



RELIGIOSITY AMONG MUSLIMS CONSUMERS AND ITS IMPACT ON THEIR ATTITUDE TOWARDS HALAL FOOD PRODUCTS

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ABSTRACT

The purpose of this study is to measure the impact of religiosity on the attitude of Muslim consumers towards halal food. The study is exploratory in nature and cross sectional data is obtained from 245 Muslim respondents of New Delhi, India. The data is analysed by using SPSS tools like Confirmatory Factor Analysis, Linear Regression and t test. From the findings it is revealed that religiosity significantly makes impact on the attitude of Muslim consumers in shaping their attitude towards halal food. It is found that attitude also makes an impact on the religiosity of Muslim consumers. That means religiosity and attitude both makes an impact on each other.

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INTRODUCTION

India is the second largest populated country of the world having nearly 10.9% of the world's Muslim Population after Indonesia and Pakistan. As per estimate of 2017 there are roughly 189 million Muslims in India and therefore such large Muslim population can't be ignored by marketers. Marketing texts tells that religion has an influence on international marketing decisions (Cateora and Graham, 1999; Terpstra and Sarathy, 2000). Many of the previous studies also indicated that consumers' attitude and behaviour is affected by religion (Assadi 2003). The individual's food purchasing and consuming habits depends on the extent to which they understand and follow their religion (Bonne *et.al* 2007). According to (Fam *et.al*) eating habits and food purchase behaviour of people is influenced by their religious affiliations. A very significant role is played by religion in shaping attitudes and behaviours of individuals which can't be left ignored. (Arnould, Price and Zikhan, 2004). But despite of being such an important factor the role of religion is unclear in consumer food choice as in the words of Delner (1994), "although religion has been a significant force in the lives of many individuals, its role in consumer choice can be characterised as unclear or fuzzy" (p. 36). There are not many researches which examined the role of religiosity on consumer behaviour (Lindrige 2005). In Indian context almost no work has been done which has examined the influence of religion on the consumer behaviour.

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This study investigates the role played by religiosity (religious beliefs) in shaping the attitude and perception of Muslims consumer towards their buying and consumption of halal food, particularly meat consumption.

SECTION 2: REVIEW OF LITERATURE

Halal Food

Food is an important aspect of life and all human beings are considered about the food they eat. Food is also considered as an essential factor for interaction among various ethnic, social and religious group (Riaz and Chaudry, 2004). Muslims, all over the world consume only Halal food because for Muslims there exists a very special relationship between halal and Islam. There are also evidences from many studies that non-Muslims also purchase Halal products due to the perception that they are safer to use than non-Halal products (Hornby and Yucel, 2009; Alam and Sayuti, 2011). Halal logo is perceived as the recognition and assurance regarding food products (Abdul Aziz and Chok, 2013).

Halal

In Arabic Word *Halal* means "permissible" or "lawful," and its opposite, *Haram*, which means prohibited or unlawful (Alam and Sayuti, 2011; Wilson and Liu, 2010). Almighty Allah in his Holy Qur'an, commands Muslims and all of mankind to eat only Halal things –

"O mankind! Eat of that which is lawful and wholesome, and follow not the footsteps of the devil. Lo! he is an avowed enemy of you." (2:168).

Food or drink is to be considered as halal, only when it conforms to the Islamic dietary laws as described in the Holy

Qur'an, in Hadith (sayings) of the Prophet Muhammad, in Prophet Muhammad Sunnah (tradition), mentioned in the Fiqh (teachings) of the Islamic Jurists: Hanafi, Shafi'i, Malki, and Hanbali. Whereas some other sources of Islamic laws are Ijma' (collective Approval) and Qiyas (syllogism) of Islamic scholars. There is a pretty long list of halal food in Islam as it encompasses meats, seafood, frozen foods, pasta and noodles, canned food, biscuits and cookies, fruits, chocolate and candy, snack food, seasoning and spices, sauce/ spread/vinegar, packaged cooking sauces, cereals and beverages. If there no legal evidence of prohibition and the ingredients are also free from unlawful or impure elements in that case a food or drink is permissible for Muslim for consumption. It shall be good and pure and its consumption brings no harm. Whereas haram foods include alcohol and intoxicants, lard, pork products and pork by-products, animals improperly slaughtered or dead before slaughter, animals. The meat all those animals which is permissible in Islam these animals must be obtained through lawful manner, must be slaughtered in the Islamic manner and must not be dedicated to anyone but Allah.

"Forbidden to you (for food) are: dead meat, blood, the flesh of swine and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Off-Forbearing, Most Merciful" (Al-Maidah, verse 3).

Religiosity

Religiosity is defined as "the extent to which an individual is committed to his religion and to which that religion is reflected in the individual's attitudes and behaviour" (Johnson *et al.*, 2001). In other words, "religiosity is the degree to which one is religious" (De Run *et al.*, 2010; O'Connell, 1975). Due to the resurgence of Islam there is an increase of awareness among consumers about the contents, processes, sources and other determinants of consumer products (Hearty, 2007). Religious commitment strongly influences consumers' likes and dislikes as they will consider buying only those new products which do not violate or contradict their religious beliefs (Zucker, 1986). Consumers' social behaviour, their orientations regarding consumption patterns, is also affected by their religious commitments as a highly religious person will evaluate the world through religious schemas. (Mokhlis, 2006). Religiosity commitment also plays a vital role in people's lives and is responsible for shaping their beliefs, knowledge, and attitudes, irrespective of their religious orientations (Muslims, Christians, Buddhists, and others). Thus the consumption attitude of people is influenced and affected by these religious commitments and beliefs. (Jamal, 2003)

Attitude

Attitude is defined as "the psychological tendency which is expressed by evaluating a particular entity with some degree of favour or disfavour". (Abdul Aziz and Chok, 2013; Hamdan *et al.*, 2013). In the words of Ajzen who defined attitude as "the

degree to which a person has a favourable or an unfavourable evaluation of a behaviour in question (Ajzen, 1980, p. 188), envisages a person's behavioural intentions". Bone (2008), attitude of the Muslim consumers is always justified by Islam and its teachings. Religion is the most important variable in determining the behaviour of people and on shaping their attitude. It also holds a significant and positive impact on halal food purchasing intention and thus a positive attitude towards halal food leads to that greater intention to purchase it (Alam *et al.*, 2011, Madden *et al.*, 1992). Similar findings were revealed from the study of Lada *et al.* (2009), who also found that there existed strong a positive relationship between attitude and intention to choose Halal products similarly in the study of Salman and Siddiqui (2011), religious beliefs were significantly correlated to attitude toward halal food. Pakistan Muslim consumers has also showed a strong positive attitude toward halal products (Mukhtar & Butt, 2012). Wan Marhaini *et al.* (2008) in his study disclosed that important attributes like ingredients, certified halal logo, and ownership also have a significant relationship with consumers' attitude toward halal food.

Section 3: Objectives of the study

1. To find the relationship between religiosity and attitude of Muslim consumers.
2. To find the impact of religiosity in shaping attitude of Muslims consumers towards food products.
3. To find the impact of religiosity in shaping attitude of Muslims consumers towards food products.

Section 4: Methodology

Questionnaire design

For the purpose of study self-administered questionnaire was prepared and besides demographic profile of respondents two major constructs were included in the questionnaire i.e. religiosity (ritualistic and ideological dimension) and attitude, former was the independent variables whereas later was the dependant variable. The questionnaire consists of 20 questions based on 5 point Likert scale with "1" as strongly disagree and "5" as strongly agree of which each dimension of religiosity was having 5 items and attitude was having 10 items.

Tools and Techniques

Data was analysed by using SPSS 20. The Factor Analysis of the items was done and reliability of the data was find out by Cronbach's alpha. The Linear regression analysis and t test has been used for hypothesis testing.

Data collection and sample characteristics

Primary data was collected from the Muslim consumers of Delhi using convenience sampling procedure. In total 300 question were distributed out of which 260 were returned so the response rate was 86.6%. of these 15 were incomplete and rejected. To sum up 81.6% (245) questionnaire were accepted and analysed. The sample consisted of slightly more male respondents 54.3% (133) and females were 45.7% (112). The different age group of respondents are as follows: 35.1% (20-25), 37.1% (20-40), 19.6% (40-55), and only 8.2 were above 55 years of age. The sample was divide with respect to education, 7.8% were having secondary education, 30.2% were graduates whereas 49.8% were Post graduates, and rest 12.2% were having any other degree. In terms of education 48.2% of respondents were students, 20.8% were self-

employed, 24.5% were govt. and private employees and only 6.5% were housewife's. As majority of respondents were student therefore 56.7% were having monthly income of less than 30,000 INR and only 4.5% were falling in monthly income category of above 90,000 INR. Overall sample appeared to be younger, more educated, and lower-middle income earners.

Section 5: Conceptual Framework

Two Variables: Religiosity, Attitude

Conceptual Model: Religiosity as independent and attitude as dependent

H01: There is no significant difference between the attitude and religiosity of Muslim consumers.

HA1: There is significant difference between the attitude and religiosity of Muslim consumer.

Firstly, the religiosity of Muslim consumers is taken as an independent variable and their attitude towards halal food is taken as dependant variable. As shown in the equation

$$att_i = c + reg_i + \epsilon_i$$

H02: There is no significant impact of religiosity on attitude of Muslim consumers.

HA2: There is significant difference between the religiosity and attitude of Muslim consumers.

Alternate model: Attitude as independent and religiosity as dependent

In the second case the attitude of Muslim consumers is taken as the independent variable whereas the religiosity is taken as the dependant variable. As shown in the equation

$$reg_i = c + att_i + \epsilon_i$$

H03: There is no significant impact of attitude on the religiosity of Muslim consumers.

HA3: There is significant impact of attitude on the religiosity of Muslim consumers

Section 6: Statistical Analysis

Factor Analysis

As a preliminary analysis, religiosity and attitude items were factor analysed to reduce the numerous variables to a manageable number of components. It helps in the analysis of interrelationships among a large number of variables and their subsequent explanation in terms of common underlying dimensions. Factoring ceased when firstly, all eigenvalues of greater than one were obtained and secondly, when a set of factors explained a large percentage of the total variance was achieved. In this study an accepted method of interpretation of factor loadings is to regard as significant any variable with a loading of 0.4 or greater as associated with the appropriate factor (Hair *et al.* 1998). Reliability analysis was then carried out to examine the internal consistency of the factors obtained. A Cronbach's alpha coefficient at 0.5 or higher was considered acceptable (Kerlinger and Lee, 2000).

The factor analysis of the ten attitude statements yielded, which explained more than half of the variance observed in the variables (53 percent). The Keiser-Meyer-Olkin (KMO) measure of sampling adequacy achieved a meritorious level of 0.868, while the Bartlett's test of sphericity gives a significance level at $p < 0.0001$, confirming the appropriateness of the factor model with Cronbach's alphas of 0.895 (Table 1).

Table 1 Result of Factor Analysis

Factor	# item	Eigenvalue	% of variance	Cronbach's Alpha
Religiosity				
Ideological Dimension	5	3.2	64.3	0.85
Ritualistic Dimension	5	2.9	57.9	0.81
Attitude	10	5.3	53.0	0.89

Source: Prepared by the researcher from the output of SPSS

Similarly, the consumers' religiosity was factor analysed using the principal components procedure with varimax rotation. The factor analysis of five statement of ideological dimension and five statements of ritualistic dimension yielded variance of 64.43% and 57.99% respectively. The analysis produced both factors that yielded eigenvalues greater than one. KMO measure of sampling adequacy test (KMO index: 0.843) and the Bartlett's test of sphericity ($p < 0.0001$) for ideological dimension, whereas for ritualistic dimension KMO measure of sampling adequacy test (KMO index: 0.769) and Bartlett's test of sphericity ($p < 0.0001$). Both of the results indicated that the data on religiosity were appropriate for factor analysis. Cronbach's alpha coefficients of ideological and ritualistic dimension were 0.852 and 0.814 respectively which indicated reliability (Table 1).

Results of Linear Regression and t test

Table 2 Paired Samples Correlations

Pair 1	reg&att	N	Correlation	Sig.
1	1	245	.557	.000

Source: Prepared by the researcher from the output of SPSS

The is a correlation of between religiosity and attitude as the correlation value is 0.557 which means there is moderate correlation between religiosity of Muslim consumers and attitude of the Muslim consumers is greater that the p value of .00(Table 2)

Table 3 Paired Samples Test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	Df	Sig. (2-tailed)	
				Lower	Upper				
				Paired Differences					
Pair 1	reg - att	1.06204	4.44350	.28388	-1.62122	-.50286	-3.741	244	.000

Source: Prepared by researcher from the output of SPSS.

Paired Sample Test

Paired sample t-test is used to identify whether there exists a significant difference between the means of the selected variable or not. This technique is selected and applied with the objective of keeping the analysis simple and understandable. The result of this technique may or may not have causal connections but it provides hints to it. The hypothesis states that there is no significant difference between religiosity of Muslim consumers and attitude of Muslim consumers. The probability value of the test is less than 0.05 (0.00). Therefore, the null hypothesis i.e. there is no significant difference between the religiosity of Muslim consumers and attitude of Muslim consumers, is rejected. This strongly suggest difference in the means of two variables indicating possible causal connections. (Table3)

Model summary for religiosity as independent while attitude as dependant variable

Table 4 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.557 ^a	.311	.308	4.15263	1.904

a. Predictors: (Constant), reg
b. Dependent Variable: att

Source: Prepared by the researcher from the output of SPSS.

The conceptual model of religiosity and attitude has been discussed in the conceptual framework section based on model. The independent variable is religiosity while the dependant variable is attitude of Muslim consumers. The data is found to be normally distributed as indicated in normality curve present in annexure. The R² of the model is 0.311 suggesting that 31% of the variation in religiosity is explained in the behaviour of the attitude of consumers. The Durbin-Watson of the model is within the prescribed range of 1-3 (1.9). (Table4)

Table 5 ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1887.490	1	1887.490	109.456	.000
Residual	4190.367	243	17.244		
Total	6077.857	244			

a. Dependent Variable: att
b. Predictors: (Constant), reg

Source: Prepared by the researcher from the output of SPSS.

The probability value of the model on the basis of ANOVA is less than 0.05 suggesting that the model is fit for inference.

Table 6 Coefficients

Model	Unstandardized Coefficients		t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
	B	Std. Error			Lower Bound	Upper Bound	Tolerance	VIF
1 (Constant)	15.768	2.453	6.429	.000	10.937	20.599		
reg	.634	.061	.557	10.462	.000	.515	.754	1.000

a. Dependent Variable: att

Source: Prepared by researcher from the output of SPSS

The Table ** presents the result of regression analysis with respect to hypothesis testing. The model is analysed on 95% confidence level and the problem of multi-collinearity is also check through variance inflation factor. The VIF is less than 10 therefore there is no problem of multi-collinearity. The probability of religiosity is less than 0.05 (0.00) which means that there is significant impact of religiosity on attitude of consumers. The β value of 0.55 for religiosity means that a 0.55 standard deviation in religiosity leads to one standard deviation change in the attitude of consumers.

The conceptual model of attitude and religiosity has been also discussed in the conceptual framework section.

Model summary taking attitude as independent variable and religiosity as dependent variable.

Table 7 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.557 ^a	.311	.308	3.64826	1.667

a. Predictors: (Constant), att
b. Dependent Variable: reg

Source: Prepared by the researcher from the output of SPSS.

Based on assumed model the independent variable is attitude whereas religiosity of Muslim consumers is taken as the dependant variable. From the normality curve present in

annexure it is found that the data is normally distributed. The R² of model is 0.311 suggesting that 31% of variation in attitude is explained in the religiosity of Muslim consumers. The Durbin-Watson of the model is also within the prescribed range of 1-3 (1.67) (Table7)

Table 8 ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	1456.838	1	1456.838	109.456	.000 ^b
Residual	3234.289	243	13.310		
Total	4691.127	244			

a. Dependent Variable: reg
b. Predictors: (Constant), att

Source: Prepared by the researcher from the output of SPSS.

The probability value of the model on the basis of ANOVA is 0.00 which is less than 0.05 suggesting that the model is fit for drawing further inference. (Table8)

Table 9 Coefficients

Model	Unstandardized Coefficients		t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
	B	Std. Error			Lower Bound	Upper Bound	Tolerance	VIF
1 (Constant)	20.006	1.946	10.283	.000	16.174	23.839		
att	.490	.047	.557	10.462	.000	.397	.582	1.000

a. Dependent Variable: reg

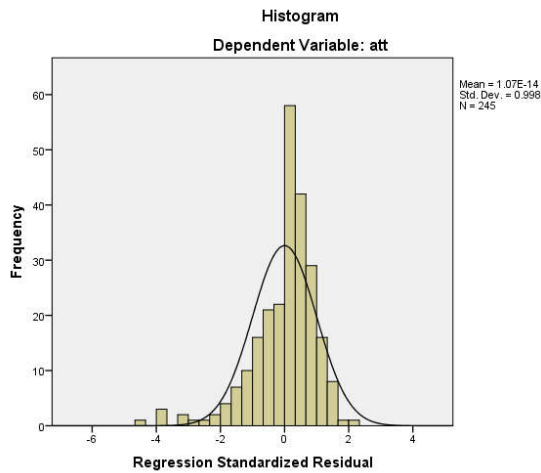
Source: Prepared by the researcher from the output of SPSS.

The above (Table 9) present the results of the regression analysis with respect to testing of hypothesis. The model is analysed on the confidence level of 95% and the problem of multi-collinearity is also checked through Variance Inflation Factor. The value of VIF is 1 which is smaller than the prescribed level of 10. This indicated that there is no such problem of multi-collinearity. The probability of attitude is found to be less than 0.05 (0.00) which clearly indicates that there is significant impact of attitude on the religiosity of Muslim Consumers. The β value of 0.557 for attitude means that at 0.557 standard deviation in attitude leads to one standard deviation changes in the religiosity level of Muslim consumers.

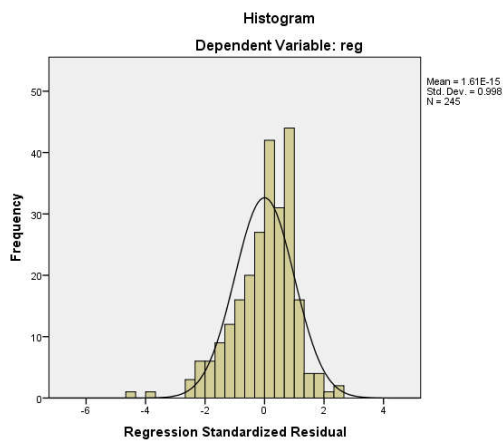
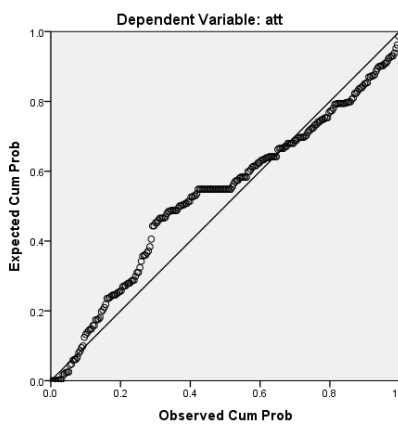
Section 7: Conclusion, Limitations and Future Scope

It can be concluded from the results that both religiosity and attitude have two-way impact. Religiosity makes an impact on the attitude of consumers as high level of religiosity showed positive attitude of Muslims towards halal food products. Those consumers who are highly religious, are highly cautious while selecting halal food as displayed by their attitude. On the other hand, the results also indicated that attitude of the consumers also make an impact on the level of religiosity of consumers. As the consumers who were having favourable attitude towards halal food were found to be highly religious while practicing Islamic rituals and also towards the Islamic Ideology. Thus, it can be concluded from the findings that both religiosity and attitude are interdependent on each other. The present study also has some limitations as it only measures the impact of religiosity on attitude, whereas in future studies can be done to find the impact of religiosity on others dimension in other cities of India.

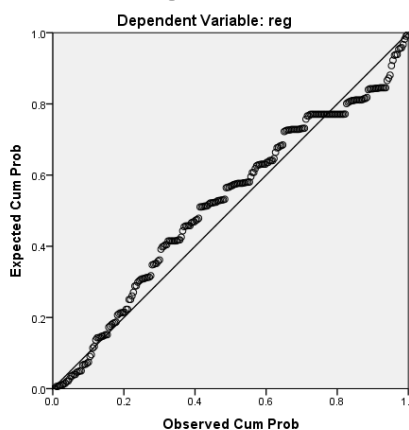
Annexures



Normal P-P Plot of Regression Standardized Residual



Normal P-P Plot of Regression Standardized Residual



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