



The Routledge Handbook of Global Islam and Consumer Culture

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Abstract:

The Routledge Handbook of Global Islam and Consumer Culture, edited by Birgit Krawietz and François Gauthier, offers a comprehensive examination of the intersection between Islam, market dynamics, and consumer practices in the contemporary global era. The book's interdisciplinary contributions demonstrate how Islamic values, authority, and socio-economic realities shape consumer culture across diverse contexts. By bringing together perspectives from law, anthropology, sociology, and religious studies, the volume examines critical themes such as halal markets, financial ethics, identity politics, and digital consumption. This review highlights the book's strength in offering a nuanced account of Islam's global entanglement with consumerism, while also pointing to the challenges of addressing regional diversities and normative debates within Islamic law. It concludes that the volume serves as an essential reference for scholars of Islamic law, economics, and cultural studies, enabling them to understand how faith and the market intertwine in contemporary Muslim societies.

Abstrak:

The Routledge Handbook of Global Islam and Consumer Culture yang dieditori oleh Birgit Krawietz dan François Gauthier menghadirkan eksplorasi komprehensif tentang persinggungan antara Islam, dinamika pasar, dan praktik konsumsi dalam era global. Kontribusi interdisipliner dalam buku ini menunjukkan bagaimana nilai-nilai Islam, otoritas keagamaan, serta realitas sosial-ekonomi membentuk budaya konsumsi di berbagai konteks. Dengan menggabungkan perspektif hukum, antropologi, sosiologi, dan studi agama, buku ini membahas tema-tema penting seperti pasar halal, etika keuangan, politik identitas, dan konsumsi digital. Review ini menyoroti kekuatan buku dalam menawarkan pemahaman mendalam mengenai keterhubungan global antara Islam dan konsumerisme, sekaligus mengkritisi tantangan dalam mengakomodasi keragaman regional serta perdebatan normatif dalam hukum Islam. Disimpulkan bahwa buku ini merupakan rujukan penting bagi akademisi hukum Islam, ekonomi, dan kajian budaya untuk memahami interaksi iman dan pasar dalam masyarakat Muslim kontemporer.

A. Introduction

The study of Islam in contemporary times has increasingly intersected with questions of economy, market practices, and consumer culture.¹ This development reflects not only the expansion of global capitalism but also the dynamic ways in which Muslim communities negotiate their religious values within the sphere of consumption.² In particular, the rise of halal industries, Islamic finance, and digital consumer practices has transformed Islam from being perceived merely as a system of belief into a multidimensional framework that shapes economic behavior and identity formation in Muslim societies.³

Within this growing field, *The Routledge Handbook of Global Islam and Consumer Culture*, edited by Birgit Krawietz and François Gauthier, emerges as a timely and significant contribution. The volume brings together interdisciplinary insights from scholars across various regions to examine how Islam interacts with consumerism on a global scale. By analyzing themes such as the politics of halal certification, the commodification of religious symbols, and the ethical dilemmas in Islamic financial practices, the book situates Islam not only within theological or legal discourses but also within the everyday practices of consumption.

This review positions the handbook as a crucial resource for understanding the entanglement of faith and market in the modern world. It further argues that the book provides a nuanced perspective on how Islamic law, cultural authority, and globalization collectively shape consumer culture in diverse Muslim contexts, making it indispensable for scholars of Islamic law, economics, and cultural studies.

¹ François Gauthier, "From Nation-State to Market: The Transformations of Religion in the Global Era, as Illustrated by Islam," *Religion* 48, no. 3 (July 3, 2018): 382–417, <https://doi.org/10.1080/0048721X.2018.1482615>; Noha El-Bassiouny, "Where Is 'Islamic Marketing' Heading?," *Journal of Business Research* 69, no. 2 (February 2016): 569–78, <https://doi.org/10.1016/j.jbusres.2015.05.012>; Özlem Sandıkcı, "Religion and the Marketplace: Constructing the 'New' Muslim Consumer," *Religion* 48, no. 3 (July 3, 2018): 453–73, <https://doi.org/10.1080/0048721X.2018.1482612>.

² Aliakbar Jafari and Özlem Sandıkcı, *Islam, Marketing and Consumption: Critical Perspectives on the Intersections*, 2016, <https://doi.org/10.4324/9781315797335>.

³ Ibnu Qizam, Izra Berakon, and Herni Ali, "The Role of Halal Value Chain, Sharia Financial Inclusion, and Digital Economy in Socio-Economic Transformation: A Study of Islamic Boarding Schools in Indonesia," *Journal of Islamic Marketing* 16, no. 3 (February 3, 2025): 810–40, <https://doi.org/10.1108/JIMA-03-2024-0108>; Lukman Raimi, Ibrahim Adeniyi Abdur-Rauf, and Basirat Olaide Raimi, "Interdependence of Halal Entrepreneurship and Islamic Finance for Creating a Strong Halal Ecosystem," *Journal of Islamic Marketing* 16, no. 3 (February 3, 2025): 929–54, <https://doi.org/10.1108/JIMA-05-2023-0162>; Afif Muhammad, Nasih Burhani, and Humaidi Humaidi, "Reviving The Turāṣ of Islamic Law: An Uṣūl Al-Fiqh Review for Time Value of Money Concept," *Az-Zarqa: Jurnal Hukum Bisnis Islam* 16, no. 2 (May 15, 2025): 224–52, <https://doi.org/10.14421/az-zarqa.v16.i2.4119>.

B. Book Identity

Title: The Routledge Handbook of Global Islam and Consumer Culture

Editors: Birgit Krawietz, François Gauthier

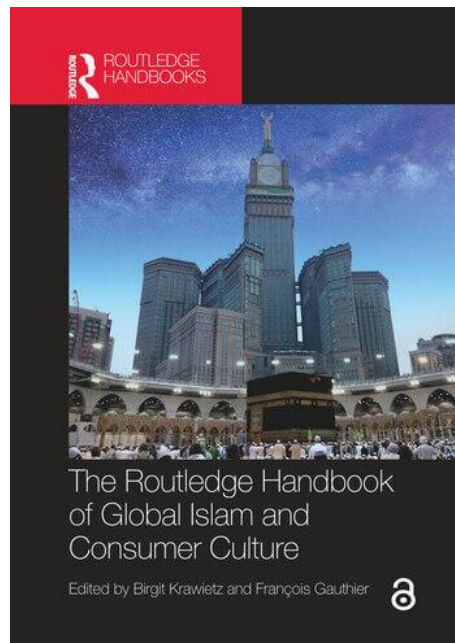
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C. Book Review



The Routledge Handbook of Global Islam and Consumer Culture is a comprehensive guide that explores key topics in the field, examining how Islamic law (fiqh) influences product design, commodification, and consumer behavior.⁴ The 35-chapter book, written by international scholars, is divided into seven sections: frameworks, history, urbanism and consumption, body and dress norms, mediated religion and culture, the impact of consumer culture on identity, and market dynamics. It covers topics such as consumption, Islamic law in global economies, capitalism, halal standards, tourism, fashion, identity, Islamic finance, digital spaces, and the use of the Quran in music. With case studies from countries such as China,

⁴ Birgit Krawietz and François Gauthier, *The Routledge Handbook of Global Islam and Consumer Culture* (London: Routledge, 2024), <https://doi.org/10.4324/9781003152712>.

Indonesia, Malaysia, Morocco, Nigeria, Qatar, Pakistan, and Turkey, this resource is particularly useful for students and researchers in fields including Islamic studies, Middle Eastern studies, religion, culture, politics, sociology, anthropology, and history.

The first section, "Guiding Frameworks of Understanding," begins with Özlem Sandıkcı's chapter on how Muslims became recognized as a market segment in the 1990s, leading to significant changes in the Muslim world. She explains that, before this, Muslims were often overlooked by marketers because Islam was seen as incompatible with consumerism and capitalism. Since then, Muslims have been divided into various market groups based on different lifestyles and interpretations of Islam. Malaysia is a key example, as Johan Fischer discusses in his study of the country's Islamic consumer culture, shaped by government efforts. Lorenz Nigst examines the evolving significance of Baraka (sacred grace) in global consumer culture, broadening it from "being well" to encompass a more comprehensive concept of "well-being." These chapters set the stage for François Gauthier's discussion on Market Islam and the global halal market, including insights from Patrick Haenni and Florence Bergeaud-Blackler on how halal has become a blend of religious and economic practices.

The second section, "Historical Probes," explores the historical and cultural connections between Islam and consumption. Christian Lange examines the market in Islamic tradition, noting that while some scholars viewed it as morally risky, most Muslim jurists regarded trade in a positive light. He discusses three references (from Anas, Abū Hurayra, and 'Alī) that describe paradise as a marketplace and reflects on how modern Muslims in the Arab world view shopping malls. Isabel Toral takes us to ninth-century Baghdad, where consumption was a means for the elite to demonstrate power, with books and poetry valued as luxury goods. Robin Wimmel discusses trade buildings, such as caravanserais and khans, in regions like Persia, Syria, and the Ottoman Empire, illustrating how these structures acquired new meanings under the influence of Islam. Roy Bar Sadeh examines how the Arabic journal *al-Manar*, disseminated through commercial networks, contributed to the early stages of globalization. Finally, Arzu Öztürkmen shares oral histories from women in modern-day Turkey, illustrating how consumption and saving practices have evolved, particularly with the rise of Western leisure practices and the increasing importance of traditional rituals, such as weddings and visits to the hammam.

The third section, *Urbanism and Consumption*, begins by examining the redevelopment of Tangier's waterfront, part of a global trend to repurpose old ports for urban development. Similar to projects in Dubai, Tangier has developed luxury hotels, shopping areas, and

entertainment spaces, relying heavily on migrant workers who often face poor working conditions. Laura Rowitz discusses how the *kafāla* system, a traditional Islamic contract used in Gulf states to manage labor migration, has shifted from being a benevolent practice to one that enables exploitation. Paula Ripplinger examines Beirut's war-damaged central district, revealing how it has become a site of neoliberal privatization, marked by increased social divisions through the construction of new malls, luxury hotels, and uniform architecture. She also highlights how Indonesia and Malaysia have played key roles in creating the global halal market. Hew Wai Weng explores how tourism industries create "halal places," marketed as "Muslim-friendly" and "sharia-compliant," enforcing norms such as gender segregation, LGBTQ+ exclusion, and alcohol bans. Finally, Aurélie Biard discusses Kazakhstan's capital, where the middle and upper classes adopt a "Muslim winner" model that blends Islamic values with a focus on success and wealth, reflecting Haenni's idea of Market Islam.

The fourth section focuses on Gender, Fashion, and Body Modification. Carla Jones explores how Muslim fashion in Indonesia is tied to national economic strategies and the country's image as a model of "moderate Islam," with women's bodies central to debates on cosmopolitanism and Indonesian identity. This trend is also evident in Turkey, where Banu Gökarişel and Anna J. Secor explore how modest fashion enables women to express piety and cultivate an ethical self, employing Lacanian psychoanalysis to examine how veiled women navigate societal expectations. Stefan Maneval challenges stereotypes of the Gulf region by examining the gendered history of shopping in Jeddah, demonstrating how malls have evolved into spaces enjoyed by both men and women, despite traditional gendered constraints. Göran Larsson reviews Muslim views on tattoos and body modifications, highlighting the debate between Islamists, who see such practices as Western decadence, and Muslims who continue to modify their bodies. Finally, Ava Nojoudi examines how Islamic law has evolved in its stance on smoking, now integrating health research and debates on sensory modification.

The fifth section explores contemporary connections between Islam and consumer culture under the theme of Mediated Religion and Culture. Rosy Beyhom begins by discussing the history of Quran recitation (*tajwīd*), highlighting its transition from pre-Islamic traditions to a central spiritual practice, now commodified through the rise of celebrity reciters and social media. Musa Ibrahim follows with an exploration of Nigeria's Kannywood cinema, which blends African Salafism with Bollywood influences, revealing tensions between religious orthodoxy and commercialization. Viktor Ullmann examines the Jordanian Netflix series *Jinn* (2019), which merges Islamic demonology with Western storytelling, demonstrating the process

of “glocalization.” Alina Maschinski then focuses on Ibrahim al-Azzazi, a young German Salafist influencer on TikTok who distills fatwas on everyday topics, moving away from traditional Islamic jurisprudence. Finally, Philip Geisler discusses the Aga Khan Museum Shop in Toronto, showing how Islamic art has become a global consumer trend, blending conspicuous consumption with cosmopolitan Islam in the early 21st century.

In the past, culture played a key role in nation- and state-building; however, under Global-Market conditions, it has become more influenced by private actors and new communication strategies, creating a space for competing identity claims. The sixth section, “Consumer Culture, Lifestyle, and Senses of the Self through Consumption,” explores this shift, starting with Jonas Otterbeck’s examination of the Islamic consumer goods market, which highlights the blurred line between commodification and authenticity. Dietrich Jung examines how consumer culture in Malaysia reconfigures the relationship between modernity and religion, illustrating that consumption and religious practices intersect in shaping individual identities. Lina M. Liederman examines Muslim comedy in Western diasporas, demonstrating how it offers a platform for integrating Muslim identities while navigating the tensions between Muslim and non-Muslim societies. Marita Furehaug introduces eco-Islam, a concept that combines Islamic teachings with environmental ethics to challenge consumerism, particularly in the fashion industry. Finally, Tang Man’s study of Salar Muslim women in China reveals how social media marketization, particularly through WeChat, enables women to break free from traditional gender roles and pursue independence and entrepreneurship.

The final section, the seventh, focuses on the global economy and markets. One key topic is Islamic finance, which has experienced significant growth since the 1950s. Samir Amghar and Ezzedine Ghlamallah trace its development, highlighting its key principle: the prohibition of interest (*riba*). While Islamic finance initially aimed to offer an ethical alternative to capitalism, it has become more aligned with market-driven financial systems. Daromir Rudnyckyj offers an ethnographic perspective on Islamic finance in Kuala Lumpur, showing how profit-seeking in Islamic contexts is shaped by economic principles and neoliberal policies. In contrast to economists who view money as a neutral medium, social scientists such as Eric Hobsbawm emphasize its symbolic role in shaping national identity. This idea is explored in Hannah Vongries’ study of Qatari banknotes, which reflect Qatar’s branding efforts and its blend of cultural heritage with modern global aspirations. The relationship between Islamic authorities and capitalism has evolved over time. Historically, Islamist movements have favored socialism due to their focus on social justice; however, the success of capitalism and

neoliberalism has altered this stance. Haouès Seniguer's work on Morocco shows that Islamist parties, once critical of capitalism, have adopted neoliberal policies when in power. Humeira Iqtidar concludes this section by analyzing the Jamaat-e-Islami's shift in Pakistan, from top-down Islamization through the state to bottom-up Islamization through the market. This shift mirrors how Islam was reinterpreted in the Nation-State era.

This book demonstrates the importance of understanding consumer culture and its related concepts—neoliberalism, the market, and capitalism—not as a single determinant, where one “social sphere” influences another. Instead, it argues that societies, even modern ones, are interdependent wholes, with aspects such as religion, economics, politics, morality, and the arts shaping one another. These dimensions are also influenced by their relationships with other societies, both near and far. In premodern Muslim societies, consumption was tied to social connections and religious norms, which gave it meaning, such as serving as a symbol of status. However, the chapters in this handbook argue that consumption today functions differently in a globalized world. Rather than simply being embedded in society, consumption now acts as an inherent force that structures the modern world, impacting places as diverse as Malaysia, Morocco, Nigeria, and Kazakhstan, as well as the West. This helps explain why Islam, in all its forms, is increasingly marketized, while the market itself has been Islamized, far beyond the growth of the halal market. We now invite readers to embark on a journey around the world, hoping it will be a rewarding one.

D. Conflict of Interest Statement

The authors declare that there is no conflict of interest in the authorship or publication of this book review.

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