils in cosmetic products (as cited in Hashim & Mat Hashim, 2013). Authors are of the opinion that these techniques could be used for traditional cosmetic and personal care products which need halal certification (Hashim & Mat Hashim, 2013).

According to various estimates, the size of Halal cosmetics market is in the range of USD 5-14 million sales per annum. There are different definitions to what constitutes 'Halal cosmetics' and this is what causes the variation in these estimates of the size of the Halal cosmetics market (Murray Hunter, 2012 – as cited in Islam & Chandrasekaran, 2013).

According to Hassali, Al-Tamimi, Dawood, Verma & Saleem (2015), in the next decade, the cosmetics industry is expected to grow faster than it has ever done before. Similarly, the expenditure on personal care products is also expected to grow rapidly over the next decade. This presents marketers with the unique opportunity to market Halal cosmetics, as the worldwide Muslim population is also expected to grow rapidly over the next few decades.

New Industry

The increasing demand for Halal around the world has given birth to a new industry in most countries. The Halal industry is the new manufacturing sector in countries such as Malaysia, and one that is also the fastest growing. Halal products and services sector have the potential to bolster the economic growth of many nations (Aziz et al., 2015). Hence, the Halal manufacturing industry is likely to become a major part of the economies of various nations.

As per Hashim, Sharriff & Mohammad (2016), the Halal industry has emerged as a new, rapidly growing sector in the global economy; in fact, the Halal industry is among the fastest growing industries in the world. Countries such as Thailand, Brunei, the Philippines, Singapore, Korea, China and Australia have already embarked on the Halal market (as cited in Hashim, Sharriff & Mohammad, 2016). It can be said that in the coming decade, more countries around the world will switch to this market.

According to Aziz et al. (2015), products which are permissible to Muslims, or Halal products, are produced by manufacturers who have to follow strict requirements, right from the preparation of ingredients to the packaging of these products. As per Aziz et al. (2015), the concept of Halal could be applied not just to the food industry but also to other industries such as cosmetics, manufacturing, processing, and distribution of products, clothes and services such as banking and finance. This is the reason why Halal is a concept which is being used today in more than just the food industry.

Halal Certificate

The primary reason for the Halal certificate is to inform the customers that the product is Halal compliant. According to Ariff (2009), the Halal certificate and the logo inform consumers that

the products are in compliance with Islam; it can be said to be guarantee that the product has been manufacture, stored and held according to Halal standards (as cited in Akyol & Kilinc, 2014). According to the study by Akyol & Kilinc (2014), there are two types of Halal certificates:

Site Registration – The first kind of Halal certificate is the site registration certificate which indicates that any establishment which handles food products – production facility, slaughterhouse, abattoir or restaurant – has been both inspected and received approval for producing or serving Halal food. But this kind of certificate does not guarantee that all food products found at such a facility will be Halal. Akyol & Kilinc (2014) say that a site certificate is not the same as a Halal product certificate.

Halal Product – The second kind of Halal certificate is related to the specific product and it shows that this product meets Halal standards. This certificate can be issued by any Islamic organization or agency or even an individual Muslim. But whether this would be acceptable depends upon the country which is importing the product. It may also depend on the Muslim community that is using this certification (Akyol & Kilinc, 2014).

Islamic Branding

According to Alserhan (2010), Islamic branding can be defined in three different ways:

Islamic Branding by Compliance – These are brands which focus mainly on the Muslim customer and brand their products for the purpose of religion using Halal brands. At present, many of these brands are broadening their appeal to include other customers as well.

Islamic Brands by Origin – These are products which are branded 'Islamic' simply because they originate from Islamic countries. The company's manufacturing these products may not promote themselves as being compliant with Islam.

Islamic Brands by Customer – These brands which originate from non-Islamic countries but which are designed specifically for the Muslim customers around the world. (as cited in Akyol & Kilinc, 2014)

In the last few years, the practice of Islamic branding as marketing strategies has been gaining popularity in academic circles across the world, including outside of the Islamic world (Alserhan, 2010 – as cited in Mohd Yusof & Wan Jusoh, 2014). The phenomenon of Islamic marketing and branding as a new and separate discipline has attracted the attention of both academics and practitioners from within and outside the Muslim world (Wilson & Liu, 2010).

Halal Supply Chain

The Halal supply chain is a relatively new concept but it is fast gaining popularity around the globe. According to Pahim et al. (2012), simply putting a Halal label on products doesn't mean that the Halal process has come to an end and the product is completely Halal. This is because contamination can happen even at a later stage, during storage or delivery or at the point of sale (-as cited in Fathi et al., 2016, pg. 2). Hence, Halal also has to do with the storage, delivery and sale of products. Simply putting a Halal label on the product may not convince the consumers of the 'Halalness' of the product.

According to Bonne & Verbeke (2008), there is growing demand in the industry for very stringent Halal compliance strategies in relation to the supply chain process, mainly due to the criticism some halal labels have received (-as cited in Fathi et al., 2016). This has resulted in an

increasing number of Muslims around the world demanding not just Halal products but also Halal processes (Omar & Jaafar, 2011 – as cited in Fathi et al., 2016). This demand has led to logistic companies in countries such as Malaysia being introduced to the Halal supply chain.

Omar and Jaafar (2011) have defined Halal supply chain as a process of separate business activities, starting from the point of origin to the point of consumption, performed according to the Islamic law or the Shariah (-as cited in Fathi et al., 2016). The basic aim behind the application of Halal supply chain is that when Muslims consume Halal products, they can be confident and satisfied that they are truly sticking to the concept of Halal. The Halal supply chain is based, in its entirety, on Shariah. Hence, the Halal supply chain is being promoted as an important new concept through which consumers demanding Halal can be convinced of the integrity of Halal products that they consume (Fathi et al., 2016). It can be said that the Halal supply chain is a significant step to confirm the authenticity of Halal products (Tieman, 2011 - as cited in Fathi et al., 2016). With the number of Muslims growing around the world, the demand for all things Halal is expected to increase correspondingly. Hence, it can be said that the Halal supply chain is an extremely essential concept which will benefit the students and the practitioners of Islamic marketing immensely.

As mentioned previously, the Halal supply chain consists of business activities from the point of origin to the point of consumption. As per the study by Fathi et al. (2016), the Halal supply chain includes activities such as Halal warehousing, Halal logistics, Halal transportation, Halal sourcing, and other Halal supply chain activities, basically ensuring that Halal logistics combine both upstream and downstream of the supply chain. Businesses frequently outsource their logistics function to third-party logistics (3PL) service providers due to pressure from core businesses and due to scarcity of resources. For example, in a country such as Malaysia, the efficiency of these providers in their logistics operations can be measured by what capacity they have to meet the Halal standard. Such 3PL providers need to complete certain Halal control and assurance exercises which are the basic requirements to ensure that the traditional supply chain is avoided completely in case of Halal products (Fathi et al., 2016). Hence, Halal supply chain makes sure that the traditional supply chain can be avoided in case of Halal products. This ensures the credibility of Halal products and reassures the customers of the authenticity of the products being marketed as Halal.

According to Tieman (2013), Halal logistics include the procedure of managing the purchase, transferring, storing and controlling livestock, material components, and inventory of non-consumable and consumable products. Halal logistics are also connected to relevant certification and data services in the supply chain (as cited in Fathi et al., 2016). According to Lodhi (2009), the entirety of the supply chain has to be guaranteed Halal right at the beginning of the supply chain. Bodies in charge of supply chain logistics must ensure that all Halal food has been kept separately from non-Halal products until they have been delivered in their final stage (as cited in Fathi et al., 2016).

Benchmarking and Food Safety Measures

With increase in the number of Muslims across the world, the demand for Halal food the world over has been growing. This has led to not just the growth of the Halal food industry, it has also led to significant benchmarking and food safety standardization. The term 'Halal' and food safety are almost synonymous. As per Madiawati & Pradana (2016), customers' feel more confident towards Halal products if they have a Halal certificate on them. This is because the

Halal status is extremely important for countries which are predominantly Muslim. In 2013, the size of the global halal food industry was estimated to be worth USD 1.292 billion. At that time, it was expected to grow to USD 2.537 billion by 2019 (Thomson Reuters, 2014 – as cited in Zailani, Kanapathy & Tieman, 2015). This means that the Halal food industry is set to grow exponentially in the coming years.

This increase in the Halal food industry means that the requirements for Halal certification have also increased, which has led to an increase in the bodies which provide Halal certification to companies. According to Fathi et al. (2016), with both the need and the demand for halal increasing, the number of halal certification services in both Muslim and non-Muslim states is also increasing correspondingly. The authors go on to say that Halal is no longer restricted to religion. It has become more of a safety standard. According to Rajgopal et al. (2011), today, Halal has become an indirect quality standard for everyone, including non-Muslims, because the Halal standardization emphasizes the unique quality of products (- as cited in Fathi et al., 2016).

Food safety standards exist in many nations. For example, the Hazard Analysis and Critical Control Points (HACCP) which was developed in the US. The Pillsbury Corporation developed the HACCP for the National Aeronautics and Space Administration (NASA) to ensure food safety for the first manned space missions in the 1960s. Its success led to the World Health Organization (WHO) issuing the HACCP principles in Codex Alimentarius in 1963 in order to identify and eliminate any potential hazards in the processing of food with an aim to ensure food safety and quality. It has been recommended that all food businesses adopt HACCP to ensure food safety (Sani & Dahlan, 2015). Similarly, the Good Manufacturing Practices (GMP), standards for plant facilities, maintenance, laboratory controls and any related facilities for prevention of errors or accidents with potential to harm consumers, has become a model for production and manufacturing quality system (Sani & Dahlan, 2015).

There are many countries worldwide which require that in order to obtain a Halal certificate, food manufacturers must submit plans in the form of either HACCP or GMP. For example, in Malaysia, in order to obtain a Halal certification, food manufacturers need to submit a food safety plan in the form of HACCP or GMP (Sani & Dahlan, 2015). According to Bohari, Hin & Fuad (2017), Malaysia is a leader in Halal food benchmarking globally. This study says that Malaysia has been named by the United Nations as the world's best example of benchmarking of halal food, mainly because a single Halal standard is applied throughout the country. This is why the Malaysian Halal standard has become the basis for the development of the global Halal industry. It is likely that this Malaysian standard would be a benchmark for many more countries in the future. According to the study by Fathi et al. (2016), in Malaysia, the Department of Islamic Development Malaysia (JAKIM), a government agency, has the Halal stipulation under its control. JAKIM plays a vital role in international activities through the Halal criteria it has introduced such as the MS1500:2009 (Tieman and van Nistelrooy, 2014 – as cited in Fathi et al., 2016). According to Mahidin, Othman, & Saifudin (2016), the MS2400:2010 (Part 1-3), were introduced mainly for the purpose of halal logistics.

In Indonesia, the Majelis Ulama Indonesia (MUI) issues the Halal certificate which states whether a product is in accordance with Shariah. This certificate is necessary for putting the label of 'Halal' on the packaging of a product. In Indonesia, the Halal certificate is valid for 2 years. In case of exported meat, the Halal certificate is provided for every shipment (Madiawati & Pradana, 2016).

Conclusion

In conclusion, it can be said that the global Halal industry has grown exponentially over the past few decades. This can be attributed to the increase in Muslim population, as well as the changing economics of this population. The current trends involving the Halal industry include concepts such as halal tourism, halal banking and halal logistics. There is also a current trend of halal marketing, also known as Islamic marketing. In this review paper, we examined the existing research available on these halal trends. It can be said that these trends are likely to grow in the next few decades. With the population of Muslims increasing across the world, these trends may continue to grow and get more popular. Also, more such trends may evolve as the demand for all things Halal grows across the world.

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