Sustainable Marketing: An Islamic Perspective

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Abstract

This paper is about the sustainable marketing concept focusing on the sustainable business development and triple bottom line theories linking with Islamic principles. According to traditional marketing process, when the customer’s satisfaction is ensured it leads to a profitable relationship between the business and its customers. Sustainable marketing on the other hand, takes into consideration the needs of future generations and demands the compromise of rational consumptions in order to keep a balance among the environmental, ethical and economic aspects. Islamic principles can obviously contribute in maintaining the interest of the marketers, customers, society and other stakeholders, following a sustainably ethical stand point to ensure the sustainability objective. In order to do so, sustainable business models must be composed of two potential frameworks -customer to business and business to customer models. The two models may take part in ensuring sustainable consumption and sustainable production of goods and services and as a result, will create sustainable value to the present and future customers.

Keywords: Islamic Marketing, Model, Principles, Sustainability, Theory, Triple bottom line

1. Introduction

Marketing has been defined as the art of satisfying customers’ need and also a process that creates value for customers and builds a profitable relationship between the purchasers and buyers (Kotler and Armstrong, 2015, p. 648). Sustainable marketing on the contrary calls for socially and environmentally responsible actions that satisfy the needs of both immediate and future customers (Kotler and Armstrong, 2015, p. 18).

Kotler and Armstrong (2015, p. 626) emphasized that sustainable marketing actions of responsible marketers meet the demands of present consumers and businesses as a whole as well as preserve or upgrade the ability of future generations to meet their needs.
Moreover, sustainable development concept is popular both in production and service industry (Durmaza, Sava and Ates, 2011.), focusing its importance on the nature and culture (Lindberg, 1991). Since the penetration of the term sustainability into the business world, an ever increasing number of firms have realized its importance and the effect it has on the social and environmental goals of their organizations (Bansal, 2005; Hoffman, 1999). However, some ongoing marketing practices encounter criticisms which are the problems of sustaining sustainability goal of marketing. This paper has tried to address the criticisms faced by conventional marketing techniques and suggest sustainable marketing technique solutions.

1.1 Criticisms of Marketing

Marketers desiring to be responsible and sustainable are supposed to follow the sustainability orientation and have a win-win situation for customers, society and all the other concerned stakeholders. Some companies however follow questionable marketing practices that serve their own interest rather than consumers’, (Kotler and Armstrong, 2015, p. 626). Few of the questionable marketing impacts are listed below.

1.1.1 False Wants and Excessive Materialism

The marketing system excessively encourages the consumers to fall in love with all the material and worldly possessions (Kotler and Armstrong, 2015, p. 632). Moreover, the marketers have been able to create a cycle of mass consumption, based on distorted interpretations, (Kotler and Armstrong, 2015, p. 633), which has led to unsustainable consumption (Kotler and Armstrong, 2015).

1.1.2 Deceptive Practice

Marketers are sometimes accused of deceptive practices that lead customers to expect more value than what they actually pay for (Kotler and Armstrong, 2015, p. 629). Greedy marketing channel members mark up prices beyond the value of their services (Kotler and Armstrong, 2015, p. 628). Deceptive practices fall into promotional categories consisting of misrepresenting the product’s features, performances or luring customers to the store for a bargain. It also includes packaging exaggeration of the contents through subtle design, using misleading labelling or narrating size in misleading form. Kotler and Armstrong (2015, p. 632)
also said that the marketing system is also accused of poorly serving disadvantaged customers when they complain on their past purchase. Critics have also condemned marketers for charging higher margin. Moreover, deceptive practice has led to emersion of legislation and other consumers’ protection actions.

1.1.3 Unsafe Product and Planned Obsolesces

Critics are concerned about poor product quality or performances as usually, products and services are not made well or do not function properly (Kotler and Armstrong, 2015, p. 630). Marketers have been accused of pressurizing the sales personnel to push goods and services that are not truly needed by the customers. Furthermore, it is in the culture of some companies to plan obsolescence causing their products to expire before they actually need replacement. Planned obsolesces reduce the product life cycle and causes economic penalty of customers.

1.1.4 Cultural Pollution

Cultural harms occur when foreign marketers do not take into consideration the cultural values of the locals. Kotler and Armstrong (2015, p. 634) suggest that the marketing process is sometimes responsible for cultural assaults as well as cultural pollution. Marketers are constantly questioning the values and senses of people through marketing and advertising. Commercials interrupt serious programs; advertisements obscure magazines; computer and mobile screens are intruded by flashing advertisements. These interruptions continually pollute people’s mind with message of materialism, sex, power, status as sweeping change. Kotler and Armstrong, (2015, p. 648) concluded that sustainable marketing goes beyond caring for the needs and wants of today’s customers. It refers to having concern for tomorrow’s customers in assuring the survival and success of businesses, shareholders, employees and a broader world in which all the stakeholders live. Due to the dishonest and questionable marketing practices, the ultimate customers are becoming more vulnerable day by day. Kotler and Armstrong (2015, p. 642) emphasized that marketers who fail to meet the markets’ demands intentionally or unintentionally try to harm customers and others in the society. Therefore, a sustainable solution is highly required to ensure sustainable marketing objectives making sustainable customers and sustainable marketers focused on ethics. The purpose of this paper is to address the marketing problems discussed above and suggest a sustainable model to overcome the problems and create
sustainable value to the present and future customers.

1.2 The Need of a Sustainable Theory

Gladwin, Kennelly and Krause (1995) argued that modern management theory is constricted by a fractured epistemology, which separates humanity from nature and truth from morality. Reintegration is necessary if organizational science are to support ecologically and socially sustainable development, and current management theories have been called to the task of addressing the need for and effective application of sustainability values, actions, and results.

None of the traditional management theories seem to adequately reflect the essence of the sustainability challenges and potential approaches to the current and emerging human individual, organizational, and societal sustainability-related realities (Gladwin et al., 1995).

1.3 Religiosity to Resolve Marketing Criticisms

Religion is composed of a unique system of beliefs, practices and assumptions that form the value structure of a society (Mokhlis, 2009a, 2009b) passed down from generation to generation through a learning process (Ferraro and Koch, 1994). Worthington, Wade, Hight, Ripley, McCullough, Berry and Bursley (2003) defined religiosity as the magnitude a person uses to adhere to his or her religious values, beliefs and practices and uses them in their daily lives. In addition, religion is an important factor that influences a manager’s decision making process (Singhapakdi, Scott, Dong-Jin Lee, Nisius and Grace, 2013). Religion is also an integral part of the ethical decision-making process (Hunt and Vitell, 1986). Moreover, religious revival has been identified by Naisbitt and Aburdene (1990) as one of the ten megatrends of the new millennium. In general, a person’s religiosity has an influence on the person’s ethical decision-making and impacts on one’s recognition of ethical issues, ethical judgments, and ethical intentions and behaviours (Terpstra, Rozell, and Robinson, 1993; Vitell, Bing, Davison, Ammeter, Garner, and Novicevic, 2009). Religion helps to develop comparatively better ethical judgment (Singhapakdi et al., 2013; Hunt and Vitell 1986).

2. Literature Review

Vitell (2009) urged that the relation between business and religion in the contemporary business literature was reportedly first made by Culliton (1949). But the influence of religion in contemporary business has recently expanded (Rod, AL Hussan, and Beal, 2015).
Since people’s religious beliefs motivate their choices and decisions regarding business and consumption, scholars have started to seriously study the linkage between religion and business decisions during the past four decades (Rod et al., 2015). Rod et al. (2015) incorporated the study exploring the relation between Islamic marketing and social marketing in order to find ways to move Islamic marketing toward theory development. Islamic marketing must include insights on values including honesty, kindness, reliability, trustworthiness, respect, purity, ethics, and respect which could enhance the value of transactions between producers and consumers (Rod et al., 2015). However, Rod et al. (2015, p. 6) noted that the scholars should look forward to developing theories as to Islamic marketing since social marketing is not the power house of theories including the improvement of the human condition and knowledge development by drawing on marketing theories and tools.

Hirshman, Ruvio and Touzani (2011) explored whether linkages are different at the time of the main religious holidays including Christmas, Ramadan and Passover depending on the cultural setting of the religious community like Christians, Muslims and Jewish consumer behaviour and the marketplace. It has been argued that Islamic economics is as old as the religion itself since the Prophet himself was a trader (Saeed, Ahmed, and Mukhta, 2001). Saeed et al. (2001) conclude that since financing goes hand-in-hand with trading, and one could hardly conceive of trading without marketing, it must then stand to reason that Islamic marketing and Islamic banking must also have come into existence around the same time centuries ago. Consequently, it will not be difficult to find guidance from the Quran on the marketing mix (Saeed et al., 2001). Rod et al. (2015) notes that Islamic marketing as a subfield of study however needs to go beyond the application of Islamic principles to marketing activities.

Islamic marketing is likely to be guided by the principle of value-maximization following equity and justice for the greater welfare of society (Saeed et al., 2001), whereas social marketing focuses primarily on the improvement of the human condition (Kotler and Zaltman, 1971). Therefore, social marketing is the part of corporate social responsibility.

Corporate social responsibility concept was introduced in the 1950s, which can be defined as treating the stakeholders of the firm ethically (Durmaza, Sava and Ates, 2011). Sustainable development theory and triple bottom line theories are parts of responsibilities that cover economy, environment and ethics (Elington, 1999).
Ethics, transparency, mutual understanding, authenticity and accountability are the pillars of Islamic conduct and communication as they are today the basics of successful corporate social responsibility, corporate communication and stakeholder governance (Kirat, 2015). Unlike western theories, the Islamic view of CSR takes a rather holistic approach. It offers an integral spiritual view based on the teachings of the Qur’an and the Sunnah providing a better alternative philosophical framework for man’s interaction with nature as well as his community and fellowmen (Ahmad, 2002). In fact, the moral and ethical principles derived from the holy Quran are more enduring, eternal and absolute that may provide better guidelines for corporations in exercising their business and social responsibilities simultaneously. Moreover, the aim in Islamic corporate social responsibility is not to please the stakeholders or to have a reputation among consumers and the public, but to satisfy Allah.

Dusuki (2008) asserts that CSR is a moral and religious initiative which is based on the belief that companies should avoid to do bad and be good regardless of its financial consequences for gaining the ultimate happiness in this life and the next. The actions should be undertaken by acknowledging social and moral responsibility of the fellow-men.

Islamic guidance, with its commitment to justice, brings about a balance between the rights of individuals and their duties and responsibilities towards others (Dusuki, 2008). Thus, Islam recognizes self-interest as a natural motivating force in all human life. But self-interest has to be linked to the overall concept of goodness and justice. Ahmad (2003a) further notes that Islam, in fact, lays down a moral framework what is desirable and reprehensible from a moral, spiritual and social perspective. Kirat (2015) points out that everyone is responsible and has duties and responsibilities toward himself, his family, his environment and society. Likewise institutions have a business, economic and morale duty toward individuals and society. They should engage in socially responsible programs, or use any legal or ethical practices to increase profits at the expense of serving individuals and society within the teachings of Islam. Faith, social justice and the interests of the Islamic community should be the road map for the company while carrying out its responsibilities. No contradiction should exist between the teachings of Islam and the motives behind social responsibility.

Dusuki (2008) asserts that it is not enough to look at the bottom line of financial statements to determine how well a company is doing but look beyond the bottom line and the traditional standard of business performance measurement as well as other factors. The firm
must always operate in a good and socially responsible manner regardless of the financial consequences. Doing so, the firm will be blessed by Allah and will gain ultimate happiness in this world as well as in the Hereafter (Dusuki, 2008). Kirat (2015) adds that Islam, a religion of human dignity, equality and rights, trust and responsibility inspires a corporation to always function and work in a good and socially responsible manner regardless of the financial consequences. Thus, social responsibility in Islam focuses on the role of the individual, the group, the family and the institution to work in a framework of solidarity.

3. Method

The work undertaken is about theory development which is inductive in nature. It is based on the literature in order to meet the unmet demand of the sustainable development and triple bottom line following the principles of the Holy Qur’an. Model and figures have been developed as per the intended objective of the work where practical and sustainable solutions of the ongoing marketing criticisms have been sought focusing hypothetical framework based on the Qur’anic theory.

3.1 Theoretical Framework

Theoretical framework must be applicable to the conditions that it is attempting to describe, analyse, or predict (Clarkson’s, 1995) as per the problems and theories.

3.1.1 Customers to Business Framework

The following theoretical framework implies the contribution of the customers in creating sustainable value following the guidance of the Holy Qur’an satisfying Allah. Since the work is based on the Islamic principles, the customer to business framework may assist in obtaining the sustainability objective in which the customers intentionally shall comply with Islamic teaching.

![Figure 1: Customer to business framework](image-url)
The Holy Qur’an in chapter 2, verse 168 says, “O mankind, eat of that which is lawful and good on the earth, and follow not the footsteps of shaitan. Verily, he is to you an open enemy.” Products or services which are not harmful to health but good for the body are allowed for consumption. What is *halal* and *tayeeb* are allowed for human and that are good for the society as a whole. On the other hand, customers avail goods and services not *halal* and *tayeeb*, they follow the footsteps of *Shaitan* or devil. Following the footsteps of the devil is a punishable act in hereafter and following the path of destruction is opposite to the sustainable world. In order to ensure sustainable consumption or rational consumption, this guideline of the Holy Qur’an is the overall instruction to the whole human kind. In marketing sense, this is mass marketing.

The Holy Qur’an in chapter 2, verse 172 further says, “O you believe, Eat of the lawful things that have been provided to you and be grateful to Allah, if it is indeed He Whom you worship.” Now the special segment who believe in Allah are addressed to avail and consume the *halal* and then to worship Allah. Therefore, it is obligatory to take *halal* food for the acceptance of an individual’s prayers. The Holy Qur’an also says in verse 195 of the 2nd chapter, “And spend in the cause of Allah and do not throw yourselves into destruction and do good. Truly, Allah loves Al- Muhsinin the good doers.”

The golden rule says in the 2nd chapter verse 279, “Deal not unjustly and you shall not be dealt unjustly.” According to the principles mentioned in verse 195 and 279 of the second chapter, an individual customer or consumer cannot consume or avail any goods or service that causes any harm or unjust to him. These principles will guide a consumer to avoid any harmful products. Moreover, there are many products that create negative value for the customers though they are satisfied with its consumption like smoking, gambling, drinking alcohol etc. These products are strictly prohibited in Islam. Allah says in the Holy Qur’an chapter 6 verse 100, Say, “Not equal are Al- Khabith (all that is evil and bad as regards things deeds, beliefs, persons and foods.) At- Tayyib (all that is good as regards things, deeds, beliefs, persons and foods.)

“Even if the abundance of Al khabith pleases you be wise and fear of Allah, and hope that you will be successful.” And “Shaitan wants only to excite enmity and hatred between you with intoxicant (alcoholic drinks) and gambling” (6: 91). Allah also says in chapter 7 verse 31, “And eat and drink but waste not by extravagance, certainly Allah likes not Al-Musrifin or those who waste by extravagance.” Mankind is told to eat and drink but not to waste Chapter 17, verse
26 says it says, “But spent not wistfully in the manner of spendthrift.” as wasting resources is a threat to sustainability. Therefore, Islam strictly prohibits wasting food and drinks. This provision can motivate customers towards sustainable consumption. Furthermore, the Holy Qur’an brands the abusers as evil doers and brothers of the devil; the disbeliever of Allah. Thus, Islamic principles strictly prohibit waste, misuse/abuse or harmful use. Islamic principles motivate the believers in eating and drinking lawful and good food.

Allah says in chapter 6 verse 88, “And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.” Consequently, rational use of halal products collectively can change the behaviour of the customers to make the sustainable customers, who can then fulfil their logical needs, keeping the needs and wants of the future generation unchanged and as a result create sustainable value. A true believer designs his life according to the Islamic principles and uses the products and services permitted by Islam for the satisfaction of Allah. When an individual will follow the Islamic principles, he will always get positive value and satisfaction while using the product or service. This positive value will then create sustainable consumers who will in return generate value for the future generation. The application of the framework relies on intentional participation since the process depends on the willingness of an individual customer. Marketers will target customers possessing strong Islamic values in mind to obtain sustainability goal.

3.1.2 Business to Customer Framework

The following framework addressed as business to customer framework is applicable for the marketers seeking sustainable business development focusing the sustainable value creation.

![Figure 2: Business to consumer model](image)

Allah says, “O you who believe! Eat up not your property among yourselves unjustly,
but trade amongst you by mutual consent (Al Qur’an, 4:29).” The Nobel Qur’an says in chapter 2, verse 275, *Allah has permitted trading and forbidden riba or usury.* Any business where there is an equal chance of profit and loss between buyers and sellers are allowed in Islam provided that no one faces unjust. The golden rule is applied in that case mentioned in the 2nd chapter verse 279, “Deal not unjustly and you shall not be dealt with unjustly.” Since marketing is an inseparable activity of business, marketers should not deal unjustly and marketers should not be dealt with unjustly. Although ongoing marketing process is tied with conventional financing system followed by interest, the Holy Qur’an strictly prohibits interest based marketing in the second chapter verse 278, “O you who believe, be afraid of Allah and give up what remains from riba, if you are believers.” Then, verse 130 of the 3rd chapter says, “O you believe, Eat not riba (usury or interest) doubled and multiplied,” And “Allah will destroy riba” (2: 276).

Allah says in the Holy Qur’an to follow the last prophet Muhammad (Peace be upon him) in the 3rd chapter verse 80, “He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, we have not sent you as a watcher over them.”

The last prophet was also engaged in business. Therefore, it is a great motivation for the followers of Islam to be engaged in marketing activities; one of the influential parts of business. However, Islam allows business that covers by the Islamic principles and it strictly forbids production of any goods or services harmful to the individual, environment or society as a whole though the conventional marketing activities hardly care for the religious perspective in producing any goods or service.

The Holy Quran says in chapter 2 verse 188, “Eat up not one another’s property unjustly.”(or in any illegal way e.g. stealing, robbing, deceiving, etc.) Moreover, Allah has warned in chapter 5 verse 3 to obey the rules of Allah, “indeed Allah will severely punish if someone dares to overlook His laws.” Allah says in chapter 6 verse 120, “Leave sin, open and secret, Verily, those who commit sin will get due recompense for that which they used to commit.” Thus, a marketer opting to deal in business should avoid all sorts of sinful acts as “Allah does not love the sinners” (2: 276). Though profit making is the objective of marketing, Islam discourages any unfair means of earning money. The holy Quran says in chapter 6 verse 88, “And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.” And it also says in chapter 5 verse 29, *O you who believe, Eat not up your property among yourselves unjustly.*” According to the Holy Quran a marketer following Islamic
principles will not earn his bread and butter form the money earned by selling unlawful and harmful products. Even, Allah has strictly prohibited mixing of good and bad or right and wrong.

Allah says in the 2nd chapter verse 42, “And mix not truth with falsehood, nor hide the truth if you know.” Therefore, in Islamic business there is no chance of blending halal and haram or good and bad products. Moreover, a businessman is also a customer for the other business and he may be dealt with unjust if he does unjust.

Importantly, the Islamic principles of customer to business framework are also applicable for the business man who wishes to produce goods or services. To summarize, no prayer of an individual marketer will be accepted without using halal money and halal goods or services. Thus, halal money should be the motivation of the businessman and halal goods and services should be the choices of the customers of sustaining their lives to create sustainable value.

3.2 Marketing Mix for Sustainable Marketing

For the satisfaction of Allah, meeting the needs of customers by creating sustainable value for the society and being motivated by the Islamic principles, the businessmen will undertake marketing activities consisting of marketing mix including product, price place and promotion. The proposed business to customer model may be guided by the following Islamic principles.

3.2.1 Product or Customer’s Solution

Allah says in the Holy Quran in chapter 67 verse 2, “Allah Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the All-Forgiving.” Between birth and death, society needs numerous products which also include services that should be the best and with fair quality. Thus, Islamic marketing motivates the marketers for the production of sustainable products and services with good quality by which the customers are able to solve their problems. Here the words have been used as ahsan or best in deed which means the best quality as superlative form that can guide the marketers to produce goods and services complied with Islamic principles. Although ‘best’ is an abstract term, however, best products may be defined as production of goods or services using finest raw
materials at that time using updated technology of the time considering the contemporary business environment in comparison to the competitors.

Verse 279 of the 2nd chapter “Deal not unjustly and you shall not be dealt with unjustly” will guide a marketer to produce product or services which are just. In addition, a marketer will not mix bad quality with good one intentionally since Allah warns saying in the 2nd chapter verse 42 “And mix not truth with falsehood, nor conceal the truth if you know.” Based on the Islamic principles verse 42 and 279 of chapter 2 with verse 2 of chapter 67, a marketer will produce products or services with best quality not dealing with the customers unjustly for the ultimate solution of the customers.

3.2.2 Price or Customer’s Cost

Verse 2 in chapter 67 (which of you is best in deed.) can be applied in setting ahsan price which is rational and logical for both the producers and consumers considering the capability of the consumers and production cost of the marketers. To reduce unnecessary cost, ensuring economies of scale and controlling the cost drivers are very necessary. About these regards, verse 26 of chapter 17 (But spent not wistfully.) and verse 31 of chapter 7 of the holy Qur’an (but waste not by extravagance.) are essential guidelines that forbid to misuse/abuse or waste of resources. In addition, Islamic marketing can reduce customers’ cost setting comparatively lower price abolishing the usury or interest charged by the conventional financers.

Elimination of interest can help in minimizing the price charged by the marketers. For example, a marketer may charge 20% on the production cost counting the interest rate charged by the conventional financers. Suppose, the interest rate is 12% and this 12% is included in 20% mark-up. If principles of Islamic finance are applied then the 12% usury or interest will be abolished and real mark-up can be expanded among the stakeholders. That is, 20% mark-up includes 12% interest deposited in the bags of the financers and remaining 8% goes to the marketers. However, the customers have to pay 20%. Islamic marketers can ensure capital formation making contact and mutual relationship among them following the verse “A trade amongst you, by mutual consent” (Al Qur’an, 4:29). Therefore, partnership, joint venture and other profit and loss sharing capital formation based on Islamic finance may be the alternative where marketers can charge, for example, 15% mark-up that reduces customer’s cost to 5% (as before it is 20%). and profit margin of the marketers can be increased by 7% more. In order to
create a sustainable pricing method, elimination of conventional interest based finance is necessary and application of Islamic finance is obligatory.

3.2.3 Promotion or Customer’s Knowledge

Allah says in chapter 33 verse 70-71, “O you who believe, fear of Allah and speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whoever obey Allah and His Messenger, He has indeed achieved a great achievement.” Thus, speaking the truth on the products and services is the core part of promotional activities. The Holy Qur’an also says in the 2nd chapter verse 83 “And speak good to people.” Here, also the word husna has been used and the word of ahsan in chapter 67 verse 2 (Best in deed.) is always applicable.

Marketers have to communicate with the prospective customers using the best means with best manner in marketing any product portfolio. Moreover, Allah narrates in the Holy Qur’an, “Do not mix the truth with the lies and do not conceal the truth if you know” (2:42). Therefore, no marketer believing in Allah truly can adopt unfair means in promoting their goods and services. Regarding the promotional activities, reckless presentation of men and women before the public are restricted in Islamic marketing. The Holy Qur’an says, “Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts. That is pure for them. Verily, Allah is All-Aware of what they do” (24:30).

Allah further says, “And tell the believing women to lower their gaze and protect their private parts and not to show off their adornment except only which is apparent.” (24:31). Furthermore, in chapter 24 verse 19, Allah says “Verily, those who like that the crime of illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” This warning will guide marketers in controlling cultural pollution. Thus, true and reliable information in the effective manners using suitable promotional tools surely can create sustainable value to the customers.

3.2.4 Place or Customer’s Convenience

Verse 2 in chapter 67 (Best in deed.) can be applied in setting the bestconvenient channel to transfer the products to the customers’ hands based on the products and customers
circumstances considering the strategic capabilities. In order to create value in the distribution value chain, the practice of making more money by storing products for creation of artificial crisis and hampering balance in supply and demand of the products is prohibited in Islam. The principles of the holy Qur’an in the 2nd chapter, verse 188, “And eat up not one another’s property unjustly” (e.g. stealing, robbing, deceiving, etc.) can be applied there. In addition, storing product and manipulation of demand and supply creating artificial crisis is injustice what the Holy Qur’an strongly prohibits saying “Deal not unjustly and you shall not be dealt with unjustly” of verse 279 in the 2nd chapter. Islamic principles can guide to make the smooth flow of products to the customers’ convenience creating sustainable value to the society.

3.3 Sustainable Marketing and Sustainable Theory

The proposed sustainable marketing model is supportive with the sustainable theory that focuses the environment, economy and ethics in a balanced way to achieve sustainability goal.

In the proposed sustainability model, creation of sustainable value is the first concern based on the Islamic principles. Products creating negative values are not sustainable at all. Therefore, products creating negative values are excluded from the proposed sustainable marketing model although the ongoing sustainable theory allows creation of negative value.

![Figure 3: Sustainable Marketing and sustainable theory](image)

In particular, smoking may add value to the smoker but this habit is harmful to health. In addition, smoking creates environmental pollution. Therefore, any tobacco products which are scientifically proved as harmful will not create sustainable value. Products or services like wine,
gambling, prostitution and similar businesses are not included in the sustainable value. Sustainable production of goods and services will ensure sustainable value in which the circumstance will be a win-win situation for both the producers and consumers or society as a whole where no stakeholder is likely to surely lose.

Islamic marketing consists of creating products consisting of positive values with the best quality by eliminating interest to lower customer’s price promoting products’ core value respecting individual culture and transferring products to the customers’ touch for the satisfaction of Allah in which profit making is a logical return.

Finally, from Islamic point of view, sustainable marketing can be defined as a sustainable value creation process of producing, pricing, promoting and placing goods and services for the satisfaction of Allah meeting the rational needs and wants of the customers ensuring logical returns for the marketers guided by the Holy Qur’an and authentic sayings of the last prophet.

4. Discussion

The term sustainable development concept is defined by the WCED (1987) as a kind of development that meets the needs of the present population without compromising the ability of future generations to meet their own needs. As such, it appears to be such terms while from its roots of ‘sustain’ and ‘ability’ seems to have come to generally mean the capacity to maintain (Smith and Sharicz, 2011). The proposed models can contribute in the conventional sustainable development and triple bottom line theory adding sustainable value.

4.1 Human Societal Development and Islamic Marketing

Sustainable development means the capacity to adapt, prompting the question of what existing conditions should be maintained as human societal development (Smith and Sharicz, 2011). The proposed model of sustainable marketing will ensure human societal development. Since the model composes sustainable consumers with sustainable producers resulting in sustainable value, that will support strongly the notion without compromising the needs of the future generation. Tremblay (2007) refers sustainable development as a macro-societal and macro-economic project that aims the social and individual welfare of the world’s population. Sustainable development is also based on the principles of intergenerational solidarity, equity,
ethics and precaution (Stead and Stead, 1994).

Additionally, sustainability promotes responsibility of the actions of each to avoid risks to others and to the community for greater interest, which requires a review of organizational values and beliefs of the individual members in the society (Stead and Stead, 1994). Edward (2005) adds sustainability as a revolution; the movement of individuals, organizations, and societies towards developing the capacity for environmental and socioeconomic long-term quality of life. The components of the proposed sustainable marketing are the frameworks and model that can develop the long-term quality of lives of the customers and producers.

4.2 Ensuring Interest of All Stakeholders

In Elkington (1994), sustainability is asserted as an approach to business that considers economic, environmental and social issues in balanced, holistic, and long-term way that benefits current and future generations of the society. On the whole, organizations aiming to be sustainable are required to pay concentration to their performance on three magnitudes equally consisting of the economic performance, social equity and ecological preservation (Gladwin et al. 1995). Elkington (1999) further adds the range of economic, social and environmental options with sustainable development open to the future generations. The suggested sustainable marketing diagram consists of the sustainable value at the centre point in which sustainable consumption and sustainable production require equal contribution that will ensure the economic, social, environmental and ethical aspects of all the stakeholders.

4.3 Islamic Marketing and Value Maximization

Sustainable development requires a balance among economic, social and environmental considerations meeting the needs of the future stakeholders (Dyllick and Hockerts, 2002).

Sustainable business development and triple bottom line can be well thought-out as the two sides of a single coin. The triple bottom line concept is largely attributed to Elkington (1994) who argued for the incorporation of social justice, environmental quality and economic development objectives into the business strategy. Importantly in the studies of Elkington (1994, 1999) and Gladwin et al. (1995), economic phase has received as one of the prime concerns of the managers to adopt the sustainability practice since performing social responsibilities require economic support. Social equity (Gladwin et al., 1995) social issues (Elkington, 1999) and ethics
(Stead and Stead, 1994) are the other substantial inputs for the SBD practice. Besides earning profit, ethical dealings of the concerned stakeholders are to be taken care bearing in mind for ensuring social equity. Elkington (1994) further pointed out that social equity; social issues and ethical affairs need to be considered in a balanced way. The proposed model of sustainable marketing is not contrasting rather objective oriented to maximize values of the producers and consumers from the individual and societal points of view safeguarding their individual benefits.

4.4. Islamic Marketing, Sustainable Development and Triple Bottom Line

Business firms need profit to manage ecological preservation, and business concerns should have a sound profit source to ensure social equities for the diverse stakeholders. Thus, sustainability requires economic issue, social equity and ethical affairs in a balanced way (Elkington, 1994). However, corporate practice focuses intersection of environmental and economic aspects of sustainable business development (Isaksson et al., 2010; Weick, 1987). Sustainability gives less attention to the social progress (Green, 1995) though the theory is supposed to focus economy, environment and society in an equal manner. According to Levett (1998), it is the environment and not the economy that should occupy a prominent role in the model.

However, the proposed sustainable marketing model composes customer to business and business to customer framework that not only focuses economic aspect, but also the social progress, environmental protection, social justice in a parallel way.

4.5 Sustainable Solutions of the Marketing Criticisms

The proposed sustainable marketing model can assist in solving the existing marketing problems what Kotler and Armstrong (2015) identified as false wants and too much materialism, deceptive practice, unsafe product and planned obsolesces and cultural pollution.

4.5.1 False Wants and Excessive Materialism

The marketers are criticized for creation of the false wants and too much materialistic needs. The proposed model motivates marketers to create spiritual needs rather much materialism and false wants. Allah says for practicing the best in deeds and creating false wants is not good deed rather a sinful act. Thus, business to customer framework can be applied guided
by the principles of creation of sustainable value. In particular, the principles in the Holy Qur’an “And eat up not one another’s property unjustly” (2:188), “Deal not unjustly and you shall not be dealt with unjustly.”(2:279), “do not throw yourselves into destruction and do good” (2:195), “And eat and drink but waste not” (7: 31), “But spent not wistfully in the manner of spendthrift” (17: 26) can enhance sustainable value creation process stopping false wants and too much materialism.

4.5.2 Deceptive Practice

Marketers are also accused of deceptive practices as to product, price, distribution and promotional affairs. The proposed business to consumer framework can aid in controlling such bad practice that harm the customers stopping any unjustified practice upon the respected clients.

The 279th verse of the 2nd chapter “Deal not unjustly and you shall not be dealt with unjustly” can check the marketers behaviour. Moreover, the principles in the Holy Qur’an in the 2nd chapter, verse 188, “And eat up not one another’s property unjustly” (or in any illegal way e.g. stealing, robbing, deceiving, etc.) directly prohibit any sorts of deceptive practice.

4.5.3 Unsafe Product and Planned Obsolesces

Islam does not permit production of any goods or services unsafe or harmful to health or society as a whole. Allah says, “Deal not unjustly and you shall not be dealt with unjustly.”(2:279). Then, planned obsolesces are the bad practices of making money where as the principles in the holy Quran “And eat up not one another’s property unjustly” (2:188), and “Do not throw yourselves into destruction and do good” (2:195) can motivate the marketers of production of unsafe products and any planned obsolesces. The proposed model can stop the practice of marketing the unsafe products since the holy Qur’an says in the 2nd verse of chapter 67 “To do the best in deeds” motivating marketers in producing the best quality products.

Allah forbids dealing in business of win, gambling and other harmful objects saying “Shaitan wants only to excite enmity and hatred between you with intoxicant (alcoholic drinks) and gambling” (6: 91). Thus, business to customer frame work can show the marketers guidelines for creation of sustainable value saving customers from harmful products and planned obsolesce. To sum up, a marketer who believes in Allah will not earn his bread and butter harming the others since Allah says in chapter 6 verse 88 “And eat of the things which Allah has
provided for you, lawful and good, and fear Allah in Whom you believe.” Sustainable value creation process will assist in making the producers and customers economical but not miser. Thus, economic behaviour of the customers and rational production of the producers can benefit both of them.

4.5.4 Cultural Pollution

Cultural harms occur when marketers neglect the local cultural values and senses through advertising. However, Islam respects both the men and women in the society protecting their modesty. Traditional marketers use the super stars, actors and actresses for the commercial purposes focusing their private parts some of the cases open to the public. Cultural pollution can be checked following the principles in the Holy Qur’an, “Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts. That is pure for them. Verily, Allah s All-Aware of what they do” (24:30). After then, Allah says to the women segments “And tell the believing women to lower their gaze and protect their private parts and not to show off their adornment except only which is apparent” (24:31). Additionally the warning of Allah “Verily, those who like that the crime of illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not”(24:19) can stop the cultural pollution. Moreover, guarding individual modesty is obligatory for every Muslim man and women. Without fulfilment of the obligatory requirements, Islam is incomplete. Thus, the taught warning of Allah can stop cultural pollution taking place in the marketing practices.

5. Conclusion

Religion influences the inter-generation acculturation experiences and varying levels of religiosity affect consumption behaviour of the consumers (Alkayyali, 2015; Mokhlis, 2009a; Mokhlis, 2009b). The sustainable financial development of Malaysia is the notable example in the growing Islamic banking and financing; viable alternative to conventional interest-free financial systems (Rod et al., 2015).

Malaysia has used the Islamic principles in practice communicating the religious effect in the mind of the country people. After the remarkable success in the banking and finance, Malaysia has started halal tourism practice using the Islamic principles targeting the Muslim
community over the world. Even, the non-Muslims are also being attracted towards the Islamic principles based tourism or halal tourism since it is a green, environment friendly and sustainable in the long run (Razalli, 2015). Islamic marketing should expand its exploration to other fields as dietetics and nutrition, health and biological sciences (Koku and Jusoh, 2015). Robert (2010) noted that coupled with these developments, the population of Moslem consumers is projected to account for as much as 30% of the world’s population by 2025. Thus, to study Islamic marketing is not only a wise business decision, but a scholarly one given the fact that the foremost marketing principle is an exercise to satisfy consumers’ needs and wants (Rod et al., 2015).

Islamic marketing as a sustainable marketing approach can fill the gaps in business concerning Islamic banking and finance, halal tourism, agriculture, human resource management, education and other contemporary business issues. However, the challenge the organizations opting to implement Islamic marketing may face is the communication gaps between the consumers and producers as to Islamic values and principles. Proper communication and consciousness regarding on Islam can make Islamic marketing a success in the changing business world.

References


