

To more understanding the "*Halal*" market and the Islamic Consumer-Factors affecting the Islamic Purchasing Behavior

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Abstract

"People buy things not only for what they can do, but also for what they mean". As a new Islamic way of consumption is increasingly growing, concerns about understanding the Islamic consumer behavior has arisen. This paper aims to predict the underlying motives behind specific mode of consumption. It mainly approaches the variables affecting the Islamic consumer behavior from a different perspective.

By using the theory of the postmodern tribalism (neo-tribalism) as a heuristic tool, this paper attempts to present new insights about the Islamic consumer purchasing behavior by exploring some of his/her psychosocial traits. This paper basically assumes that the contemporary rise of Islamism can be treated as one manifestation of the postmodern globalized condition, turning Islamic groups into postmodern tribes.

Although religion and religiosity can have a significant influence on the Islamic consumer behavior, they are not the exclusive factors lying behind it. The Islamic consumer is typically an identity seeker; he feels proud, happy, and pious when he/she buys something referring to Islam. In addition, to his/ her mind, Islamic goods symbolize the sense of belonging and solidarity within an imagined Islamic community.

Key words:

Islamic Consumer, Islamism, Postmodernity, Neo-Tribalism, Islamic groups, Identity.

Introduction:

There has been a raised interest to study the relationship between Islam, consumption and marketing practices has been grown in recent years. In fact, several research articles, academic conferences, high profile consultancy reports and even specialized journals in Islamic marketing were published (Sandikci 2011). According to Adnan (2013) the Islamic marketing field has attracted more and more researchers due to its rapid development especially with the advent of the global "*Halal*" marketing with its rising rate up to more than 2.3 trillion USD a year. In fact, not only does the relationship between Islam and consumption stimulate an emerging controversy, but also the wave of Islamization in response to the Western military actions in Iraq and Afghanistan following the September 11, 2001 World Trade Center attacks raised curiosity towards Islam and the Muslim world. "Young Muslims are "more Muslim" than their parents", says Lisa Mabe of Hewart-Communications Washington DC"(Abdullah 2010, 27).

It is argued that this wave of Islamization has been attributed to different reasons, yet its manifestations have been even more multifarious (Yousif 2004). In the business world, the Islamization of ways of life has led to the emergence of new Islamic areas of communication (Islamic radio and television stations), of finance (Islamic banks without interest and Islamic insurances), and of new patterns of consumption including fashion and tourism (Gole 2000). Islamic memoirs, novels, lifestyle magazines, newspapers to television channels; education, restaurants, Hotels and several kinds of entertainment, it seems that Islamic identities are shaped through commodities and consumption practices more than anything other (Gokariksel and McLaren 2010).

As the "*Halal*" market has undergone a great proliferation nowadays, the need to a deep understanding of the Islamic consumer is in rise and it might be asked who is the Islamic consumer and what is he looking for exactly?

Through a close glimpse at several works revolving around the Islamic consumption theme, it can be estimated that there still exists some confusion around the Islamic consumer concept. This means that marketers have not yet constructed a clear overview about the Islamic consumer and his purchasing behavior (Vohra et al. 2009; Wilson 2012; Wilson and Liu 2010). Sandikci and Jafari (2013) believe that there is much to be learned from the intersections between Islam, consumption, and markets. Thus, more investigations upon the Islamic consumption are needed.

Using the theory of the postmodern tribalism (neo-tribalism) as a heuristic tool, this paper attempts to extend our understanding of the Islamic consumer by exploring some of his psychosocial traits. It mainly provides an integrated and comprehensive set of hypothesized explanatory variables which explain the Islamic consumer behavior. Bennett (1999), like many other postmodern scholars, believes that neo-tribalism provides a more "satisfactory" framework to enhance our understanding of those new behaviors and practices performed by contemporary group culture (Hetherington 1998a; Bauman 2001; Wang 2005; Bennett 2005; Hughson 2007; Robards and Bennett 2011). For this reason, the application of this neo-tribal approach has particularly extended to reach the consumer behavior researchers. According to Cova and Cova (2001, 67), "by implementing Maffesoli's neotribalism ideas, postmodern consumer research suggests" putting into play such concepts as "tribes" and "linking value" in order to bring into focus blurred or fuzzy groupings of

consumers in today's societies" (Cooper et al. 2005; Cova 1997; Cova and Cova 2001; Cova and Cova 2002; Cova and Pace 2006; Glouning et al. 2002; Glouning et al. 2004; Goulding and Shankar 2011). Sinclair (2013), deduced that many cultural studies elaborated by consumer researchers perceive of the Maffesolian theory as a new alternative to resolve conceptual problems found in their respective fields (Arnould and Thompson 2005; Coper et al. 2005; Cova and Cova 2001; Cova et al. 2007; Goulding and Shankar 2011; Goulding et al. 2002; Gretzel et al. 2005; Hardy et al. 2012; Hardy et al. 2013; Kozinets 1999). Cova and Cova (2002, 07) states that "tribal marketing is that today consumers are not only looking for products and services which enable them to be freer, but also products, services, employees and physical surroundings which can link them to other, to a tribe".

This paper uses a consumer tribe framework to illuminate our understanding of the Islamic consumer. First, it shows how the recent rise of Islamism can be treated as one manifestation of the postmodern condition and how contemporary Islamic groups can be understood accordingly through the Neo-tribe theory suggested by Maffesoli. Second, a set of propositions factors and variables affecting the Islamic consumer behavior will be developed consecutively. Should clarify here that in this paper "Halal" market refers to those products and services which highlight in first order the symbol of Islam. "Halal" goods are not only lawful goods according to "Sharia", "Halal" goods are those products and services which reflect through relatively sophisticated manner the brand of Islam.

1-Islamism and postmodern condition:

Before talking about the relationship between Islamism and the postmodern condition, it worthy to define the concept of Islamism. When we think about Islamism, many concepts in media come into our minds such as, political Islam, fundamentalism, radical Islam, Salafism, Wahhabism, extremism ...etc. Indeed, the concept of Islamism is very complicated, confusing and hard to define. According to Zemni (2007), defining Islamism has always created a lot of debate within the Middle East area studies. Many definition have been proposed, however not all of them has been accepted.

While many researchers have limited their conceptualization of Islamism in mainly political aspects, others perceive that Islamism is an unbounded phenomenon based on a whole interpretation of life.

From an anthropological perspective and beyond its political interpretation which is generally the most well-known, Islamism can be considered as a way of thinking and a whole life style which not only emphasizes the idea of non-separation between religion and state, but also supposes that Islam must be integrated into all areas of our life (like society, economy, trade, culture ...) and all our social behavior (Shepard 1987).

Within the same context, Mümtazer Türköne, a Turkish political scientist and columnist in the *Zaman* newspaper, defined Islamism as the "effort to render Islam sovereign to all domains of life from faith and thought to politics, administration and law, and the quest for arriving a solution to the problem of underdevelopment of the Muslim countries against the West by establishing among Muslims unity and solidarity" (Akaty 2013, 114). Mozaffari (2007, 21) also defined Islamism as the "*religious ideology with a holistic interpretation of Islam whose final aim is the conquest of the world by all means*".

The most important element arising from this definition is that Islamism is not only a religion; it is rather an ideology like Communism, Capitalism, Fascism or Nazism. This means that being an Islamist is necessarily being a person who has special kinds of thoughts, habits and behaviors; That is why, Islamism is not only a political movement, it is a whole social

movement which includes various types of activities, be it political, social and cultural, heaped under the heading of Islamic movements (Bayat 2005a; Csecsodi 2013; Munson 2001; Singerman 2004; Tuğal 2002, 2009). Berman (2003, 258) thinks that "Islamism is the belief that Islam should guide social and political life as well as the personal life". Islamism is then a general way of life which affects even our daily behaviors such as our consumption and our purchasing behavior. Alsehran, the author of "The Principle of Islamic Marketing" (2011), explained that the submission to "God's will" (accepting the Muslim faith) means that anything you are used to do must obey God's rules (the Islamic "*Sariah*", the Holy book "*Al Quran*" and the teachings of Islam's prophet, Mohammad); Thus, even eating, drinking, socializing, buying, selling, promoting, manufacturing or educating etc ...are considered as acts of worship ("*Ibada*") according to the "*Sariah*" law. This shows how being an Islamist can deeply affect people's behaviors.

The last three decades have witnessed a conservative turn in many Arab societies, often referred to as the "**Islamic Awakening**" (Brown et al. 2000). In fact, many factors explain this Islamic resurgence. Both material and immaterial variables can stand behind this Islamic revival which has begun since the late of 1970. For example, Carvalho (2009) demonstrates that raised aspirations, low social mobility, high income inequality and poverty are intimately related, not separate causes of a religious revival; Rabasa et al. (2004) in their book "The Muslim world after 9/11" explained the recent Islamic radicalism by diverse conditions and processes and even some catalytic events, like the failure of the political and the economic models, the anti-Westernism (or anti-Americanism) feeling, the external funding of religious fundamentalism and extremism, the Palestinian-Israeli conflict, the growth of radical Islamic networks and the emergence of the Islamic mass media, The Iranian revolution, September 11 and the global war against terrorism...

However, beyond those factors mentioned above, Islamism as a social politic and cultural movement can be understood as a postmodern phenomenon. Muqtedar Khan (2002) believes that the contemporary resurgence of religion is a postmodern phenomenon. Secor (2002, 5) believes also that "Islamism arises as a response to the postmodern culture of multinational consumer capitalism and reflects a process of reflexive identity formation under conditions of radical uncertainty and globalization". In fact, Islamism is widely seen as a contemporary socio-cultural phenomenon which reflects a process of identity construction and a reaction against an unsecured postmodern condition (Al Raffie 2013; Bayat 2005a; Ben Salem 2010; Choudhury 2007; Gole 1996; Ismail 2004; Kulenovic 2006; Lubeck et al. 2003; Meijer 2009; Roy 2004; Schwedler 2001; Thurston 2012; Tuğal 2009; Yousif 2004). Ismail (2004, 624) explains that under post-modern conditions, "the subject is self-reflexive and unhappy about uncertainties. S/he desires a coherent moral view. Abhorring risk, s/he takes a fundamentalist turn". Similarly Monroe and Kreide (1997) explain the rise of Islamic fundamentalism in our days by mainly identity factors. For them those young people are only seeking a basic identity, an identity which constitutes "the foundation of their daily life".

These points of view seem to be more harmonious with the postmodern tribal theory developed by Maffesoli as well as other postmodern sociologists who believe that in the age of globalization and the postmodern condition, the individual becomes more concerned about his identity and his self more than any other time before (Bauman 2001; Castells 1997; Maffesoli 1996).

2- Postmodern Islamic groups and neo-tribalism:

In his book "The Time of the Tribes, the Decline of Individualism in Mass Society", (1996) professor Maffesoli has tried to explain how individuals construct their own identity in contemporary postmodern culture? To answer this question, Maffesoli demonstrated that "while the old determinants of identity such as social class have indeed faded, there are new tribal determinants now. He showed how contemporary identities are now composed of a multiplicity of experiences, representations, and everyday emotions. Sexual, political, or professional identities are being replaced by processes of identification with groups, with sentiments, and with fashions. He showed also how tribal groupings-musical, sporting, or touristic-emerge in the midst of mass society"¹... he also explores "the possible reasons behind this new social dynamism from the rise of new communication technologies to the resurgence of older values such as religious identification"².

For Maffesoli (1996, 98), the tribe is "without the rigidity of the forms of organization with which we are familiar, it refers more to a certain ambience, a state of mind, and is preferably to be expressed through lifestyles that favor appearance and form". For him, neo-tribalism "is a postmodern form of sociality in which collective forms of identity are based on sentiment rather than rationality" (as cited in Hughson 1999, 10). Also Meir and Scott (2007, 335) quote from Cova and Cova (2002) that tribes congregate around non-rational and archaic elements such as locality, kinship (like community), emotion and passion, rather than "around something rational and modern" like a project or professional occupation. Cova and Cova (2002, 602) define a tribe as "a network of heterogeneous persons, in terms of age, sex, income... who are interlinked by a shared passion or emotion". Those neo-tribes are generally "transient communities", characterized by "fluid boundaries" and "floating memberships" (Bennett 1999, 600).

Neo-tribalism is often described as a "process of temporal wandering whereby like-minded individuals eventually find each other" (Robards and Bennett 2011, 14). Cooper et al. (2005, 333) defined "the essential characteristic of neo-tribes as a common sense of community around which the members can gather and share. That is, the meaning of the bond of the tribe is shared upon a basis of taste, emotions, and lifestyles, moral beliefs of taste, emotions and consumption patterns".

The question which is worth answering is: Are the new emerged Islamic groups considered as neo-tribes? Nowadays, Islamist groups are seen to be different from those of the 80s and the 90s. The latter are rather described as revolutionary and militant; they are widely inspired from the Iranian revolution project of 1979. Many scholars studying Islamist movements announce the emergence of a post-Islamism, or neo-Islamist trend since the beginning of the 21st century and the late of the 20s century (Bayat 2005a; Chamkhi 2013; Dagi 2004; Kömeçoğlu 2014; Rahim 2011; Roy 2001; Yilmaz 2011). Factors like the end of the war between Iran and Iraq in 1988, the death of Ayotollah Khomeini in 1989, and the program of post-war reconstruction under president Rafsanjani in Iran marked the outset of the post-Islamism turn according to Bayat (2005b). It has been widely assumed that Iran had always played a master role in the history of Islamism since its Islamic revolution held in 1979. By 1990, Iran gradually started to innovate its Islamism under the pressure of some new voices claiming their right in democracy, individual rights, tolerance, gender equality, as well as the separation of religion from the state. Those voices were mainly formed by students, women,

¹From the book synopsis.

² Ibid.

intellectuals and religious groups who believed that there is no contradiction between Islam and modern values (Bayat 2005b). Following the Iranian model and under the pressure of the postmodern condition, Islamism has evolved elsewhere and while "the old Islamism is defined by the fusion of religion and responsibility, post-Islamism emphasizes religiosity and rights" (Bayat 2005b, 5). Post Islamism might be manifested in various "social practices, political ideas, and religious thought as in post-Islamist urban rationale, youth and students movements, feminist practice, or theological perspectives", suggested (Bayat 2005b). According to Kömeçoğlu (2014), in contrast to the old Islamism, post-Islamists are seeking to update Islamism and interplay it with individual choice, freedom, democracy, and religious modernity. Gole (2002,174) argues that in "the second wave of Islamism (which refers here to post-Islamism), actors of Islam blend into modern urban spaces, use global communication networks, engage in public debates, follow consumption patterns, learn market rules, enter into secular time, get acquainted with values of individuation, professionalism, and consumerism, and reflect upon their new practices".

In addition to celebrating a special kind of Islamic identity, nowadays many young Islamists choose in a voluntary manner to celebrate and practice an Islamic lifestyle without always having the intention to generalize their choice for all the people who are near to them. They just want to express their "*Muslimness*", their distinctiveness from the rest of society in a free way (Gole 2000). According to Gole (2002, 186), "in contrast with being a Muslim, being an Islamist entails a reflexive performance; it involves collectively constructing, assembling, and restaging the symbolic materials to signify difference". Saktanber (2002, 257) noted when he studied some *Islamic youth* groups in Turkey that this "grouping is not called Islamic simply because its members are much more pious than other Muslims, but because they also search for an alternative Islamic life politics and next social order".

Post-Islamism is seen to be more popular and self-conscious than it was in the past. Eickelman and Piscatori (1996) argue that with raised education, decreasing illiteracy, and the advent of new media technologies, the authority of religious leaders have reduced permitting to Muslims people to be more autonomous regarding their religion and relying more on themselves (as cited in Sandikci and Jafari 2013, 444). This has led to a "depoliticization" of Islamism in favor of its social and cultural aspects (Garcia 2012). In this context, Riley (2008) believes that the contemporary youth's culture can be conceptualized as neo-tribal. Nowadays, young people are creating special spaces in order to practise particular sets of values and behaviors. This can be interpreted as a new form of political participation despite their apparent apolitical figure, since they allow alternative value systems to survive (Riley, 2008). This is what most likely happens with those new Islamic groups; they create their own neo-tribes to celebrate a different kind of identity, an identity that provides for them an alternative way of life different from what the political and the social systems imply.

Social structure of Islamic groups has changed as well. The Socio-demographic profile of the Islamist has dramatically changed in recent years. Nowadays, the Islamist is no longer that young guy with generally rural origins and who comes from low or mid social and economic background. He rather acquires new social traits; that is why, Islamism has turned out to be a cross social class phenomenon. Islamic groups are generally formed by heterogenic social structures in which members share the same values, culture, habits of thoughts and lifestyles. Islamism attracts even young elites coming from urban middle and upper class milieu (Sandikci and Ger 2010; Tugal 2009; Wong 2007). This argument is formed in favor of admitting that those Islamic groups as neo-tribes, because neo-tribalism emphasizes "the

death of social class" hypothesis as the most important feature of the group culture in the postmodern age.

Other arguments in favor of the neo-tribal approach is that after 11 September event, Islamism is more and more leaving its rigid components in favor of embodying multiple new emerged shapes of aesthetics and taste. Today, Islamism is seen to be more oriented towards consumerist and capitalist aspirations (Gokariksel and McLarney 2010; Keskin 2009; Sandikci and Ger 2009; Tarlo 2007). Ismail (2004) shows how Islamist ideology has undergone a process of "commodification", "commercialization" and "consumerism" especially with the advent of the post-Islamism. Muller (2013, 262) states "that post-Islamism is described as essentially "modern", "marketised" and "consumption-oriented"". Tarlo (2007) discussed the proliferation of new Islamic fashions in Western metropolitan cities. Gokariksel and McLarney (2010) showed how contemporary Muslim femininities are increasingly mediated through the market forces of capitalism and Kilicbay and Binark (2002) assumes that the practice of veiling ("the epitome of Islamism" as described by Werbener 2007) is meant to explore how religious iconography is changing to reflect new patterns of consumption and pleasure.

Nowadays, Islamist groups are seen to be multifarious, more fluid, less numerous in size and they are usually temporary and transient almost like Maffesoli presented neo-tribes. For example, we can find hundreds of virtual Islamic groups formed within and through social media. Those groups advertise Islamic ideology and attract new followers by using internet and cyber technology (Izberk-Bilgin 2012). It is to be noted that Maffesoli perceives of the post-modernity as a synergy between archaism and technological development (Cova and Cova 2002). Thus, it can be suggested that contemporary Islamic groups can be understood as one manifestation of the postmodern tribalism.

If we think about consumption and consumer behavior, it will be worthy to state that the "tribalization" of the society should lead to the "tribalization" of the consumption schemes (Cova 1997). If those groups are Islamic, their consumption should be Islamic too and that is what is already shown through the so-called the "*Halal*" market. However, when we seek to explore those values, signs and meanings which motivate their specific consumption behavior, we should then turn to the neo-tribal theory.

Through the neo-tribalism, many special feelings are experienced: the mutual aid, solidarity, the shared feelings and emotions. We seek the fusion, the pleasure of being together, the conformism of thought and habit (Pulcini 2009). According to Sinclair (2013, 37), Maffesoli highly emphasized the role of the "tribal aesthetic", the state of shared feeling more than any other factor in creating the unity of those temporary groups. In other words, what matters the most is their feelings and emotions rather than their ideology and commitment.

Neotribes provide "a sense of self-identity in terms of spirituality, personhood, and sociality" stated Bruce and Watke (2002, 02) when they are presenting the neo-tribal church. Maffesoli (1996) argued "that there is currently a general move by the masses away from the institutional power and rational organizations that defined the modern age to a new "*zeitgeist*" that celebrates sociality, proximity, emotional attachments and hedonistic values. Thus, when groups create opportunities to practise sovereignty over their existence they are creating spaces in which to engage in values that orient around sociality, emotionality and hedonism. What individuals seek through the experience of shared emotion may be considered as a return of the pre-modern imagination which has been rejected by modern thinking. This pre-modern imagination values notions contrary to progress, such as community, locality, nostalgia.... The word tribe refers to this re-emergence of quasi-archaic

value such as the local sense of identification, religiosity, syncretism, group narcissism and so on" (Cova and Cova 2002, 597).

Although that religion and religiosity remain one of the most major variables affecting the Islamic purchasing behavior (Abou-Yousef et al. 2011; Adila 1999; Alam et al. 2011; Baig and Baig 2013; Kordnaeijet al. 2013; Mokhlis 2009; Rehman and Shabbir 2010), it can be argued that other psychosocial factors like those reviled by Maffesoli in his theory, can aid us to further explore the Islamic consumer behavior. Factors like identity, group narcissism, nostalgia, sociality, syncretism, group solidarity, being-togetherness, the shared emotions, the collective sentiment or feeling and hedonism...as well as Islamic religion and religiosity can stand behind this Islamic way of consumption and lifestyle.

3-Research propositions:

3-1-Islamic Collective /Personal Identity and Islamic Consumption:

Identity orientations refer to the relative importance of various identities attributes in the construction of self-definitions (Cheek 1989).

According to Hunt and Benford (2004), collective identity is a very famous concept. It is often evoked by social science scholars to study topics like gender, multiculturalism, sexuality, identity politics, ethnicity, nationalism, and social movements (Armstrong 2002; Calhoun 1994, 1997; Kelly-Fikohazi 1997; Lichterman 1999; Phelan 1989; Ryan 2001). Snow (2001, 433) describes the collective identity as a concept that captures the "animating spirit" of the "latter quarter of the twentieth century". Taylor and Whittier (1992, 105) defined it as "the shared definition of a group that derives from members' common interests, experiences and solidarity". Collective identity is also defined by Polletta and Jasper (2001, 285) as "an individual's cognitive, moral, and emotional connection with a broader community, category, practice, or institution".

According to McCollum (2013), Gamson (1991) identified three dimensions which can shape one collective identity: First, solidary group identity the largest one, formed when number of person collectively identifying themselves based on a similar biographical location such as race or class. Second, the solidary identity, formed when a group of people have similar ideologies and thus supporting the same movement. Finally, collective identity may be formed through the identification with a specific organization within one movement (Gamson 1991).

Brewer (1991) reformulates it in the following way: when collective identities are activated; the most prominent features of the self-concept become more shared with other members of the group than by the self. This means that a strong relationship should exist between personal identity and collective identity as Klandermans et al. (2002, 237) suggest through stating that "personal identity is always collective identity at the same time".

Several social psychologists have basically investigated the identity process in the context of collective action according to Klandermans et al. (2002, 236): Kelly and Breinlkinger (1996) studied the role of collective identity in relationship with the labor movement and the women's movement. Simon et al. (1998) looked at the role of collective identity in its interplay with the gay movement and movements of the elderly people. Klink et al. (1999) treated the role of group identification in reference to the collective actions observed in former East Germany. De Weerd and Klandermans (1999) examined the case of farmers' protest in Netherlands and Sturmer (2000) as an identity process in the gay movement.

Collective identity is also called "social identity" (Luhtanen and Crocker 1992; Mankowski and Thomas 2000). According to Deaux (2001, 1) social identity "refers specifically to those

aspects of a person that are defined in terms of his or her group memberships". Deaux (2001) presented many forms of social identity reflecting the many ways in which people connect to other groups and social categories. She pointed five distinct types of social identification notably: ethnic and religious identities, political identities, vocations and avocations, personal relationships, and stigmatized groups.

Our primary hypothesis is that Islamism and as any other postmodern social movement mentioned above such as labor rights, feminism, environmentalism, gay and lesbian activism... can be also understood through a collective or social identity approach. According to Snow (2001, 03) "if the essence of collective identity reside especially in a sense of "Wenness" associated with real or imagined attributes in contrast to some set of others, then it follows that collective identities can surface among almost any grouping or aggregation in a variety of contexts, ranging from relatively small cliques and gangs to sports fans celebrity devotees to laborers and occupational groupings to neighborhoods and communities to even broader categories such as sexual and gender categories, religions ethnic groups and nations".

Tuğal (2009) assumes that Islamism can be interpreted as a new social movement given it generates collective identity in a reflexive manner and through collective activities. Bayat (2005a) equally believes that even for Islamic movements, collective identity, in commonality and solidarity sense, precedes collective action.

Based on the theory of "Collective Behavior" of Niel Smelser which emphasizes the "generalized belief" and the "shared values" as "the central axis around which mobilization takes place", Bayat (2005a, 892) explains that "Islamism and as a social structure selects people with a common identity and then bring them together to act collectively". We can conclude that Islamic collective identity can be considered as one of powerful factors which explains the actual Islamic mobilization (Islamic social behavior) including terrorism and the Islamic consumption as well as.

On the other hand, it is assumed that there is a strong relationship between consumption and identity in postmodern age (Arnould and Wilk 1984; Belk 1988; Dittmar 1992; McCracken 1986, 1988; O'Shaughnessy and O'Shaughnessy 2002; Philips 2003; Piacentini and Mailer 2004; Sayre 1994; Schouten 1991). Maffesoli states that "individuals are able to create a sense of themselves as belonging to a group, or not belonging to a group through the process of consumption" (as cited in Brookman 2001, 13).

"*You Are What You Buy*" said Todd, (2012). According to Peltonen (2013) academic literature suggests that the consumption of brands and goods is often used as a tool to create our identity and to socially locate ourselves through expressing it in front of our counterparts. In the post-modernity, "the consumption of symbolic meaning, particularly through the use of advertising as a cultural commodity, provides the individual with the opportunity to construct, maintain and communicate identity and social meanings" (Elliott 1997, 285). Clammer (1992) "argues that this is true even of the most mundane consumption choices, which can reflect an individual's identity, tastes and social position" (as cited in Sowden and Grimmer 2009, 2). Many evidences from literature confirmed that Islamic identity is shaped through the purchase and the consumption of Islamic products and services (Abu-Lughod 1995, 2005; Bilici 1999; Bucar 2012; Echchaibi 2011; Fealy and White 2008; Gokariksel and Mclarenly 2010; Gole 1999, 2002; Lewis 2010; Oncu 1995; Pink 2009; Saktanber 1997, 2002; Sandikci and Ger 2007; Wong 2007...).

Gokariksel and Mclarenly (2010, 01-02) asserted that "Islamic knowledge, performance, and selves are more and more mediated through increasingly commodified cultural forms and

spaces. From memoirs, novels, lifestyle magazines, and newspapers to television channels; from religious education centers and restaurants (where food is prepared according to Islamic rules) to holiday resorts and posh gated communities, Islamic identities are constructed through commodities and consumption practices"; Sandıkcı and Ger (2007) believe that the emergence of "*tesettürlü*" (women wearing Islamically inspired forms of covered dress in Turkish language) as a distinct consumer segment, reveal a processes of identity formation and negotiation as well as the social changes that have occurred in Turkey since the 1980s, since Islamism had come to this country.

Based on what we have written until now we can suggest:

Proposition 1: *Islamic group members use goods symbolizing Islam to shape and reflect their personal and collective Islamic identity.*

3-2-Collective Narcissism and the Islamic Consumer:

Before explaining the concept of group narcissism and then his influence on Islamic consumer behavior, it is important to define the concept of narcissism. In fact, the encyclopedic site Wikipedia defines narcissism as "the pursuit of gratification from vanity or egotistic admiration of one's own attributes. The term originated from the Greek mythology, where the young Narcissus fell in love with his own image reflected in a pool of water".

According to Bizumic and Duckitt (2008), narcissism is often seen by social and psychological theorists as a strong feeling of "personal self-centeredness".

If the concept of narcissism is originally derived from the Greek myth of Narcissus, in modern psychoanalysis the concept is always attributed to Freud's book "On Narcissism: An Introduction", (1914). According to him, "narcissism refers to a state of being the center of a loving world in which the individual could act spontaneously and purely out of desire" (Brown 1997, 664).

According to Nazir (2010), narcissism is not limited to individuals; even groups, tribes and sometimes whole socialites and nations can be affected by it. This can happen when a group of people starts to feel that they are proud of themselves in an exaggerating way. Nazir (2010) adds that sometimes we find people who are not personally too narcissistic but they are collectively very narcissistic. Consequently, narcissism has been used later to study some particular forms of collective behavior. According to Winther (2014), the term group narcissism appeared for the first time in Erich Fromm book "The Anatomy of Human Destructiveness" (1973). In correlation with the business world, Fomm presented the term of "corporate narcissism" as one kind of collective narcissism that can be very harmful to a company development. However, Winther (2014), distinguishes two kinds of group narcissism, one is "healthy" while the other "seems to be unhealthy". Winther (2014) entails that it is not abnormal when someone feels that he is proud to be member of a certain group or organization, nor when he expresses a great admiration and respect to some famous personalities or some works. But, when he starts to perceive some kind of people or some ideas as something incontestable (scientific, political or religious figures); he falls into the "narcissistic idealization" which is most likely pathologic. Winther (2014) adds that it is almost the same case if we look at our social group as an area of perfection which is void of defects; this is the case of group narcissism.

Zavala (2011, 310) defines the collective narcissism as an individual's emotional investment in an unrealistic belief in the exaggerated greatness of an in-group (Zavala et al. 2009). A review of literature established by Zavala et al. (2009, 4-8) can help get a deep understanding of the meaning of the collective or the group narcissism. The authors found out that collective

narcissists are supposed to be "emotionally invested in a grandiose image of their in-group and this image is excessive and requires constant validation". Collective narcissists may see "groups as extensions of themselves and expect everybody to recognize not only their individual greatness but also the prominence of their in-groups". It has also been assumed that especially within collectivistic cultures "individual narcissism may stem from the reputation and honor of the groups to which one belongs".

In this frame, Fromm (1973) viewed group narcissism as the shadow of the individual narcissism, how? Person usually responds to his own narcissistic tendencies by belonging or by identifying to a certain group of people, this group may be political or even religious (as cited in Emmons 1987, 11). Some psychologists like Savannah Grey found a strong relationship between religion and narcissism in general sense. In her web article titled as "Narcissism and Religion: A Perfect Match", she wrote those small lines: "*If I am religious – if I can quote scripture – then I must be good – because people that read the bible are all good and if I am good and I know the word of God, that means that if you disagree with me, then you must be wrong*".

Lafif Lakhdar, French-Tunisian writer and journalist, sees that the majority of modern Islamic groups like Salafi, Wahhabi, Muslim brotherhood and Al-Qaeda fighters are extremely narcissistic in their beliefs. He justified this opinion by quoting some of what "Muhammad ibn Abd al-Wahhab", the founder of the Wahhabic-salafi doctrine, has written in his famous book "Kitab al-Tawhid", page 33: "The religions followed by men are many, but the one true faith is the faith of Islam, while the other religions are false" ... "Other religions are destructive to their own believers" (same source).

Lakhdar concludes that Islamic groups represent a very good example of modern collective narcissism. Mobarak Haide too, the author of "Tehzebi Nargisiyat"(2009) shared also the same points of view. According to Ahmed (2011), Haide tried to explore the meaning of collective Muslim narcissism and examines it deeply. He found for example that Muslims in general "feel that they are the foremost nation in the world and the only one that will be allowed into Heaven". (Most of Muslims think that God has created world only for delivering the message of Islam through his prophet Mohammad). Haide attributes this assumption to Muslims in general rather than to Islamists in precision, but no one can disapprove that this feeling will be more apparent in those who are Islamists. Most importantly, this feeling described above (Islamic collective narcissism) makes the Islamic or the Islamist individual more involved in the purchasing of the Islamic products and services ("*Halal*" goods). When he analyzes the content of the first fashion and lifestyle magazine for devout Muslim women in Turkey called "*AlâDergisi*", Dinc (2014) discovers that one of the most important objectives of this Islamic magazine is to create inside their readership the feeling that they belong to a "special group", differing from the readers of secular lifestyle magazines. Through an ethnographic study on a Turkish-based Islamic community, Karatas and Sandikci (2013) revealed that the Islamic consumption can play an important factor in attracting new adherents to the community, socializing them in to the collective spirit, and creating symbolic boundaries between in group and out group community. When she studied meanings of the veil in Tunisian society, Ben Salem (2010) found that it is always interpreted as a sign of ethical superiority by its wearer.

Proposition 2: Purchasing goods referring to Islam may enhance the narcissistic feeling inside Islamic group's members.

3-3-Nostalgia and the Islamic Consumer:

The New Oxford Dictionary of English (1998, 1266) defines "Nostalgia" as a "sentimental longing or wistful affection for the past, typically for a period or place with happy personal association".

According to Wildschut et al. (2006), the concept of nostalgia has taken various forms through its history. From neurologic disorder with Dr Johannes Hofer in the 17th century to a physiological disorder (depression, melancholia or "immigrant psychosis") in the first mid of the 19th century, to a positive affective state in the first mid of the 20th century.

Davis (1979, 18) defined nostalgia as "a positively toned evocation of a lived past" or the "belief that things were better . . . then than now" (as cited in Holbrook 1993, 245). So, it was only after 1950 that nostalgia has taken a positive meaning and argued as an experience infused with imputations of past beauty, pleasure, joy, satisfaction, goodness, happiness, love (Davis 1979, 14). The point of view was equally shared by Batcho (1995), Gabriel (1993), Holak and Havlena (1998) and Kaplan (1987).

Andersson (2011) notes that the modern definition of nostalgia generally embraces the recall of some memories which excite certain complex emotions or a particular positive mood. In addition, it is generally believed that nostalgia can affect anyone regardless of his age or his ethnicity (Batcho 1995, 1998; Sedikides et al. 2004; Wildschut et al. 2006; Zhou et al. 2008). In relation to the market forces, today nostalgia is becoming a big business according to Goulding (2001): From movies like "Evita", The "English Patient", "Titanic" or The "Wedding Singer", to "Dickensian" style décor, Shops, public houses and restaurants (Norman 1990). Past is founding everywhere now (Walsh 1992). In fact, Glouning describes what the most of the postmodern sociologists have called it, the "**postmodern nostalgia**". According to Cova and Cova (2002), Maffesoli perceives of the post-modernity as a synergy between archaism and technological development: persons what seek through the experience of shared emotion may be considered as a return of the pre-modern imagination something has been rejected by modern thinking.

Baker and Kennedy (1994) thought that nostalgia is cross generational phenomenon which works either collectively or personally. It may also concern a whole culture in its totality, for example in the United States symbols like baseball, amusement parks, the American flag and foods like hot dogs and fried chicken can be interpreted as an expression of collective nostalgia feeling.

Wildschut et al. (2014, 2) defines the collective nostalgia as "the nostalgic reverie that is contingent upon thinking of oneself in terms of a particular social identity or as a member of a particular group (i.e., self-categorization at the collective level) and concerns events or objects related to it". For instance, Heady and Miller (2006) described how nostalgia for communist regime in post-communist countries (which usually referred by "Ostalgia") seems to be more and more visible in our days, when they said: "*An emotion that emerges again and again in accounts of the post socialist world is nostalgia. In many countries large parts of the population are prone to claim, with obvious feeling, that this or that aspect of life was better before the collapse of the communist regimes*" (as cited in Dimitrov 2011, 28). Xue and Woolley (2009) note that this nostalgia trend for former communist epoch has attracted the attention of researchers not only in psychology and sociology fields, but also in the business field.

Within the same framework, (collective nostalgia), Hirsch (1992) sees religious practices as one form of collective or "institutionalized nostalgia". According to his vision, Religious

practices are remaining unaltered over the millennia; hence they can gratify the nostalgic willingness.

Within our scope of interest, it is widely agreed that Islamic groups are based on a nostalgic philosophy. According to Tibi (2008, 14) political Islam (which refers generally to the Muslim brotherhood Islamic movement, the famous Sunni political-religious movement founded in Egyptian 1928 by a preacher called "Hasan Banna") "is inspired by an Islamic nostalgia aimed at re-inventing Islam's past glory into a new Islamic shape". This seems to be true not only for Muslims' brotherhood but even for other Islamic groups such as Salafi Wahhabi or even Shaii for Mozaffari (2007). In fact, Wahhabism or Salafism are based on a nostalgic interpretation of the Islamic doctrine. Wahhabism is a Sunni Islamic doctrine that takes its name from its founder, Mohammed Abdal Wahhab (1701-179) who was largely inspired by the neo-Hanbali Ibn Taymiyya (lived during the 14th century) school. Wahhabism is a "traditional Islamic movement which distinguished by its literal interpretation of Islam ("*Quran* and Hadith") as well as its rigorous and puritanical appearance" (Ungureanu2008, 140). Both Mohammed Abdal Wahhab and Ibn Taymiyya urged Muslims to return to the origins of Islam, that is to say, to imitate what made "the pious precursors" of Islam ("*Al- salaf al-Salih*"), namely the Prophet Muhammad and his companions ("Sahaba") (Wiktorowicz, 2006).

This period of the Prophet Muhammad and his companions is often viewed as the Islamic Golden Age, although this period can extend to the middle of the 13th century and may be until the date of the collapse of the Ottoman Empire (Mizra, 2007). The prophet Muhammad himself said in one of his narratives ("أحاديث"): "*the best time is mine, then the next and then the next*". (Agreed upon).

In one of his articles, Alaa al Aswany (the Egyptian writer, and a founding member of the political movement Kefaya) wrote: "Muslims had a golden age, ruled the world and created a great civilization when they lived under an Islamic caliphate that ruled by Islamic law. In modern times, imperialism succeeded in overthrowing the caliphate and polluting the minds of Muslims with Western ideas when they fell on hard times and were weak and backward. The only way to bring about a Muslim renaissance is to restore the Islamic caliphate". "I've often heard this line from preachers in mosques and from members of Islamist groups, and no doubt many people in Egypt and the Arab world believe the argument, which makes it necessary to discuss it".

Islamic groups are very nostalgic, according to Mamouri (2014), Yusuf al-Qaradawi, the spiritual leader and great theoretician of the Muslim Brotherhood movement, condemned the ISIS (Islamic state in Syria and Iraq) announcement of the caliphate. However, he also admitted that restoring the caliphate is an original Islamic principle which any Muslim dream about: "We are all eager to [achieve] and we all think about with all of our minds, and our hearts beat with passion for it. We all dream of an Islamic caliphate upon the prophetic example, and we wish for it to be established sooner rather than later from the bottom of our hearts".

Mamouri (2014) concludes that a strong nostalgia feeling towards the Islamic caliphate is spread throughout the whole Muslim world with a utopian vision held, as it mainly symbolizes for them the "historical greatness" and the "once-flourishing" time of the lost Islamic civilization.

Nowadays It is agreed that nostalgia is playing an important role in marketing (Bambauer-Sachse and Gierl 2009; Marchegiani and Phau 2011; Penney 2013; Sierra and McQuitty2007). According to Gineikiené (2013), the concept of consumer nostalgia has received a lot of

interest recently. Now, history comes to have a great role in consumer cultures not only about how it is but also about how it is consumed by people (Goulding 1999; Witkowski 1998).

Sierra and McQuitty (2007) quote from Davis (1979) that when individuals experience a passion for their past, they may experience nostalgia for both tangible (e.g. social groups, possessions) and intangible (e.g. olfactory cues, music) stimuli from that time period. Accordingly, nostalgia may generate positive rather than negative consumer feeling about the past and it has, therefore, able to affect his consumer behavior both emotionally and cognitively. Sierra and McQuitty (2007) conclude so that nostalgia is an important factor that can affect the consumer behavior.

Consequently, if Islamists are nostalgic, they will probably be more able to purchase products or services which highlight the symbol of Islam.

Proposition 3: *Islamic group's members use Islamic goods as a symbolic way to express their nostalgia to the past glory Islamic eras.*

3-4-Solidarity Feeling and the Islamic Consumer:

According to the Wikipedia encyclopedic web site (2015), solidarity is defined as "the unity (as of a group or class) that produces or is based on unities of interests, objectives, standards and sympathies. It refers to the ties in a society that bind people together as one". The Merriam-Webster defines solidarity as "the feeling of unity between people who have the same interests, goals, etc"."Solidarity is often talked about in terms of being close or remote, near or far, the in-group versus the out-group" (Brown 1965, 57).

According to Baldwin (1910, 817), "as a sociological concept, solidarity is an affair of the mutual relations of a group of individuals to one another; as a psychological concept, the term connotes the meaning of these relations as reflected in the mind of the individual. The psychological perspective is considered as giving a basis for the solidarity of the group. Its processes are psychological, those of imitation, suggestion, contagion, spontaneous union in common experience and action". Hechter (1987) defines group solidarity as "the proportion of member resources employed to fulfill corporate obligations" (as cited in Heckathorn and Rosenstein 2002, 39).

Solidarity has a central meaning in the Islamic doctrine; Muslims all over the world must be consolidated, because it's an act of worship. According to Sheikh Ali Bin Nasir Faqih (a Saudi Salafi preacher) Islam is a religion of "brotherhood, kindness, cooperation and solidarity".

Dr. Ragheb El-Sergany (an Egyptian Salafi preacher) said equally the "Islam "*Sharia*" enjoins its followers to maintain cooperation, solidarity and unity of feelings and emotions among them, in addition to their solidarity in their needs and materialistic matters. In addition to that, they become similar to a solid cemented structure whose parts reinforce each other". El-Sergany cited also some of the sayings of the prophet: "*A believer to another believer is like a building whose different parts reinforce each other*" (Al-Bukhari and Muslim) or "*like a single body whereby if any part is not well then the whole body shares the sleeplessness and fever with it*" (same source). The Prophet said also: "*You see the believers as regards their mercy, love and kindness among themselves resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it*" (same source).

Usually, the Islamic group members perform a great amount of solidarity between them in their behavior. According to Bayat (2005a) despite that the Islamist movements are "internally fluid", "fragmented" and "differentiated", nonetheless they are very united. According to the author, it is not only a simple solidarity because they are Muslims but, as any

social movement, it is an "*imagined solidarity*". Bayat (2005a, 904) explained this; an "imagined solidarity" is one which "is forged spontaneously among different actors who come to a consensus by imagining, subjectively constructing, common interests and shared values between themselves". This can help justify our supposed relationship between the current forms of Islamism and the postmodern tribalism. In fact, this means that the kind of group solidarity existing within members of Islamist groups differ significantly from the mechanistic solidarity characteristic of social groups in modern era. In his theory of "Modern, small- group identification", Kevin Hetherington (1998b) said " what characterizes the modern (which means here the postmodern) "neo-tribes" is an "affectual solidarity" that is based on emotional ties with fellow group members as opposed to relations that are produced by tradition and custom, as described by Durkheim's (1983) notion of "mechanical solidarity" (as cited in Howard 2008, 76).

When he studied the Hackers groups, Taylor (2005) quotes that Maffesoli (1996) supposes that neo-tribes are essentially empathetic groups. It is not the geographical proximity that creates this affection rather than some kind of sophisticated and immaterialistic values like what Hardt and Negri have precisely named in their book "The Empire" by the "*affective labor*". As a result, Taylor (2005) concluded that empathy becomes both a cause and a consequence of those specific mass online actions of those groups.

It is assumed that solidarity between a number of individuals can take several forms and one of them is the purchasing of a specific list of products or services which symbolize their group identity like the case of Supporters, Followers, Fans, and "Flâneurs" tribes of professional football clubs fans described by Giulianotti (2002) (called also the "Ultras" groups (Budka and Jacono 2013)). An additional example is the supporting groups and communities of people living with HIV/Aids (Adelman 1992). Maffesoli (1996) suggests that the more they prove physically that they are together the more they continue to live together (Brookman 2001). For him, solidarity is mainly expressed through material outcomes such as appearance, form and lifestyles (Glouning and Shankar 2011). In describing tribe consumption, Cova and Cova (2001, 67) said: "To satisfy their desire for communion, consumers seek products and services less for their use value than for what is called their "linking value"".

Based on the above assumptions, the purchase and consumption of Islamic products and services are likely to solidify a sense of belonging to the Islamic neo-tribe, through the expression of identification within the Islamic group. Thus, it is noticed that purchasing an Islamic product or service can reinforce the feeling of group solidarity between members of an Islamic group. Gole (2003) believes that the adoption of Islamic symbols is not solely a personal choice but rather a collective action working in accordance with the ethos of a whole social protest movement, named Islamism. Based on what we have written until now, we can suggest:

Proposition 4: Islamic group's members feel more solidarity when they insist to buy only Islamic goods and rejecting others.

3-5-The shared emotion and the Islamic Consumer:

According to Cova and Cova (2001, 05) the common denominator of postmodern tribes "is the community of emotion and passion". In fact, a tribe is described as "networks of heterogeneous persons....who are linked by a shared passion or emotion" (Cova 1997, 602). In describing religious tribes, Maffesoli as quoted by O'Reilly (2012, 343), argued "that religiosity should be seen in the most elemental light, that of "reliance" and that there is a link between the emotional and religiosity".

According to Jasper (1998, 398), "emotions are as much a part of culture as cognitive understandings and moral visions are, and all social life occurs in and through culture. We are socialized (or not socialized) into appropriate feelings in the same way we learn or do not learn our culture's beliefs and values".

A major problem in the field of emotion has been the wide variety of definitions that have been proposed (Kleinginna and Kleinginna 1981); that is why, the emotion is difficult to define in general.

The concept of emotion is defined by Scherer as "an episode of interrelated, synchronized changes in the states of all or most of the five organismic subsystems in response to the evaluation of an external or internal stimulus event as relevant to major concerns of the organism" (Scherer 1987, 318). Russell (2003) describes emotion or affect as something similar to "what is commonly called a feeling", despite that Scherer (2005) believes that feeling is only one of its components.

Robert Plutchik created a wheel of emotions in 1980 which consisted of eight basic emotions and eight advanced emotions each composed of two basic ones. The eight basic emotions are: Joy/Sadness, Trust/Disgust, Surprise/Anticipation, Sadness/Joy, Disgust/Trust, Anger/Fear, Anticipation/Surprise.

What is worthy to understand is the assumption that not just as individuals may be characterized by a dominant emotion, societies, too, may develop a collective emotional orientation (Jarymowicz and Bar-Tal 2006). Collective emotions have been defined in a "relatively general way as emotions that are shared by large numbers of individuals in a certain society" (Stephan and Stephan 2000). Group-based emotions are defined by Smith, (1993) as "emotions that are felt by individuals as a result of their membership in a certain group or society" (cited in Bar-Ta et al. 2007, 442).

Kelly and Barsade (2001, 100) define "group emotion as the group's affective state that arises from the combination of its "bottom-up" components (affective compositional effects) and its "top-down" components (affective context)". Kelly and Barsade (2001) clarify; group emotion emerges from two different levels: the combinations of the individual-level affective factors that group members' possess (bottom-up) and the group- or contextual-level factors that shape the affective experience of the group (top-down).

For Deaux (2001, 5) social identities do not include "only a "cool" emotions, but also "hot" emotions as well". "To be a feminist or an environmentalist, for example, may entail strong, affectively based feelings about social equality or the preservation of the environment".

For Barsade and Gibson (1998, 81, 23) "groups are emotional entities"; "group emotion has traditionally been conceived of as a powerful force dramatically shaping the feelings and behaviors of individuals in groups". Emotion can operate whether on individual or interpersonal group level. Group-based emotions can further motivate and regulate group members' cognition and conation and consequently their visible social behaviors (Smith et al. 2007); therefore; emotions are often considered among the most prominent driving forces behind the social behavior (Veldhuis and Staun 2009).

According to Curator (2013), emotions may have a huge impact on our consumer behavior. This has been proved by a considerable body of research in marketing and consumer behavior theory, showing that it is an important marketing stimuli that may affect the consumption behavior in general (Johnson and Stewart 2005; Lerner, J et al. 2015). In fact, Peng and Liang (2013) see that emotion has replaced economic factors in explaining consumers' decision-making.

Hirschman and Stern (1999) suggested a model of consumer emotional response wherein every consumer has a "**personal emotional range**" which can move from extreme happiness to extreme sadness. This personal emotional range indirectly affects the consumer behavior through his cognitive responses such as his attitude formation and change and his cognitive complexity.

Negative as well as positive shared or collective emotions seen in Islamist people can have then the same result in their shopping behavior: enhancing their intention to buy Islamic products and services:

We notice, for example, that "**Pride**" is among the most important emotions observed within the Islamic group members (Mozaffari 2007). According to Mashuri and Zaduqist (2014, 257) collective pride is a group-based emotion which reflects a positive feeling that may arise due to two factors:

People's group typical achievements or excellence in comparison to another group (Van Leeuwen 2007) and people's group past or current commendable treatments of another group even it's something happened in the past or held by a minority of them (Van Leeuwen et al. 2013). It is argued that for Islamic groups, the first factor cited by Mashuri and Zaduqist (2014) is more adequate to explain why they feel pride. Pride can affect the individual buying behavior. For Sredl, (2010) pride is a permanent emotion, which can be felt whether individually or collectively, affecting our ways of consumption by motivating some of its eventual social roles.

Other positive emotions such as trust, happiness, and joy towards anything represent and symbolize Islam. They are always mentioned by Islamist persons. Such positively affective states can influence the Islamic consumer behavior and increase his intention to buy Islamic products and services.

In contrast to this, generally speaking, Islamists share many negative attitudes and emotions towards the West and the secular world, feelings like animosity, hatred, hostility and exasperation are often expressed (called the "crusader-Zionist conspiracy"(Haddad 2007)). According to Aşik and Erdemir (2010) negative emotions such as anger, fear and animosity are often experienced by Islamist people, especially towards the West; That is why, many of them avoid purchasing the western product. It can be evoked, in this context, the example of what the Danish products in some Islamic countries following the publication of 12 cartoons depicting the prophet Mohammad by the Danish Jyllands-Posten, Denmark's largest newspaper. Imams in Saudi Arabia were very angry and called to boycott the Danish products during the Friday prayers. According to Antoniadesn (2013), the boycott was devastating for Danish firms: in Saudi Arabia and between 2005 and 2009, their market share collapsed from 17% in January to below 1% in February and even four years after the boycott ended, their market share never recovered. Danish products were not only boycotted by Saudian consumers but also by consumers in Egypt, United Arab Emirates, Kuwait, Qatar, Oman, Algeria, Bahrain, Yemen, Tunisia, Jordan, and other countries around the Middle East (Maamoun and Aggarwal 2008).

Consequently, expressing negative emotions towards the non-Islamic world can increase the refuse of the Islamic consumer to purchase its products and this can make him more attached to the "**Halal**" market. We can conclude that whether positive or negative, Islamic shared emotions positively influence the Islamic consumer behavior and increase his intention to buy Islamic product and services.

Proposition 5: The consumption of Islamic goods is able to create several positive emotions inside the Islamic group's members.

3-6- Hedonism and the Islamic Consumer:

"The term "hedonism", from the Greek *ἡδονή* (*hēdonē*) which stands for pleasure, refers to several related theories about what is good for us, how we should behave, and what motivates us to behave in the ways that we do" (Weijers 2012, 15).

According to Veenhoven (2003, 437) the term "hedonism" is used in several contexts. For example in moral philosophy it means that a good life should be a pleasurable life. In psychology, it supposes that pleasure is almost the main motivator of human behavior. That is why; he simply defines hedonism as "a way of life in which pleasure plays an important role".

For Holmberg and Öhnfeldt (2010), hedonism is a school of ethics that supposes that pleasure is most intrinsic good in our life. The basic idea behind hedonistic thought is that pleasure is the most valuable thing in our life. This means that all our actions are evaluating on who much pleasure that produce and who much pain that prevent. More simply, a hedonist man is someone who struggle to maximize pleasure and to minimize pain. Accordingly, it is merely sufficient to argue that hedonism is something widely attached to the concept of pleasure. In marketing and particularly in the consumer behavior theory, it was only in 1982 that the term hedonic was first used in a consumption sense with Hirschman and Holbrook's paper "Hedonic Consumption: Emerging Concepts, Methods and Propositions". For them, hedonic consumption "referred to those facets of consumer behavior that relate to the multi-sensory, fantasy and emotive aspects of one's experience with products" (Hirschman and Holbrook 1982, 93). Hirschman and Holbrook (1982) describe consumers as either "problem solvers" or in terms of consumers seeking "fun, fantasy, arousal, sensory stimulation, and enjoyment". After that, hedonic consumption has become an important field in consumer behavior (Kirgiz, 2014). Even Hirschman and Holbrook (1982) said that hedonic perspectives can help marketers to understand those several aspects of the contemporary consumption.

Hedonism was mostly attributed to conspicuous consumption and the purchasing of luxury products (Dubois and Laurent 1994; Dubois et al. 2005; Sherry 1990; Vigneron and Johnson 1999; Williams and Atwal 2009). It was also linked to impulse buying behavior (Piron 1991; Rook 1987; Thompson et al. 1990; Hirschman 2000), to tourism and adventure context (Budeanu 2007; Malone et al. 2014; Mittal 1994; Morrison 2002) and also to the ethical consumption (Newholm and Shaw 2007; Schaeffer and Crane 2001; Szmigin and Carrigan 2006; Szmigin et al. 2007).

"Ethical consumer is the consumer who takes into account the public consequences of his or her private consumption or who attempts to use his or her purchasing power to bring about social change" (Newholm and Shaw 2007, 260).

For Szmigin and Carrigan (2006) hedonism can be a legitimate dimension of ethical consumption as doing right things is usually coupled with positive affectations like the self-respect which in turn may making us feeling pleasure. That is what Soper (2007) has called the "alternative hedonism" or what Adomaviciute (2014) named it the "ethical hedonism" or the "Onerous consumption" (Vannini and Taggart 2013). ZickVarul and Wilson-Kovacs (2008, 2) describe the alternative hedonism (ethical hedonism) as "one may also count motives like the search for a "warm glow" (Leclair 2002); and finding "joy and confirming our own humanity"" (Gould 2003); a "feel-good factor" and a positive identity (ZadekLingayah et al. 1998). In addition, Shnieder and Miller (2010, 467) described it as "a reconceptualization of the "good life" that avoids unduly damaging the natural world, and also as a kind of "eco-stunt", an attempt to garner significant media coverage about positive environmental behaviors".

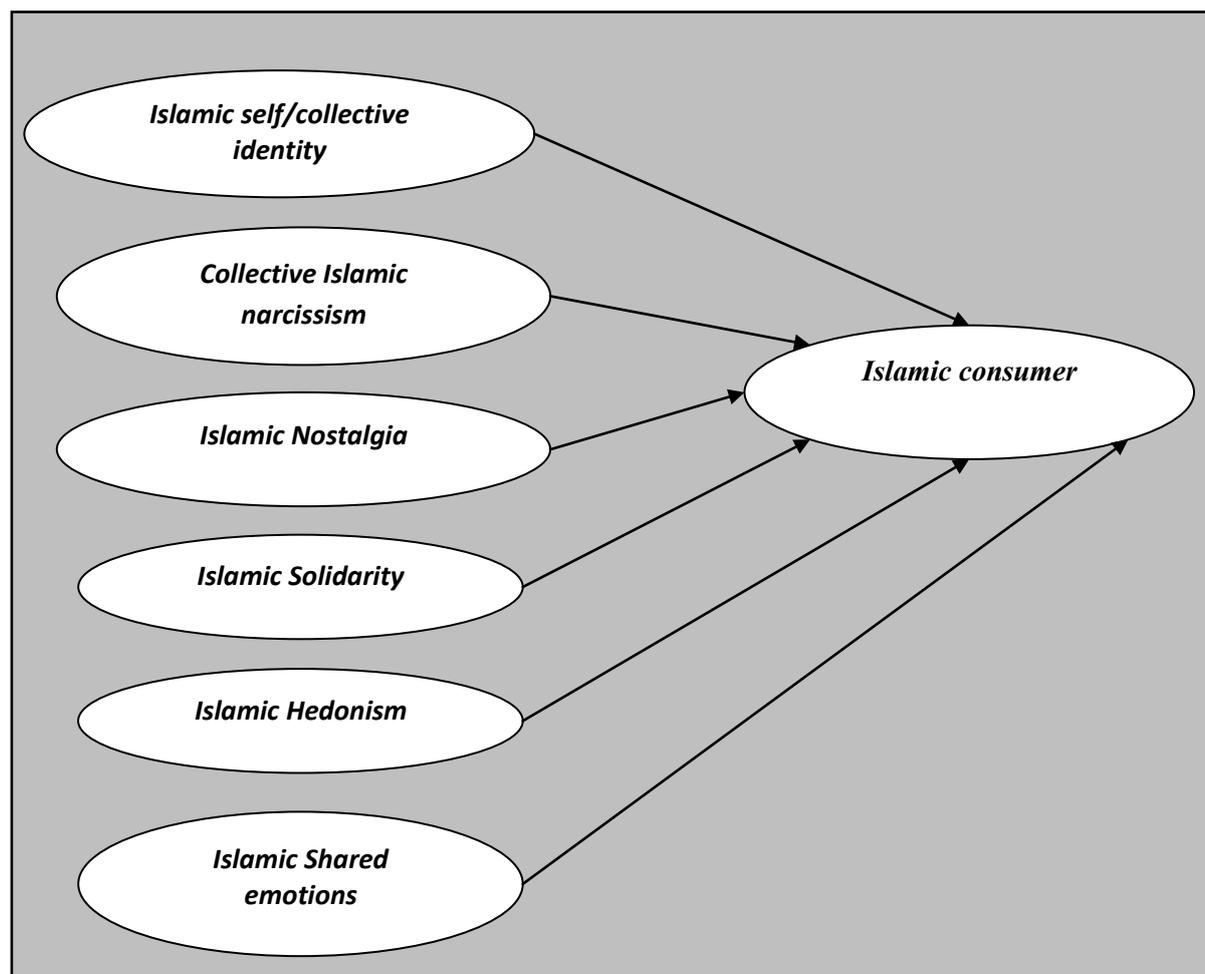
As far as this study is concerned, we assume that some aspect of ethical hedonism can be also found behind the Islamic consumption behavior because generally speaking, the Islamic consumption is always interpreted, especially by those who are used to practising it, as a highly ethical activity. According to Ilyas et al. (2011) the religious Muslims in general, feels pleasure and satisfaction when they follow the Islamic teachings. Given that consumption is also considered as an act of worship within the Islamic doctrine (Alsehran 2011), consuming Islamically is able to generate some special feelings like satisfaction and pride inside the Muslim especially if he believes in the Islamic or Islamist ideology. In his analysis of the Islamic Market regarding to the cultural transformation in Indonesia, Budiyanto (2010) found out that the Islamic consumption and contrary to what one might think, is not totally free from any hedonistic aspects. Like Idy Subandy Ibrahim (2007), Budiyanto (2010) believes that the Islamic consumption hides in reality a process of spiritual hedonism seeking by consuming these products "of Islamic culture", the individual may feel more pious or may be more "kaffah", that is to say a "perfect Muslim" according to the local Indonesian language. Budiyanto (2010) argued that by consuming like other members of Islamic groups, (such as the *Dakwah* groups; the "*Muhammadiyah*" groups or the "*NU movement*") becoming a perfect Muslim can be easily enjoyed within the Indonesian society. Finally, we can predict that the consumption of "*Halal*" products or services, and any other social worshipping activity, may create a feeling of honor and proud inside the Muslim consumer.

Proposition 6: By doing right things, people may feel pleasure. As interpreting it as high ethical activity, Islamic group members feel complacency when they buy and use goods highlighting the brand of Islam.

4- A conceptual framework suggestion:

Synthesizing on the literature review, a general framework of variables explaining the Islamic consumer behavior is depicted in figure no. 1.

Figure 1 : Conceptual Framework for the Islamic consumer



Although based only on theoretically derived propositions, this model can be considered as the first attempt to explain the Islamic consumer behavior through a combination of social and psychological factors. So this model can enhance our knowledge about the Islamic consumer, however a further empirical investigation should normally complete it.

Conclusion:

"The more we understand the demand the more we improve the supply". Following the recent Islamic revival of post 11/9 events, many marketing scholars have focused their interest on the understanding of the Islamic consumer behavior.

This paper aims to extend our knowledge about the Islamic consumer by using a poststructuralist and postmodernist approach. First, this paper showed how the recent rise of Islamism can be interpreted as one issue of the postmodern globalized condition and more precisely as one example of the postmodern tribalism (neo-tribalism). Then and based upon this supposed relationship, it succeeded to develop, a general conceptual framework for the Islamic consumer. The model provides a deeper and more sophisticated insight about the Islamic consumer beyond any conventional religion and religiosity explanation widely reported in most of the previous research made around the theme. The model shows that the Islamic consumer is an identity seeker; he feels proud, happy, pleased and self-committed when he/she buys something referring to Islam. In addition, Islamic goods symbolize for him the sense of belonging and solidarity within an imagined community. In fact, those later factors may constitute what we can call the Islamic consumer profile. Through this profile,

marketers can better recognize who is the true Islamic consumer and what he wants exactly as the "Halal" market is blossoming now.

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