

ISLAMIC BRANDING AND MARKETING: AN INSIGHT OF CONSUMER PERCEPTION IN MAKASSAR, INDONESIA

Sabbar Dahham Sabbar¹
Muslimin H. Kara²
Shahid Bashier³
Salmah Said⁴

¹Business Studies Department, Namal Institute, Mianwali, Punjab, Pakistan
^{2,3,4}Alauddin State Islamic University Makassar, Postgraduate Islamic Economy

e-mail: sabbar_daham2000@gmail.com, Muslimin.kara@un-alauddin.ac.id,
shahid.bashir@namal.edu.pk, salmahsaid@uin-alauddin.ac.id

ABSTRACT

The purpose of this study is to analyze and investigate whether there is a gap between the perceptions of consumers in Makassar, Indonesian Muslim consumers about Islamic branding and marketing and to create a deeper understanding of the perceptions of Indonesian consumers. The research method used is a quantitative method. To answer the question, the researcher used a Likert scale. Initially the scales consisted of 5 alternatives. Starting with strongly disagree (1) then ending with strongly agree (5). Likert scale estimates imply important statistical calculations. Based on the results of the study, it can be concluded that Islamic branding positively affects consumer perception. The majority population of Makassar city is Muslims with strong faith and culture, reflected obviously in their perception of consuming towards halal goods and services that is provided based on Islamic teachings. Islamic brand has to emphasis that is it a brand that holds Halal sources. Then it will bears obvious perception of Islamic brands. Therefore Islamic brands clearly adherents whatever requirement by Sharia' to be as real Halal brand.

Keywords: Islamic branding, marketing, consumers

1) INTRODUCTION

The Holy Quran repeats that truthfulness and trust in transactions are the important business factor. The Prophet declared: "Truthfulness leads to good deeds and the latter guides to heaven" (quoted in Al-Hashimi, 2001, p. 209). Furthermore, Islamic marketing principles and business conducting, forbid the seller for hiding the products known defects. The Prophet (SAW) instructed, "A seller must not sell an item to the buyer without stating its defects" (quoted in Raghieb, 1995, p. 341).

Academic estimations confirm that the Islamic branding concept and the exist marketing inside the current branding frameworks. According to (Fodon, 1998) finding and

highlighting what have been categorized as the brand empirical measurements approve that, "a back idea, for example, brand learning and cultural assimilation are experience driven". It is interesting for Muslim (Keller, 1998), the Brand of Islam is not a simply brand of component rather it is some conviction piece of framework and good principles set, in the system of marketing.

1.8 billion As Muslims are living in a financial achievable numbers in several nations of planet. The residual parts have substantial Muslim populations; regarding, to the fact that Muslims are not a lion's share in them. Around 150 million Muslims in India; nevertheless, their participations into the Islamic Cooperation (OIC), Organization is hindered thru few due to the geopolitical reasons.

The 57 nations are joined a horrible household items, almost US\$8 trillion in Gross domestic product (preceding the oil blast of 2008). On every capita GDP premise, the wealthiest country is Qatar with a livelihood of more than US\$62,299. The increment of oil price has totally extended the figures of oil delivering for Muslim nations. Items which are Shariah-agreeable speak to a critical nations' allotment economies. Moreover, the nations which are not a OIC part having achievable Muslim minorities likewise helping the Halal market worldwide, that is presently assess about US\$670 billion (Nestorovic, 2010). The market is estimated to grow 15 percent in a year, to make it the fastest developing market on the planet.

Research Questions

The Indonesian Muslim researchers have seldom focused on the research that related to the Islamic Marketing and Branding: An insight of Consumer perception. Moreover, there are many nations embarking on the Islamization programmed in policy and administration. These countries including Pakistan, Egypt, Sudan, Malaysia and others. Certainly, this makes the Islamic services and goods production indispensable to several multi-national corporations.

Therefore, strict rules have been placed on the content which can be portrayed. This study will provide a valuable insight into the Muslim's marketing. Thus, this research aims to study the Makassar, Indonesian Muslims' Consumer perception. Moreover, the consumer's views have not been identified even they are the target by the most crucial group to research and non-Muslim marketing.

Therefore, the first and second research questions to be addressed as following:

RQ1: Does Islamic marketing positively affects consumer perception?

RQ2: Does Islamic branding positively affect consumer perception?

The third research question to be investigated as following:

RQ3: Is there any congruency between Islamic Marketing mix and Islamic Branding and Marketing?

Purpose and Objectives of the Study

This research will aim to fill the gap that has been identified from the literature review. The objective of this research can be broken to the following:

1. To gain a greater understanding of the Islamic Branding and Marketing, and congruency with Indonesian's consumer identity, and effects on consumer perception in Makassar, Indonesia.

2. To figure out the components of Islamic marketing, branding and advertising that have their effect on discernment of shoppers.
3. To create a reasonable model that examines the diverse perspectives influencing Muslim consumers' recognitions and conduct heading them to blacklist an item that they were loyal to.

Significance of the Study

The outcome of the research will be critical for the marketers and manufacturers, who transact in items that are the one devoured by Muslim populace and Halal; because, the Muslim market has a developing items number outside the nourishment part and clearly convey Islamic groupings. Through this research, the marketers and manufacturers would be able to control the usage of the ethically adequate method for promoting from an Islamic perspective.

LITERATURE REVIEWS

Marketing

Marketing knows as a vast subject and is undergoing through continuous evolution. Therefore if we closely follow this process of evolution by looking at its different definitions which it have given in different eras we will come to know that the focus is shifting more and much more on consumers in terms of create a long lasting relationship with them. It hasn't stop here, and then the idea of creation of values, communication and delivery comes and has started a new debate altogether.

We have to look back to the history and find out the basic idea behind marketing and why it was needed from the first place? There was a time when things were manufactured on small scales, then came the age of huge production. When this age came it brought along some serious problems with it like how to make one's goods or services stand apart from others, how to reach consumers target which they spread across the country or continents.

At this point the marketing concept had introduced to solve this problem. But as any other subject it went through different stages evolution. In the beginning like what I mentioned earlier, it was nothing more than just achieving tool of organizational objectives and now it become an integral part of any business which is not only beneficial for the organization alone but also looks over and help in providing protection interest of other stakeholders involved in the process.

That process whose goal is to create, communicate and deliver value to consumers. Surprisingly, Islam had given this idea fourteen centuries years ago by its own style. If we study books that had written on Islamic law related to the business and the approved etiquettes of doing it, we will be amazed to see the extent to how Islam ensures that business must be done in a way in no one may neither be a loser nor avaricious.

Plus Rights of buyers, sellers and all other parties involved are also had protected too. Unfortunately, the most of the works related to marketing like majority of the other science and arts subjects is done by American and European scholars. There is a very limited work has been done on the subject of "Islamic marketing". If studied and researched properly, surely we will unfold many mysteries, then resulting in resolve many problems and find out numerous solutions to the challenges we faced, even it may can present a better, much effective way of doing business properly to the world.

Islamic Branding

Religious brands like Kosher and Halal could capture a looking for purity that goes beyond the religious duty of their faithful adherents. The foremost majority of kosher consumers aren't belonging Jewish faith and, likewise, many Shariah-compliant companies reveal that not all of their consumers are Muslims. For example, at the Rotana Hotels, an alcohol-free Arabian Gulf chain, 60% of the consumers are non-Muslims, drawn by the hotels' serenity and family-friendly atmosphere. Likewise, a 25% of the Dutch-based cookie and chocolate company Marhaba's consumers are non-Muslims (Power and Abdullah 2009).

While Muslims consume about 16% of kosher products within the United State alone, demand for Halal food products by Jewish and Christian consumers is increasing as those consumers become conscious of the Halal brand. These religious products' unlike ethnic products which base their appeal mainly on being exotic are related to far more profound concepts of cleanliness, purity and kindness, additionally to being different and exotic.

Islamic brands of Halal, are prepared supported the Islamic principles that guide what's permitted not only within the food industry but also in cosmetics, pharmaceuticals, logistics, clothing, finance, hospitality and banking (Minkus-McKenna 2007), in consequence extending the religious umbrella far more widely than kosher or ethnic products, which are mainly related to the food industry. Although this extension provides a way more greater opportunity for a various mass of companies to require a part of profitably advantages, the Halal market remained unexplored by the foremost majority of non-Muslim multinational corporations until very recently and therefore the relatively small number of MNCs that dared to hitch Halal at an earlier stage now enjoy the results of their timely intervention; they are managed dominated about 90 % of the Halal food market.

Non-Muslim MNCs (multinational companies) like Nestlé, Unilever, L'Oréal, Colgate and Campbell Soup, among others; they continue to invest heavily in find out the Islamic dietary, lifestyle and consumption requirements. For example, at the Nestlé corner at the third annual World Halal Forum (WHF) exhibition, information on Shariah-compliant Smarties, Maggi Noodles, ice cream and Koko Krunch breakfast cereal were displayed. Moreover, Nestlé is investing CHF around 85 million in Malaysia alone in 2009 to meet the increasing demand of Halal products of which Nestlé Malaysia is their Centre of Excellence.

The investment could support the fixing of latest regional plants for Nescafé and non-dairy creamer also because the growth of its Maggi facilities (Power 2008). These firms repose on and transform the image of their brands from being international to being Islamic, i.e., managed to urge an acceptance of Muslims consumer as Halal brands. A successful transformation managed to be an immensely beneficial to leap start an MNC's brand in an Islamic market. International corporate brands are can significant as long as they successfully translate the core value proposition of the company offering into the new Islamic market, a difficult task which will be achieved only the whole firm lives and breathes the brand and each aspect of the firm reflects the brand values and essence (Melewar and Walker 2003).

The aim of this study is to provide a better understanding of Islamic branding through conceptualizing the terms relevant to firms' brand Islamization efforts. It highlights the importance of Muslims as a distinct potential market that remains noticeably under-researched and proves that the novelty of the topic itself is worthy of consideration meanwhile research about Islamic branding is non-existent yet despite the huge potential of

the Islamic market presents; it also defines and differentiates between the concepts of Islamic products and Islamic brands, conceptualizes the major branding considerations an Islamizing firm needs to consider and delivers a valuable source of understandings for future research as well as a benchmark for practitioners.

The Halal Market

‘We are now in the stage of clear understanding that is, Halal is much more than a religious duty. Halal is a huge business: counting Islamic finance, as well as drugs and foodstuffs, and is dovetailing with fashionable consumer concerns from animal welfare to GM crops and fair trade’ (Power 2008). An MNC tapping into the large Halal market makes it more global in terms of getting to the stress and wishes of Muslims as a replacement segment of consumers; companies are won’t be truly global unless they serve this market (Power and Gatsiounis 2007). for instance, Nestlé joined with the Halal industry very early as compared to other manufacturers. In fact, Halal implementation covering the aspects of control, assurance and management in ensuring that products achieved Halal status began in Nestlé Malaysia within the 1970s, followed by the formation within the 1980s of a Halal committee to oversee Halal standards from farm to fork for the company’s worldwide operations.

This part introduces the main branding considerations which firms should understand as entry’s prerequisite the Islamic market. They include clear definition of Halal consumers, find out the different between the various Halal's categories, provide reasonable explanation of the importance of innovation in Halal, address out the difficulties in Halal certification, give right explanation of the growing importance of Halal logistics and differentiating between Halal and kosher as religious products.

2) METHODS

The enquire methodology concerns is what can do to reveal the knowledge they believe can be obtained (Guba & Lincoln, 2004). In much further, Crotty (1998, p. 3) has described methodology as the “A particle methods includes strategy, plan of action, process or design lying leading to get practical aims”.

Within such a critical realism, the methodologies of qualitative and quantitative are both possible in order to discover the underlying mechanisms that affect actions and events (Healy & Perry, 2000). Therefore the decision lies on the appropriateness of the research topic and how much pre-existing certain knowledge is available (Krauss, 2005). Since still there is limited knowledge and information about the concept of consumer perception.

For analyzing and perform the research we have chosen a quantitative method. The purpose of this study is to analyze and investigate whether there is a gap between the consumer perception among Makassar, Indonesian’ Muslims consumer regarding towards Islamic branding and marketing and not create a deeper understanding regarding Indonesian consumer perception. For this reason it is much more suitable to use the quantitative method rather than qualitative method.

Quantitative Method has been described as a special research strategy that collects numerical data, that has an objectivistic view on reality, uses a positivist philosophy for research and therefore the relationship between theory and research is of deduction type (Bryman & Bell 2013). Therefore we’ll use a positivist philosophy. Unlike quantitative method the qualitative method focuses mainly on words and not quantifying, it might be useful if the aim of this research is to research a subject deeper (ibid.). The obvious difference is that qualitative method focuses to get theories and furthermore the

quantitative method emphasizes an inductive view on the connection between theory and research. That’s why we’ve chosen a quantitative method. In fact there are several more differences between quantitative and qualitative researches which will be mentioned.

As we are conducting a survey through a quantitative method to find out consumer perception gap among Makassar, Indonesian’ Muslims consumer regarding towards Islamic branding and marketing corporations from three demographic variables, the deductive process falls naturally as research methodology for us. We are testing other theories, not making our own theory.

To answer the questions we’ll use a likert scale. Originally the scales are consisting of 5 alternatives. It starts with strongly disagree (1) then ends with strongly agree (5). The likert scale is predicted to imply crucial statistical calculations. By this method we will correlate the answers made by the respondents in Smart PLS.3 program. In such quite answer yes or no survey we cannot do this. The advantage with using the likert scale is additionally that it’ll be easy to know for the respondent (Bryman & Bell, 2013). However, there's quite risk for creating the respondents tiered of, because they need to require a stand on each question and read each question carefully (Bryman & Bell, 2013).

To ensure that our survey did not have any major flaws, we conducted three pilot tests.

The survey had taken around five to seven days from beginning till the end. This includes constructing the survey question, fixing the layout, getting feedback, pilot testing, handing out the survey and getting the collected data of the surveys into Smart PLS.3 program than run further analysing.

3) RESULTS

Respondents Profile (Demographics)

Table 1. Ages

	Frequency	Percent	Valid Percent	Cumulative Percent
Under 18 years	94	26.5	26.5	26.5
19-22 years	201	56.6	56.6	83.1
Valid 23-26years	35	9.9	9.9	93.0
More than 27 years	25	7.0	7.0	100.0
Total	355	100.0	100.0	

Table 2. Genders

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	96	27.0	27.0	27.0
Valid Female	259	73.0	73.0	100.0
Total	355	100.0	100.0	

Table 3. I buy Islamic branding products and services

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	8	2.3	2.3	2.3

	Disagree	17	4.8	4.8	7.0
	Neutral	112	31.5	31.5	38.6
	Agree	113	31.8	31.8	70.4
	Strongly Agree	105	29.6	29.6	100.0
	Total	355	100.0	100.0	

Table 4. Islamic branding products and services do not involve interest

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	14	3.9	3.9	3.9
	Disagree	35	9.9	9.9	13.8
	Neutral	113	31.8	31.8	45.6
	Agree	122	34.4	34.4	80.0
	Strongly Agree	71	20.0	20.0	100.0
	Total	355	100.0	100.0	

Table 5. I do not prefer the branding products if there is no islamic branding

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	29	8.2	8.2	8.2
	Disagree	36	10.1	10.1	18.3
	Neutral	123	34.6	34.6	53.0
	Agree	96	27.0	27.0	80.0
	Strongly Agree	71	20.0	20.0	100.0
	Total	355	100.0	100.0	

Table 6. Islamic branding is not important to me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	81	22,8	22,8	22,8
	Disagree	37	10.4	10.4	33.2
	Neutral	100	28.2	28.2	61.4
	Agree	100	28.2	28.2	89.6
	Strongly Agree	37	10.4	10.4	100.0
	Total	355	100.0	100.0	

Table 7. I prefer interest free branding products and services

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	15	4.2	4.2	4.2

Disagree	32	9.0	9.0	13.2
Neutral	118	33.2	33.2	46.5
Agree	130	36.6	36.6	83.1
Strongly Agree	60	16.9	16.9	100.0
Total	355	100.0	100.0	

Table 8. I prefer shariah compliance transactions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	4	1.1	1.1	1.1
Valid Disagree	14	3.9	3.9	5.1
Valid Neutral	114	32.1	32.1	37.2
Valid Agree	120	33.8	33.8	71.0
Valid Strongly Agree	103	29.0	29.0	100.0
Total	355	100.0	100.0	

Table 9. Islamic branding products are good

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	7	2.0	2.0	2.0
Valid Disagree	12	3.4	3.4	5.4
Valid Neutral	77	21.7	21.7	27.0
Valid Agree	131	36.9	36.9	63.9
Valid Strongly Agree	128	36.1	36.1	100.0
Total	355	100.0	100.0	

Table 10. Islamic branding pricing is fair

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	8	2.3	2.3	2.3
Valid Disagree	15	4.2	4.2	6.5
Valid Neutral	100	28.2	28.2	34.6
Valid Agree	129	36.3	36.3	71.0
Valid Strongly Agree	103	29.0	29.0	100.0
Total	355	100.0	100.0	

Table 11. Islamic branding placing is as per shariah compliance

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Disagree	6	1.7	1.7	1.7
Valid Disagree	19	5.4	5.4	7.0

Neutral	102	28.7	28.7	35.8
Agree	142	40.0	40.0	75.8
Strongly Agree	86	24.2	24.2	100.0
Total	355	100.0	100.0	

Table 12. Islamic branding promotion is as per shariah compliance

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	8	2.3	2.3	2.3
Disagree	16	4.5	4.5	6.8
Neutral	102	28.7	28.7	35.5
Agree	141	39.7	39.7	75.2
Strongly Agree	88	24.8	24.8	100.0
Total	355	100.0	100.0	

Table 13. People Running islamic brands are good muslims

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	7	2.0	2.0	2.0
Disagree	19	5.4	5.4	7.3
Neutral	113	31.8	31.8	39.2
Agree	127	35.8	35.8	74.9
Strongly Agree	89	25.1	25.1	100.0
Total	355	100.0	100.0	

Table 14. The process of Islamic brand delivery is as per shariah compliance

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	7	2.0	2.0	2.0
Disagree	11	3.1	3.1	5.1
Neutral	99	27.9	27.9	33.0
Agree	152	42.8	42.8	75.8
Strongly Agree	86	24.2	24.2	100.0
Total	355	100.0	100.0	

Table 15. The Islamic brand have physical evidence of being halal

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree	5	1.4	1.4	1.4
Disagree	13	3.7	3.7	5.1

Neutral	76	21.4	21.4	26.5
Agree	144	40.6	40.6	67.0
Strongly Agree	117	33.0	33.0	100.0
Total	355	100.0	100.0	

4) DISCUSSION

The theory was proposed based on three basic assumptions (or hypotheses). Among them, the first two were about whether, or not, the respective consumer, such as Islamic marketing and branding, positively affects the perception of the consumers. Based on the statistical analysis, the complete affirmation of these two assumptions was observed. On the other hand, the third assumption of the proposed theory was about whether, or not, the respective constructs, such as Islamic marketing and branding, congregate with the components of Islamic marketing mix. Again, based on statistical analysis the affirmation was observed. In other words it showed as following;

Islamic Marketing Positively Affects Consumer Perception

The results of statistical analysis that has been carried out on testing the effect of Islamic marketing on consumer perception shows that the value $\beta = 0.551$; $t = 9,338$; and $p < 0,000$, and the results of descriptive analysis as in Table 9 to 15 with an average value of 66.9%, which means the effect is positive at the significance level of 1%.

These results are in line with the first hypothesis (H1) which states that Islamic marketing has a positive influence on consumer perception; this research gives the meaning that better Islamic marketing system is done by marketing, the better the perception of Muslim consumers in Makassar.

The acceptance of first hypothesis confirms that Islamic marketing positively affects consumer perception. This result is in line with the research work as presented by Malik & Khan, (2015), Siddiqui & Jummani (2012) and Ishak & Abdullah, (2012). For example, Malik & Khan (2015), in their study on Islamic marketing (an insight of consumer perception in Pakistan) investigated that Islamic marketing positively affects consumer perception. Moreover, Siddiqui (2011) in his study about (Researching Islamic marketing: past and future) noted that Two distinct phases, omission and discovery, characterize the existing literature.

Omission derives from the stereotyping of Muslims as traditional and uncivilized people and Islam as incompatible with capitalist consumer ideology. Discovery relates to the identification of Muslims as an untapped and viable consumer segment and the increasing visibility of Muslim entrepreneurs. Malik & Khan (2015) in their study about (Islamic branding and marketing: an insight of consumer perception in Pakistan) have provide that Islamic marketing positively affects consumer perception.

Probable the reason for the acceptance hypothesis one is that Muslims in Makassar through the research sample, which indicates that they are more educated, more open minded and willing to explore the Islamic commercial market that meets their living requirements in accordance on Islamic law, have been reflected in the research hypothesis which resulted from it. Which emphasized by Malik and Khan, (2015) Islamic marketing positively affects consumer perception.

“The activity set of institutions and processes for creating, communicating, delivering, and exchanging offerings that have value for consumers, clients, partners, and society at large” Approved July (2013). Kotler, Armstrong, Saunders and Wong, (2001:5), have defined marketing as: “A social and managerial process by which individuals and groups obtain what they need and want through creating and exchanging products and value with each other.”

In contrast to the individualistic theory of consumer behaviour, Luna and Gupta (2001), De Mooij (2003), Arnould and Thompson (2005), Banyte and Matulioniene (2005), Salciuviene et al. (2005), Soares et al. (2007), Claussen et al. (2008), and Nayeem (2012) support that the collectivist approach of consumer behaviour clearly states that is consumer behaviour could be affected by the society or the group that the individual shares of the values, or the attitude of community. Makassar city considered as collectivism culture society as showing in their life style livings; they are living together as groups or trips then created their own traditional markets they do shopping from there. Than obviously it shows as one important factor behind that is *Islamic marketing positively affects consumer perception*.

On academic writings about Islamic marketing emphasized. Religion shows regarded is the common descriptor explains the potentially prediction the Muslims behavior consumers. Although there is acknowledgment of inter-differences, such as those among Muslims living in different lifestyle in Makassar or different social class, still the religion seen as the homogenizing factor across the Muslim population in Makassar city. This perspective has direct effect on Makassar population has showing by the positive result on the first hypothesis (*Islamic marketing positively affects consumer perception*) and in the high responses on the indicators related on that hypothesis. It leads to an overemphasis of religion beside other aspects of identity such as gender, social class, age and their interactions. Furthermore, Islam itself is not only brand of Halal but is a way of life constituted of many dimensions of economics, political and socialism. Islam could be experienced and practiced in daily life to the individual, family and society alike. In our research and practice there is also an overt focus on difference. Due to the Islamic teachings Muslims are generally considered as consumers inherently different from consumers in general. It also underlined assumption that Muslim consumers have shared merit of characteristics that could set them apart from other consumers.

The emphasis on the differences of the culture and religion come to be seen as important and essential for having good understanding of Islamic marketing needs. Such an approach offers a deep level and insight into identity and behavior and helps to the understanding of complex empirical realities of people. The difference results in an essential understanding of Muslim consumers that it is truly differentiated from consumers in general, as it explains what common characteristics are distinguished by Muslims.

Makassar city has given a good example of a multicultural society, which was clearly reflected in the research's results through the answers provided from the sample response that participating in our research by the questionnaire has given to them. Whereas even though the interest in the brand is not optimized; we have noticed how well they have quite good awareness of the importance of Islamic marketing.

This leads us to have said establishment of the Islamic marketing practices in both of theory and practice faces many challenges that need to be faced. The Muslim market cannot be ignored by the manufacturers due to their large size, which it around 20 per cent of the world population.

Therefore, to capture these large target markets, need to pay attention on certain challenges that needs to be resolved by the marketers. Need to have much more researches and studies focusing on Islamic markets to identify those challenges and have it analyses to get much understanding of that huge market.

Islamic Branding Positively Affects Consumer Perception

The results of statistical analysis conducted in which the value of $\beta = 0.285$, $t = 4.508$, and $p < 0.000$ is obtained, and the results of descriptive analysis are as in Table 3 to 8 with an average value of 52.9%, which means the effect positive at significance level. Thus the H2 which states that Islamic Branding has a positive effect on consumer perception in Makassar is accepted.

The acceptance of second hypothesis confirms that Islamic branding positively affects consumer perception. This result is in line with the research work as presented by Malik & Khan, (2015), Siddiqui and Jummani (2012), Tournois & Aoun, (2012), Abuznaid (2012).

Therefore Yousof and Jusoh, (2014), in their study Islamic branding: the understanding and perception for identify Muslim consumer's perception and understanding of Islamic brands. Investigated that most of consumers agreed that the Islamic branding defines as a product or service that meets the Sharia-compliant and any parties that involved in Halal accreditations should be seriously implemented strict procedures to the producers in getting the Halal logo.. Moreover, Siddiqui and Jummani (2012) in their study about (Bases of Islamic branding in Pakistan: perceptions or believes) noted that Muslims act on their perceptions rather than their belief for Islamic branding.

Maamoun, (2016) in his study about Islamic branding: opportunities and snags noted that Islamic branding is significance from two major factors: (1) The sheer size of the Muslim consumer market; (2) the novelty of the topic itself as it remains conspicuously under-researched.

Probable the reason behind the acceptance of that second hypothesis is that about the high majority of the Makassar population consists of Muslim market which should not be abandoned or ignored by any business organization. Various case studies have shown that production of halal goods with quality management have considerably increased market and profits of many multi-national organizations. As emphasized by Yousof and Jusoh (2013) since the people are widely accepting Islamic brands as a product or service that meets the Sharia-compliant, any business (involved in Halal accreditations) should be seriously implement strict procedures in getting the Halal logo. Apart from diversity of components which persuade buying behavior of consumers, religion is one of the main components (For example, usage of halal goods, and moral values of Islamic society and its norms, mainly in communism society).

The majority population of Makassar city is Muslims with strong faith and culture, they reflected obviously in their perception of consuming towards halal goods and services that is provided based on Islamic teachings. It is also noted that the city of Makassar is one of the most religious city and interested in "Islamic sciences, this could observed through the large number of Islamic universities it has, which produced an educated generation and more interested in knowledge of Sharia-compliant and religious sciences. As Islamic universities in Makassar city became a direction of students from entire Indonesia and many other countries.

Nevertheless the image of Islamic brands is viewed differently by different people in different places even though from Muslim consumers. As the Makassar city has multicultural population the academic scholar have to think about do all Muslims has the same way of thinking and behavior, do they demanded the same products and services and the most important, do Muslims prefer the conventional brands over the Islamic brands or they chose to go for Islamic brands? Islamic branding is a reality and not a myth. The Islamic brands are manufacture righteousness, their provider and manufacturers invite into a righteous life meanwhile their consumers engage in worship.

One of the most fundamental obstacles to the Islamic brands is achieving brand awareness when entering markets dominated by others manufacturers' brand. On the other hand, educating consumers and achieves good awareness about what's Halal mean also it can be a big challenge for the marketers. Muslims marketing perspective, having an accepted Halal brand is important; however from a Muslims marketing perspective, high quality is an additional imperious imperative in successful marketing. Islamic brands can show the real values of the religion in order to build brands of universal attractiveness to both Muslim and non-Muslim audiences. Some brands smartly managed to mix the rational and emotional characteristics of their brand's personality, so the brand could benevolence the brand character to follow up the audience they are addressing. If this things happen, definitely it going to damage the purity of the Islamic brands. Due to that reason, the investigation of Halal brands is still insufficiency, and in need from academics scholars to find out professionally about the Islamic brands. (Wilson & Liu, 2010). Alam & Sayuti (2011) has pointed that each product category offers many different brands either locally defined or internationally. There are many local brands capture their own marketing's share by introduce themselves as Islamic brands and it is gives indirectly signals that are their products are Halal. Religiosity it would be incorrectly and unethically if the product that is not actual Sharia-compliant branded as Islamic brands.

Moreover, for positive result of the seconds hypothesis (*Islamic branding positively affects consumer perception*) also shows that Islamic brand is more than just Halal. Brands should have all these Islamic values and adherents the Islamic guidelines and that is what we call Islamic brands. Islamic brand is the brand that not only using Islamic name but adherents whatever requirement by Sharia' to be as actual Halal brand.

According on this positive hypothesis indicates that most of the respondents share the similar point of view regarding on the Islamic brands. The users of Islamic brands have to meet and fulfill all the requirements of Sharia-compliance. Islamic brand has to emphasis that it is a brand that holds Halal sources. Then it will bears obvious perception of Islamic brands. Therefore Islamic brands clearly adherents whatever requirement by Sharia' to be as real Halal brand. Worth to mention that Islamic brand must use Islamic logo and names.

Based on the positive of this hypothesis (*Islamic branding positively affects consumer perception*) as an outcome for Islamic brands that are perceived religiously congruent by Muslim consumers. We can argue that the additional values of Islamic brands depends on a consumers' sense of their religious identity, their past experience with halal brand consumption, and their desire to seek spiritual benefits by consuming Islamic brand products. Thus, we propose that these three factors above have explained the reasons behind Makassar Muslims consumers' preference for the Islamic brands.

Therefore, when Muslims get along within halal consumption behavior they may gain spiritual benefits, depending on how strongly their religion is central to their identity. Religious benefits are based on Muslim consumers' beliefs about Islam. Thus, it is

proposed that strength of religious identity is one of the important factors that positively influence Makassar consumers' perception as it considered as most religious city in Indonesia.

There is congruency between Islamic Marketing Mix and Islamic Branding and Marketing

Testing structural models for the direct relationship between all latent variables (construct) related to the Islamic Marketing Mix and Islamic Branding and Marketing analyzed consisting of: product, price, place, promotion, people, process, physical evidence, Islamic branding, Islamic marketing and consumer perception is connected in a structural model. Testing of the overall model is done using the PLS-SEM Model Fit. The results of the analysis after run the tests of the validity and reliability of all variables, indicate that the value obtained has fulfilled the cut-off and is in accordance with the value of PLS-SEM Model Fit most relationships are supported with a T-value of more than 1.96 and a P value of less than 0.05.

The partial acceptance of third hypothesis confirms that there is fractional congruency between Islamic Marketing Mix and Islamic Branding and Marketing. Such results, not fully, but are in line the previous studies (e.g., by Abuznaid, 2012), for example, while aiming to fill a gap in international marketing literature covering the various aspects of Islamic marketing mix; Ishak & Abdullah, (2012) in their paper illustrates that Islam provides a framework for the creating and sustaining of a strong ethical marketing culture. Abuznaid (2012) found more intense congruency between Islamic Marketing Mix and Islamic Branding and Marketing.

Probable the reason behind could be that cultural differences and perceptions, that should not be ignored by a globalized marketing mix, which concerns to buyer's traditions, characteristics, beliefs, values, culture, religion, habits and behavior. Relationship between buyer and seller will be positively influenced and more developed with appliance of Islamic marketing mix and ethical code of conduct.

In this regards, the principle features of product could be Shariah compliance, Islamic labeling, halal, no weak packaging, safety, no dullness, no product obsolescence, durability, environmental impact, no laissez faire, and deliverability. Second, the principle features of price fear of god, fairness, societal welfare, no profit maximization, no cheating, justified, no manipulation, no predatory, no hoarding, and no switch and bait. Third, the principle features of place could be no harm to people on roads, no unnecessary delay, no coercion with Islamic brand, no burden on consumer, closure during Friday midday prayer, and no suspicious places. Fourth, the principle features of promotion could be Shariah compliance, attract consumers in Islamic brand promotion, no use of suggestive language, no use of women in advertising, no concealment of fact and information, no manipulative promotional behavior, no sexual appeal, no swearing in the name of ALLAH, no exaggeration of attributes, no false assertions, no misleading, no deception, and no obscene. Fifth, the principle features of people could be abide by Islamic law of Shariah, polite and friendly, smiley and honest, good attire and appearance, no fraud, no harm, no coercion, respect private property rights, and no suspicious acts and behavior. Sixth, the principle features of process could be Shariah compliance, shake hands with men only, Islamic greeting salamu alikum, Islamic hospitality, no bribes and sexual harassment, honesty and fairness, respect of consumers, no hard sale, harm and coercion, right marketing information, no pressure selling techniques, no swearing in the name of ALLAH, no exploitation of monopoly power, no fraud transaction, staff interaction

efficiency, proper use of consumer waiting time, and respect for time. Lastly, the principle features of physical evidence could be Shariah compliance, no gambling halls, mosques in companies and businesses, stationary engraved in the name of ALLAH, Islamic architectures, Quranic verses, hadiths and Arab wisdoms on walls, pictures of founders not must, documentation and witnessing of credit, and taking items as collateral and guarantees for credit payment.

Muslim consumer usually boycott products based on Islamic values and perception of Haram and Halal. Specific guidelines are provided by Quran and Sunnah for Muslims, regarding how major "ingredients" of marketing should be applied by Muslim marketers and manufacturers. According on Islam and Shariah-compliance, all matters regarding Haram or Halal and even all disagreements should be consulting with Quran and Sunnah. Ethical behavior should be applied by Islamic marketing which leads to consumer confidence, trust and credibility. Morally sound marketing mix utters that consumer freedom of decision-making should be confined from all aspects of coercion; Abul Hassan, Chachi and Abdu Latiff, (2008: p.35).

Perception of Islamic observes an ethical framework which is based on justice and equity ensuring the decorum and liberty of citizen's souls, minds and consciences from all kinds of bondage. Practitioners of marketing must be aware of that they not merely serve their organizations, but also work as bridge of society in producing, assisting and implementing the effective and efficient businesses which are important elements of the bigger economy. Marketers must clinch the utmost moral values and norms practicing professionals implied by their accountability towards stakeholders, e.g. host country, investors, regulators, and employees. The study adds to the current literature by relating the marketing mix application in Muslim societies and countries as well. The framework used in this research is applicable and relevant to any Islamic environment and culture. Moreover, given the fact that Muslims belief's relatively similar principles of Islam, these principles that adopted by Muslims overall the world will remain in harmony for all Muslims. Therefore, the adoption and employment of ethical Islamic business practices will help marketers to have a huge Muslim market in their own market share, conducting a business from the Islamic perspective in those markets is emphasis the successful marketing process.

Significantly, the impact of Islamic branding and marketing is far more reaching as the Muslim consumers are not obliged to one country but exist in almost every part of the world.

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There are many future research opportunities stemming from this research. For example, two of the variables (Islamic Marketing and Islamic Branding) can be used to check the indirect effect as a mediator between Islamic Marketing Mix and Consumer Perception. Also empirical research could investigate the perceptions and attitudes towards women marketers in an Islamic environment. Another research avenue could be to find out what makes non-Muslim consumers select Islamic Halal.

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