

# **Effects of the Consumption of Halal Products on Muslim Piety and Transcendental Wellbeing**

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# Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature:

A solid black rectangular box redacting the author's signature.

25/10/2019

Date:

# Table of Contents

<b>TABLE OF CONTENTS</b> .....	<b>I</b>
<b>LIST OF FIGURES</b> .....	<b>IV</b>
<b>LIST OF TABLES</b> .....	<b>V</b>
<b>ABSTRACT</b> .....	<b>VII</b>
<b>KEY WORDS:</b> .....	<b>VIII</b>
<b>ABBREVIATIONS:</b> .....	<b>IX</b>
<b>CHAPTER 1. INTRODUCTION</b> .....	<b>10</b>
1.1 INTRODUCTION.....	10
1.2 RESEARCH BACKGROUND.....	11
1.3 RESEARCH PURPOSE AND QUESTIONS.....	15
1.4 RESEARCH METHODOLOGY.....	16
1.5 RESEARCH CONTEXT AND SIGNIFICANCE.....	18
1.6 LIMITATIONS OF THE RESEARCH.....	22
1.7 THESIS STRUCTURE.....	22
1.8 CHAPTER SUMMARY.....	24
<b>CHAPTER 2. LITERATURE REVIEW</b> .....	<b>25</b>
2.1 INTRODUCTION.....	25
2.2.THE HALAL PHENOMENON.....	26
2.3 HALAL BRANDING AS THE PROCESS OF HALALISATION.....	27
2.4.CONSUMER PREFERENCES FOR HALAL PRODUCTS.....	29
2.5 UNDERSTANDING RELIGIOSITY.....	30
2.5.1 INTRINSIC RELIGIOSITY.....	32
2.5.2 EXTRINSIC RELIGIOSITY.....	33
2.6 UNDERSTANDING ISLAMIC RELIGIOSITY.....	34
2.6.1 CONCEPTUALISATION OF MUSLIM PIETY.....	36
A. The Ideological Dimension.....	39
B. The Ritualistic Dimension.....	40
C. The Devotional Dimension.....	41
D. The Experiential Dimension.....	41
E. The Consequential Dimension.....	42
2.7 RELIGIOSITY AND TRANSCENDENTAL WELLBEING IN A MUSLIM CONTEXT.....	43
2.7.1 CONCEPTUALISATION OF TRANSCENDENTAL WELLBEING.....	44
2.8 HALAL CONSUMPTION IN ISLAM.....	49
2.9 RESEARCH GAP.....	50
2.10 CHAPTER SUMMARY.....	51

<b>CHAPTER 3. CONCEPTUAL MODEL AND HYPOTHESIS DEVELOPMENT</b>	<b>53</b>
3.1 INTRODUCTION	53
3.2 THEORETICAL BASIS FOR RESEARCH CONSTRUCTS	55
3.2.1 THEORY OF CONSPICUOUS CONSUMPTION	56
3.2.2 RATIONAL CHOICE THEORY OF RELIGION	59
3.2.3 CONCEPTUALISING TRANSCENDENTAL WELLBEING AND SELF-TRANSCENDENCE THEORY	62
3.3 SUMMARY OF THEORIES USED IN THE RESEARCH	65
3.4 KEY CONSTRUCTS	66
3.4.1 CONSUMER’S PERCEIVED PUBLIC IMAGE OF HALAL PRODUCTS	67
3.4.2 MUSLIM PIETY	68
3.4.3 CONSUMER PREFERENCE FOR HALAL PRODUCTS	69
3.4.4 TRANSCENDENTAL WELLBEING	69
3.5 CONCEPTUAL MODEL AND HYPOTHESIS DEVELOPMENT	70
3.5.1 PERCEIVED PUBLIC IMAGE OF HALAL PRODUCTS WILL POSITIVELY RELATE TO MUSLIM PIETY.	71
3.5.2 MUSLIM PIETY WILL POSITIVELY RELATE TO CONSUMER PREFERENCE FOR HALAL PRODUCTS.	74
3.5.3 CONSUMERS PREFERENCE FOR HALAL PRODUCTS WILL POSITIVELY RELATE TO TRANSCENDENTAL WELLBEING.	76
3.6 CHAPTER SUMMARY	78
<b>CHAPTER 4. RESEARCH METHODOLOGY AND DESIGN</b>	<b>79</b>
4.1 INTRODUCTION	79
4.2 RESEARCH PARADIGM	79
4.3 RESEARCH METHODOLOGY	81
4.4 OUTLINE OF THE RESEARCH PLAN	84
4.5 QUALITATIVE RESEARCH	86
4.5.1 SEMI-STRUCTURED IN-DEPTH INTERVIEWS	86
4.5.2 INTERVIEW PROCESS	87
4.5.3 TRANSCRIBING INTERVIEWS AND CODING	87
4.5.4 RESULTS FROM THE IN-DEPTH SEMI-STRUCTURED INTERVIEWS	88
4.5.5 CONCLUSION - QUALITATIVE RESEARCH	89
4.6 QUANTITATIVE RESEARCH	89
4.6.1 DATA COLLECTION PROCESS	90
4.6.2 DESCRIPTIVE STATISTICS	90
4.6.3 RATIONALE FOR USING ONLINE QUESTIONNAIRE DESIGN AND OPERATIONALISATION OF CONSTRUCTS	92
4.6.4 MEASUREMENT SCALING	94
4.6.5 SAMPLING STRATEGY	100
4.6.6 TESTING OF THE REFLECTIVE MEASUREMENT MODEL	101
4.6.7 VALIDITY AND RELIABILITY	101
4.6.8 DATA ANALYSIS PROCESS	102
4.7 ETHICAL CONSIDERATIONS	104
4.7.1 PHYSICAL HARM	105
4.7.2 PSYCHOLOGICAL HARM	105
4.7.3 LEGAL HARM	106
4.7.4 OTHER HARM	106
4.8 RESEARCH TRUSTWORTHINESS	106
4.9 CHAPTER SUMMARY	107
<b>CHAPTER 5. DATA ANALYSIS AND INTERPRETATION</b>	<b>108</b>

5.1 INTRODUCTION	108
5.2 QUANTITATIVE DATA ANALYSIS	109
5.2.1 DESCRIPTION OF THE COLLECTED DATA	109
5.2.2 DEMOGRAPHIC STATISTICS	109
5.2.3 FACTOR ANALYSIS	111
5.2.3 A. Exploratory Factor Analysis (EFA)	112
5.2.3 B. Reliability Analysis	113
5.2.3 C. Confirmatory Factor Analysis (CFA)	114
5.2.4 ASSESSING MODEL FIT INDICES AND CRITERIA	115
5.2.5 ESTIMATES FOR EVALUATING ONE-FACTOR CONGENERIC MODELS	116
5.2.6 ONE FACTOR CONGENERIC MODEL TESTING	117
5.2.6 A. One-Factor Congeneric Model of Perceived Public Image of Halal Products	119
5.2.6 B. One-Factor Congeneric Model of Muslim Piety	121
5.2.6.C. One-Factor Congeneric Model of Consumer Preference Towards Halal Products	123
5.2.6 D. One-Factor Congeneric Model of Transcendental Wellbeing	125
5.2.7 STRUCTURAL MODEL EVALUATION OF THE MAIN MODEL	127
5.2.8 CONCLUSION	133
5.3 QUALITATIVE DATA ANALYSIS	134
5.3.1 A BRIEF DESCRIPTION OF THE COLLECTED DATA	134
5.3.2 DESCRIPTIVE PROFILE OF THE RESPONDENTS	135
5.3.3 QUALITATIVE DATA ANALYSIS	135
5.3.4 CONCLUSION	140
5.4 CHAPTER SUMMARY	141
<b>CHAPTER 6. CONCLUSIONS, RESEARCH CONTRIBUTIONS, LIMITATIONS, AND RECOMMENDATIONS</b>	<b>143</b>
6.1 INTRODUCTION	143
6.2 OVERVIEW OF THE STUDY	144
6.3 CONCLUSION RESULTING FROM THE RESEARCH QUESTIONS.	147
6.3.1 ROLE OF CONSUMERS PERCEIVED PUBLIC IMAGE OF HALAL PRODUCTS ON CONSUMER’S MUSLIM PIETY	147
6.3.2 CONSUMER’S MUSLIM PIETY INFLUENCE CONSUMER’S PREFERENCES FOR HALAL CERTIFIED PRODUCTS	149
6.3.3 CONSUMER’S PREFERENCES FOR HALAL PRODUCTS IMPACT ON CONSUMER’S TRANSCENDENTAL WELLBEING	150
6.4 OVERALL CONCLUSION	151
6.5 RESEARCH CONTRIBUTION TO KNOWLEDGE	155
6.6 LIMITATIONS	156
6.7 RECOMMENDATIONS FOR FUTURE RESEARCH	157
<b>REFERENCES</b>	<b>160</b>
<b>APPENDICES</b>	<b>210</b>

## List of Figures

FIGURE 3.1 THE CONCEPTUAL MODEL OF THE STUDY -----	70
FIGURE 4.1: THE RESEARCH PROCESS UNION OF THE STUDY -----	84
FIGURE 4.2 AN OUTLINE OF THE RESEARCH DESIGN FOR THE CURRENT RESEARCH PROJECT -----	85
FIGURE 5.1: ONE-FACTOR CONGENERIC MODEL FOR PERCEIVED PUBLIC IMAGE OF HALAL PRODUCT -----	120
FIGURE 5.2: ONE-FACTOR CONGENERIC MODEL OF MUSLIM PIETY -----	121
FIGURE 5.3: ONE-FACTOR CONGENERIC MODEL FOR CONSUMER PREFERENCE TOWARDS HALAL PRODUCTS -----	124
FIGURE 5.4: ONE-FACTOR CONGENERIC MODEL OF TRANSCENDENTAL WELLBEING -----	125
FIGURE 5.5: FULL STRUCTURAL MODEL -----	127

## List of Tables

TABLE 4.1 A. DESCRIPTIVE INFORMATION OF THE STUDY SAMPLES -----	90
TABLE 4.1 B. DESCRIPTIVE INFORMATION OF THE VALID SAMPLE-----	92
TABLE 4.2 CONCEPTUAL AND OPERATIONAL DEFINITIONS, SURVEY ITEMS AND SCALES USED FOR THE CONSTRUCT-----	96
TABLE 5.1: GENDER -----	110
TABLE 5.2: AGE-----	110
TABLE 5.3: LANGUAGE SPOKEN AT HOME -----	111
TABLE 5.4: CITIZENSHIP -----	111
TABLE 5.5: KMO AND BARTLETT’S TEST-----	113
TABLE 5.9: RELIABILITY OF THE VARIABLES -----	114
TABLE 5.11: STANDARDISED ESTIMATES USED IN THIS RESEARCH FOR ONE-FACTOR CONGENERIC MODELS -----	117
TABLE 5.12: CONFIRMATORY FACTOR ANALYSIS OF MEASURES-----	118
TABLE 5.13: FIT INDICES FOR ONE-FACTOR CONGENERIC MODEL FOR PERCEIVED PUBLIC IMAGE OF HALAL PRODUCT-----	120
TABLE 5.14: FIT INDICES FOR ONE-FACTOR CONGENERIC MODEL FOR MUSLIM PIETY -----	122
TABLE 5.15: ONE-FACTOR 5-ITEM CONGENERIC MODEL FOR CONSUMER PREFERENCE TOWARDS HALAL PRODUCTS -----	124
TABLE 5.16: FIT INDICES FOR ONE-FACTOR CONGENERIC MODEL FOR TRANSCENDENTAL WELLBEING -----	126
TABLE 5.17: FIT MEASURES FOR THE HYPOTHESISED -----	129
TABLE 5.18: STANDARDISED ESTIMATES OF THE THEORETICAL MODEL -----	130
TABLE 5.6: TOTAL VARIANCE EXPLAINED FOR THE VARIABLES WITH INITIAL EIGENVALUES-----	210



TABLE 5.7: TOTAL VARIANCE EXPLAINED FOR THE ATTITUDINAL VARIABLES WITH INITIAL EIGENVALUES>1 -----	210
TABLE 5.8:TOTAL VARIANCE EXPLAINED FOR THE BEHAVIOURAL VARIABLES WITH INITIAL EIGENVALUES> 1 -----	210
TABLE 5.10: SUMMARY OF THE FIT MEASURES USED IN THIS PRESENT RESEARCH -----	211

# Abstract

While there has been substantial research done on the topic of halal consumption behavior from an economic perspective, there is no research available from a sociological perspective that studies the halal consumption behavior of Muslims who may perhaps conspicuously indulge in halal certified products. This thesis argues that consumers may need to demonstrate their association with their religion to some extent by their consumption choices. And, a product's Islamic brand image helps consumers to display their Muslim piety in their groups or communities. As in today's consumer society a halal logo is representative of an Islamic brand and Muslims may prefer a product with halal logo for its religious connotations or values. In the process of halalisation, commodities transform to non-commodities as they are thereby linked to the religious domain. Our research seeks to examine the effects of the halalisation phenomenon on the person's Muslim piety and their transcendental wellbeing by using online surveys and in-depth interviews with Australian Muslims with a mixed method approach. The interview data was transcribed into electronic format to combine and compare the responses and, analysed for themes that guided the proposed conceptual model which was underpinned by the renowned sociological theories (theory of conspicuous consumption, the rational choice theory of religion and the self-transcendence theory). The conceptual model hypothesized that consumer's perceived public image of halal products will positively relate to their Muslim piety. And, the consumer's Muslim piety will strengthen their preference for halal products which may positively correlate with consumer's transcendental wellbeing. The quantitative data was prepared using the statistical software SPSS. Further, the data analysis was conducted following the two-step approach to Structural Equation Modelling (SEM). In this approach, the measurement scales of the constructs in the model were first subjected to Confirmatory Factor Analysis (CFA), and then the structure model was assessed to show hypothesized relationships

among key constructs by using the statistical software AMOS. The result shows that the proposed hypotheses were accepted. That is, consumer's perceived public image of halal products has a positive influence on the Muslim piety. Besides, the Muslim piety strongly related to their preference for halal products which contributes to consumer's transcendental wellbeing. Overall, the empirical evidence suggests that halalised products can be conspicuously consumed and more importantly, contributes towards Muslim piety and transcendental wellbeing.

The limitation of the study is that the conceptual model developed to test the relationships between consumer's perceived public image of halal products and its impact on their Muslim piety and transcendental wellbeing was only tested in a Muslim context with widely accepted scales used to measure all the variables of the model. This limits the findings to Muslims; otherwise the model could be employed to other religions to assess consumer preference for products with religious orientations and consumer's transcendental wellbeing.

### **Key Words:**

Halal, Halalisation, Conspicuous consumption, Religiosity, Muslim piety, Consumer preference, Perceived public image of halal products, Transcendental wellbeing

## **Abbreviations:**

AMOS - Analysis of Moment Structures

CFA - Confirmatory Factor Analysis (CFA)

CFI - Comparative Fit Index

CMIN/DF - Normed chi-square

EFA - Exploratory Factor Analysis

KMO - Kaiser-Meyer-Olkin (KMO) test

NFI - Normed fit index

PIETY - Muslim Piety

PPI - Perceived Public Image of Halal Product

PREF - Consumers Preference for Halal Products

RC - Respondent code (Interview participants)

RCTR - Rational Choice Theory of Religion

RMSEA - Root Mean-Square Error of Approximation

SEM - Structural Equation Modeling

SMC - Multiple Correlation

SPSS - Statistical Package for Social Sciences

TLI - Tucker-Lewis Index

WB - Transcendental Wellbeing

# Chapter 1

## Introduction

### 1.1 Introduction

In recent years the word halal has received significant attention in the fields of marketing (Ahmad, Abd Rahman, & Ab Rahman 2015; Michael 2017; Pratiwi, Dida & Sjafirah 2018), media (halalfocus.net; SBS) and sociology (Fischer 2008; Jones 2010). Yet most research on the concept of halal is done from an economic perspective, rather than religious or sociological perspective. Due to the fast-growing Muslim population across the globe (PEW Research Centre 2015), the demand for halal certified goods and services has increased tremendously. With significant revenue prospects, businesses around the world are adopting the halal criteria (Nestle, Cadbury, etc.). The halal industry is growing faster than ever before, and the overt labelling and certification of halal logos are exploding. The 2013 Thomson Reuters and Dinar Standard State of the Islamic Economy report estimated that the global halal industry is currently valued at US\$2.3 trillion. It presents an opportunity for the businesses to connect with the emerging halal sector (Wilson 2014). The demand for halal products has triggered the phenomenon of ‘halalisation’ (Fischer 2008) of everyday goods. The current research is attempting to study the effects of the consumption of halal products on Australian Muslims in the wake of the halalisation of products, particularly paying attention to its impact on social contexts and norms. This research looks at the conspicuous consumption of halal goods (Crow 2012; Fischer 2008), Muslim piety (Hassan 2008), and transcendental wellbeing (Arli & Tjiptono 2014; Casidy, Phau & Lwin 2016; El-Bassiouny 2014; Fisher 2008). It seeks to explain why Muslims opt for halal products and how consumption choices shape their behaviour (Amin et al. 2011; 2014; Muhammad et al. 2018; Abd Rahman, Asrarhaghghi & Ab Rahman 2015; Jaffar & Musa

2014). Thus, this study is an examination of an important contemporary phenomenon of the consumption of halal products and how the consumption choices Muslims make shape their behaviour, piety and transcendental wellbeing. The following sections will discuss research specifics: background, context, purpose, questions, methodology, contribution, scope, definitions of key concepts/terms, and structure of the thesis.

## **1.2 Research Background**

Globalisation has impacted the cultural exchange and movements of religions at an accelerated speed. It has resulted in the migration of people from one country to another allowing for the process of enculturation (Berry 2008). Greater homogeneity of culture has resulted in faster cultural exchange (Ahmed 1994). More than ever, Muslims are moving from one country to another for education or work or other reasons, which allows them to carry their religion, culture, consumption practices along with their religious beliefs. Islam is the world's second-largest religion, with 1.57 billion followers; 23% of the global population (Pew Research Center 2015; Inhorn & Serour 2011). Globally, Muslim spending on food and beverages was estimated at \$1,292 billion in 2013, or 17.76% of the global food and beverages expenditure, and is projected to grow to \$2,537 billion by the end of 2019, or 21.2% of global expenditure (Thomson Reuters 2016).

The World Halal Forum Report (2015) estimated the global halal products market at a massive US\$ 2.3 trillion consisting of food and beverage worth US\$ 1.4 trillion; pharmaceuticals worth US\$ 506 billion; cosmetics and personal care worth US\$ 230 billion (figures excluded the service industry, such as banking and tourism). The growth of the halal industry has led to

greater research interest in the development of halal branding in the context of Muslim identity, awareness, and preferences.

The tremendous growth of the halal industry begs the question of the reasons behind this growth and, more importantly, how this phenomenon affects Muslim communities. Is this capitalism propelling conspicuous consumption behavior or elevating religious piety in Muslims? Or, does the halal demand reflect the Islamic orthopraxy? That is, the halal consumer choice is an indication of the Islamic way of life. This study is an attempt to understand the effects of halalisation of products and its bearing on Muslim piety and transcendental wellbeing.

In the last two to three decades, Muslim consumption patterns have undergone a monumental transformation. A range of goods and services that would typically be consumed as part of Muslim mainstay are now advertised and sold in the free market economy as piety-generating commodities (Crow 2012). These goods (for example, food and music) and services (for example, Muslim nursing homes and Muslim medical services) bear the label “halal” and are marketed as religiously authentic and sanctioned to encourage their purchases. The robust and clever marketing of many “ordinary” commodities such as water and funeral parlours as “halal” have many Muslims opting for “halal” goods and services as they are perceived to be associated with religious piety when, in many instances, they are naturally halal and don’t require such labelling (Rodier 2014). It is well-documented in consumer behaviour literature that religion influences consumer decision making (Vitell 2003). Studies show that a consumer’s level of religiosity can have a significant impact on their perceptions, attitudes, and preferences (Swimberghe et al. 2011). Religion is a part of socio-cultural life and has affected the values, behaviours, and belief systems of human beings (Cohen & Hill 2007 ; Inglehart & Baker 2000 ; Roccas 2005 ; Sampson 2000 ; Schwartz & Huisman 1993 ; Tarakeshwar et al. 2003 ;

Saroglou et al. 2004; Donahue & Nielsen 2005). Marketers position products to create a brand image of their products using halal logos and signs to create a robust halal brand (Ali, Xiaoling & Sherwani 2017). Brand images shape the perceived public image of the product in the consumer's mindset (Seimiene & Kamarauskaite 2014). This perceived image is a collection of associations that have formed consumer perception for a certain brand or product (Kotler 2009). In the case of halal products, when consumers notice the halal symbol, they associate it with their religion, and this association potentially influences their consumption choices. If products are marketed as piety generation items via marketing communication, then the consumers may indulge in conspicuous consumption practice to project their pious behaviour. Conspicuous consumption is the social and public visibility surrounding the consumption of a product (Piron 2000). Thus, it can be said that Islamically approved products used in public for social approval are somewhat conspicuously consumed, this, matches with the theory of conspicuous consumption, proposed by Thorstein Veblen (1899). It will be interesting to study if the halalisation phenomenon encourages conspicuousness in Muslims. Or, if the consumer's preference for halal certified products originates from the religious belief of a practicing Muslim as they prefer to follow Islamic guidelines in all aspects of their lifestyle including consumption (Thobieb 2002). Muslims are expected not only to adhere to religiously prescribed rituals but also to exhibit reverence in their actions and behaviour (Hasan 2002). Thus, daily prayers, fasting, and performing the *hajj* (pilgrimage) are typical actions that demonstrate one's religious piety (Hasan, 2002). Halal consumption is also a religious practice that exhibits religious piety amongst Muslims.

Religion has a vital influence on many aspects of life like health, disease, and death. Currently, there is research interest on the topic of religiosity, as an influencing factor on individuals' behaviour in many disciplines such as psychology, nursing, teaching, medicine, marketing,



sociology, and epidemiology. (Albright & Ashbrook 2001; Forsyth 2003). This interest is driven mainly by the proven positive relationship between religious piety and transcendental wellbeing (Spilka, Hunsberger & Gorsuch 2003; Abou El & Hedayat 1994). In Islam, as per the Holy Qur'an, there is no distinction between religion and spirituality. In the Islamic context, there is no spirituality without Islamic practices, and Islam provides the spiritual path for this world and the afterlife. Islamic spirituality is defined as the link or relationship with the Creator, Allah, that affects the individual's self-worth, sense of meaning, and connectedness with others and nature (Nasr 1997). Spirituality is a core theme of Islamic religion that is made up of beliefs, rituals, daily living behaviours, and knowledge. Thus, central beliefs of the Islamic religion such as the belief in Allah, His prophets and judgment day are lived out daily in spirituality, ways of relating to Allah, others, nature, and the self. By following the religious rituals and Islamic conduct, a Muslim aspires to become closer to Allah and to find personal worth and actualisation (Khodayarifard et al. 2013). However, in Western philosophy, spirituality and religion are separate. According to Fahlberg and Fahlberg (1991), spirituality is related to religion and culture, and the significance is given to the worldly life. This is not true in Islam and Muslims acknowledge the Divine and they find meaning and peace in this life and the hereafter. Therefore, halal consumption is one of the religious practices which is in accordance with God's words. For example, ablution, the act of washing one's arms, face, and feet before each obligatory prayer five times a day has a refreshing psychological effect on believers. Further, Abou El and Hedayat (1994) describes that *salat* prayer makes sure that Muslims do remain physically active. In a study by Suhail and Chaudhry (2004), Muslim piety was determined to be among the better indicators of their subjective wellbeing. Moreover, Tiliouine and Belgoumidi (2009) reported Muslim piety and religious altruism has contributed to the individuals in developing the purpose of life and life satisfaction. Further, Stoll (1979), state that one dimension of spirituality is one's relationship with the transcendent (God) and other

dimensions are the relationship with oneself, other people, and the natural world. Thus, the Muslim's practice of halal consumption is an important aspect of their religion. But, does the halalisation of the products encourage conspicuous consumption behaviour? Furthermore, does the 'halal' phenomenon provide halal choices with a positive influence on Muslims' piety and transcendental wellbeing?

### 1.3 Research Purpose and Questions

The purpose of this thesis is to investigate the important contemporary phenomenon of the consumption of halal products and how the consumption choices Muslims make shape their behaviours, piety and transcendental wellbeing, specifically examining the influence of consumer's perceived public image of halal products on Muslim piety. Further, does Muslim piety influence the consumer's preference for halal products and does the consumer's halal preference impact their transcendental wellbeing?

The **overarching question** of the study is:

Does halalisation of products affects Muslims' piety and their transcendental wellbeing?

In this study, Muslim piety refers to the constructs and dimensions which were based on social science theory of rational choice theory of religion (RCTR). Paralleling the RCTR, halal product consumption behaviour per se can be observed for the 'religious reward' (Stark & Glock 1968). Under the Islamic context, transcendental wellbeing is the goal of a religiously pious Muslim. That is, transcendental wellbeing is achieved by proper Islamic practices as Islam provides the spiritual path for this world and the afterlife.

The key constructs of the proposed conceptual model include:

- i. Consumer's perceived public image of halal products,

- ii. Muslim piety,
- iii. Consumer preference for halal products, and
- iv. Transcendental wellbeing.

These constructs were reviewed closing in the available literature to develop a conceptual model to address the research questions.

The research sub-questions related to the main question are as follows:

- Is there a relationship between the consumer's perceived public image of halal products and their Muslim piety?
- Is there a role of Muslim piety in the consumer preference for halal products?
- Does the consumer preference for halal products affect their transcendental wellbeing?

## **1.4 Research Methodology**

This is a mixed-methods study, using qualitative and quantitative approaches to empirical data collection to study Muslim piety and transcendental wellbeing. The mixed-method approach is most suitable for this research, as the use of only either qualitative or quantitative method does not adequately address the research question (Creswell & Clark 2011). This study is positioned in a pragmatic paradigm which emphasises that multiple realities exist in any given situation and that the researcher's choice of paradigm is dependent on the research question that the study is addressing (Saunders et al. 2009). The pragmatic approach supports the use of mixed methods, as it assists in collecting the information and investigating the complex social and natural phenomena (Creswell 2009; Morgan 2007), the pragmatic research paradigm provides a good basis for the adoption of mixed methods as the data collection method which creates the opportunity to be both objective and subjective when analysing the points of view of the

participants (Saunders et al. 2009). Similarly, Fox (2004) asserts that religion is difficult to quantify, and the scholars using quantitative research approach are frequently criticized for ignoring factors that are difficult to measure, thus this research uses mixed method approach in answering the research questions to overcome that.

The semi structured in-depth interviews were conducted to examine the halal product consumption patterns in Australian Muslims. In the quantitative stage of data collection, an online survey developed via Qualtrics platform was used. The survey items determined the consumer's preference to buy halal products, Muslim piety, the consumer's perceived image of halal products and their transcendental wellbeing. The scale was drawn from available literature. That is, the survey items for the construct of Muslim piety was adapted from Riaz Hasan's (2004) framework of the multidimensionality of Muslim piety, devoted largely to describing, identifying, and measuring religious piety. It is also influenced by Stark and Glock's framework of the multidimensionality of religiosity (1965). The transcendental wellbeing scale was adopted from the renowned spiritual wellbeing framework developed by John Fisher (1998) to measure how halal product consumption is done to show reverence to Allah and to build a relationship with Allah. The most appropriate and widely used existing scales were selected to maintain comparability with prior studies and research rigour. Some scales were modified slightly to suit the research context and ensure vernacular flow. However, care was taken to maintain the original purpose and meaning (Clark & Watson 1995) of the constructs.

The main constructs of interest in this study are consumer preference for halal products, consumers perceived public image of halal products, Muslim piety, and transcendental wellbeing. Constructs were measured using multi-item indicators to minimise issues commonly linked to single item measurement (Malhotra et al. 2007). In the quantitative stage, the theoretical model

and hypotheses were tested using survey data collected from 216 Muslim participants, aged 18 and above from across Australia. Data input and preparation was done using the statistical software SPSS. The analysis was conducted following the two-step approach to structural equation modelling (SEM) proposed by Anderson and Gerbing (1988). In this approach, the measurement scales of the constructs in the model were first subjected to confirmatory factor analysis (CFA), and then the structure model was assessed using the statistical software AMOS. In conclusion, a mixed method was used in this research. Data collected by the qualitative and quantitative methods were used to address the research objectives which are further discussed in chapter four.

## **1.5 Research Context and Significance**

The study proposes to be of significant value and use to sociologists, philosophers, and social marketers because it will provide a very comprehensive view of Muslim consumption patterns in relation to religious piety. It will contribute to a clear understanding of the individual's transcendental wellbeing driven by the level of religious piety. Furthermore, it will present a context for those practitioners willing to understand more about the commodification of religious beliefs. It will provide the Australian and international communities with a much-needed perspective on halal consumption behaviour of the fast-growing Muslim population.

There is huge research interest in the halal industry globally, as it is one of the fastest growing industries which impacts Muslims and non-Muslims alike.

**Muslim Population by Region**

	2010		2030	
	ESTIMATED MUSLIM POPULATION	ESTIMATED PERCENTAGE OF GLOBAL MUSLIM POPULATION	PROJECTED MUSLIM POPULATION	PROJECTED PERCENTAGE OF GLOBAL MUSLIM POPULATION
<b>World</b>	<b>1,619,314,000</b>	<b>100.0%</b>	<b>2,190,154,000</b>	<b>100.0%</b>
Asia-Pacific	1,005,507,000	62.1	1,295,625,000	59.2
Middle East-North Africa	321,869,000	19.9	439,453,000	20.1
Sub-Saharan Africa	242,544,000	15.0	385,939,000	17.6
Europe	44,138,000	2.7	58,209,000	2.7
Americas	5,256,000	0.3	10,927,000	0.5

Population estimates are rounded to thousands. Percentages are calculated from unrounded numbers. Figures may not add exactly due to rounding.

Pew Research Center's Forum on Religion & Public Life • *The Future of the Global Muslim Population*, January 2011

Table 1.1 Pew Research Centre's Forum on Religion & Public Life 2011

According to the Pew Research Center report, the world's population is projected to grow by 35% in the two decades and the Muslim population is expected to grow by 73%, that is from 1.56 billion in 2010 to 2.8 billion in 2050. Islam is currently the second largest religion in Australia. Most Australian Muslims are urban dwellers, mainly from Sydney, Melbourne, Brisbane, Adelaide, and Perth. With the growth of Muslims living in non-Muslim countries, there is an expected growth in the Halal market (Islam & Chandrasekaran 2013).

The Australian Muslim community is one of the most diverse religious groups in Australia. Muslim Australians are commonly seen as recent arrivals, although there has been a Muslim presence from the early times of colonial invasion (Jones and Kenny 2007). Moreover, the large immigration waves of Muslims from Turkey and Lebanon to Australia began in the late 60's, almost five decades ago (Dunn, 2003). Thirty six percent of all Muslims in 2001 were born in Australia (Dunn, 2003). The history of Muslims in Australia goes back to the sixteenth century when Muslim fishermen from Indonesia arrived at the north coast of Western Australia.

Approximately 200 years later in eighteen hundred there were around 300 Muslims in Western Australia (Dunn, 2003). After World War II, the economic boom began and the need for labour opened for Muslim immigration from Albania, Turkey, Lebanon, and the Middle East.

Many immigrants such as Bosnian and Lebanese moved to Australia due to the local economic and political issues. Halabi and Mirza, 2003 states that:

Today Australia's Muslims come from diverse social political and ethnic backgrounds. In 1991 there were 147,500 Muslims in Australia, in 1996 the number stood at 200,900. In the 2016 Census there were 604,244 Muslims in Australia. They represented 2.4% of the Australian population. In 2016, 37.2% of Muslims in Australia were Australian born. An Additional 43.1% were born in Lebanon, Pakistan, Afghanistan, Turkey, Bangladesh, Iraq, Iran, Indonesia, and India. Altogether, Australian Muslims came from 183 countries, making them one of the most ethnically and nationally heterogeneous communities in Australia. Approximately 37 ethnic backgrounds are represented in Australia. Indeed, the Muslim population in Australia has grown substantially in the last two decades, particularly due to immigration from South East Asia and the Middle East. Around 80% of Muslims arrived in Australia after 1980 (2003 p. 350)

According to the World Halal Forum (2009), the US, Brazil, Argentina, Australia, and China are the largest halal food producers and exporters, constituting 90% of the global halal market. Brazil, Argentina, New Zealand, and Australia have a substantive share of the halal meat and poultry market. This rapid increase in the trade makes the halal market the fastest growing sector in the world, with an estimated worth of \$2.3 trillion. The global growth rate of the Halal industry is estimated to be 20% or about \$560 billion annually (Pew Forum 2015). This significant growth of the halal industry will have social and cultural implications globally because, as Mukherjee (2016) states, globalisation is a result of the increased interconnection of people of the world, thus forming a homogenised culture. Thus, the consumption of halal products is worth exploring from a socio-economic perspective

Australia and Brazil are the biggest exporters of halal meat products, around 94% of lamb and goat in New Zealand is now halal and exported worldwide such as, North America and

Asia (Mcdermott et al. 2008). There is a demand for halal products in supermarkets, banks, and hospitals in the United Kingdom (Ahmed 2008). Furthermore, there are approximately 18 million Muslims in European countries, adding to an approximate value of £30 billion worth halal product (Ahmed 2008). According to the “Halal Food Market: Global Industry Trends, Share, Size, Growth, Opportunity and Forecast 2018-2023”, the global halal food market was worth US\$1.4 trillion in 2017 and the demand is greater than the supply (Alam & Sayuti 2011). According to Hanzee (2011), there are many reasons for this growth, one being the awareness of food production. Muslims prefer halal food for reasons like religious regulations but, with immigration and tourism, halal food is fast gaining popularity and is consumed by many including non-Muslims (Alam & Sayuti 2011) because the halal logo symbolises quality, health, and ethical practices (Ismail, Nasiruddin & Syafiqah 2017).

Pertaining to Muslim consumers Australian industries have mainly focused on the halal export market. In fact, The Australian Trade Commission, Austrade, which is overseen by the Minister for Trade and Investment, is very active in informing Australian exporters about the potential growth and requirements for tapping into the global halal trade. Nevertheless, local businesses’ interest in Muslim consumer has increased as Muslims account for 2.2% of the Australian population and Muslims are one of the fastest growing communities in Australia (Australian Bureau of Statistics 2014). There has been a steady increase in the availability of goods and services serving Muslim consumer needs such as expansions in the variety and availability of halal commodities and ancillary services such as halal certification bodies as well as Islamic banking services including some large companies and retailers to attract Muslim customers.

As multi-ethnic and multicultural markets are stimulated by product packaging and labels to fuel consumption, similarly halal labels could possibly contribute to the growth of the halal market. As per Gutman (1982), the perceived product image can be linked to a more abstract



and cognitive facet of consumer behaviour, like the consumption of specific goals and cultural values. Consumers see products and product features as a way of attaining certain desired ends (cultural values) which are in harmony with the values the person holds (Vannoppen 2006). The politics of religious identities (Ger 2013; Sandikci 2011; Jafari 2012; Suerdem 2013) and portrayal of instrumental religiosity add to increasing tensions in human societies.

Furthermore, Burton (2011) states that the ethnoreligious markets and consumption sends a message to different ethnic groups with varying religious perceptions reflecting both themselves and others. It is significant to understand the halal consumption behaviours of Muslims and its impact on consumers transcendental wellbeing. This study is a small attempt to contribute to the available literature with regards to this unique topic.

## **1.6 Limitations of the Research**

The scope of this study was limited in two aspects. First, it was focused on the relationship between the consumption of halal products and Muslim piety plus transcendental wellbeing. Second, this research was intentionally limited to Muslim consumers. Therefore, the contribution of this research will be useful even if it is limited only to one religious group.

## **1.7 Thesis Structure**

This thesis starts by providing an introduction and background to the study. It introduces and defines the main concepts and key terms of the research in halal products consumption and the possible influence on the consumer's Muslim piety in research based in Australia. Each chapter is briefly summarised as follows:

**Chapter One: Introduction** starts by providing an introduction and background to the study. It explains the main concepts and terms used in the research. Moreover, it outlines the research objectives, question, methodology, contribution, delimitations of research scope, and lastly it provides a thesis outline.

**Chapter Two: Literature Review** starts with an introduction, reviews the literature available on halalisation phenomenon, halal branding and consumer's perceived public image of halal products. Then, it presents a review of the literature on understanding religiosity, the conceptualisation of Muslim piety and transcendental wellbeing, followed by research gap and chapter summary.

**Chapter Three: Conceptual Model and Hypotheses Development**, builds a conceptual model based on the literature reviewed in Chapter 2. The hypothesised relationship will be examined for conceptual insights to explore the influence of consumer's perceived public image of halal products on Muslim piety and the interrelationship with other constructs of the study. This chapter examines the theories that underpin the proposed hypothesis and outlines the corresponding hypotheses. Lastly, provides a chapter summary.

**Chapter Four: Research Methodology and Design** justifies the chosen research paradigm and methodologies, and provides a rationale for research design, population for qualitative and quantitative research samples, response rates, measurements of constructs, research instruments, survey data, data collection procedures, analytical tools for quantitative data, data analysis procedures for qualitative and quantitative data, and the analytical approach for qualitative data and quantitative data. Lastly, the ethical considerations in relation to conducting this research is followed by the chapter summary.

**Chapter Five: Data Analysis and Interpretation** comprises of the sample profile, measurement model development, and testing the proposed structural model. Further, measurement

validation, all constructs measures have been assessed individually by the CFA (Confirmatory Factor Analysis) models. And, the proposed model has been tested in the SEM (Structural Equation Model) with the overall model fit to the quantitative data. The constructs reliability and validity are reported in this chapter followed by a chapter summary.

**Chapter Six: Conclusion, Research Contribution, Limitations and Recommendations**

presents data interpretation, discussion, and a conclusion resulting from research questions. Lastly, the chapter will discuss the research contribution, limitations of the study, and the scope for future research followed by a chapter summary.

## **1.8 Chapter Summary**

This chapter sets the ground for the thesis by providing a background to the study with the main objectives, context, significance, and by defining the main concepts of the research interest. Then, research methodology and the scope of the study were discussed. Lastly, the thesis structure was outlined to provide a clear picture of the dissertation.

# Chapter 2

## Literature Review

### 2.1 Introduction

This research project studies the important contemporary phenomenon of the consumption of halal products and how the consumption choices Muslims make shape their behaviour, piety and transcendental wellbeing. The increasing international demand for halal products such as makeup, pharmaceuticals, foods, clothes, toys, banking and investments, and tourism has made the halal market extremely lucrative (Khalek 2014; Khalek & Sharifah 2015). Halal logos and certifications give an assurance to the Muslim consumers that the products are Islamically appropriate, and such indulgence is suitable for their faith. Thus, marketers ‘halalise’ products to meet consumer demand (Al-Harran, Cheng & Low 2010). The term ‘halalisation’ is defined as a cultural-political process, ‘driven by forces both unleashed and controlled by the market, the added value of halal logo is then subjected to normative halal/haram judgment’ (Fischer 2008 cited in Peletz 2011 p. 30). The halalisation of products and its effects on consumer behaviour have been extensively explored in the marketing literature from a business perspective (Khan, et al. 2019). Even though the effects of halalisation on Muslim piety or transcendental wellbeing have not been explored in past literature, the concept of the commoditisation of religious products is not new to the marketplace (Iannaccone 1991). Understanding the effects of halal product consumption is critical from a sociological perspective. Gauthier & Matketikainan (2018) analysed the growth of halal consumption and trends like veil wearing (Amiriaux 2004; Gole 2003; Kilicbay and Binark 2002, Bergeaud-Blackler, 2017b; Rodier 2014) and the emergence of Islamic media, fashion, swim and sportswear such as the burkini, medicine, insurance, and finance, etc. (Haenni and Holtrop

2002, Lewis 2015,2016; Tarlo; 2010; Gauthier and Guidi 2016; Touag 2016) are proof of rising consumer preference for halal certified products (Jafari and Sandicki 2016; Shirazi 2016).

This literature review will cover the following relevant research topics: halal phenomenon; Muslims consumption behavior; religious piety; and transcendental wellbeing regarding Islam. The section below will review the recent phenomenon of halalisation and its influence, if any, on consumer preference for halal products followed by reviewing the literature available on the concept of religiosity, focusing on the conceptualisation of Muslim piety, halal consumption in Islam, and the relationship between religious piety and transcendental wellbeing. Lastly, this chapter will include a section on the research gap and a chapter summary.

## **2.2. The Halal Phenomenon**

There is a rise in the demand for halal certified products as an outcome of the growing phenomenon of Islamic revivalism involving greater Muslim religious vigilance and practices (Ali 2012) and cultural, social and economic reforms of Muslim societies and nations due to increased education, migration, tourism and business (Bon & Hussain 2010). This change has triggered a demand for halal products in both Muslim majority and Muslim minority countries (Bon & Hussain 2010). Lada, Geoffrey, and Amin (2009) found that most Muslims prefer buying halal certified goods and services if given an option. Marranci (2012) confirms that Muslims are likely to make sure that their consumption follows Islamic guidelines. In a multicultural society like Australia, there is an increased number of halal certified restaurants, halal expos and halal conferences, which is evidence of the phenomenon of 'halalisation'. Suki and Salleh (2016) explain halal logos or signs on the product packaging give a sense of the product's association with religion, thus forming a certain public image of that product. Muslims prefer to consume halal certified products as part of their religious obligation (Farouk 2017).

Any product with a halal logo is often perceived as compliant with Islamic guidelines and become acceptable for Muslims (Jevons 2005; Hasibuan, Nasution & Anggraini 2017). Therefore, businesses are keen to acquire halal logos and certification. For example, Chinese manufacturers of food products can increase their domestic and international business by adopting the halal criteria (Erie 2016). Further, the halalisation phenomenon can be seen in world renowned fast-food franchises like McDonalds and KFC as they have opened outlets in big cities in the UK, offering halal food (Stephenson 2014). This is true globally wherever Muslims are residing, as they prefer goods and services that are compliant with Islamic guidelines. Yusof and Jusoh (2014, p.179) argue that halal approved products are a part of Islamic branding as ‘a product or service that meets the Sharia-compliant and any parties that is involved in Halal accreditations should seriously implement strict procedures to the producers in getting the Halal logo’. Further, a halal logo is like any other brand logo; it symbolises Islamic approval to the consumers. The notion of halal has expanded beyond food in the marketing scene, as illustrated by Wilson and Liu (2011). The halalisation of goods and services with halal labels and halal certifications is behind the emergence of halal economy (Evans 2011) which is steered by the global Muslims who are looking for a halal lifestyle (Razak 2010).

### **2.3 Halal Branding as the Process of Halalisation**

The purpose of brand imaging is to create a product’s identity. A brand image helps consumers to remember preferred product due to the product’s attributes that warrant value to the consumers (Batey 2008; Mohd & Sulaiman 2016). Thus, a brand’s image plays an important role in the process of halalisation as it provides the basis on which consumers can identify and bond with a product (Weilbacher 1995) to present their identities as well as to position themselves in relation to culture, society, and other people (Heding, Knudsen & Bjerre 2009). In the

process of halalisation the concept of halal is used as a brand image to target Muslim consumers and align their products with Islamic values.

A product that has been labeled halal indicates that it is Islamically aligned and trustworthy (Zainalabidin, Rezai, Shamsudin & Chiew 2008; Keller 2000). The consumer perceives products with a halal brand image as a righteous product. The brand image reflects the emotional perception consumers attach to specific brands (Low & Lamb 2000). Thus, the brand image of halal products is important to businesses as it makes it easier for consumers searching for halal product information and helps create associations to their positive feelings and religious attitudes (Ali, Xiaoling & Sherwani 2018).

Halalisation of products lowers the Islamic concept of halal to commodity (Fischer 2008). That is, commodities almost become 'non-commodities' via this process of halalisation, since they are rendered part of the religious realm, rather than the secular, material world of Western capitalism which is seen by many Muslims as potentially haram ('forbidden' to Muslims) (Fischer 2011; p. 75). Thus, it can be concluded that with the phenomenon of halalisation, an ordinary commodity with a halal logo can be consumed for its religious connotation. Further, products are designed and labelled to symbolise a religious (halal) identity-oriented lifestyle (Reed Li 2004; Shaari & Ariffin 2010). Products are consumed as piety-generating goods instead of its utility (Crow 2015). As Weiner (1992) states, commodities are framed as pious due to religious affiliations, and individuals use them as discrete conceptions of piety by constructing virtue through, rather than outside of, the consumption of such commodities. 'The overproduction and circulation of piously marked goods, especially to women, increasingly frame the path to piety through consumption, yet this route is also devalued as vain and superficial'

(Jones 2010 p. 618). Such consumption is pointed out as conspicuous by Fischer (2008) as it stems from excessiveness and religious identity.

The halalisation of products is done by marketers based on an understanding of the Muslim consumer's preference, and through offering choices by means of packaging for those preferred lifestyle components to ultimately function as an image of piety. Moreover, people have affiliations with religion in two main ways: participating and/or undertaking religious activities, and everyday behaviour including the consumption of goods and services (Pew Research Centre 2008). Halal consumption is an everyday behaviour that displays the religious affiliation of Muslims.

## **2.4. Consumer Preferences for Halal Products**

Consumer preferences are heavily influenced by their religion and culture (Kotler and Armstrong 2009; Albert et al. 2008). Moreover, current research claims that religiosity is a significant indicator of consumer preference as compared to religious affiliation (McDaniel & Burnett 1990). Practicing Muslims prefer to follow Islamic guidelines in all aspects of their lifestyle, including consumption (Faruok 2017). In Islam, there are clear guidelines on consumption: it should be halal (lawful), pure and clean, and in moderation (Riaz & Chaudry 2004). The term halal is applied to all the aspects of an Islamic lifestyle, whether it is food, income, or relationships; all must be halal (Bonne et. al 2007). Halal is synonymous with the Islamic way of life; therefore, it is essential for Muslims to be conscious of halal consumption. With halal labelling, Muslim consumers can be more aware of the halal products that are being offered in the market, and past research shows that halal awareness is positively associated with consumer buying behaviour. This awareness and desire for halal by Muslims have been



identified as an opportunity by producers and manufacturers and the range of halal product offerings is on the verge of exploding (Marei 2005). It has led businesses to opt for halal certifications and halal logos (Miller & Morisco 2008) and the use of halal labels has added value for Muslim consumers and has influenced their buying decisions (Walley, Parsons & Bland 1999). This new brand image of 'halal' gives manufacturers an edge over their competition and fuels the halalisation phenomenon. Increased preference for halal products is growing globally (Samori et al. 2014). There is a large amount of research being undertaken in the academic arena, demonstrating the importance of developing the halal industry (Samori et al. 2016) and examining the consumer's preferences for halal products in Muslim countries (Dali et al. 2009; Kurtoglu & Cicek 2013; Halkias et al. 2014).

## **2.5 Understanding Religiosity**

Religion includes beliefs, practices, and rituals related to the transcendent, where the transcendent is God, a higher power in monotheistic religious traditions, or manifestations of Brahman, Buddha, and others, in some Eastern traditions (Koenig, King & Carson 2012). A sociological definition of religion is that it is a socially organised system of beliefs, practices, rituals, and symbols designed to facilitate closeness to God. Moreover, religion enables an understanding of an individual's relationship and responsibility to oneself and to others (Thoresen 1999). Religion, in general, can be conceptualised as a multidimensional construct encompassing values and beliefs, personality, a search for meaning in life, self-actualisation and the wholesome wellness (Cacioppo & Brandon 2002). Religiosity is a characteristic of people and activities that displays beliefs about God and an expression of people's engagements in the practices and behaviours related to the supernatural (Guthrie 1980; Stark & Bainbridge 1987; Stark & Finke 2000). The literature examined describes that religion as an integral part of

socio-cultural life (Choi 2010; Cohen & Hill 2007) that affects peoples behaviours, and their relationships within communities and families (Choi, 2010; Fam, Waller & Erdogan 2004; Tarakeshwar, Stanton & Pargament 2003).

Religiosity can have different meanings for different individuals based on their interactions and experiences in religion, traditions, and cultures (Hood, Hill & Spilka 2009). Religiosity refers to the level of commitment of an individual to their own religion (Hixson, Gruchow, & Morgan 1998). Religiosity has been explored in numerous studies (Dezutter et. al. 2013; Koenig et. al.1998; Maselko & Kubzansky, 2006; Paek, 2006; Yeager et al., 2014). Moreover, Allport, and Ross (1967) explain religiosity as a religious orientation of an individual and peoples' levels of religiosity have apparent effects on their attitudes and behaviours (McDaniel & Burnett, 1990; Weaver & Agle, 2002). As already mentioned, religiosity or religious involvement is conceptualised as distinguishing between behavioural and subjective dimensions (Chatters 2000). The behaviour of an individual relates to their activities or practices that reflect mandatory religious beliefs, such as prayer attendance, and voluntary practices such as private prayer and reading religious materials. Allport and Ross (1967) have clearly distinguished behaviours or practices that reflect mandatory religious beliefs and additional practices that are practiced in reverence to their faith. The term religious orientation is employed to refer to the extent to which individuals practice their religious beliefs and values and can be categorised into two bases: intrinsic religiosity and extrinsic religiosity (Dezutter et al. 2006; Allport & Ross 1967) Allport and Ross (1967, p. 434) state that an 'extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion.'

### ***2.5.1 Intrinsic Religiosity***

Intrinsic religious orientation is described as when individuals have absolutely committed and internalised their religious beliefs, and the influence of religion is evident in every aspect of their lives (Maltby, Lewis & Day 1999). That is, an individual with a strong internal religious orientation tends to practice their day to day activities as per their religion. Research shows that intrinsic religiosity has been positively correlated with self-motivation and emotional sensitivity (Allport & Ross 1967). Moreover, individuals with an intrinsic religious orientation were found to be positively correlated with meaning in life (Earnshaw 2000). According to the rational choice theory of religion, there should be a reciprocal relationship between the level of religious commitment and the expected religious rewards (Lavric & Flere, 2011). It can be said that ‘intrinsic religious orientation is the symbol of serious religious commitment’ (Donahue 1985b, p. 422). Lavric and Flere (2011) conclude that the intrinsic religious orientation and the perceived religious rewards, such as expectations of eternal life in heaven or perceptions of God’s help in every-day life, is free of utilitarian motives. As per Stark’s notion that ‘miracles and otherworldly rewards are by far the most important rewards that people seek within the religious realm’ (Stark & Finke 2000, p. 88). Religiosity is a part of individual’s personality rather than superficial aspects (Dezutter et al. 2006) and, for intrinsically motivated people, it has a strong role in their perspectives on life, attitude and behaviour (Weaver & Agle 2002). People with a high level of intrinsic religious orientation are highly involved in religious practices (Dezutter et al. 2006). Maselko and Kubzansky (2006) note that in most studies, church attendance, religious service attendance, prayer (either private or public) and reading religious texts have been viewed as representing religious engagement. Such rites and practices are true to the notion of the rational choice of religion, where the religious practice is rewarded by eternal compensators (Stark & Bainbridge 1984).

### ***2.5.2 Extrinsic Religiosity***

Individuals with an extrinsic religious orientation use religion as a means for self-serving purposes such as social status, group affiliation (Paek 2006), and for those individuals, religion holds a practical value (Cohen et al. 2005). Extrinsic religiosity may provide protection, consolation, social status, and act as an ego defense (Maltby & Day 2002; Cohen, et al. 2005). It could also be a source of emotional support or self-expression (Earnshaw 2000; Shachar et al. 2011). Furthermore, Brown (2006) explains that people with an extrinsic orientation may find religion convenient to provide security, sociability, status, and self-justification. An individual with an extrinsic orientation tends to participate in religious activities to meet personal needs or for personal advantages and may be more influenced by other social forces. For those individuals, religion means self-interest rather than acknowledging religious values. An individual holding value-expressive attitudes prefers a product that effectively represents self-values, and such individuals are ‘motivated to consume it as a form of self-expression’ (Wilcox, Kim & Sen 2009, p. 248). An individual who wishes to adapt to their social environment prefers a conspicuous product, to gain acceptance into a reference group or ‘approval in social situations’ (Wilcox, Kim & Sen 2009, p. 248). Thus, people with an extrinsic religious orientation are seeking worldly rewards via their religious practice and are likely to consume conspicuous products. Extrinsically religious people live their religious values to connect with others, not to form their inner identity (Pace 2014). Regarding Islam, *taqwa* (piety) is a state of the heart, people cannot judge the *taqwa* of others, but many aspects of *taqwa* will have a reflection in their character and behaviour (Dan et al. 2010). However, the Qur’an though prohibits anyone from claiming self-purity it reminds us, ‘Hold not yourself purified. Allah knows best who has *Taqwa*’ (Al Najm: 32). Religious affiliations can influence people’s behaviour (Essoo & Dibb

2004). Thus, it can be said that Islam influences Muslims in their consumption choices and for some individuals, showing extrinsic religious orientation is a means of signaling their piety.

## 2.6 Understanding Islamic Religiosity

The concept of religious orientation is of utmost importance to Islamic religiosity. Intrinsic religious orientation is essential to be a Muslim as Islam means complete and peaceful submission to the will of Allah (God) and obedience to His law (Hooker 1996; Maulana 2002). That means being a Muslim is not merely having an intention and confessing to be a Muslim but to practice Islamic teachings and guidelines. Islamic religiosity is defined as ‘one’s belief in God and a commitment to act according to God’s principles’ (Bakar & Hashim 2013, p. 232). This devotion and strict observance of the commandments of the Quran and Hadith is called *taqwa* (piety). It is an Arabic word meaning obedience and avoidance of disobedience (Fatwa Bank 2002). The word *taqwa* is mentioned 151 times in the Holy Quran, indicating the importance of the involvement of Islam in the life of Muslims (Karolia 2003). *Taqwa* will have a reflection on an individual’s character and behaviour. Karolia (2003) states that *taqwa* is established because of the moral development and correct behaviour of a good Muslim. In other words, *taqwa*, the religiosity of Muslim people, is an Arabic word. It is defined in the Quran as ‘the whole pursuit of value and avoidance of disvalue in general’ (Dar 1963). Muslims with *taqwa* are self-controlled individuals who let the command of God to guide them. *Taqwa* is subject to, and is the consequence of, faith in God and adoration of him. The Quran has been shown to form the attitude of *taqwa*, or morality of people (Ilyas 1992). Ahmed (2010) explains that the main concept of Islamic religiosity is obeying Allah’s orders and staying away from all that has been forbidden by Allah, thus conducting oneself in a manner that one strives towards the

lifestyle in accordance with Islamic guidelines. The plural of *taqwa* is *muttaqeen*; that is people who have the characteristics of *taqwa*.

The words religiosity, Islamic piety, and religious piety have been used interchangeably with piety, in its general interpretation, as a comprehensive sociological term used to refer to several aspects of religious activities and belief. Religiousness is yet another term often used interchangeably with piety. It could be stated that there is no single definition for Islamic piety (Fish 2002). According to Fish, the concepts of piety and religiosity are difficult to measure due to the subjectivity involved in terms of self-reporting or rating. Moreover, the meaning of piety to an individual could vary based on their social and cultural influences. Also, it is a social desirability bias that there is possible tendency of survey respondents to answer questions in a way that will be viewed positively by others therefore, measuring piety has been questioned by some academics (Hadaway 1993; Presser & Stinson 1998; Brenner 2014). They have argued that religious piety cannot be measured accurately because of the high chance of people to rate their own piety based on their own understanding of its meaning to them (Moschis & Ong, 2011; Mathur 2012). However, for a long time, academics have attempted to measure religious piety, as religion is a general factor that can be subdivided into a number of dimensions, arguing that it is appropriate to measure the overall religiosity (Gorsuch 1984; Tsang & McCullough 2003; Pargament 1997; Allport & Ross, 1967; Tiliouine & Belgoumidi 2009; Joshanloo & Rastegar 2012; Khodadady & Bagheri 2012; Tiliouine, Cummins & Davern 2009; Wilde & Joseph 1997). Amongst the available scales to measure religious piety, our study has employed the scale developed by Riaz Hassan (2002) to measure Muslim piety.

For a Muslim, piety means to believe in the existence of Allah and to obey Allah by doing what Allah commands and abstaining from everything that is forbidden in Islam. It can be said that piety is to have a feeling of conforming to the promise of reward. Friedrich Nietzsche (cited in Hartmann 2005) once wrote that the general belief at the basis of every religion and morality is that the followers are dictated to do certain activities and refrain from certain activities with a reward or penalty. Every morality, every religion is this imperative. As mentioned earlier, *taqwa* is an Arabic term and it is important to understand the root word. Ibn Kather (1999) explains that the root of the word *taqwa* is from *wiqaya*, which means to abstain from that which has been forbidden. According to the narration of Ali Ibn Abi Twalib (r.a.), *taqwa* is the fear of Allah, of obeying Allah's commands and abstaining from that which Allah forbids (Ibn Kather 1999).

Adding to the research of the theoretical meaning of piety, Umar Ibn Abdul Aziz said it is staying away from that which Allah has forbidden, the performance of that which He has ordained, and that there is no reward after doing these except goodness. (Ibn Kather 1999). Additionally, Talq Ibn Habib puts forwards the meaning of piety is to consciously obey Allah by following the guidance of Allah to achieve the reward of Allah and abstaining from forbidding or disobeying Allah.

### ***2.6.1 Conceptualisation of Muslim Piety***

Considering the challenges in conceptualising Muslim piety, Steven Fish has done extensive work on the conceptualisation of Muslim piety by comparing piety between Muslims and non-Muslims. Fish (2011, p. 20) states that 'defining religiosity is so difficult' but then attempts to

measure Muslim piety with four key assumptions about piety. (Fish has explored Muslim piety but argues that these are general assumptions which are relevant to the concept of piety irrelevant of faith traditions.) Fish's four assumptions to measure piety are:

1. Piety is a property of individuals; according to this assumption, piety is the property of the individual as it is rooted in their beliefs and behaviours. And, if the beliefs and behaviours are acquired externally, then it could be referred to as the collective properties of religious people that is the majority opinion.

2. Piety is unobservable; according to this assumption, piety is unobservable because it is an individual internal mental state. Piety, therefore, could differ in characteristics like biological gender or employment status.

3. Piety is multifaceted; according to this assumption there is no single belief that could be scaled as piety. This assumption stands on the belief that piety is multifaceted and cannot be based only on the religious observance or practice of Muslims. However, this assumption can be considered substantive, especially in the context of Islam, due to the perception among some scholars of Islam that Islamic piety is a statement about practice. The facet of the conduct or behaviour of a Muslim to the religious practice is of importance in measuring piety. Fish rejects the orthopraxy as the core determinant of piety among Muslims, and he argues that the Muslim piety cannot be dependent only on the adherence to ritual practice.

4. Piety is apolitical; this assumption is the most controversial of the four assumptions. Some scholars believe in inherency of democracy in sharia and some scholars don't, therefore, sharia as a legal system and under which what constitute obligatory and what doesn't is open to interpretation and can be highly contested. However, this assumption denies Islamic piety as having a political component and beyond controversy (Pepinsky 2016).



Aligned with the above four assumptions Fish defines, Muslim piety requires belief in and practice of the five pillars of Islam: belief in Allah and Muhammad as his prophet, required daily prayers, obligatory charity, fasting during the holy month of Ramadan, and intent to make the pilgrimage to Mecca if economically affordable. These are examples of practice and ritual, the adherence to which distinguishes pious from non-pious Muslims. Moreover, the conceptualisation of Muslim piety in totality is comprised not only of the ritual, but the orientation and behaviour. Ritual captures the adherence to the pillars of Islam. Orientation entails individual beliefs about the relationship with faith. Behaviour entails practices that carry no specific theological weight, but which can reflect religious beliefs. Although Fish explains and covers most aspects of Muslim piety, he fails to discuss a critical aspect of Muslim piety; that is the experiential aspect of religious piety which relates humans to a supernatural consciousness, the transcendent. The experiential domain aspect of religious piety is very important in Islam (Yasmeen 2008).

Our study will explore the analytical framework developed by the Berkeley research program in religion and society, a well-renowned project in the sociology of religion. This program has produced detailed work on identifying and measuring religiousness or piety (Glock 1962; Glock & Stark 1965). A large volume of research work has been based on this framework proving the usefulness of this approach in religion (Stark & Glock 1968; Bellah 1985; King & Hunt 1990). Stark and Glock (1968) identify five core dimensions of religiosity in which all the diverse expressions of religiosity from the different religions of the world can be categorised by its dimensions: the ideological, the ritualistic, the experiential, the intellectual and the consequential (Stark & Glock 1968). The ideological dimension is comprised of the fundamental beliefs that the follower is expected to adhere to. The ritualistic dimension is the rituals or acts of worship followers perform for their religious commitment. The experiential dimension entails all those feelings, perceptions, and sensations of the followers that are involved in some

type of communication with God. The intellectual dimension entails the expectation that follower will possess some knowledge of their faith and sacred scriptures. The consequential dimension comprises the significant effects of religious belief, practice, experience, and knowledge on the follower. The validation of the multidimensionality of religion has been confirmed by studies of inter-correlations of scales which seek to represent different dimensions (King & Hunt 1969; 1972; 1975; 1990).

Stark and Glock have conceptualised the multidimensionality of religiosity; however, this framework is unsatisfactory for this research as it tackles religiosity with regards to Christianity whereas the current research is specific to Muslim piety. Hence, this concept of the multidimensionality of religiosity must be underpinned by Riaz Hasan's research which analyses Muslim piety. Hasan's (2002) research, using Stark and Glock, conceptualised the multidimensionality of religiosity and interviewed Muslim respondents from Australia, Pakistan, and Indonesia. Hasan's research gives five dimensions signifying Muslim piety. These dimensions are the ideological, the ritualistic, the devotional, the experiential, and the consequential.

### **A. The Ideological Dimension**

This dimension comprises the religious beliefs a Muslim is expected and, in fact, required to hold and adhere to in accordance with the belief structure of Islam, which can be divided into three types. The first type is complete belief in the existence of the divine. The second type of belief explains the divine purpose and defines the believer's role with regards to that purpose. The third type of belief gives an ethical structure of religion. In sociological discourse, these beliefs are generally described as warranting, purposive, and implementing beliefs (Glock & Stark, 1965). In Islam, great emphasis is placed on warranting and purposive beliefs. Mere

emphasis on the beliefs, however, avoids the issue of their salience and function in the life of a believer. These can be indirectly assessed through the believer's ritual behaviour, which also relates to the other dimensions of piety. Hasan has focused on the doctrinally inspired core beliefs Muslims hold. Many doctrinally inspired core beliefs were identified from the sacred Islamic texts. As per Hasan's framework, the core beliefs are the belief in Allah; in the Quranic miracles; in life after death; in the existence of the Devil; and the belief that only those who believe in the Prophet Muhammad can go to heaven. All these are primarily warranting and purposive beliefs.

## **B. The Ritualistic Dimension**

Rituals are part of any religion, and ritual practice includes worship, devotion, and 'the things people do to carry out their religious commitment' (Stark & Glock 1968, p.15). Every religion has rituals, such as chants of praise, expression of repentance in the form of charity, and obedience. In a sociological analysis, rituals are regarded as playing an extremely important role in the maintenance of religious institutions, the religious community and religious identity. Participation in collective religious rituals plays an important role in the socialisation of the individual through the unconscious appropriation of common values and common categories of knowledge and experience (Bell 1997 cited in Hasan 2007). Looking closely at the ritual activity, it can be categorised by the frequency of the individual performing the ritual and the meaning of the ritual and an individual can be distinguished by the frequency with which they engage in ritualistic activities.

In the religion of Islam, there are many ritual activities, some being mandatory. Muslims perform rituals like *salat* (prayer) and *wudu* (the washing and cleaning of hands, face, and feet

prior to performing the *salat*). The frequency of the observance of religious rituals is a useful and meaningful indicator of an individual's piety or religiosity. Below are the rituals selected to identify this dimension: performance of *salat* five times or more per day; recitation of the Holy Qur'an daily or several times a week; observance of fasting in the month of Ramadan; and payment of the *zakat* (alms). The analysis focuses on the frequency of their observance.

### **C. The Devotional Dimension**

The rituals are part of religious expression by the follower. Followers take part in religious rituals in public and in private. Social and cultural pressure can sometimes motivate people to participate in formal religious rituals, and this could very well be true for Muslims, given the daily rituals of *salat* or fasting. These dimensions could very well vary for individuals as it is private and spontaneous. It could be said that this is not an accurate indicator of piety. However, Hasan (2002) states that the two measures of devotionism used in this framework were consulting the Quran to make daily decisions and private prayers.

### **D. The Experiential Dimension**

This dimension of religiosity includes feelings, knowledge, and emotions as an outcome of connection to some ultimate divine reality. 'Such experiences are generally ordered around notions of concern, cognition, trust, faith or fear' (Glock & Stark 1965, p.31). This experience has been reported in all religions (James 1958). This dimension entails subjective feelings, sensations, or visions which arise out of an individual's presumed contact with supernatural consciousness.

Religious experience constitutes occasions defined by those undergoing them as encounters, or contacts, between themselves and some supernatural consciousness. In Hasan's framework, the five feelings or subjective individual understandings were used to weigh religious experience: a feeling of being in the presence of Allah; a sense of being saved by the Prophet Muhammad; a sense of being afraid of Allah; a feeling of being punished by Allah for some wrong done; a feeling of being tempted by the Devil.

### **E. The Consequential Dimension**

In all religions, there is a concern of consequential effects on the believers in their day to day life. In Islam, submission to Allah is seen as the guaranteed way of achieving divine reward in this world and spiritual salvation in the other. This reward could be immediate or saved for the afterlife. Believers could be rewarded in different ways such as peace of mind, a sense of well-being, personal happiness, and even tangible success in daily life. The Quran also alerts believers to the consequences of not following its teachings.

After the review of various literature available on Muslim piety, our research defines Muslim piety as - Muslim piety consists of the five pillars of Islam with absolute commitment and internalisation of the beliefs in Allah and Muhammad (Peace be upon him) as his prophet, in the desire to meet and experience transcendence, the God. The five pillars of Islam being the *shahadah* (witnessing the oneness of God and the prophethood of Muhammad), regular observance of the five prescribed daily prayers (*salat*), paying alms (*zakat*), fasting (*sawm*; *siyyam*) during the month of Ramadan, and performance of the hajj (pilgrimage during the prescribed month) at least once in a lifetime.

## **2.7 Religiosity and Transcendental Wellbeing in a Muslim Context**

True religion is the constant remembrance of Allah, which is manifested when every act of a Muslim is based on Muslim piety that is the awareness of Allah. While Muslim piety includes obeying Allah's commands and following the examples set by Islam's Prophet, the outward conformity (extrinsic religiosity) is easier than the realignment of the soul that leads to spiritual growth (intrinsic religiosity). It is the internalisation of religiosity with sincerity in turning to Allah - that is the quintessence of Islamic spirituality (Ramadan 2014).

The understanding of spirituality in Islam is unlike the secular understanding and is rooted in the Quran and the Sunnah (a thorough explanation of the application of the principles traditional in the Quran that is based on a hadith). *Taqwa* or God-consciousness is an essential element in Islamic spirituality and the aim of the Islamic belief system and is rooted firmly in the Islamic creed of absolute monotheism—the oneness of Allah: there is no God but Allah. Islam literally means submission to the will of Allah. It influences every aspect of a Muslim in their day to day living. Islam is a complete code of life for the wholesome wellness of its followers. Hence, spirituality is part and parcel of religiosity. Muslim piety consistent with religious rituals and an individual's relationship with Allah is the focal point of Islamic spirituality (Health, 2014). It can be said that religion is the starting point and spirituality as the destination for a Muslim; he or she arrives at a point where the religious beliefs and values infuse 'one's perceptions of life', (Rulindo & Mardhatillah 2011, p. 3) and religion and spirituality overlap. Spirituality can be viewed as a lifestyle for devout Muslims in that it shapes their values, thoughts, and actions in the light of Allah's pleasure. It serves as a means of

reflecting or thinking that would bring one closer to Allah. Ibn Qayyim al-Jawziya (cited in Chittick 2010, p. 151-160), has stated the core concept of Islamic spirituality by arguing that the root of Islam is ‘love for God, intimacy with Him, and yearning to encounter Him’.

Islam also provides the framework for both experiential and expressive dimensions of spirituality. The former is that which is experienced through thoughts and feelings derived from a relationship with a transcendent reality (Ahmed & Khan 2015). Transcendent spirituality may result in a transcendental experience for a Muslim. This transcendental experience can be manifested by the practice of religious rituals or level of religious piety. That is, the high level of Muslim piety may lead to an extraordinary experience of closeness to Allah (Abdalla & Patel 2010). Ahmed and Khan (2015) explain that religious piety can also manifest when a Muslim can transcend the confusions, doubts, fears, hopelessness, and uncertainties of everyday life and find meaning beyond changed or adverse circumstances. Through submission to Allah and His will and bowing to His majesty, omnipotence, and transcendence—which is true worship in Islam—a Muslim can transcend from an ordinary existence to becoming an obedient and grateful servant of Allah. ‘Is not Allah Sufficient for His slave?’ (39:36). ‘Say: Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the Alamin (mankind, jinns, and all that exist)’ (6:162).

### ***2.7.1 Conceptualisation of Transcendental Wellbeing***

Numerous academics from sociology, religion, philosophy, and medicine have developed formwork to measure individual wellbeing, below are some examples: Elkins et al. (1988) built a multidimensional, humanistic model of spirituality by identifying nine components of spirituality:

- (1) transcendent dimension,
- (2) meaning and purpose in life,
- (3) mission in life,
- (4) sacredness of life,
- (5) material values,
- (6) altruism,
- (7) idealism,
- (8) awareness of the tragic, and
- (9) fruits of spirituality.

La Pierre's model (1994) recognises the multidimensional nature of spirituality and is made up of six fundamental aspects:

- (1) the journey,
- (2) transcendence,
- (3) community,
- (4) religion,
- (5) 'the mystery of creation', and
- (6) transformation.

Furthermore, Pargament, Koenig & Perez (2000) talk about five key religious functions:

- (1) meaning,
- (2) control,
- (3) comfort/spirituality,
- (4) intimacy/spirituality, and
- (5) life transformation.

MacKinlay's (2002) generic model of spirituality is:

- (1) ultimate meaning in life,
- (2) response to meaning in life,



- (3) self-sufficiency/vulnerability,
- (4) wisdom/provisional to final meanings,
- (5) relationship/isolation, and
- (6) hope and fear.

Goldberg (2010) has proposed a model that delineates five basic functions that he believes religion, in its most complete form, serves:

- (1) transmission,
- (2) translation,
- (3) transaction,
- (4) transformation, and
- (5) transcendence.

Emmons (1999, p. 877) states that 'spirituality, as typically defined in common parlance, is thought to encompass a search for meaning, for unity, for connectedness to nature, humanity and the transcendent. Religion is a covenant faith community with teachings and narratives that enhance the search of the sacred and encourages morality'. Mitroff and Denton (1999a) argues that religion is not related to spirituality that is, rites and rituals are not a part of spirituality. The aim of spirituality is greater awareness of self, others, and universe but Zinnbauer, Pargament and Scott (1999) found empirical evidence that religion and spirituality were significantly related. Perhaps, religious rites and rituals are the tools that can assist in attainment of spirituality.

According to Fernando and Chowdhury (2010) spiritual wellbeing is a result of experiencing transcendence. According to Moberg (1979, p. 11), 'Spiritual wellbeing pertains to the wellness or 'health' of the totality of the inner resources of people, the ultimate concerns around

which all other values are focused, the central philosophy of life that guides conduct, and the meaning-giving centre of human life which influences all individual and social behaviour.’

Fisher’s model (1998) embraces the four domains of spiritual well-being: personal, communal, environmental, and transcendental.

1. Personal domain. This domain is about self and the self’s relation to meaning and purpose of life. The human spirit creates self-awareness, relating to self-esteem and identity.
2. Communal domain. This domain is about self and others. The human spirit creates inter-personal relationships relating to morality and culture.
3. Environmental domain. This domain is about nature, the relationship to the environment.
4. Transcendental domain. This domain is about the self and the transcendent other that is an ultimate cosmic force, transcendent reality, God.

The quality of the relationship in each domain constitutes a person’s spiritual wellbeing in that domain. The four domains are interrelated, and the quality of this relationship will form an individual’s spiritual wellbeing. Our research will only explore the transcendental domain as this domain’s primary focus is on a relationship with God. The growth in this domain requires the experience, in the dimension of faith and experience’, of some kind of communication with beyond human level. Marfleet (1992, p. 25) proposed that ‘our spiritual nature is actualised [when] our psycho-spiritual being [comes] into harmony with God.’ When individuals have connected with the ultimate source of being in the universe, it should have a profound effect on their sense of identity and destiny, their relations with others, and their relationship with the environment (Robinson 1994; Jennings 1997). For Muslims, consumption must be according to Islamic guidance, as consumption will influence an individual’s religiosity. Based on the premise that proper religious practices, including consumption practices, leads to religious

piety, it can be concluded that halal consumption should contribute to religious piety and directed to the higher purpose of attaining God's pleasure may lead to transcendental experience.

Consumption, in an Islamic perspective, is not as simple as individual wants fulfilment or utility maximisation. It is more than that. Consumption in an Islamic perspective is having a spiritual, ethical, and social dimension instead of a mere personal satisfaction agenda. This spiritual, ethical, and social agenda becomes an integral part of Islamic consumption which makes consumption a valuable action. 'Allah tells people that the book he sent them, the Quran, includes all needed management particulars and rules for all aspects of their life and related activities (Quran, 6:155; 11:1; 14:1; 18:49; 38:29; 41:3; 57:22)' (Quran cited in Haddad 2012, p. 122). In a spiritual orientation, consumption is guided by spiritual ends of having God's consciousness *taqwa* by abiding the rules of halal and haram, with the feeling of thankfulness, patience, contentment and other positive values that would promote the dignity and refinement of the individual self. Individual consumption behaviours in the desire of transcendence lead to transcendental wellbeing. A Muslim consumer would direct the consumption activities to achieve the *maṣlahah* (individual and social wellbeing) and the higher purpose of achieving God's pleasure. Therefore, proper Islamic consumption activities led by individual intrinsic religiosity may lead to transcendental wellbeing. Based on the premise of the theory of self-transcendence, it can be concluded that halal consumption practice may lead to wellbeing as it involves an intrinsic process which involves the most holistic level of higher consciousness, relating to self, others, environment, and the creator or sacred (Maslow 1971).

## 2.8 Halal Consumption in Islam

Islam is a religion that guides Muslims in every aspect of their life, not just in specific acts of worship. For instance, in the Quranic verse, (Al Isra': 26-27), Allah commands Muslims not to consume or spend extravagantly, but to spend in the way of Allah. Some other guidance which has been provided for by Islam is how and what to trade, how to interact with others and what can be consumed. Eating and drinking are strictly followed according to the Islamic rules in everyday life of the Muslim society. But these norms, however, vary between different religious faiths like Judaism, Hinduism, Christianity and Bahaian and degree of observation.

Consumption in Islam is to serve as the means to support the wellbeing of individuals and community in this life and hereafter. Halal consumption is a key aspect of Islam, the Quran says in Al-Baqarah, verse 168, 'Ye people! Eat of what is on earth lawful and good.... And cast not yourselves to destruction with your own hands' (2:195). Muslims are forbidden from 'wasting' of any food or resources (Hasan 2005): 'Do not squander. Surely the squanderers are the fellows of the Satan' (Quran 17: 26-27). The current literature on consumption from an Islamic point of view shows the importance of modesty and moderation and condemns consumerism. Fischer (2008) argues that market-driven modes of consumption are driving the halalisation of the products. It is in contradiction to the basics of Islamic lifestyle. For example, extrinsic religiously oriented individuals could use their religion for social contact, business interest, personal status (Allport & Ross 1967). In contrast to intrinsically motivation that is, both follow their religion and perhaps measure similar on the scale of religious piety, however, might differ on the scale of transcendental wellbeing as transcendental wellbeing is an outcome of internalising their religious beliefs. Kalantari (2008) and Motahari (2000) have debated that consumerism endorses individualism and hedonism which threaten the foundations of societal integrity, family values, and the authentic Islamic identity. Similarly, halalisation could result

in entrapping individuals in consumerism or hedonism, and this is in contrast with core Islamic values.

Modesty is an important aspect of Islam; this concept of ‘modesty’, is a part of Islamic consumption studies and academics (Kahf 1996; Kalantari 2008) have argued that income earned should not influence Muslims’ consumption patterns as Islam guides followers to restrain from extravagance. Khan (1995) and Kalantari (2008) categorised individuals’ needs into three categories: *daruriyat* or necessities like food, clothing, and medicine; *hajiyyat* or complements which can improve the quality of needs; and *tahsiniyat* or the needs whose satisfaction provides people with recognition or social status. Khan (1995) and Kalantari (2008) have stated that indulgence in the *hajiyyat* and *tahsiniyat* should be avoided as per the Quran and Sunna.

## 2.9 Research Gap

From literature reviewed, it can be said that there is a growing demand for halal products possibly propelled by the phenomenon of halalisation (Fischer 2008). The halal image of a product is designed and advertised in the market to create a perception which could influence the consumer preference for these products (Aziz & Chok 2013). It was found that there is no substantive research on the halalisation of products and its effects on Muslim piety and transcendental wellbeing. Most work done regarding halal products is either on the concept of halal as a commodity from a business perspective or academics like Johan Fischer and Karim Douglas Crow, who criticise the pursuit of religious piety by halalisation and conspicuous consumption. However, there are no empirical studies available on the effects of halal consumption behavior in relation to Muslim piety and the impact of halal products consumption on people’s contentment and/or transcendental wellbeing.

Our research aims to address the gap, the effects of halalisation on Muslim piety, and if this phenomenon could lead to consumer's transcendental wellbeing. By addressing the stated research questions, this thesis will contribute to the advancement of this research area. Previous research has analysed the influence of consumer religiosity in relation to buying behaviours only. Past research shows that consumer religiosity influences their consumption patterns (Essno & Dibbs 2004) but, does it influence consumer's transcendental wellbeing? As transcendental wellbeing is an important dimension of spiritual wellbeing, the possible influences of halal product consumption on Muslim piety and transcendental wellbeing have not yet been investigated. This thesis covers the bearing of halalisation of products on consumption behaviours and its effects on consumer's Muslim piety and transcendental wellbeing.

Lastly, most studies focused on religiosity and consumption behaviour have utilised student samples, which limits generalisability (Vitell 2007). This thesis goes beyond student samples to gain better accuracy in the output of the study. Furthermore, when research is conducted on Muslims, the data is normally collected from Muslim countries, which also limits the usefulness to those outside that country. The data for this research was collected from Australian Muslims from diverse ethnic backgrounds. Overall, this thesis aims to explain the effects of halal consumption on Muslim piety and transcendental wellbeing.

## **2.10 Chapter Summary**

This chapter provided an overview of the literature related to the halal product consumption and halalisation phenomenon and explained the concepts of Muslim piety and transcendental wellbeing in the context of Islam. The review of the main topics of research has resulted in the identification of three research gaps which this study will address. First, the influence of public

image of halal products on consumer's Muslim piety, the role of Muslim piety in consumer preference for halal products and third, the role of halal consumption in consumer's transcendental wellbeing. After exploring the background of the research problem, the next chapter aims to construct a conceptual model and development hypothesis for the quantitative part of the research, alongside the next chapter which will discuss the theoretical underpinning to the proposed hypothesis.

# Chapter 3

## Conceptual Model and Hypothesis Development

### 3.1 Introduction

Based on the literature review carried out in the earlier chapter, this chapter develops a model that links halal product consumption choices to Muslim piety and transcendental wellbeing. The literature suggests that there is a global hype in consumer demand for halal certified products (Aziz & Chok 2013). This surge in consumer demand for halal products is not only because of Islamic orthopraxy (Muslims practicing an Islamic conduct) of the growing Muslim population but also due to the phenomenon in which an everyday product is halalised and marketed as a halal friendly product targeted towards Muslims (Razzaq, Hall & Prayag 2016). The marketers halalise products by using halal labels, certifications, symbols, etc., and these halalised products and their consumers are subjected to normative halal/haram judgment in Muslim society (Fischer 2008). Furthermore, this phenomenon of the halalisation of products is propelled by the more puristic Muslims who are inclined to signal their status, fashion, and piety which is made easier in the wake of halalisation (Fischer 2008). Any consumption done with the motive of communicating status is considered as conspicuous in nature (Veblen 1912). According to Veblen, it is the insecurities of people that drive them to display and use material items with certain symbolism. Conspicuous consumers believe their material possessions define their public image, therefore, to cater for these consumers, marketers design and develop the brand image of the products that signal status, modesty, comfort, class, and so on.



For example, when a business offers a luxury product, many people want to associate themselves with it because of its perceived public image that represents wealth and luxury. This leads to conspicuous consumption as people believe they will achieve a positive self-image (signalling wealth) on the purchase of these products. Goldsmith, Flynn & Eastman (1996, p. 309) assert that ‘one important motivating force that influences a wide range of individual’s consumption behaviour is the desire to gain status or social prestige from the acquisition and consumption of goods. Social prestige is associated with wealth, occupation, education, and religious piety (Osmaston & Tsering 1997). The current study attempts to understand whether the halalisation phenomenon influences the consumer’s preference for halal products to gain social prestige, and it explores the impact of consumption of halal products on Muslim piety and transcendental wellbeing.

This research contributes to the development of a model that incorporates the Consumer Preference of Halal Products, Consumer’s Perceived Public Image of Halal Products, Muslim Piety, and Transcendental Wellbeing. Our proposed model will test the link between the constructs and explore whether halal products consumption in the wake of the halalisation phenomenon leads to Muslims piety and transcendental wellbeing. This chapter, firstly, presents an overview of the theories employed in the study from consumer culture, sociology of religion, and transcendental wellbeing. Secondly, it identifies and defines the primary constructs of the study. Thirdly, it presents the conceptual model and related hypotheses. Lastly, it will provide a summary of this chapter.

## 3.2 Theoretical Basis for Research Constructs

The conceptual framework developed is based on the literature content analysed with regards to the research objective, focusing on the topics of halal consumption behaviour, Muslim piety, and transcendental wellbeing. In other words, the foundation of our research comprises of three core concepts the halalisation phenomenon, Muslim piety, and transcendental wellbeing.

These concepts are underpinned by the three core theories:

- i. the theory of conspicuous consumption
- ii. the rational choice theory of religion
- iii. the self-transcendence theory

Most research on the topic of halal product consumption is recent and has been gaining momentum over the past two decades (Dar 2013; Kearney 2007; Casey 2010; Grim & Karim 2011). Academics have researched halal consumption patterns considering developing marketing strategies to further fuel the demand for halal certified goods using mass media and advertising (Fischer, 2008). Recent studies on halal consumption focus specifically on halal food, tourism, and finance. Scholars from different schools of thought explored consumption patterns amongst Muslims, and a general inference is that religion drives the consumption patterns (Hashim & Mizerski 2010; Khraim 2010; Moschis & Ong 2011; Muhamad & Mizerski 2013; Rehman & Shabbir 2010). The religious inclination is, to some extent, positively correlated with consumer behaviour but there exists little evidence to support the idea that consumer preference for halal products is solely affected by religious predisposition (Moschis & Ong 2011). Other factors such as identity, pride, loyalty, motivation, affiliation, responsiveness, religious knowledge, and an awareness of the social consequences of following a religion mediate consumer behaviour (Muhamad & Mizerski, 2010).

Research suggests that the level of piety influences the consumption pattern of Muslim consumers (Mokhlis 2009). Furthermore, studies show that the religiosity is an influencer on the product choice for Muslim consumers (Rehman & Shabbir 2010). Thus, religiosity plays an essential role in shaping people's beliefs, knowledge, and attitudes, despite their religious orientations, for example, Muslims, Buddhists, Christians, and others. These religious commitments and beliefs influence the feelings and position of people towards consumption (Jamal 2003). Given the relatively short history of research on the topic of halal consumption behaviour, it can be said that not many studies have offered comprehensive explanations on the consumer preference for halal products and its relation to Muslim piety or transcendental wellbeing. Relevant theories were identified to understand the consumption patterns of halal products which are influenced by religion as per the available literature, along with the theories that discuss religiosity and transcendental wellbeing. However, this study is suggesting that there is a role of conspicuous consumption of halal certified products which could give Muslims a sense of an increased level of Muslim piety, thus some individuals show preference towards halal products which may affect their transcendental wellbeing. This will be examined in the conceptual model developed to support the research design discussed in the next chapter.

### ***3.2.1. Theory of Conspicuous Consumption***

The term conspicuous consumption came into the sociological lexicon by Thorstein Veblen's (1899) examination of the consumption patterns of the rich and nouveau riche around the late nineteenth century. Veblen is one of the first social science theorists who highlighted the role of consumption in the process of social prestige and display of status (Karoui & Khemakhem 2018). Consumption is an expression of an individual to show that a man is primarily a social animal, and his wants and behaviour are influenced by the group of which he is a member

(Kotler 2001). Veblen states, 'wealthy individuals often consume highly conspicuous goods and services to advertise their wealth, thereby achieving greater social status' (Bagwell & Bernheim 1996, p.473). Conspicuous consumption is a prestigious display and specific consumption is designed to acquire or maintain status (Page 1992). Veblen's theory of conspicuous consumption is discussed by many scholars mainly in relation to wealth and luxury. However, conspicuous consumption is not only a way for the rich to display their wealth or social status, but other classes also engage in conspicuous consumption as a process of socialisation where the purchase of a product is motivated not purely by its primary utility but for secondary or conspicuous utility (Malakhov 2012; Campbell, 1995; Basmann, Molina & Slottje 1988). That is, individuals make their decisions to buy conspicuous products not just for the material needs that the product can satisfy, but to satisfy social needs such as status or reputation associated with the commodities (Amaldoss & Jain 2005; Belk 1988). According to Scheetz (2004), conspicuous consumption is any consumption where the aim showing people publicly consuming the product for status. This is not a new idea and has been the topic of interest for many academics from sociology and consumer behaviour fields, as we are living in a society where image is important.

The concept of conspicuous consumption is usually viewed through the lens of social class, but we can argue that extrinsically religious individuals desire to display their reverence and support for their religion via their consumption behaviour, especially when they are in a public domain. For example, halal certified products such as bottled mineral water like 'Lumin Spring' that comes with a halal logo can be consumed by individuals to make a statement about their preferences or level of piety. This behaviour can be considered as conspicuous in nature as it is done for public display, like the concept of conspicuous consumption. Conspicuous religious consumption may signal the shared values to important in-group members (Khan,

Belk & Young 2015). Therefore, when individuals publicly consume visible products such as halal labeled milk chocolate or halal certified tourist destinations, it is quite possible that they would like to signal their level of Muslim piety to others in their group.

Further, Veblen suggests, that what motivates the individuals towards conspicuous consumption is the desire for conformity. Individuals like to conform to the expectations, hopes of members of communities, and social norms (Moawad 2007). Religious affiliations, which consist of a collection of beliefs, values, expectations, and behaviours, are shared by members of a group (Hirschman 1983). Accordingly, religious affiliations can influence and impact a group's behaviour (Essoo & Dibb 2004). This religious affiliation or the adherence of individuals to a religious group is acknowledged as recognised status (Essoo & Dibb 2004). Thus, it can be said that some individuals tend to engage in a display of halal product consumption in their desire to conform to their religious group and in the hope of being recognised for their level of religious commitments. In a study done by Khan, Belk and Young (2015) on the conspicuous consumption of religious artefacts, they suggest that the conspicuous consumption of religious products is not rare and is noticeable, for example, carrying rosary beads, displaying images of religious leaders, and displaying the Quran in the art form of calligraphy. It can be said that this conspicuous consumption of religious products is diffusing into everyday products which may or may not require to be stated as halal (such as pure water, tourist destinations, toys, or clothes).

Muslims worldwide view the concept of halal with utmost importance in consuming products (Alam & Sayuti 2011; Azam 2016; Lada, Geoffrey & Amin 2009). Halal consumption shows a Muslim's devotion to Allah and their faith in the Islamic way of life (Aisyah 2014; Hashim & Othman 2011). Thus, it can be implied that an individual may seek to publicly display reverence to his or her religion by indulging in the consumption of halal products. Eastman,

Goldsmith and Flynn (1999) imply that conspicuousness is an intensified status-seeking behaviour which will lead to an increase in the consumption of goods with specific status associations, thereby augmenting one's level of perceived public image in society. Similarly, individuals who are willing to show their level of religiosity by consuming goods associated with 'halal' may feel that their public image is enhanced amongst their group. This is a kind of status consumption which will lead individuals to be more conscious of displaying their consumption of halal goods. Therefore, it can be said that the individuals who openly display their use of halal-certified products engage in conspicuous consumption to achieve recognition of their sense of piety. Based on the premise above, we postulate a positive relationship between the consumer's perceived public image of halal products and the consumer's piety.

### ***3.2.2. Rational Choice Theory of Religion***

Sociologists Rodney Stark and William Bainbridge developed a renowned theory of religion called the Rational Choice Theory of Religion (RCTR). This theory is based on their earlier theory of religious market which argues that humans are naturally religious, and there will be a constant demand for religion because it is a human need (Ammerman 1997). Additionally, it is human nature to seek reward and avoid costs. According to this theory, individuals aspire reward that is 'anything humans will incur costs to obtain' (Stark & Bainbridge 1987, p. 27). Individuals seek reward but can settle for substitutes when rewards are not available to them. According to this theory of religion, compensators are substitutes of rewards in the absence of awards. The afterlife or hereafter is likely to be in the realm of compensators for people. Compensators can be based on the assumptions, like a promise of goods in the afterlife or paradise (Bruce 1999; Davie 1994; Heelas et al. 2005; Luckmann 1967).

In the rational choice theory, Stark and Bainbridge (1987) associate rationality in general and religious rationality with self-satisfaction. The RCTR explains that the fundamental human motive is individual self-interest. Further, individual interactions are based on rational decision making in which individuals continuously weigh the benefits of choices against their costs (Scott 2000). Iannaccone, explains (1998 & 1990) that embracing religion as a rational activity, individuals act rationally by considering the costs and benefits of their behaviour, and decide on the actions that are most beneficial to them.

According to Stark, the rationale for the existence of religion in modernity is that people desire answers to the fundamental questions of human existence, the meaning of life, and they discover there is a rational cost/ benefit analysis that favours the choice to exchange religious devotion and practice for future spiritual payoffs. Hence, Stark postulated, the RCTR. Simpson (1990) reports that Stark has carefully analysed 344 deductive testable propositions which offer explanations to nearly every aspect of religion. Stark develops this theory in which all the prepositions were tested (Stark & Bainbridge 1996) by examining several religions and their practices in traditional and modern societies. Any individual's attempt to make rational choices is limited by that individual's knowledge, understanding, and beliefs about the available options. In this sense, any outwardly irrational beliefs can be understood as rational choices for the individual decision maker (Stark 1999a). Religious belief in the supernatural may seem irrational from an outsider's perspective because it involves a belief in invisible powers that can impact everyday life. But, for religious people, it makes sense and is completely rational that they worship the supernatural and hope to gain rewards while avoiding wrath or cost.

According to Stark, individuals yearn most for the unattainable; that is an end to world suffering and eternal youth, and when this cannot be achieved, then humans create and build

compensators. For example, suffering in this life could be rewarded in the afterlife. Thus, suffering is the cost paid for eternal reward. Religious people may believe that the cost of a lifetime of religious devotion, ritual observance, self-denial, and faith will be rewarded in this world and hereafter (Stark & Bainbridge 1987). Stark's work suggests the Protestants are more religious than the others based on skewed measures of religiousness, and he is criticised for his inherent bias towards monotheistic and mainly Protestant Christian measures of religion (Carroll 1996). However, Stark's theory is used as a standard for measuring religiosity for its systematic approach, which provides a rationale to the perseverance of religious beliefs today.

Based on the works of Stark and Bainbridge, Stark and Glock (1968) developed the concept of multidimensional religiosity phenomena. This concept of the multidimensional religiosity is significant and shows subtle distinctions in expression and practice of religion (Glock & Stark 1962; Von Hugel 1908; Faulkner & DeJong 1966; Stark & Glock 1968). Stark and Glock took the challenge of identifying the multidimensional religiosity and defining and operationalising a method to measure each dimension of religiosity with the core of religiosity being religious commitment.

Based on the premise of the RCTR, it can be said that religious people may consume as per their religious guidelines. Essoo and Dibb (2004) explain the effect of religion on consumer preference, with their assumption based on the proposition that an adherence to a faith significantly affected shopping behaviour. Similarly, Muslims may consume goods and services that are in alignment with Islamic guidelines to help them attain reward in this life and the afterlife to avoid the wrath of God by not obeying the Almighty.



Based on the notion of RCTR, it can be concluded that Muslims may make their consumption decisions on the criterion of reward and punishment as per Islamic guidance. Therefore, to avoid any punishment, religious people may happily spend more to make sure that they will be rewarded for their righteous behaviour. This notion explains the halal consumption behaviour of Muslims. Gauthier and Guidi (2016) analysed the growth of halal consumption in trends like veil wearing. Further, Islamically approved products are becoming more and more popular (Amiriaux 2004; Gole 2003; Kiliçbay & Mutlu 2002, Bergeaud-Blackler 2007). The emergence of Islamic influence in media, fashion, swim and sportswear, medicine, insurance, and finance (Haenni & Tjitske 2002) is a proof of the rising consumer preference for halal certified products (Jafari & Sandicki 2016; Shirazi 2016). Stark and Glock address the question of multidimensionality of religiosity or religiousness (Glock & Stark 1965; 1968). They identified different dimensions of religiosity and provided a measurement scale for religiosity. They operationalised the scale to measure religious piety based on the earlier works of Von Hugel has conceptualise religiosity as a multidimensional instead of a unidimensional phenomenon. This concept of multidimensional religiosity was discussed in detail in the literature review chapter. The concept of multidimensional Muslim piety was adapted from Hasan's (2005) conceptualisation of Muslim piety.

### ***3.2.3 Conceptualising Transcendental Wellbeing and Self-Transcendence Theory***

Transcendence is a concept often spoken about in the context of spiritualism. (Erikson & Erikson 1997; Jung 1972; Maslow 1971). Transcendental realm refers to the relationship of the self with someone beyond the human level (God). It entails faith towards that someone beyond human level within or without organised religion (Fisher 2011). Maslow (1970b) defined

transcendence as rising above self and others. According to Maslow, transcendent behaviours include crossing over any weaknesses, fears, and dependency, and living life in sync with the self, others, the environment, and a higher power beyond the human level.

Frankl (1985) explains the concept of self-transcendence as a key spiritual driver that originated from human's spiritual nature, and it desires to express itself through our striving towards something greater than ourselves. Further, self-transcendence means our spiritual need to connect with others and with someone beyond the human level. The pursuit and attainment of transcendental values leads to the deepest satisfaction because it fulfils the deepest yearning of our spiritual nature (Wong 2016b). When we lose ourselves in embracing our sacred responsibility of serving others, we become fully human. Moreover, Frankl explains, self-transcendence is the ultimate end in life and the primary purpose for our existence. Frankl's work titled *Will to Meaning* was examined in a psychological model by Wong (2014, 2016a), and he identified three levels of self-transcendence:

- i. the search for ultimate meaning,
- ii. the discovery of situational meaning, and
- iii. seeking the meaning of life.

Seeking ultimate meaning—to reach beyond our physical limitations within the confines of time and space and gain a glimpse of the invisible glory of the transcendental realm. For non-theistic seekers, seeking ultimate meaning means seeking the ultimate ideals of goodness, truth, and beauty.

Seeking situational meaning—to reach beyond our mental and situational constraints and connect with our spiritual values. It involves being mindful of the present moment with an attitude of openness, curiosity, and compassion.

Seeking one's calling—to reach beyond self-actualization and pursue a higher purpose for the greater good. It involves engagement and striving to achieve a concrete meaning in life, a life goal of contributing something of value to others (Wong 2016, p. 312).

At all three levels, we are motivated by the intrinsic need for spiritual values. If individuals can work on all three levels of transcendence, then they can develop a spiritual lifestyle that is good and healthy for them and society (Fischer 2011). The wellness concept assumes a continuous and multilevel interaction between individual, contextual environment, and divine contribute to holistic wellness of an individual (Myers & Sweeney 2004). Further, elaborated by Reed's theory that self-transcendence is a result of an individual's increased awareness of dimensions greater than the self and expansion of personal boundaries within intrapersonal, interpersonal, transpersonal and temporal domains (McCarthy; Ling; & Carini 2013, p. 179), he stated that self-transcendence was evidenced by a focus on finding meaning, reaching out to others, openness to a higher entity or purpose, and understanding one's past and future to make sense of the present (Reed 2003). This theory is driven from the concept of wellbeing as an intrinsic process which involves the most holistic level of higher consciousness, relating to self, others, environment, and the creator or sacred (Maslow 1971).

The concept of halal consumption anchors believers and provides some sort of psychic and spiritual security. All Muslims, regardless of their culture or caste, must abide by Islamic guidelines of halal consumption and this is meant purely to advance their wellbeing (Riaz & Chaudry 2003) as Islam is a religion based not only on faith but practicing an Islamic lifestyle. Followers of Islam are supposed to strive for a halal lifestyle as their religious obligation to achieve transcendence, peace, and contentment. The concept of wellbeing in Islam is

multidimensional and consists of the four aspects of physical, social, mental, and spiritual health (El Azayem & Hedayat-Dib 1994). The Islamic doctrine guides humans towards achieving inner peace rather than happiness, and inner peace and contentment can be achieved by devotion to God (Joshano 2013a). As a Muslim, if someone practices halal consumption with intrinsic religiosity (sincerely belief in their religion), then such practice contributes toward their wellbeing. Moreover, the Quran also says that Muslims who follow customs, laws, and lifestyles will experience positive emotions of contentment and peace (Joshano, 2013a). For example, mindful dietary intake which is halal (permitted) and *tayyib* (pure or good) as guided by the Quran will lead to goodness, and alcohol consumption which is haram (prohibited) in Islam will lead to weakening of the conscience of the consumers.

Thus, consumers of halal products are following the Islamic criteria of consuming what is allowed (*halal*) and good (*tayyib*) and avoiding what is prohibited (*haram*). Further, consuming in a balanced way, that is without over or under indulging in their consumption behaviours, is for the good of one's spirit and mankind wellbeing (Furqani 2017). Such consumption behaviour is a process which involves the realisation of the higher consciousness, relating to self, others, the environment, and the creator, as suggested by the concept of transcendental wellbeing. Employing Frankl's (1985) concept of wellbeing and Reed's self-transcendental theory, as a premise, it can be said that a Muslim's preference for halal product consumption may relate positively to the transcendental wellbeing of Muslims.

### **3.3 Summary of Theories Used in the Research**

The theory section explains the relevant theories and concepts which have been employed by academics to understand consumption behaviour, multidimensional religious piety, and

transcendental wellbeing. From the discussion above, it can be concluded that different theoretical building blocks can be used as possible explanations of halal consumption patterns in the context of Muslim piety and transcendental wellbeing. Our study has posited varied theoretical grounds to address the research objectives. Firstly, the conspicuous consumption concept was employed to explain the role of halalisation in creating a public image of halal products that may encourage conspicuous consumption of halal products in the individuals who are aspiring for recognition or prestige associated with being a purist or pious Muslim. Secondly, the rational choice theory of religion (RCTR) was discussed to explain the logic behind the religious consumption behaviour and the concept of multidimensional religiosity. Further, the scales used to measure consumers Muslim piety in our research was adapted from Hasan Riaz's model based on the multidimensional religiosity framework developed by the Berkeley Research Program in Religion and Society. Lastly, the concept of transcendental wellbeing was employed to explain consumer preferences of halal products that may contribute to their transcendental wellbeing. As halal consumption is in accordance with the holy Quran and the wholesome halal lifestyle recommended to Muslims who are aware of their consumption behavior, it impacts on their self, others, the environment, and shows their devotion to the creator or sacred.

### **3.4 Key Constructs**

Maxwell (2012) explains that a conceptual framework is not just a pictorial presentation of ideas, but it is the framework of ideas or concepts that gives a direction to a research project. Numerous academics have realised and highlighted the need to have clearly defined constructs and conceptual frameworks to advance the research rigour. The available literature on halal product consumption patterns focuses on developing the halal industry; namely developing the

halal certification standards, halal food, tourism, and finance. There is limited work available on the halalisation phenomenon that gives a certain public image to halal product consumption, or the concept that halal consumption may lead to consumer Muslim piety and transcendental wellbeing. Johan Fischer's work does explore the interfaces between class, halal consumption, market relations, religion, and the state in a globalised world. It is rare to find any research that shows halal consumption preferences that may lead to consumer Muslim piety and add to their transcendental wellbeing. Considering the gap, a model has been developed from which the key constructs and related hypotheses are derived.

### ***3.4.1 Consumer's Perceived Public Image of Halal Products***

Perceived public image is a collection of associations that have formed consumer perception or view for a product Kotler (2003). The public image of a product is an overall impression in the consumer's mind that is formed from various sources like the media, market, and social learning. The businesses develop and promote an image of their products that consumers engage with in the consumption of the product but also the image associated with that product (Kotler 2003). In our study, the perceived public image is specific to products which are certified as halal. Zeithamle (1998) has suggested that the perceived image can be regarded as an overall customer assessment of the utility of the product based on the perception of what is received and what is given.

Within this regard the concept of halal is built around the need for any Muslim to have products that are allowable, acceptable, permitted, and permissible from a religious point of view. As such, the concept of halal includes any Islamic guidelines which start with food and beverages and moves from it to cover banking and finance, tourism, cosmetics, pharmaceuticals, jobs, travel, technology, and transport services, etc. (Haleem & Khan 2017). For a product to be

halal, it must meet the requirements of the Holy Quran and the Sunnah. The perceived public image of a product is important to consumers as consumption indicates the social and personal value of a consumer, and it becomes a source of an individual's self-image (Toth 2014). Perceived public images of goods and services are of the utmost importance to individuals as the theories discussed suggest, consumption signals prestige, identity and is a form of communication. This study will examine the influence of the perceived public image of halal products on consumer Muslim piety.

### ***3.4.2 Muslim Piety***

Religiosity is referring to an individual's preferences, emotions, beliefs, and actions that refer to an existing (or new) religion. Religion then signifying the cultural symbol that respond to question of meaning of life and eventuality by alluding to a transcendent reality (Riesebrodt, & Rendall 2010). Muslim piety means complete faith in the divine revelations that is Quran and that these revelations will lead the faithful to the righteous path of salvation (Hasan 2007) by doing what Allah commands and abstaining from everything that is forbidden in Islam. It can be said that piety is to have a feeling of conforming to the promise of reward. Taqwa is the fear of Allah, that is obeying Allah's commands and abstaining from that which Allah forbids (Ibn Kather, 2003). The obedience will be rewarded in this world or hereafter; similarly, disobedience is penalised, as explained by the sociologist Rodney Stark and William Bainbridge in the RCTR. Muslim piety will be tested using Hasan Riaz's (2007) model to measure consumer's Muslim piety based on a framework to measure the religious piety (Stark & Glock 1968) of an individual.

### ***3.4.3 Consumer Preference for Halal Products***

Consumers preferences for products or brands arise from the combination of many different factors such as media and social interaction. However, these factors can come from features of the product itself, such as price, durability, and quantity, while others are attributes of consumers themselves, such as status, prestige, beliefs, goals, attitudes, and culture (Venkatraman, Clithero, Fitzsimons & Huettel 2012). Consumer preference is defined as the subjective tastes of individual consumers, measured by their satisfaction with those items after they have purchased them. This satisfaction is often referred to as a utility. Consumer value can be determined by how a product is valued in their reference group. Consumers preferences act as a medium to express themselves to others based on the symbolic meaning attached to the product. This study will examine the presence of Muslim piety in guiding the consumer preference for halal products.

### ***3.4.4 Transcendental Wellbeing***

Wellbeing is a sense of meaning and purpose together with corresponding emotions, including peace and hope (Moberg 1978). Transcendent behaviours described by Maslow include: moving beyond weaknesses, fears, and dependency; living one's life regardless of the opinions or expectations of others, such as social conventions, family roles, or a focus on others to the exclusion of self; and achieving a sense of unity with the self, nature, others – especially the next generation – and a higher power or dimension greater than the self. It denotes a state of human existence independent of individual consciousness and personal/cultural background, including religion. Fisher (1998) developed a model for spiritual wellbeing consisting of four domains: personal, communal, environmental, and transcendental. Transcendence, which



refers to a sense of being that goes beyond time and space, can be regarded as a unique and distinguished manifestation of spirituality (Buck 2006; Pesut et al. 2008). Transcendental well-being relates to a personal connection with the creator (Fisher 2011). Our study will examine the transcendental wellbeing of Muslims with halal consumption preferences.

### 3.5 Conceptual Model and Hypothesis Development

A conceptual model is a graphic representation of the main concepts and the assumed relationship between the concepts. This conceptual framework provides a logical structure and will communicate the main ideas of research to the readers (Luse, Mennecke & Townsend 2012). According to Carter and Rogers (2008, p. 368), a conceptual model can be defined as ‘a collection of two or more interrelated propositions that explain an event, provide understanding, or suggest testable hypotheses.’ The following section covers the quantitatively tested concepts including:

1. Perceived Public Image of Halal Products
2. Muslim Piety
3. Consumer Preference for Halal Products
4. Transcendental Wellbeing



FIGURE 3.1 THE CONCEPTUAL MODEL OF THE STUDY

The main constructs of the conceptual model are supported by the thematic data analysis of qualitative data collected by interviewing Australian Muslim. It is one of the most popular methods used in qualitative research (Braun & Clarke 2011). Thematic analysis is the foundational approach to qualitative data analysis (Braun & Clarke 2006) and the concept of coding was introduced in the 1960s. This method assists in identifying themes and patterns of meaning across a dataset in relation to a research question such as thematic analysis can be seen as “just a method” (Braun & Clarke 2013, p 175). Flick (2002) identifies two types of thematic analysis, namely theoretical coding and thematic coding. Theoretical coding was developed by Glaser and Strauss (1967) to analyse data gathered for developing a grounded theory. Thematic coding differs from theoretical coding, although it is premised on the same assumptions. The process starts with specific data that is then transformed into categories and themes. The conclusions are drawn based on observations from the transformed data. The focal point of thematic analysis is category coding, typology, or repetition of terms (Owen 1984). Byrne (2001) suggests that thematic analysis is like the categorisation of data based on similarities or differences.

### ***3.5.1 Perceived Public Image of Halal Products will Positively Relate to Muslim Piety.***

It is a well-recognised concept that people with an ‘extrinsic religious orientation’ (Allport & Ross 1967, p. 432), use religion for their own ends to provide security, comfort, status, or social support for himself — religion is not a value in its own right, it serves other needs. In fact, one aspect of extrinsic religious orientation is based on the ‘social’ factor (Kirkpatrick 1989) which proposes that religion is used for social purposes. Thus, Muslims with an extrinsic religious

orientation will use their religion for their own ulterior motives such as ‘security, comfort, status, or social support’ (Allport & Ross 1967; p.441).

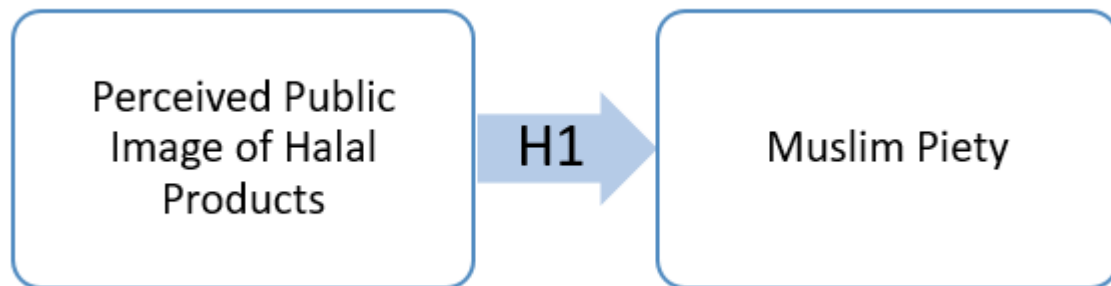
On the other hand, based on social identity theory (Turner & Tajfel 1986), Altemeyer (2003) has proposed the concept of religious ethnocentrism, which is the tendency to make ‘in-group’ versus ‘out-group’ judgments of others based on religious identification and beliefs. Individuals who inherit religion from their families are ‘taught’ about the religion’s principles. Meanwhile, identification with religion is also emphasised. Thus, people who have high levels of identification with a specific religion or religious sect are more likely to have a ‘Us versus Them’ orientation. It is quite possible that such religious people have a stronger tendency toward ‘displaying’ their affiliation with a religious group not just to members of their own group, but also to members of the out-group.

According to the Pew Research Centre (2008), individuals demonstrate their affiliation with a religion in two main ways: 1) participating and undertaking religious activities; and 2) everyday behaviour including consumption of goods and services. Individuals with extrinsic religious orientation would be more concerned about the public-image of the products they consume. In line with Veblen’s (1989) conceptualisation of conspicuous consumption, we can argue that religious people may have a need to demonstrate their association and support for a religion through the type of products that are consumed publicly. Conspicuous religious consumption may signal the shared important values to important in-group members. Therefore, when individuals consume publicly visible products such as halal labeled milk chocolate or halal certified tourist destinations, it is quite possible that they would like to signal their levels of Muslim piety to others in their group.

Like other extrinsically oriented religious groups, Muslims may have a social need to consume products which are positively perceived by others. Consumption of such products (e.g. halal goods) would result in the much-needed approval and acceptability of the individuals' behaviour (Lada, Geoffrey & Amin 2009) by other community members. This is because the consumption of halal goods is an expectation from fellow-Muslims as it is regarded as righteous behaviour. As per Islamic philosophy and theology, a good Muslim must be pious at behavioural, ethical, and cognitive levels. (Rahman 1989; Muslim 1980; Maududi 1973; Kotb (Qutb) 1953; Watt 1979; Esposito 1991; Ali 1950). Religious piety refers to the degree to which an individual subscribes to religious beliefs and the extent to which those beliefs influence their behaviour (Chintrakarn et al. 2017). Further, Muslim piety is specific to followers of Islam and was explored by Stark and Glock's conceptualisation of religious piety (Hasan 2008). A self-conscious religious person who is concerned with the public-image of products may experience greater feelings of self-enhancement, and consequently Muslim piety, with the sheer consumption of such socially approved products. A public mandate is highly relevant in such a matter. In many communities around the world, when a person is regarded as being of high value and moral standing, it is automatically assumed that the person is religious/pious (Sedikides & Gebauer 2010). Thus, the knowledge that a socially approved public halal product will be evaluated favourably by other group members helps in boosting the self-esteem of a religious individual. This individual's self-assessment of his or her Muslim piety levels will also be favorably impacted. Such social behaviour is reflected in the market, where the halal outburst is an outcome of manipulation of the possibilities of the markets and, the exponential growth of halal consumption has become for Muslims diasporas as a means of behaving like a 'good Muslim' and publicly expressing their religiosity.(Bergeaud-Blackler 2004; 2007; Bergeaud-Blackler, Fischer & Lever 2015; 2016).

Thus, we propose:

H1: Respondents' Perceived Public Image of Halal Products will positively relate to their feelings of Muslim Piety.



### ***3.5.2 Muslim Piety will Positively Relate to Consumer Preference for Halal Products.***

Piety is the strong belief in religion, which is shown by the way a person lives his/her life (Hasan 2002). As part of this strong devotion to religion, followers are expected not only to adhere to religiously prescribed rituals but also to exhibit this reverence in their actions and behaviour (Hasan 2005). Thus, the daily prayer, fasting, and performing of 'hajj' are the typical actions which demonstrate one's piety (Hasan 2002).

With a view to being pious, practicing Muslims prefer to follow Islamic guidelines in all aspects of their lifestyle, including consumption (Thobieb 2002). As in religions like Christianity or Judaism, Islam has clear guidelines on consumption; that is, anything consumed should be halal, clean, and in moderation (Marzuki, Hall & Ballantine 2012). The term halal is applied to all aspects of an Islamic lifestyle, whether it is food, income, or relationships (Halem &

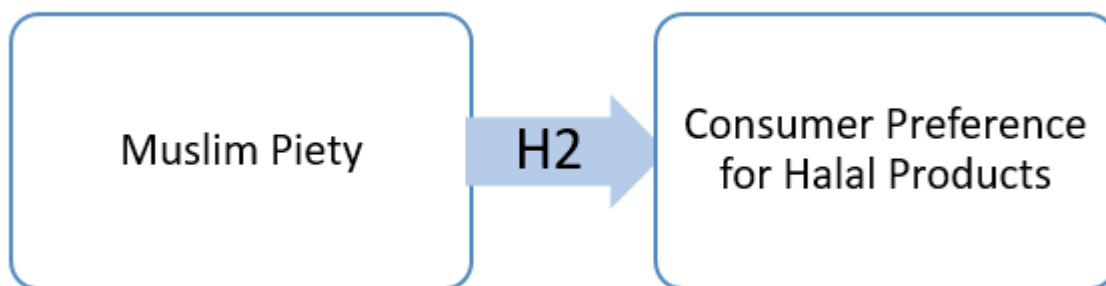
Khan 2017). Halal is synonymous with the Islamic way of life. Muslims worldwide view the concept of halal with utmost importance in consuming products (Alam & Sayuti 2011; Azam, 2016; Lada, Geoffrey & Amin 2009) and it is essential that Muslims are conscious of their consumption. Meanwhile, many studies from the sociology of religion and marketing have shown that an adherence to a faith significantly affects shopping behaviour (Essoo & Dibb 2004; Hirschman 1983). Thus, choice and consumption of halal products may take place as a form of public piety.

The rational choice theory of religion has been employed in research of the consumption of goods with religious associations and the role of the religious consumer in the market (Gauthier & Martikainen 2013). According to the RCTR, the fundamental human motive is individual self-interest. That is, individual interactions are based on rational decision making in which individuals continuously weigh the benefits of choices against their costs (Scott, 2000). Iannaccone, (1998 & 1990) explains that by embracing religion as a rational activity, the individuals act rationally, they consider the costs and benefits of their behaviour and decide on the actions that are most beneficial to them. Based on the premise of the RCTR, Muslims should consume goods and services that are in alignment with Islamic guidelines to help them attain reward in this life and the afterlife.

It can be implicated that religious reward is a factor in a Muslim's preference for a halal product, and the exponential growth of halal products production worldwide. There is limited research available specifically on Muslim piety in relation to consumer preferences, though there are many studies that state religiosity influences consumers' pursuit of goods or services through the religious values (Muhamad & Mizerski 2013; Pace 2013; Putrevu & Swimberghe 2012; Frangos 2003, 2019; Hussain & Matlay 2007). Wilson and Liu (2011) refer to Muslims

as ‘halal-conscious’ meaning that Muslims are conscious of their consumption due to their piety. Hence, there can be a positive correlation between consumer preference for halal products and Muslim piety.

H2: Consumer’s Muslim Piety will positively relate to Consumer Preference for Halal Products.



### ***3.5.3 Consumers Preference for Halal Products will Positively Relate to Transcendental Wellbeing.***

Humans find meaning in life on multiple levels, and it could be through their personal lives, such as religion, jobs, family, friends, interests, and consumption (Eckersley 2005). Moreover, there is also the level of identity with a nation or ethnic group and, at the most fundamental transcendent level is spiritual meaning (Eckersley 2006). Spirituality symbolises the broadest and deepest form of connectedness to the creator and creation, it is the only form of meaning that transcends a person’s personal situation, social situation, and the material world, and so can sustain them through the difficulties of mortal existence (Seligman 2004).

The literature illustrates that an individual’s wellbeing is transpired from the social support, existential meaning, a sense of purpose, coherent belief system and moral code that the religion provides (Diener et. al 1999; Bond 2003; Diener & Seligman 2004; George, Ellison & Larson

2002). Transcendental wellbeing is one of the four domains of spiritual wellbeing that relates an individual to God (Fisher 2011). Transcendence refers to ‘the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos’ (Maslow 1971, p. 269). Scholars like Viktor Frankl and Abraham Maslow posit that self-transcendence is a natural and desired developmental stage, which people must reach to be fulfilled and to have a sense of purpose (Reed 2003). Furthermore, Reed’s (1991a, 2003) theory of self-transcendence suggests that it influences an individual’s wellbeing. That is, individuals naturally desire well-being; the sense of being healthy, whole, and generally fulfilled and satisfied with one’s state (Reed 2003). Under a spiritual perspective, self-transcendence is referred to as a sense of connectedness with a dimension or a purpose greater than the self in a way that does not diminish but rather empowers the self-contributing to an individual’s wellbeing (Reed 1992).

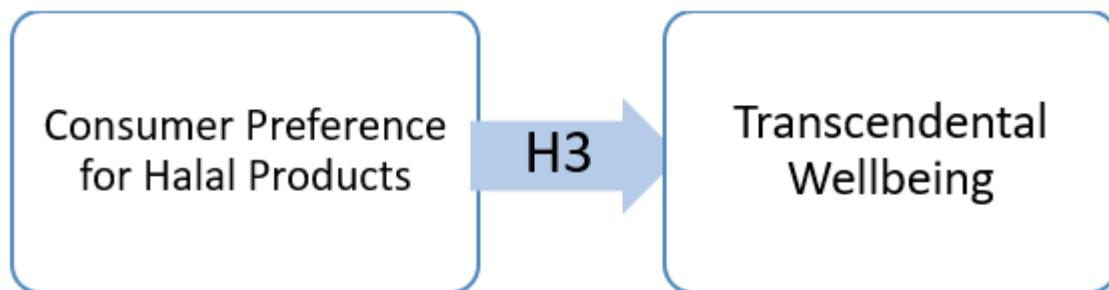
Based on the premise of Reed’s theory of self-transcendence, a consumer’s preference towards religiously associated products plays a significant role in contributing towards a consumer’s transcendental wellbeing. As the halal product consumption is to please God in the desire of success in both ‘the transcendent and material spheres’ (Brahmi 2006 p. 206), the preference for halal products, for a Muslim, is not merely for the purpose of sustenance. Rather, it is a channel to the sacred through which the consumer is driven to the realisation that he partakes and is of the transcendent (Brahmi 2006).

A Muslim consumer’s preference towards halal products could contribute to their transcendental well-being. As the consumption of halal products confers with religious beliefs, gives meaning and purpose as per Islamic lifestyle, thus the preference for halal products provides



consumers with a sense of purpose, meaning, value and the connection to the supreme being. So, this study expects that consumers who prefer halal products will feel a positive correlation to their transcendental wellbeing.

H3: Consumers Preference for Halal Products will positively relate to Transcendental Wellbeing.



### 3.6 Chapter Summary

This chapter outlined a review of relevant concepts and theories, primarily it described the basis of the conceptual model relevant to the objectives of the study. Further, this chapter outlined the key constructs of the proposed conceptual model of the study and reviews the supporting theories. Lastly, three hypotheses were proposed to test the proposed conceptual model. The next chapter will present the details and justification for employing the chosen research method.

# **Chapter 4**

## **Research Methodology and Design**

### **4.1 Introduction**

The purpose of this study is to examine the effects of halal product consumption on Muslims' piety and transcendental wellbeing through the relationship between the main constructs of the study. In Chapter 2, a review of the literature, involving consumer preferences and the perceived public image of halal products, Muslim piety, and transcendental wellbeing was undertaken. It helped in writing the research objectives for this study and guided the development of the conceptual model and postulate hypotheses. This chapter outlines the methodology that was employed to achieve the aim of this study, the research design, which includes the research philosophy, research approach and plan. It introduces the research population and sample, questionnaire design, wording, content and distribution procedures, and statistical analysis methods followed by a discussion on the ethical consideration. Lastly, a chapter summary is provided.

### **4.2 Research Paradigm**

This section explains the paradigm used in this study and describes the research approach. This study is positioned in the pragmatic paradigm and this section will justify the use of the pragmatic paradigm. In pragmatism, values emerge out of individual experiences in interaction with the environment to which they belong (Stefura 2011). Anything experienced will have qualities described as fulfilling, numbing, appealing, or unappealing (Chakrabarti & Mason 2014),

which emerge in the context of interactions with cultural and natural environments, ‘valuing experiences are not the experience of evaluating experience from the outside . . . but arise from the immediate “having” of experience’ (Buchholz 2012, p. 142). Chakrabarti and Mason (2014) explain that the main concept in pragmatism is an experience that has both personal and contextual accounts of reality. Also, to understand reality, pragmatists focus on how reality is experienced. Pragmatists study how experiences are used to gain an understanding of what is happening in the world or to envision what could happen (Keulartz et al. 2004). In a pragmatist research importance is given to using the most appropriate approach to find the answers to the research questions. Pragmatist researchers, hence, work with both quantitative and qualitative research methods because this approach enables them to better comprehend the social reality of a specific study (Mirgiro & Magangi 2011; Wahyuni 2012; Silcock 2015).

The aim of this research is to investigate and measure the influence of the consumer’s perceived public image of halal certified products on Muslim piety and transcendental wellbeing and is only possible by using the pragmatic approach. This paradigm came into existence because of academics like Tashakkori and Teddlie (2003) who declared that it was not possible to approach the truth about the reality of the world by only attributing a single scientific method as supported by the positivist paradigm, nor was it possible to decide the social reality as constructed by the interpretivist paradigm (Gage 1989). Therefore, a single paradigmatic approach of research was not satisfactory. Instead, some asserted (Alise & Teddlie 2010; Biesta 2010 Tashakkori & Teddlie 2003a, 2003b; Patton 2002) a need of a worldview which would provide methods of research that are best suited for researching the phenomenon being studied. Therefore, the emergence of a pragmatic approach was based on the practical and pluralistic methods which would provide a unique combination of the methods that, in concurrence, could inform the participant’s beliefs and the ramifications of their behaviour. A pragmatic approach is often

multipurpose which allows the researcher to address questions that are complex and might not be completely addressed by either quantitative or qualitative method or research design. Darlington and Scott (2002) noted that many researchers who choose to take a quantitative or quantitative research approach are based on a belief of the design, not philosophical adherence. The pragmatic approach has a set of perspectives, as mentioned above, giving a single paradigm approach to the debate on the 'paradigm wars' and the advent of mixed methods. It recognises more than one method and refuses to choose between post-positivism and constructivism (Creswell 2003). Therefore, a pragmatic paradigm supports the use of mixed methods as a pragmatic means to understand human behaviour. Hence, this paradigm advocates a relational epistemology where the relationships being researched are best determined by what the researcher considers appropriate to their research objective.

### **4.3 Research Methodology**

The research methodology is a theoretical view of the world that forms the base of the research project (Sapsford & Jupp 2006). Collis and Hussey (2003) and Creswell (2009) stated that research methodology is an approach to the research design, that it is a procedure of conducting the study. Saunders, Lewis & Thornhill (2009) suggest that the methodology addresses the assumptions that support the research plan. Our research follows the pragmatic paradigm. This paradigm recommends that the key determinant in the selection of methodology is to adapt to the inquiry of the research. (Creswell & Clark 2011; Saunders, Lewis & Thornhill 2009). This is especially recommended in the study where the research question does not clearly fit in a positivist or interpretive paradigm. Hence, in this paradigm war, the mixed method gives an explanation to a real-life phenomenon. Pragmatism has often been identified in the mixed methods research literature as the appropriate paradigm for conducting mixed methods

research (Tashakkori & Teddlie, 1998, 2003; Maxcy, 2003; Morgan 2007; Scott & Briggs, 2009; Johnson & Gray 2010).

The research methodology used in this study includes both qualitative and quantitative methods, however, the qualitative method is used as a provision to enrich the data and ensure the true representation of the Australian Muslim community. Supplementing the online surveys with the semi-structured interviews assists in the conception of the study in its entirety. This integration of qualitative and quantitative results provides a better picture of consumption of halal products affecting Muslim piety and Muslims' transcendental wellbeing in the wake of the halal phenomenon. Conducting mixed methods research can overcome some of the drawbacks with just focusing on qualitative research or quantitative research. Using a mixed methods approach, the researcher can use qualitative data to confirm and add meaning to quantitative data (Teddlie & Tashakkori 2009).

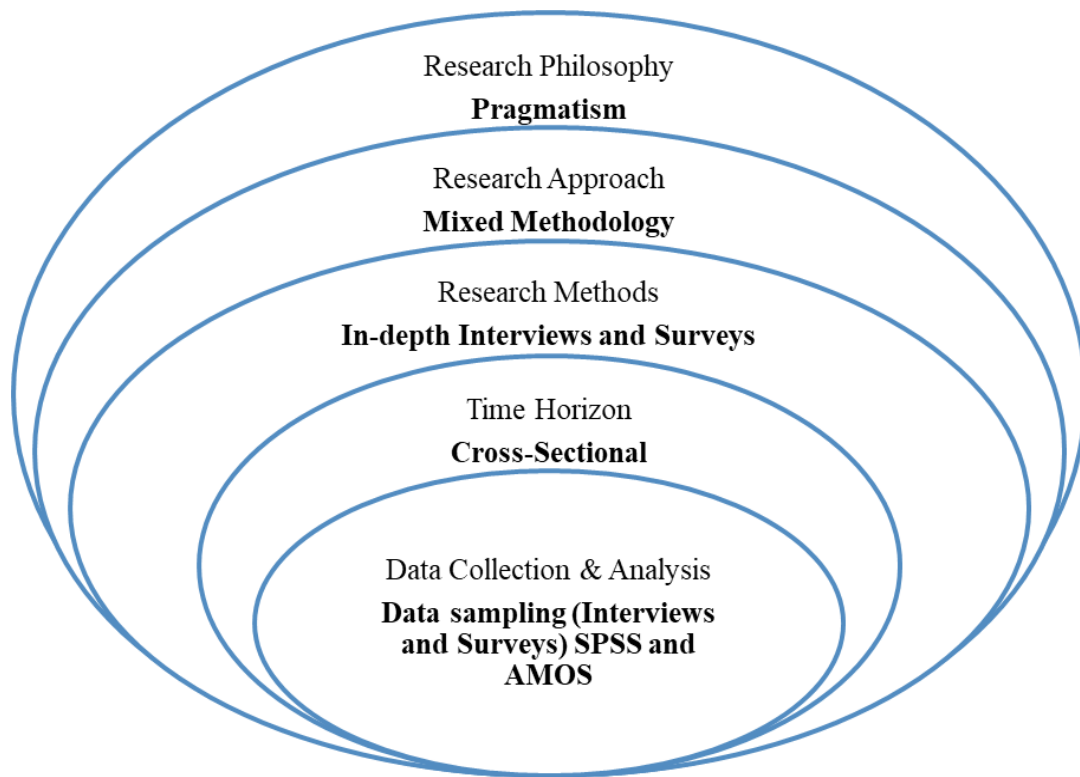
Creswell and Clark (2011) explain that the application of a mixed method design allows the use of qualitative and quantitative together to assist with the validity of the research outcomes. Mixed method design is one of most of the central premises of the pragmatic philosophical reasoning in research today (Tashakkori & Teddlie 2003). As the qualitative sections provide a comprehensive stance with a descriptive approach conducted in a normal setting (Creswell 2009), it is therefore an interpretative and inductive method of research. The quantitative section provides, on the other hand, a perspective into a social issue based on theory postulating variables, and it is analysed with statistical procedures (Creswell 2009). There are many definitions for the mixed method; Johnson, Onwuegbuezie, and Turner (2007) defined it as a research inquiry that employs both qualitative and quantitative methods in a study for the purposes of deeper understanding and collaboration. Therefore, the pragmatic approach allows mixed research design strategy which requires different resources of evidence in this research

and thus, different analytical instruments are permitted such as the AMOS and SPSS computer packages for qualitative and quantitative data analysis (Tashakkori & Teddlie 2003).

According to Rossman and Wilson (1985), there are three reasons for combining quantitative and qualitative methods. That is, combinations are useful in the validation of the data through triangulation; combinations enable analysis of richer data and combinations enable new philosophies by attending to paradoxes that appear in both sources. The mixed-method research design is best fitted for addressing the research objectives of our study as there is limited literature available on the halal consumption patterns of Muslims in western society. Secondly, the relationship between halal product consumption patterns, Muslim piety, and transcendental wellbeing has not been explored in previous studies. Therefore, it is important for the validity of the study which cannot be comprised by adopting either a quantitative or qualitative approach.

Mixed method design makes use of the multiple data types and offers the best opportunity to answer the research questions being examined in this study. This is based on the view that social research does not operate in isolation from the world it seeks to understand; rather the research process and its outcomes are shaped by the factors, society and issues it takes as the constructs of analysis. The result is that research efforts are influenced not only by the social problems and research participants but also the values and opinions of the researcher. This is what motivates the methodological and research design choices of this research.

FIGURE 4.1: THE RESEARCH PROCESS ONION OF THE STUDY



**Source:** Adapted from Saunders, Lewis & Thornhill (2009).

#### 4.4 Outline of the Research Plan

This section discusses the plan for current research, which has also been summarised above in Figure 4.1. The research plan has two sections combining qualitative and quantitative research design. This section gives an overview of the two main sections of research included in the research plan. The first section involved exploratory research, in which the aim was to gain insights and ideas on the main concepts of this research project. Despite a growing body of literature on the topic of halal product consumption patterns, there is a limited research available on the consumer's perceived image of halal products concerning Muslim piety and transcendental wellbeing. This study applies the mixed research methods amongst Muslims in

Australia, aged from 18 to 65 years, to understand halal product consumption patterns regarding Muslim piety. In the qualitative section, six participants were interviewed to explore Muslims' perspectives on the use of halal products. The quantitative section employed an online questionnaire survey of 255 respondents and 216 responses were found to be valid for data analysis. By this method, the preference of buying halal certified products, when considering piety, transcendental wellbeing, and the consumer's perceived public image of halal products, can be measured. This method quantifies behaviours, preferences, and analyses the relationship between halal product consumption, Muslim piety, and transcendental wellbeing. The data collected was analysed to measure the research variables and test the postulated hypothesis from the last chapter (Most et. al. 2003).

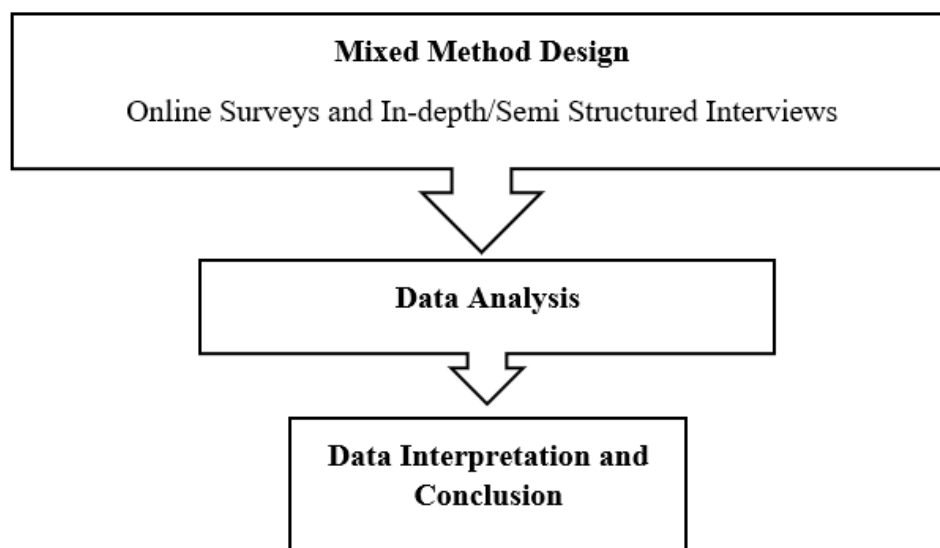


FIGURE 4.2 AN OUTLINE OF THE RESEARCH DESIGN FOR THE CURRENT RESEARCH PROJECT



## **4.5 Qualitative Research**

Qualitative research is a practice of natural inquiry that seeks an in-depth understanding of social phenomena within their natural settings (Creswell 2009). Instead of statistical procedures, qualitative research uses different ways of inquiry for the study of human phenomena such as biography, case study, discourse analysis, ethnography, and phenomenology. Usually, it is assumed that knowledge is subjective rather than objective and that the researcher learns from the participants to understand the meaning of their lives. However, to ensure rigour and trustworthiness, the researcher needs to be impartial while engaged in the research process. In this research, the method used to collect data was semi-structured in-depth interviews.

### ***4.5.1 Semi-Structured In-depth Interviews***

Semi-structured interviews are typically guided by the topic, and questions are used in the same way in every interview. However, the order of the questions could differ with the level of probing for information by the interviewer (Patton 2002). However, the researcher should make sure that there is no danger of influencing the participant because of probing or mannerisms of asking questions. In a semi-structured interview, the interview questions are open-ended to avoid yes/no responses. Further, the interviews are conducted in a way to encourage respondents to share their underlying attitudes, beliefs, and values that are critical to this method. Semi-structured interviews are like an in-depth conversation, where the respondents must answer open-ended questions and thus are widely employed by different sociological and consumer behaviour researchers (Glaser & Strauss 1967). In this section of the study, six participants were interviewed to explore participants' perspectives on their preferences of halal products, reflection on the halal product consumption regarding Muslim piety, and their influence on their consumption patterns.

### ***4.5.2 Interview Process***

At the beginning of the interview, participants were briefed about the aim of the research, their consent, and the rights of the participants. To make sure voluntary participation in the study, the participants were asked to sign research consent forms. The participants were informed that their identity would remain anonymous, and the information they shared would be kept confidential, so they felt comfortable sharing their information during the interview.

For the smooth flow of the interview, decorum was set with open-ended questions for deeper stimulation and responses from the participants (Spradley 1979). Interviews of six participants from the Muslim community were conducted to generate data. Interview questions were asked to gather data related to study the consumption pattern of halal certified products. Specifically, the interviewee was asked questions to identify the relationship between their buying behaviour to their piety. Probing questions were used to collect more in-depth information for responses that seemed ambiguous or confusing.

Interviews were chosen to collect qualitative data because this allowed a two-way communication where the participants could express and share their views and information with comfort in a semi-structured format. These face to face interviews took place in the cafe and library setting, and each interview concluded within 30 minutes, with the majority completed within the 15 to 25minute range. All interviews were audio-recorded and later transcribed.

### ***4.5.3 Transcribing Interviews and Coding***

Verbatim transcriptions of the audio recordings of the interviews were made using a Microsoft Word transcribing app online. Transcription scripts helped in documenting both interviewer

and interviewee conversation. Transcribed information was prepared for analysis by using thematic coding which involves identifying passages of text that are linked by a common theme that allows the researcher to identify the text into themes and therefore providing a framework to the emerging themes (Gibbs 2007). The thematic approach can produce an insightful analysis that answers research questions (Braun & Clarke 2006). Using the thematic analysis of interview data helped the purpose of this study as it allowed for the effective categorisation of the actors in a halal phenomenon. This research study agrees with Braun and Clarke's (2006) indication that it is essential to choose a method of analysis that is driven by both the research question and broader theoretical assumptions. The transcribed data was analysed, and initially preliminary codes were assigned to data for description purposes, followed by a search for common themes from the interviews which were reviewed and defined further in data analysis.

#### ***4.5.4 Results from the In-depth Semi-Structured Interviews***

The main objective of this research was to develop an understanding of the halal phenomenon and test a model examining the impact of consumer preference of halal products on Muslim piety and transcendental wellbeing. Hence, the in-depth interviews were conducted in a semi-structured manner (DiCicco-Bloom 2006) as they were guided by the interview questions keeping the research objective in focus. At the start of the interview, all interviewees were asked a couple of general question to establish rapport. Respondents were then asked for their consent and were provided with the information sheet, and consent forms were signed.

All respondents agreed that halal consumption is a requirement in Islam, and they prefer halal certified products over non-halal products. Most interviewees mentioned that their family and friends influenced them in using halal products and found halal logos and certifications useful while shopping. In answer to the question, 'Do you feel an increased sense of piety when

buying halal certified goods?’ most participants answered that they felt good and satisfied rather than saying they felt more pious or religious. This indicated that wellbeing could be linked to the consumption of halal products, and in the quantitative section of the study, a construct on transcendental wellbeing was investigated.

#### ***4.5.5 Conclusion - Qualitative Research***

The qualitative method was adopted to support the quantitative research in this study. All interviewees agreed that the consumption of halal certified products is a part of Islamic guidelines, and the majority agreed that making sure of halal consumption could positively relate to their piety. Overall, the results showed that all the interviewees believed that they would incline towards a product with a halal certification or logo. Most of the interviewees agreed that family and peers could influence them, but halal consumption is the way of an Islamic lifestyle, and it gives them a sense of satisfaction. Furthermore, the participants of the in-depth semi-structured interviews did state that they felt they were doing the right thing as per their religion, they felt a sense of satisfaction that they were doing their best to be a practical Muslim but did not say that they felt more pious when compared to others. However, one of the six participants mentioned that they would prefer halal products in the presence of others who prefer halal. In summary, the interview transcripts were examined using thematic analysis to identify the themes that supported the conceptual model developed and tested in the quantitative section.

## **4.6 Quantitative Research**

In this section of the research design, quantitative research was conducted using the online survey. Quantitative methods underline objective measurements and the statistical analysis of

data collected via online surveys in this research. This approach explores the relationship between the main constructs using statistical analyses (Bernard & Bernard 2012). This section will explain the data collection, and it will then be followed by a description of the process undertaken for questionnaire design. The questionnaire design section justifies the use of a web-based survey and the steps taken to ensure the integrity of the data collection method and statistical analysis.

#### ***4.6.1 Data Collection Process***

The data for the quantitative section was collected via an online survey. The developed survey questionnaire was converted into an online survey platform, Qualtrics. The online survey questionnaires were distributed randomly using Facebook, WhatsApp, QR readers and emails in Australia; mostly from Sydney as the researcher is based in Sydney. The data was collected from August 2018 to February 2019. A total of 255 participants started the survey. After excluding respondents who were not Australian citizens 216 responses were valid for data analysis.

#### ***4.6.2 Descriptive Statistics***

The survey was completed by 110 male and 106 female participants. Majority of the respondents (50.9%) belonged to 31 to 45 years age group. All participants were Muslim Australian citizens. The languages spoken at home by the participants were mainly Malayalam, English, Bengali, Arabic, Urdu, Persian, and others, including Bangla, Turkish, Persian, & Indonesian.

**Table 4.1.A Descriptive information of the study samples**

<b>Gender</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	106	41.6	49.1	49.1
	Male	110	43.1	50.9	100.0
	Total	216	84.7	100.0	

Missing	System	39	15.3		
Total		255	100.0		
<b>Age</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30	59	23.1	26.6	26.6
	31-45	113	44.3	50.9	77.5
	46-60	47	18.4	21.2	98.6
	61 and Over	3	1.2	1.4	100.0
	Total	222	87.1	100.0	
Missing	System	33	12.9		
Total		255	100.0		
<b>Language at home</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Malayalam	15	5.9	7.1	7.1
	English	61	23.9	28.9	36.0
	Bengali	30	11.8	14.2	50.2
	Arabic	31	12.2	14.7	64.9
	Urdu	33	12.9	15.6	80.6
	Persian	10	3.9	4.7	85.3
	Others	31	12.2	14.7	100.0
	Total	211	82.7	100.0	
Missing	System	44	17.3		
Total		255	100.0		

**Table 4.1.B Descriptive information of the valid sample**

<b>Gender</b>		No. of Valid Responses	Valid Percent
	Female	106	49.1
	Male	110	50.9
	Total	216	100.0
<b>Age</b>			
	18-30	57	26.6
	31-45	110	50.9
	46-60	46	21.2
	61 and Over	3.0	1.4
	Total	216	100.0
<b>Language at home</b>			
	Malayalam	15	7.1
	English	62	28.9
	Bengali	31	14.2
	Arabic	32	14.7
	Urdu	34	15.6
	Persian	10	4.7

	Others	32	14.7
	Total	216	100.0

### ***4.6.3 Rationale for Using Online Questionnaire Design and Operationalisation of Constructs***

The questionnaire was designed on Qualtrics, an online survey platform. Design of the questionnaire was completed through a web interface which helped in the easy formatting of components such as question structure, response typeset, and other formatting. Such design gave a quick understanding of the look and feel of the online survey from research participants experience. The surveys incorporated visual components like progress bars which guided participants through the online survey and encouraged completion (Couper, Traugott & Lamias 2001). All participants were provided with the information on research followed by the option to agree or disagree to participate, and depending on participant's choice at that time, the survey will either end or progress to the section on the participant's background followed by the scale items that measured the main constructs of this research. Some questions about demographic information were included at the start of the survey regarding age, gender, language spoken at home, nationality, and religion.

The survey instrument consisted of 26 attitudinal items which were measured on a five-point Likert scale. The Likert-scale is the most used scale for measuring latent variables (Clason & Dormody 1994) and is suitable for research related to behavioural studies. This technique has been used for conducting research in the field of sociology, psychology, and consumer behaviour, and is named after Rensis Likert (Bryman 2012). A Likert scale is a group of categories asking people to indicate how much they agree or disagree, or like or dislike; the intention is to measure the strength of preference about the topic or subject in question (Bryman 2012). The Likert scale is a simple design. The most used way is to add at least five responses;

however, it is not the only way possible as it could include a seven-point scale or more. However, for this research, a five-point scale was designed to measure the degree to which respondents felt about the behaviours stated in the given statement. All the constructs were measured using a five-point Likert-scale, which spans from (1) strongly disagree to (5) strongly agree. The main objective for applying a five-point Likert-scale was to bypass the variability in participants and have a good estimation of a normal response curve (Cooper and Schindler 2008).

The quantitative study was guided by the literature review, which underpinned the conceptual model consisting of four constructs: consumer preference for halal products, a consumer's perceived public image of halal products, Muslim piety, and transcendental wellbeing. All constructs were derived from pre-established scales. The construct which had multiple existing scales in current literature, for example elements of measuring piety, the most appropriate and widely used scales were selected to maintain comparability with prior studies. Scales were modified to fit the research context and ensure linguistic flow, keeping in mind the original purpose and meaning of the constructs from the literature (Clark & Watson 1995). Constructs were measured using multi-item indicators to minimise problems linked to single item measurements (Malhotra, et al. 2006). Notably, the multi-item measures are vital for the use of structural equation modeling (SEM), the method of analysis chosen for this research (Barrett 2007; Hair Jr, et. al 2010, 2017). Multi-item scales increase reliability and minimise measurement error further, increasing specificity of the multi-construct measurement of individual items (Churchill & Peter 1984).

Consistent with existing studies, a five-point Likert scale response format was utilised as it provides enough range for varying responses (Dawes, 2008). One item from the consumer preference construct was worded in reverse which, in addition to the above-mentioned filter questions, reduces systematic response bias (Churchill & Peter 1984; Baumgartner & Steenkamp 2006). These questions were subsequently recoded in the data cleaning phase to



ensure consistency across measurement scales. A copy of the full questionnaire is included in the appendix.

#### ***4.6.4 Measurement Scaling***

This section explains how each of the constructs tested in this study was operationalised to obtain the empirical data and to verify the proposed conceptual framework reflective measures used. The reflective measurement model: provides direction of causality from the construct to measures, the dropping of an indicator in the measurement model does not alter the meaning of the construct, the measures were expected to correlate, and measurement error was taken into account at the item level (Jarvis, MacKenzie & Podsako 2003). All the items used in measuring the latent constructs in this research were driven from past literature in the sociology of religion, and consumer behaviours. As the Cronbach's alpha is the most common measure of internal consistency (reliability of the scale) that is, how closely related a set of items are in the scale. Thus, all scales used had a Cronbach's alpha value above 0.7 which is acceptable for a measurement scale (Cronbach 1984). Since this study measured preferences and attitudes, the Likert scale was the most appropriate to use.

A set of questions that consisted of all measurement items was designed. One of the reasons multi-item constructs were applied was because single items usually lack correlation with the attribute being measured and easily related to other attributes (Churchill & Peter 1984). Four to eight items were applied to each construct, leading to a total of 26 questionnaire items to be answered by respondents. The range number of items used fulfilled the requirement suggested by Hair et al. (2010).

The first construct, a consumer's perceived image of halal products, has six items. They are getting noticed by others, buying halal products in the presence of others, association use of halal products with gaining respect from others, popular preference in community, and using

halal products to show off to others. These items have been used in previous research by O’Cass and McEwen (2004) titled ‘Exploring consumer status and conspicuous consumption’. Cronbach’s alpha of the adapted items was 0.87. Thus, it shows internal consistency of measures which is how closely related a set of items are as a group.

The second construct, Muslim piety measured adapted from the paper titled, ‘On Being Religious: A Study of Christian and Muslim piety in Australia by Hasan (2002) originating from the Berkley multidimensional scale of piety (Glock 1962; Glock & Stark 1965). There are eight items used in this construct reflecting on the ideological, ritualistic, devotional, experiential, and consequential dimensions of Muslim piety. This scale was used to measure the Muslim piety levels of the participants who believe that by using halal products, they will strengthen their belief in Allah SWT. Halal consumption practice contributes towards the afterlife, stops from doing wrong, helps in performing prayers, read Quran more frequently, believe in Quran, reminds Allah SWT’s presence and the consequence of not using halal goods and services could be perceived as a non-believer.

The third construct consumer preference for halal products, has eight items adapted from the research done by Mohayidin and Kamarulzaman (2014) titled ‘Consumers Preferences Toward Attributes of Manufactured Halal Food Products.’ The eight items were: choice of halal certified products, price preference, value, halal certification authorities, the popularity of a halal product, brand names using the halal logo, and trust halal consciousness.

The fourth construct, transcendental wellbeing, has four items. This scale has been previously used by academics Fisher, Francis, and Johnson (2000) in their research titled ‘Assessing Spiritual Health via Four Domains of Spiritual Wellbeing: The SH4DI.’ They assess spiritual health via four domains of spiritual wellbeing: the personal, communal, environmental, and transcendental domains. This research has used the transcendental domain as it aims to measure

religious belief, the sense of belonging to a Muslim community, the perception of living as a response to God, and the personal relationship with God. Cronbach's alpha of the adapted items was 0.92. Thus, it shows internal consistency of measures which is how closely related a set of items are as a group.

Table 4.2 Conceptual and operational definitions, survey items and scales used for the construct

Constructs	Conceptual and Operational Definitions	Original Scale	Survey Questions (Questions are numbered as per the original survey)
<b>Construct 1:</b> Perceived Public Image of Halal Products	<p>Conceptual Definition: A pattern of consumption of halal products going well beyond the Islamic guidance</p> <p>Operational Definition: Measured by the extent of agreement with statements in a Likert scale about the level of perceived public image of halal products</p>	Aron O'Cass & Hmily McEwen, 'Exploring consumer status and conspicuous consumption' <i>Journal of Consumer Behaviour</i> , p 31	
		Noticed by others	Q9. When buying halal products, I am noticed by others
		Presence of others	Q10. I prefer to buy halal products in the presence of others
		Gain respect	Q11. By using halal products, I gain respect
		Popularity	Q12. Halal products are popular among my Muslim community
		Show who I am	Q13. Buying halal products shows who I am

		Seen using it	Q14. I would prefer to be seen using halal products
<b><u>Construct 2:</u></b> Muslim Piety	Conceptual Definition: The extent to which consumers of halal products are likely to exhibit Muslim piety.  Operational Definition: Measured by the extent of agreement with statements in a Likert scale about the level of Muslim piety.	Hasan, R, 'On Being Religious: A Study of Christian and Muslim Piety in Australia' <i>Australian Religion Studies Review</i>	Context scale used in –
Ideological Dimension		I know God/Allah really exists and I have no doubts about it	Q15. I believe use of halal products strengthens my belief in Allah
		I believe in life after death	Q16. I believe use of halal products will help me in life after death
		Man cannot help doing evil	Q17 I believe use of halal products gives me strength in not doing evil
Ritualistic Dimension		Frequency of prayer	Q18. I believe use of halal goods and products services helps me perform prayers more frequently
		Frequency of Quran reading	Q19. I believe use of halal goods and services helps me read the Quran more frequently
Devotional Dimension		Extent to which the Quran helps in making everyday decisions	Q20. I believe in the Quran and that is why I use halal goods and services in everyday life

Experiential Dimension		Have you ever experienced a feeling that you were in the presence of God/ Allah	Q21. I believe use of halal goods and services helps remember the presence of Allah
Consequential Dimension		A person who says there is no God/ Allah is likely to hold dangerous political views	Q22. If I do not use halal goods and services, then I may be seen as non-believer
<b>Construct 3:</b> Consumer Preference for Halal Products	<p>Conceptual Definition: The extent to which consumers are likely to exhibit preference for halal certified products.</p> <p>Operational Definition: Measured by the extent of agreement with statements in a Likert scale about the level of consumer preference for halal products</p>	Mohayidin & Kamarulzaman 2014, 'Consumers Preferences Toward Attributes of Manufactured Halal Food Products', <i>Journal of International Food &amp; Agribusiness Marketing</i> , p. 136	
		I only buy product that is certified halal	Q1. I only buy product that is certified halal
		I will choose halal even at a high price	Q2. I will choose halal even at a high price
		Halal is more important than price and brand	Q3. Halal is more important than price and brand
		I am very confident with halal certification from JKIM	Q4. I am very confident with halal certification from Australian Federation of Islamic Councils (AFIC) or Halal Certification Authority.

		Popular brand can describe the quality of products	Q5. Popular halal brand can describe the quality of products
		Brand name using the Malay language or English can describe product halalness	Q6. Brand name using the logo describe product purity
		All halal logos are trustworthy	Q7. All halal logos are trustworthy
		I do not really care about product halalness	Q8. I do not really care about product halalness
<b>Construct 4</b> Transcendental wellbeing	<p>Conceptual Definition: The extent to which consumers of halal products are likely to exhibit transcendental wellbeing.</p> <p>Operational Definition: Measured by the extent of agreement with statements in a Likert scale about the level of transcendental wellbeing.</p>	Fisher, JW, Francis, L J & Johnson, P 2000, 'Assessing Spiritual Health via Four Domains of Spiritual Wellbeing: The SH4DI', <i>Pastoral Psychology</i> , p. 141.	
		Religious belief	Q23. I like to buy halal products because it conforms to my religious belief
		Belonging to a faith community	Q24. Buying halal gives a sense of belonging to a faith community
		Perception of living as a response to God	Q25. Using halal products is the way of living for Muslims

		Personal relationship with God	Q26. Use of halal products forms a personal relationship with Allah
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#### ***4.6.5 Sampling Strategy***

A sample is a finite part of a statistical population whose properties are studied to gain information about the whole (Webster 1985). Research in religiosity/piety and consumer behaviours has been limited to student populations (Vitell 2007). Hence, this study intended to collect data from consumers at large. This study uses a convenient sampling to select several participants to complete the online questionnaires. An individual Muslim consumer of halal certified products, aged 18 to 65, was the focus of the study. The survey collected data relating to the extent of the participants' agreement to the statements that measure the four constructs: a preference for halal products, the perceived public image of halal products, piety, and transcendental wellbeing.

In this research, the target population consisted of all participants from Australian Muslim community. To be eligible to be included in the target population, the participants had to state their religion and citizenship status. A sample of 255 responses was collected and 216 responses were completed by Australian citizens. Sample size remains a debatable point, as Bollen (1989) acknowledges that there are no hard and fast rules, and that a useful suggestion would be to have several cases per free parameter. An email was sent to potential participants using Qualtrics, and other online social media platforms such as Facebook, WhatsApp, and QR codes were also used to send the survey.

#### ***4.6.6 Testing of the Reflective Measurement Model***

The quantitative section of the research measured the scale quality by using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) techniques, which are subsections of Structural Equation Modelling (SEM). These methods are recommended by researchers like Henson and Roberts (2006), and many academics have used SEM in past. The scales used in this study were driven by the literature and adapted to suit the requirements of the current study. The Muslim piety scales have been used with consumer respondents. These have not been tested for the consumer's perceived image of halal products and is required for this study. In accordance with the procedure set out in social research (e.g., Cho, Kim & Choi 2003), an EFA was initially conducted. There are plenty of similar studies in consumer behaviour where an EFA and CFA are used on an existing scale which are adapted for new research (Henson & Roberts 2006).

#### ***4.6.7 Validity and Reliability***

According to Creswell (2013), good research is when scores are reliable and valid. The reliability is tested regarding the stability and consistency of the score, and the validity is referred to the significance of the scores (Creswell 2013). As all the constructs in this research were based on well-tested instruments, where the levels of reliability and validity have been previously measured. The coefficient alpha or the Cronbach alpha (Cronbach 1984) was used to test the reliability and internal consistency of the instrument. In the current research, the items were considered as continuous variables, and the alpha score provided a coefficient to estimate the



consistency of scores on any construct. Hence, Cronbach's alpha was an appropriate measure of reliability (Creswell 2013).

To measure the construct's validity, that is to the extent which operational measurements echo the intended concepts (Hair et al. 2010), EFA and CFA are used, and these are discussed in the next chapter along with SEM. An EFA is applied to explore the loading of each of the items to confirm the number of constructs and CFA is applied to investigate the match between a priori factor structure and if its prospective configuration of loadings equates the actual data (Byren 2010; Hair et al. 2010). CFA is used to check the construct validity with previously used scales because it provides stringent interpretation when compared to than methods of exploratory analysis like EFA (Gerbing & Anderson 1984; Hair et al. 2010).

#### ***4.6.8 Data Analysis Process***

This section will summarise the statistical methods used in data analysis. It elaborates the process of data preparation and analysis.

##### **A. Process of Data Preparation**

In preparation for the data analysis, data screening is a key process (Hair et al. 2010). In this research, the data is screened through exploratory data analysis, which helps in finding the missing data and overarching variables. Overarching variables are linked to normality and skewness issues with observed variables. A series of frequencies analysis was conducted in SPSS software after importing the data from Qualtrics. Hair et al. (2010) recommended that

cases with missing values on dependent variables should be excluded and cases with missing values other than dependent variables might be optionally excluded.

## **B. Process of Data Analysis**

The online survey questions were designed using written statements that addressed the constructs of this study: consumer preference for halal products, the perceived public image of a halal product, Muslim piety, and spiritual transcendental wellbeing. Before exporting the data from the Qualtrics software to SPSS to start the analysis, the SPSS file was organised by scoring the data and creating a codebook as suggested by Creswell (2013). A Likert scale from one to five was created where one was the least preferred statement such as ‘strongly disagree’ and five was the most preferred statement such as ‘strongly agree.’ All answers to the questionnaire were exported into one SPSS file. As per Creswell’s (2013) suggestion, the exported data was initially filtered for descriptive statistics. Thus, in Chapter 5, findings will start with descriptive statistics such as mean, standard deviation, and variances to summarise the data. Further, the analysis will discuss the relationships between the constructs: consumer preference for halal products, the perceived public image of a halal product, Muslim piety, and transcendental wellbeing. EFA, CFA and SEM will be conducted to clarify the validity and reliability of the study (Fox 1980).

The scales used in this study were derived from the literature but were adapted to suit the requirements of this study. The consumer preference for halal product scales and perceived public image of halal products have been used numerous times with consumer respondents (Mukhtar & Butt 2012; Lever & Fischer 2018; Fisher, 2011). These have not been tested on Muslim piety or transcendental wellbeing, as was needed for this research. In alignment with

the research process in social studies, EFA was conducted, and this is supported by several studies in consumer behaviour and sociology (Victor et al. 2018).

Therefore, this study has used the SPSS software to conduct an EFA, which is a statistical method efficient in finding the core structure of a relatively large set of variables. EFA is a technique within factor analysis which aims to identify the underlying relationships between measured variables (Anderson 2010). The following methods were used to measure the factorability of the correlation matrix, Bartlett's test of sphericity, and Kaiser-Meyer-Olkin (KMO) measure of adequacy. The Kaiser-Meyer-Olkin measure of sampling adequacy is a statistic that implies the proportion of variance in the variables that might be caused by causal factors (Bartlett 1954; Kaiser 1974).

## **4.7 Ethical Considerations**

A research procedure was developed to cover the ethical aspects of both the qualitative and quantitative sections of the research. Research approval was obtained from the Western Sydney University's Human Ethics Committee. As per the ethics approval, all research participants were promised anonymity and confidentiality of their responses. Special care was taken while reporting the research findings that none of the respondents are identifiable. It included Australian Muslim citizens from 18 to 65 years of age. All participation in this research were completely voluntary, and participants had the right to withdraw at any time (Aguinis & Henle 2001).

### ***4.7.1 Physical Harm***

Interview participants in this research were not placed in any sort of danger. The interviews were conducted in public places like a cafeteria in Granville, Western Sydney University Bankstown campus, and Parramatta library all of which are neutral settings.

### ***4.7.2 Psychological Harm***

With the research in the faculty of marketing, social science, and humanities, the main ethical consideration is to ensure the wellbeing of the research participants (Jennings 2012). During the recruitment process for the interviews, the potential participants were requested for voluntary participation in the research and were not pressured in any way to participate (Daymon & Holloway 2011). During the data collection, due care was taken to make sure that participants were comfortable and felt at ease during the interviews (Veal 2011). To make the interview process comfortable, the researcher ensured the interviewees were treated with respect and the interview questions were asked clearly and respectfully. The researcher made sure that the participants did not feel that they were judged for their responses (Neuman 2011). Hence, to make participants feel at ease, the interviews were conducted in a commonly agreed place. The participants were informed that the research was entirely confidential, and they were able to withdraw at any point during the interview or after the interview, in case they changed their minds. (Daymon & Holloway 2011; Jennings 2012). The interview questions were not of a sensitive nature and required participants only to articulate their religious beliefs and perspectives, as this was vital to address the research question. The main objectives of the research were briefed before the interview and the participants were given the opportunity to request a copy of the thesis on completion.

### ***4.7.3 Legal Harm***

The participants did not take part in any illegal or immoral activities (Jennings 2010) as this research work did not require interview or survey participants to disclose any such information in the interviews or surveys. (Neumann 2011)

### ***4.7.4 Other Harm***

In the interviews, the participants responses were recorded, and their interviews transcribed verbatim. For this purpose, interview participants consent was taken before the meeting, and the participants were provided with the information sheet outlining research aims and objectives, data storage, contacts of the ethics committee, and the researcher's details. The information sheet for the interview and survey, a copy of the interview questions, a copy of the questionnaire, and the consent form for the interview is in the Appendix.

## **4.8 Research Trustworthiness**

The objective of the research is to illustrate the trustworthiness and authenticity by the methods applied in data collection and analysis. For any research to prove reliability and trustworthiness, it needs to have credibility, transferability, dependability, and confirmability (Damon & Holloway 2011; De-coup 2004; Lincoln & Guba 1985). Marrow (2005) suggests credibility is equal to internal validity. Credibility and internal validity indicate that the participants can identify their position in society within the findings. The first step in making sure that the research is credible is by making sure the methods used to drive the data is in sync with the research paradigm (Elo & Kyngas 2008; Lincoln & Guba 1985).

It is essential for the researcher to consider the method of data collection to be in line with the research paradigm. This mixed-method research approach underpins the pragmatic model. Moreover, the research method of data collection should consider the crystallisation of the data (Damon & Holloway 2011). That is, the data collected should give the researcher an ability to view the research from different perspectives. Furthermore, to ensure credibility, the researcher should confirm if the participants can identify with the study, and to ensure this the researcher sent the findings back to the participants to ensure that they could relate to the interpretation (Daymon & Holloway 2011).

## **4.9 Chapter Summary**

This chapter explains the research methodology and research design of the study. It initially provides a detailed description of the research paradigm adopted for this research work. Then, it outlines the pragmatic approach used in assistance to address the research objective of understanding the halal product consumption and its relationship with Muslim piety and transcendental wellbeing. This is followed by an outline of the research plan with a detailed explanation on quantitative and qualitative approaches used in the data collection and provides a brief about the process of recruiting for interviews and conducting an interview in the qualitative section of the research. The survey design and data collection procedures are also discussed. The reliability and validity of all constructs are provided with the analytical approaches used, including data screening, descriptive statistics, validity, and reliability of variables. Moreover, relevant ethical considerations are explained and finally a chapter summary is provided.

# **Chapter 5**

## **Data Analysis and Interpretation**

### **5.1 Introduction**

The previous chapter specified the methodology and research design used in collecting data for the study. Current chapter will discuss data analysis, interpretations, and hypothesis testing. This chapter is divided into two sections: quantitative data analysis and qualitative data analysis. The proposed conceptual model examines the relationship between the perceived public image of halal products and Muslim piety, plus the correlation between consumer's preference for halal products and their transcendental wellbeing. The quantitative data collected is tested for reliability and validity, and the proposed hypotheses are tested using statistical techniques. The quantitative data analysis gives a brief description of the collected data and presents the results of descriptive statistics for the demographic information collected from the respondents. An analysis of the research measurement model in terms of the validity of the construct and the reliability of the measurement instruments have been performed in addition to an analysis and interpretation of data. The qualitative analysis section starts with a description of the data collection and demographic stats of the participants, followed by the data analysis. Thematic analysis was conducted for the qualitative data collected based on the objectives of the present study. Lastly, the conclusion will summarise quantitative and qualitative analysis.

## **5.2 Quantitative Data Analysis**

Quantitative research is applied to validate the conceptual research model developed in Chapter 3. This section will discuss the results from the online questionnaire survey, including the statistical analysis techniques conducted in the study, and the results of the hypotheses testing.

### ***5.2.1 Description of the Collected Data***

Web based surveys (questionnaires) were used as the data collection tool. The survey was developed to measure attitudes directly; that is, the person knows their attitude is being studied. All items in the questionnaire are measured on the widely used Likert scale, a five (or seven) point scale which is used to allow the individual to express their degree of agreeability or disagreeability with a statement. As discussed in the previous chapter, a total of 26 items were used in the survey to measure the main concepts of this research that were found to be valid for analysis.

### ***5.2.2 Demographic Statistics***

The survey participants were asked to provide information about their gender, age group, language spoken at home, geographical location (suburb) and Australian citizenship in the first part of the questionnaire. For systematic presentation of information, descriptive statistical analytic terms like frequencies, percentage, and cumulative percent were used. Furthermore, the data collected was examined and analysed to provide enough statistical support to the findings.



## Gender

The results show that there is a good representation of males and females in the sample. Out of 216 respondents, 110 are males and 106 are females.

Table 5.1: Gender

Gender		No. of Responses	Percent
	Female	106	49.1
	Male	110	50.9
Total		216	100.0

## Age

The web-based questionnaire was completed by Australian Muslims from different age brackets. A majority of 50.9 % belonged to the age group of 31 to 45 years, followed by the 18 to 30 years group.

Table 5.2: Age

Age		No. of Responses	Percent
	18-30	57	26.6
	31-45	110	50.9
	46-60	46	21.2
	61 and Over	3.0	1.4
Total		216	100.0

## Language spoken at home

The language spoken at home by the participants were mainly English followed by Urdu, Arabic and Bengali. Including others Malayalam, Turkish, Persian, and Indonesian.

Table 5.3: Language spoken at home

Language		No. of Responses	Percent
	Malayalam	15	7.1
	English	62	28.9
	Bengali	31	14.2
	Arabic	32	14.7
	Urdu	34	15.6
	Persian	10	4.7
	Others	32	14.7
	Total	216	100.0

### Citizenship

By design the survey was completed by Australian citizens only. Thus, if any respondents opted for another nationality, the survey ended for them.

Table 5.4: Citizenship

Citizenship		No. of Responses	Percent
	Australian	216	84
	Other	39	16
	Total	255	100.0

### 5.2.3 Factor Analysis

Factor analysis aims to identify underlying factors that describe the pattern of correlations within a set of observed variables. Factor analysis is often used in data reduction to identify a small number of factors that explain most of the variances observed in a much larger number of manifest variables. Factor analysis is useful in the postulation of a hypothesis. More precisely, the goal of factor analysis is to reduce ‘the dimensionality of the original space and to give an interpretation to the new space, spanned by a reduced number of new dimensions which

are supposed to underlie the old ones' (Rietveld & Van Hout 1993, p. 254). The attitudinal constructs in this study have been derived from the consumer behaviour, sociology of religion and wellbeing literature. All the items used were adapted as per the specific requirements of this study. The statistical analysis shown below was undertaken to confirm the construct's validity and reliability.

- A. Exploratory Factor Analysis (EFA)
- B. Reliability Analysis
- C. Confirmatory Factor Analysis (CFA)

### **5.2.3 A. Exploratory Factor Analysis (EFA)**

EFA is a statistical technique used in understanding the core structure of a large dataset of variables. It is used in factor analysis, where the main aim is to identify the basic relationships between measured variables (Norris & Lecavalier 2009). This method is used in developing a scale that assists in the identification of a set of latent constructs underlying a series of measured variables (Strahan 1999). The purpose of running an EFA was to check the total number of factors extracted by this statistical procedure. The data was examined for its fitness of the 26 attitudinal and behavioural items before undertaking this technique.

The Kaiser-Meyer-Olkin (KMO) test is a measure of how suitable your data is for factor analysis. It measures the sampling adequacy for each variable in the model and for the complete model (Hair et. al. 1995a; Tabachnick & Fidell 2001). This study employed this criterion to assess the suitability of the dataset. the KMO measure of sampling adequacy was 0.882, exceeding the recommended value of 0.6 (Kaiser 1970, 1974). On the other hand, Netemeyer,

Bearden and Sharma (2003) stated that a KMO correlation above 0.60 - 0.70 is considered adequate for analysing the EFA output. Bartlett's Test of Sphericity (Bartlett 1954) was significant ( $\chi^2 (1081) = 10959.77, p < 0.05$ ), also supporting the EFA of the correlation matrix. The factor analysis was undertaken with all 26 items.

Table 5.5: KMO and Bartlett's Test

<b>KMO and Bartlett's Test</b>		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.882
Bartlett's Test of Sphericity	Approx. Chi-Square	2312.855
	df	325
	Sig.	.000

Principal Component Analysis (PCA) was used to conduct the factor analysis. It is a statistical technique that uses a statistically independent transformation to convert a set of observations of a possibly correlated variables into a set of values of linearly uncorrelated variables known as principal components. Factors were based on the number of Eigenvalues greater than 1 (Zikmund & Babin 2007). Originally, a PCA was undertaken for all the items, for uniqueness of a variable. Eigenvalues/characteristic roots: Eigenvalues measure the amount of variation in the complete sample for every factor. The ratio of eigenvalues is the ratio of explanatory importance of the factors with respect to the variables (Horn 1965). Refer to the table 5.6 available in the appendices that shows a four-factor solution achieving 64.5 % of the variance.

### **5.2.3 B. Reliability Analysis**

Pallant (2005) states that the reliability of scale shows how free it is from any random

error. It measures consistency between the items in a set that are positively correlated to one another (Sekaran 2003). There are numbers of different reliability coefficients.

Many academics (Baron & Kenny 1987; Churchill & Peter 1984) recommend the Cronbach's alpha to evaluate scale reliability, and it is one of the most commonly used (Hair et al. 2006; Coakes & Steed 2007). The preferred alpha value is approximately 0.70 for exploratory research studies (Hair et al. 2009). Table 5.9 states the Cronbach Alpha values for all the variables used in this study which clearly exceeds the 0.70 cut-off given by Nunnally (1978, p. 245).

Table 5.9: Reliability of the Variables

<b>Variables</b>	<b>Cronbach's Alpha</b>	<b>No of Items</b>
Perceived Public Image of Halal Products (PPI)	0.767	7
Muslim Piety (Piety)	0.924	7
Consumer Preference for Halal Products (PREF)	0.828	8
Transcendental Wellbeing (WB)	0.913	4

### 5.2.3 C. Confirmatory Factor Analysis (CFA)

The main purpose of CFA is to test psychometric measurement by hypothesising an underlying pattern based on a known construct. CFA was undertaken by using structural equation modelling to test how well the measured variables represent the number of constructs. CFA is an instrument that is used to confirm or reject the measurement theory. The structural model, on the other hand, investigates the relationship between different unobserved factors. It is important that the measurement model be tested before carrying out a structural model analysis

as construct reliability and validity needs to be determined before proceeding with the testing of the hypothesised relationship between different constructs (Cunningham 2008).

Analysis of Moment Structures (AMOS) program was used in this research as it is a graphical interface. The AMOS package works with the SPSS software which was used for generating descriptive statistics. AMOS provides several methods like the maximum likelihood, un-weighted least squares, and generalised least squares to choose from for estimating SEM models. Holmes-Smith (2010) claims that the program's capabilities are far ahead of other structural equation modelling programs. AMOS can examine several populations at the same time. This software makes bootstrapped standard errors and confidence intervals available for all parameter estimates, effect estimates, sample means, variances, covariances and correlations (Arbuckle & Wothke 1999).

#### ***5.2.4 Assessing Model Fit Indices and Criteria***

Assessing the measurement model validity takes place when the theoretical measurement model is compared with the reality model to see how well the data fits. To make sure that the measurement model is valid, there are number of indicators that can assist researchers (Cunningham 2008). For example, the factor loading latent variable should be greater than 0.7. Chi-square test and statistics like goodness of fit such as, RMR, GFI, NFI, RMSEA, SIC, BIC, etc., are vital in gauging and measuring the model validity (Bentler & Bonnet 1980; Suhr 2006).

Given that there are many measures of fit that can be used to gauge the goodness-of-fit of the stated model, then the question arises: which one among all the measures is the best measure that should be reported? There is no one definite correct answer to this question (Cunningham 2008; Hair et al. 2006; Kline 2005). Hence, the present research outlines which indices to

employ to evaluate the goodness of the fit of the model. The acceptable range of values were identified to evaluate the different fit indices. Table 5.10 (available in the appendixes) gives the main indices inspected and their acceptable ranges as recommended by SEM experts (e.g. Cunningham 2008; Kline 2005). The Chi-squared test statistic or the normed Chi-Square (CMIN/df) was calculated to determine the model fit. However, there are certain limitations to only relying on this statistic. The chi-square statistic is sensitive to sample size (Cunningham 2008). If the sample size increases, so does the CMIN which means that there are greater chances of rejecting the model and committing a Type I error (Holmes-Smith 2010). The Chi-square statistic can also be highly inflated when using the Maximum Likelihood (ML) method of estimation for a dataset which deviates significantly from multivariate normality.

Hair et al. (2006) recommend examining and reporting alternative fit indices considering the limitations in conducting Chi-square. The Root Mean-Square Error of Approximation (RMSEA) was selected for reporting as it considers the error of approximation in the population. While an RMSEA does not indicate an exact fit, a value of 0.05 or less indicates a close fit and that the model is tenable. It has become a popular fit index in social research (Bentler 1990; Chen 2008). Incremental Fit Indices (e.g. GFI, AGFI, TLI, PNFI, CFI) measure how much better the fitted model is compared to some baseline models (Holmes-Smith 2010). Of these supplementary fit indices, the RMSEA assumes a large sample size (Browne & Cudeck 1993).

### ***5.2.5 Estimates for Evaluating One-Factor Congeneric Models***

In addition to assessing the model fit indices given in the table above, this study has conducted other standardised estimates to measure congeneric models as supported by Holmes-Smith (2010).

Table 5.11: Standardised Estimates used in this Research for One-Factor Congeneric Models

Standardised estimate	Value criteria
Factor loading	>0.7 good, >0.5 acceptable, CR>1.96
Covariance (CV)	>1.96
Item reliability or Squared Multiple Correlation (SMC)	>0.5 good, >0.3 SMC <0.5 moderately acceptable

Further, the standardised regression weights in AMOS were tested to see if they had a value greater than 0.7 to show the strength of an item loaded to a construct. While it is preferable to have values of more than 0.7, factor loadings of up to 0.5 are also considered acceptable. Furthermore, the covariance of two variables was also calculated in order to estimate the amount of correlation between two variables because some unmeasured latent variable might influence both variables (Schumacker & Lomax 1996). Lastly, the squared multiple correlations for the construct indicators were also examined to see how well the measures represented the underlying latent factor. A value above 0.5 was considered good, between 0.3 to 0.5 as acceptable, and below 0.3 indicated poor reliability (Holmes-Smith 2010).

### ***5.2.6 One Factor Congeneric Model Testing***

A congeneric model or measurement model is a model that specifies a priori the posited relations of the observed measures to latent variables representing underlying constructs (Cunningham 2008). The simplest measurement model is the one-factor congeneric model which represents the regression of a set of observed variables on one latent variable. It measures a construct's unidimensionality, which can be from the absence of correlated error



terms (Cunningham 2008). In SEM, the goodness-of-fit of the one-factor congeneric model is also viewed as a confirmatory test of the content validity of the construct.

In the present research, 26 variables were used to measure four latent variables (constructs). We are specifying four variables to measure consumer preference for halal products, five variables to measure perceived public image of halal products, seven variables to measure Muslim piety and four to measure transcendental wellbeing. Before looking at the overall fit of the model, we paid attention to CFAs. The focus is on the paths—from the latent variable to the measured variables and from that latent variable to the next one in the path. And, if the measured variable is not significant, then it is best to respecify the model by dropping nonsignificant variables. Six of the 26 items were dropped after the exploratory factor analysis. That is, in the context of PCA commonalities, it was found to be less than 0.5 which is considered to be too low, as this would mean that the variable shares less than half of its variability in common with the other variables. (Larose & Larose 2015). Separate one-factor congeneric model testing was carried out for each of the constructs. They are: Consumer Preference for Halal Products (PREF); Perceived Public Image of Halal Products (PPI); Muslim Piety (PIETY); and Transcendental Wellbeing (WB). The congeneric measurement model provides a more realistic representation of the data in comparison to the parallel measurement model (Cunningham 2008).

Table 5.12: Confirmatory Factor Analysis of Measures

Factors	# of Items	CMIN/df	p-value	RMSEA	CFI
Perceived Public Image of halal products	5	2.569	0.025	0.079	0.965
Muslim Piety	7	15.429	0.000	0.238	0.749

Consumer Preference for halal products	4	3.690	0.025	0.103	0.981
Transcendental Wellbeing	4	2.628	0.072	0.080	0.991

### 5.2.6 A. One-Factor Congeneric Model of Perceived Public Image of Halal Products

The congeneric model of perceived public image of halal products was measured by five observed variables. The structure of the model of specific attitudes are presented in Figure 5.1. The results of the confirmatory factor analysis of the measurement component of the one-factor congeneric model for perceived public image of halal products behaviours are summarised in Table 5.13. The coefficient alpha for perceived public image of halal products is 0.767 as shown in Table 5.13 indicates that the variables are a good measure of specific attitudes. Results suggest that all standardised regression weights were above 0.9, while item reliabilities were above 0.7. Thus, both the regression weights and the variable reliabilities indicated good measurement for the construct and provided evidence of convergent validity. The goodness-of-fit indices showed that the model fitted the data well, with the p-value and NFI, TLI and CFI well within the acceptable level of criteria.

FIGURE 5.1: ONE-FACTOR CONGENERIC MODEL FOR PERCEIVED PUBLIC IMAGE OF HALAL PRODUCT

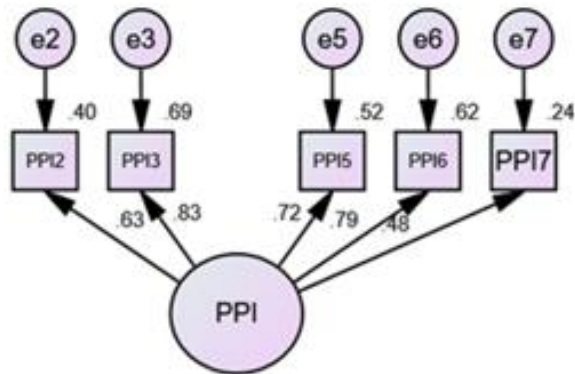


Table 5.13: Fit Indices for One-Factor Congeneric Model for Perceived Public Image of Halal Product

Reliability- Cronbach Alpha				$\alpha=0.767$		
Standardised Regression Weight				C.R.	p-value	SMC
PPI2	<---	PPI	1.252	4.932	0.000	0.376
PPI3	<---	PPI	1.263	5.607	0.000	0.647
PPI5	<---	PPI	1.370	5.480	0.000	0.573
PPI6	<---	PPI	1.421	5.540	0.000	0.605
PPI7	<---	PPI	1.000	-	0.000	0.257
Square ( $\chi^2$ )				12.845		
Degrees of freedom				5		
p-value (Bollen-Stine bootstrap)				0.025		
Normed chi-square (CMIN/DF)				2.569		
Root mean square of error of estimation (RMSEA)				0.079		

Normed fit index (NFI)	0.947
Tucker-Lewis Index (TLI)	0.896
Comparative Fit Index (CFI)	0.965

### 5.2.6 B. One-Factor Congeneric Model of Muslim Piety

The congeneric model of Muslim piety was measured by seven observed variables. The structure of the model of specific attitudes are presented in Figure 5.2. The results of the confirmatory factor analysis of the measurement component of the one-factor congeneric model for Muslim piety behaviours are summarised in Table 5.14. The coefficient alpha for Muslim piety is 0.924 as shown in Table 5.14, indicating that the variables are a good measure of specific attitudes.

FIGURE 5.2: ONE-FACTOR CONGENERIC MODEL OF MUSLIM PIETY

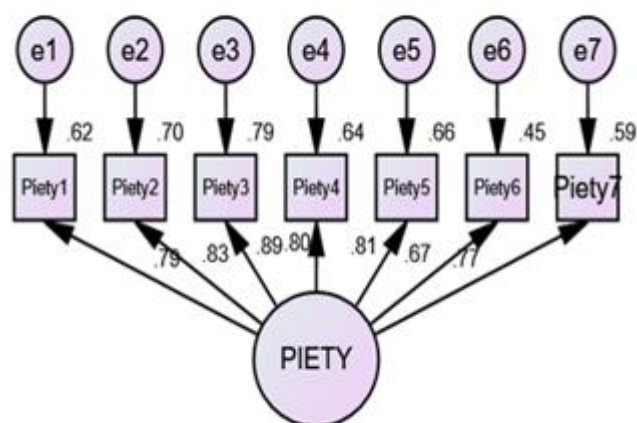


Table 5.14: Fit Indices for One-Factor Congeneric Model for Muslim Piety

Reliability- Cronbach Alpha				$\alpha=0.924$		
Standardised Regression Weight				C.R.	p-value	SMC
Piety1	<---	PIETY	1.000	-	0.000	.658
Piety2	<---	PIETY	1.050	11.896	0.000	.750
Piety3	<---	PIETY	1.162	11.839	0.000	.745
Piety4	<---	PIETY	0.957	9.829	0.000	.571
Piety5	<---	PIETY	0.976	10.033	0.000	.591
Piety6	<---	PIETY	0.689	9.115	0.000	.513
Piety7	<---	PIETY	0.893	10.294	0.000	.611
Square ( $\chi^2$ )				216.008		
Degrees of freedom				14		
p-value (Bollen-Stine bootstrap)				0.000		
Normed chi-square (CMIN/DF)				2.569		
Root mean square of error of estimation (RMSEA)				0.079		
Normed fit index (NFI)				0.741		
Tucker-Lewis Index (TLI)				0.498		
Comparative Fit Index (CFI)				0.749		

### **5.2.6.C. One-Factor Congeneric Model of Consumer Preference Towards Halal Products**

The construct of consumer preference was measured by four indicator variables. The only statistically based measure-of-fit is that of the likelihood ratio test, better known as the Chi-square (CMIN) statistic and its associated probability or p-value— which should not be statistically significant if there is a good model fit. However, the  $\chi^2$  statistic is very sensitive to sample size and is generally no longer relied upon as a basis for acceptance or rejection (Schlormelleh-Engel et al. 2003, Vandenberg 2006).

The coefficient alpha for consumer preference for halal products is 0.828 (as shown in Table 5.15) indicating that the variables are a good measure of the construct. The results suggest that except for one item, all standardised regression weights are above 0.7 which shows that the items are loading well onto the factor. Similarly, all item reliabilities are well above the criteria of 0.3, which shows that these variables reflect the underlying trait of the construct. Thus, variable reliability indicated a reasonably good measurement of consumer preference for halal products and provided evidence of convergent validity. While the normed Chi-square value is above the ideal threshold of 2.0, an examination of other fit indices (SRMR, GFI, AGFI, NFI, TLI and CFI) indicated that the model fitted the data well. The structure of this measurement model is presented in Figure 5.3 below:

FIGURE 5.3: ONE-FACTOR CONGENERIC MODEL FOR CONSUMER PREFERENCE TOWARDS HALAL PRODUCTS

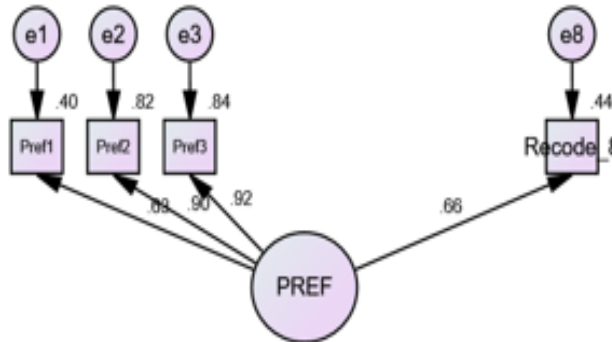


Table 5.15: One-Factor 5-Item Congeneric Model for Consumer Preference Towards Halal Products

Reliability- Cronbach Alpha				$\alpha=0.828$		
Standardised Regression Weight				C.R.	p-value	SMC
Pref1	<---	PREF	1.000	-	0.000	.405
Pref2	<---	PREF	1.059	8.251	0.000	.743
Pref3	<---	PREF	1.101	8.561	0.000	.840
Recode_8	<---	PREF	.686	7.011	0.000	.485
Square ( $\chi^2$ )				7.380		
Degrees of freedom				2		
p-value (Bollen-Stine bootstrap)				0.025		
Normed chi-square (CMIN/DF)				3.690		
Root mean square of error of estimation (RMSEA)				0.103		
Normed fit index (NFI)				0.975		
Tucker-Lewis Index (TLI)				0.906		

Comparative Fit Index (CFI)	0.981
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### 5.2.6 D. One-Factor Congeneric Model of Transcendental Wellbeing

The one factor congeneric model of transcendental wellbeing was measured by four observed variables. The structure of the model of specific attitudes are presented in Figure 5.4. The results of the confirmatory factor analysis of the measurement component of the one-factor congeneric model for transcendental wellbeing behaviours are summarised in Table 5.16.

FIGURE 5.4: ONE-FACTOR CONGENERIC MODEL OF TRANSCENDENTAL WELLBEING

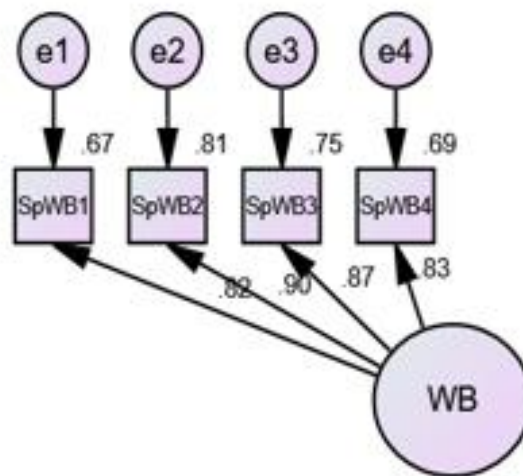




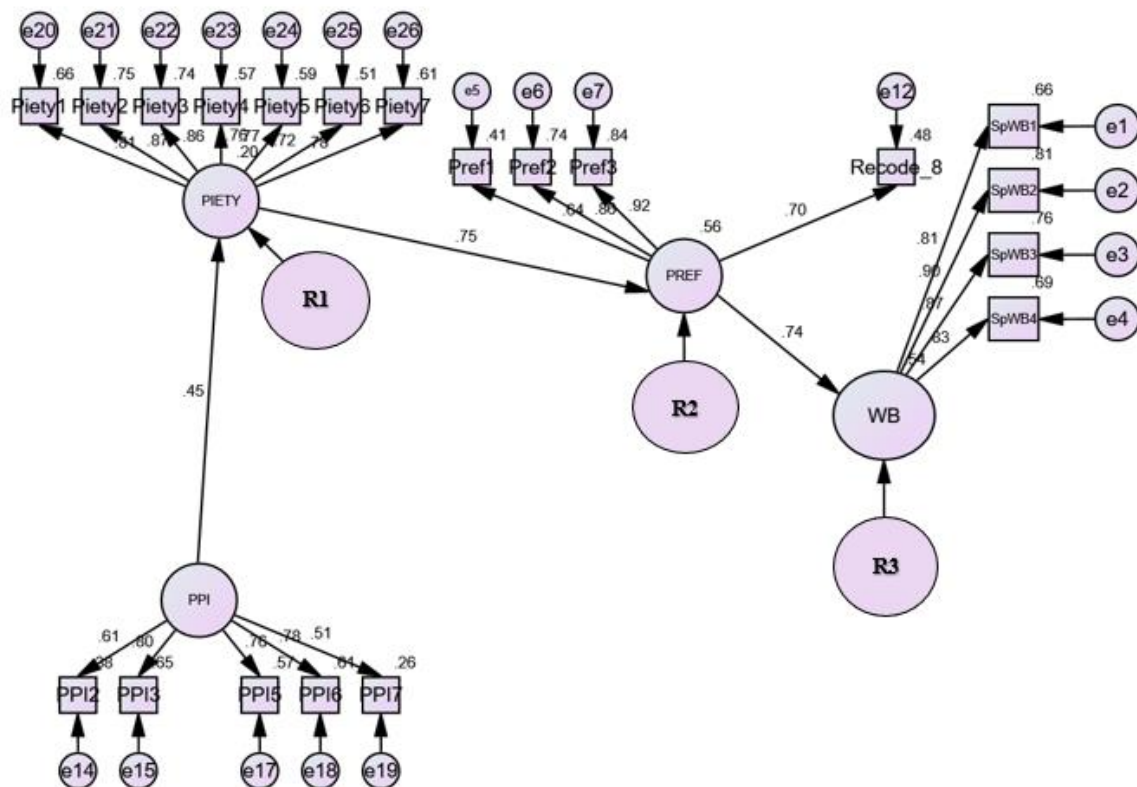
Table 5.16: Fit Indices for One-Factor Congeneric Model for Transcendental Wellbeing

Reliability- Cronbach Alpha			$\alpha=0.9241$		
Standardised Regression Weight			C.R.	p-value	SMC
SpWB1	WB	1.000	-	0.000	0.656
SpWB2	WB	1.342	12.327	0.000	0.805
SpWB3	WB	1.261	11.900	0.000	0.763
SpWB4	WB	1.324	11.110	0.000	0.690
Square ( $\chi^2$ )			5.256		
Degrees of freedom			2		
p-value (Bollen-Stine bootstrap)			0.072		
Normed chi-square (CMIN/DF)			2.628		
Root mean square of error of estimation (RMSEA)			0.080		
Normed fit index (NFI)			0.987		
Tucker-Lewis Index (TLI)			0.956		
Comparative Fit Index (CFI)			0.991		

### 5.2.7 Structural Model Evaluation of the Main Model

To answer the research question, a set of hypotheses was developed and tested by using outputs of Structural Equation Modelling (SEM) as discussed in the previous chapter. The final stage in Structural Equation Modelling (SEM) involves the evaluation of the structural models.

FIGURE 5.5: FULL STRUCTURAL MODEL



This section will discuss the estimating of the main model and hypothesis testing. The path terms used in the table are:

- PPI - Perceived Public Image of Halal Product
- PIETY - Muslim Piety
- PREF - Consumers Preference for Halal Products
- WB - Transcendental Wellbeing

## **Estimating the main model and testing of hypotheses**

The hypothesis in this research focuses on the relationship between the four variables: the consumer's perceived public image of halal product (independent variable), the consumer's Muslim piety, the consumer's preference for halal products (mediator variables), and the consumer's transcendental wellbeing (dependent variable). All these variables were measured by the Muslim consumer's responses. All the structural paths in the proposed model denotes a possible relationship between the two variables. Further, each relationship can be analysed for significance. The path coefficient may be considered equivalent to a regression coefficient ( $\beta$ ) and measures the unidirectional relationship between two constructs (Pedhazur 1982).

As shown in Table 5.18, the three hypotheses (H1, H2 and H3) are accepted. The consumer's perceived public image of halal products positively influences the consumer's Muslim piety. Moreover, the result shows the significant positive effect of the consumer's Muslim piety on their preferences for halal product and lastly, consumer preferences for halal product strongly links to their transcendental wellbeing.

Once the measurement part of all the relevant constructs was established and confirmed, the focus of the analysis moved to assessing the relationships between these constructs, as proposed in the research model. This section presents the results of the main hypothesised model. In some situations, researchers prefer to calculate composite scores (Holmes-Smith 2010) or undertake 'item parcelling' (Hair et al. 2010). The present research only used four to seven indicators for each variable. Composite scores are only recommended when a construct has more than 15 items (Hair et al. 2010). The main structural model is given in Figure 5.5 above. The fitness measures of the structural equation model are given in Table 5.17. The structural model shows the latent variables along with their hypothesised links as shown in Table 5.18.

Table 5.17: Fit Measures for the Hypothesised

Fit Indices	Main Model
Chi-square	553.968
Degrees of freedom (df)	167
Normed chi-square (CMIN/df)	3.317
p-value	0.000
Root mean square of error of estimation (RMSEA)	0.096
Comparative fit index (CFI)	0.810
TLI	0.760
NFI	0.753

Hypothesis H1 states that there is a positive relationship between the consumer's perceived public image of halal products and Muslim piety. Figure 5.5 shows that the hypothesised path for H1 was positive and significant ( $\beta = 0.45$ ,  $p < 0.$ ). Thus, hypothesis H1 was supported.

Hypothesis H2 states that there is a positive relationship between Muslim piety and Consumer Preference for halal products. Figure 5.5 shows that the hypothesised path for H2 was positive and significant ( $\beta = 0.75$ ,  $p < 0.$ ). Thus, hypothesis H2 was supported.

Hypothesis H3 states that there is a positive relationship between the consumer preference for halal products and transcendental wellbeing. Figure 5.5 shows that the hypothesised path for H3 was positive and significant ( $\beta = 0.74$ ,  $p < 0.$ ). Thus, hypothesis H3 was supported.

Table 5.18: Standardised Estimates of the Theoretical Model

Hyp.	Model Links	Paths	SEM Output: Proposed Model				Decision
			Beta $\beta$	S. E	C.R	p	
H1	Perceived Public Image of Halal Product $\rightarrow$ Muslim Piety.	PPI $\rightarrow$ PI-ETY	0.45	0.685	3.86	0.000	Accepted
H2	Muslim Piety $\rightarrow$ Consumer Preference for Halal Products	PIETY $\rightarrow$ PREF	0.75	0.606	6.611	0.000	Accepted
H3	Consumers Preference for Halal Products $\rightarrow$ Transcendental Wellbeing.	PREF $\rightarrow$ WB	0.74	0.103	6.514	0.000	Accepted

As can be seen from Table 5.18, all three hypotheses have been strongly accepted with the p-value less than 0.05. The strongest positive association can be seen between Muslim piety and consumer preference for halal products (0.75).

The first hypothesis was accepted as shown in Table 5.18. The findings show that the perceived public image of halal products has a positive effect on the consumer's Muslim piety. The individual's choice of a product is influenced by the public image of the product. Yeon and Chung (2011) state that a person's choices and behaviours are influenced by their understanding of social norms or social pressures. For example, a person will receive social pressure to act accordingly to what another think is the right way to act. Afendi, Lina and Darami (2014) concluded that there is a relationship between a person's perception of social pressure and purchase intention. Past studies have supported that social position steers preferences for cultural goods

and choices, ranging from art to religion (Lieberson & Bell 1992). Moreover, social norms influence an individual's preferences and social status drives cultural consumption by rewarding the choice for products. DiMaggio and Mohr (1985) confirm status-based reference groups exert pressure on individuals to conform to specific patterns of consumption. Additionally, the finding of this study is supported by a study done by Sherkat and Wilson (1995) which concludes that certain consumption does more than give people an ability to practice religious activities. They observed that an individual's choices about which cultural products to consume are not based on the rational choice of rewards and costs; people consume not only to maximize product utility but also to please their peers. Supporting Sherkat and Wilson's argument, our research found that the variable perceived public image of halal products influenced an individual's choices regarding religious consumption.

According to the tested hypothesis of this study, the consumer's perceived public image of halal products is positively linked with the consumer's Muslim piety (t-value = 3.863; p = 0.000; Beta = 0.45). There appeared to be a difference in an individual's halal product consumption behaviours in public settings. Hence, it can be said that some Muslims feel pious when they publicly consume halal products, and so the hypothesis was accepted.

The second hypothesis was accepted as shown in Table 5.18. The findings make clear that Muslim piety had a direct effect on consumer preference for halal products significantly and positively (p<0.000). Therefore, the second hypothesis is supported. It is evident that the consumer's Muslim piety is illustrated as a significant determinant to consumer preference for halal product. This finding is supported by other academics like Alam, Mohd and Kamaruddin (2011) who confirm that religiosity is a mediating variable in the relationship between consumer preference and their buying behaviour among Muslims. The findings of this study are in alignment with the research done by Salman and Siddiqu (2011) which showed that

consumer religiosity and preference for halal depended on the level of religiosity. Thus, the higher the religiosity level, the more positive the consumer attitude toward halal products. Furthermore, another study by Yousaf and Malik (2013) showed that in order to understand the consumer's preferences and choices, consumer buying behaviour should be studied in the context of their levels of religiosity. Moreover, this finding is supported by the theory of rational choice in a study by Sherkat and Wilson (1995) which states that religious consumption drives religious choice as mentioned by Iannaccone (1990) from a human capital viewpoint, as well as with an adaptive preference explanation of religious choice, that is that individuals make religious choices like they make other choices—rationally.

Additionally, the level of religiosity is related to the degree of consumer preference for religiously associated goods and services (Mathras et al. 2015). According to the tested hypothesis of this study, the consumer's Muslim piety is positively linked with their preference for halal products' (t-value = 6.611; p = 0.000; Beta = 0.74). There appeared to be a strong preference for halal products in individuals with higher scores for Muslim piety. Hence, it can be said that Muslims show a preference for goods and services that represent halal; this hypothesis was strongly accepted.

The third hypothesis was accepted as shown in Table 5.18. The findings make clear that consumer preferences towards halal products had a mediating effect on consumer transcendental wellbeing. Mediation effects occur when an independent variable influences the dependent variable through its effects on, or because of, a mediator variable (Baron & Kenny, 1986). There is not much research available from the past on the consumer preferences for certain products in relation to their transcendental wellbeing apart from similar research on consumer preferences and buying intentions towards Islamic-compliant products that supports the influence of religiosity on purchase intention by influencing the attitudes of Muslim consumers

(Soesilowati 2010). As the current research shows, Muslim piety influences consumer preferences toward halal products as a mediator to achieve transcendental wellbeing. As supported by previous research (Newaz 2014) that consumer preferences are influenced by their religiosity and impact on their consumption preferences, our study similarly shows consumer preferences to mediate transcendental wellbeing.

According to the tested hypothesis (H3) of this study, consumer preference for halal products is positively linked with consumers' transcendental wellbeing (t-value = 6.514; p = 0.000; Beta = 0.75). There appears to be a strong link between consumer preferences for halal products and their transcendental wellbeing. Hence, can be said that consumer preference for goods and services that represent halal contributes to their transcendental wellbeing; that is, this hypothesis was strongly accepted.

### ***5.2.8 Conclusion***

This section reports the results of the data analysis for the quantitative research. Firstly, the data was prepared for analysis. No serious issues were identified at this stage. The maximum likelihood estimation technique was used which is particularly robust to check any departure from normality. Data analysis involved profiling the respondents. Structural equation modeling was used to test the main model. The model was developed during the literature review and the exploratory research stage. The result shows that all three proposed hypotheses were accepted for the conceptual model.



## **5.3 Qualitative Data Analysis**

The qualitative research was used to explore the scope and depth of the research. Six semi-structured and in-depth one-on-one interviews were conducted to complement the quantitative research enquiry, which was first, to explore relationship between the consumer's perceived image of halal products and Muslim piety, and second if consumer preference for halal products influenced Muslim piety. To address the research enquiry Australian Muslims were invited to participate in interviews. The section below will discuss the data collection, analysis and conclusion to this section.

### ***5.3.1 A Brief Description of the Collected Data***

Semi structured in-depth interviews were conducted as data collection tools. As discussed in the previous chapter, a total of nine questions were formulated based on the research question that were found valid for analysis. The interview questions are available in the Appendixes. Purposeful sampling technique, widely used in qualitative research, is used in this study, which involves identifying and selecting individuals that are experienced with a phenomenon of research interest (Cresswell & Clark 2011). As current research looks at the consumer's perceived image of halal products and consumer preferences towards halal products in relation to Muslim piety, hence the criteria for purposeful sampling was a participant's religious belief, their experiences in using halal products, and their reflections on the halal product consumption.

The research participants were asked to provide information about their gender, age group, language spoken at home, suburb, and Australian citizenship before the start of the interviews. A sample size of six participants was decided for this project. Qualitative inquiry is generally

assumed to be selected purposefully to yield cases that are ‘information rich’ (Patton 2001), and there are no clear guidelines for conducting purposeful sampling in mixed methods implementation studies. The qualitative data collection generally depends on guides from previous studies for determining the number of participants such that three to six participants are commonly interviewed in a phenomenological or exploratory study versus 20-30 participants interviewed in a grounded theory study (Guest, Bunce & Johnson 2006; Morse & Niehaus 2009; Padgett 2008).

### ***5.3.2 Descriptive Profile of the Respondents***

Six individuals who participated in the interviews were all Australian Muslims. Three respondents were male, aged between 25 and 55 years, and three respondents were female, also aged between 25 and 55 years. The research participants languages spoken at home were Lebanese, Urdu, Persian, and Bangla.

### ***5.3.3 Qualitative Data Analysis***

Thematic data analysis was conducted to identify the main themes supporting the conceptual model of this study. Braun and Clarke (2016) provide guidelines on how themes are identified, for example, repetition of phrases or terminologies assists in producing themes. The main purpose of this method is to generate thematic purviews in comparison to developing main concepts. For this study, the interview questions were formulated around the research objective and the interview transcripts were analysed to determine themes. The themes emerged after analysing the data were:

- Consumer’s Preference for Halal Certified Products,

- Muslim Piety, and
- Consumer's Perceived Image of Halal Products.

### **Consumer's Preference for Halal Certified Products**

Most respondents agreed that a halal certificate/logo was an important consideration in their purchasing processes. More than one-half of the respondents mentioned that they would only buy halal certified products, especially any food products, as it is according to their religious beliefs. Five out of the six participants agreed that products with halal certifications were preferred compared to products without halal certifications or logos as it comforts them to know it is as per their consumption requirements. Thus, it is supportive of the literature regarding the increasing demand for halal products globally influenced by religious beliefs (Samori, Ishak & Kassan 2014; Halkias et al. 2014). Moreover, it can be concluded that products with a halal logo or certification are preferred by consumers over similar products without halal certification.

**Respondent code RC6** 'Obviously, yes, of course. It would be, apparently, I would say. But yes, I'll pick Halal friendly. And then obviously, the benefits of the product. I mean, we didn't [inaudible] come in. But obviously, if it's not Halal friendly then I wouldn't really bother with the ingredients unless I'm stuck in an emergency situation.'

**Respondent code RC2** 'I always check if it has the stamp of Halal. On that one, I don't need to check the ingredients and I'm sure it's Halal because it means it has the certificate of Halal. But those products that doesn't have any stamp Halal, then on that condition I'm checking the ingredients and looking that it isn't Halal or Halal'.

'So, it's much better. It's much better because if it has the Halal, not the Halal stamp on that thing. So, it gives us confidence so that we can use the products.'

**Respondent code RC3** ‘I will be more inclined to go to that shop, compared to a shop which is not advertising. So definitely I do believe if anyone is advertising that this is a halal product, they will attract more customers, particularly more Muslims.’

**Respondent code RC5** ‘So obviously it varies if you’re buying a product off the shelf, you look for packaging or the labelling, symbols. And if you’re buying direct from a person who’s serving you then you look out for any signage or certification to which they may have framed or put up in the shop.’ ‘But funnily enough, I mentioned I go to Malaysia a lot, and when I buy toothpaste in Malaysia, they do use the Halal symbol on some of the toothpaste brands.

Yeah, yeah. So that, in a way, because, for example, I use—I’m not sure if you really want to know this, but I use a [inaudible], and in America-- in Malaysia, it’s branded as Halal. When I come back to Australia, I buy that brand, but there’s something in the back of my head, it’s Halal in Malaysia, therefore [laughter] even though it’s not branded Halal here, it gives me that added level of comfort or security of peace of mine. But even if it didn’t, I would still buy that product unless it specifically said it contained pork or something like that.’

### **Muslim Piety**

All respondents agreed that halal consumption is prescribed in the Quran and Sunna. Therefore, it is a part of Islamic lifestyle. Moreover, more than half of the respondents stated that they do not think halal consumption makes them better Muslims but gives a sense of satisfaction that they are following their religion. Moreover, it was noted that the respondents held high regard for the ritual dimension of their religion, like respondent RC2: she/he was very particular about their dress code and made sure it was as per Islamic guidelines. The interview responses are in alignment with hypothesis 2 that Muslim piety positively links to Muslim preferences for halal products. So, it can be said that religion is part of a culture that can shape people’s behaviour (Kotler 2003).

**Respondent code RC1** ‘It’s very important because one, it’s a very, very big pillar in religion and how do you purchase halal certified products or services? If I see the sticker or a logo or a certification on a wall, probably. It’s very important.’

**Respondent code RC6** ‘Yeah in the back of your mind, you do think that. You do think it’s the right thing because you’re-- like I said before, it’s more-- gives you a sense of confidence, and you feel like you’re doing the right thing and that you’re doing good by your community, your family, and your tradition, your religion, your way of life so that you do feel a sense of piety that you are doing the right thing. Maybe you don’t really realise it, but at the back of your mind, you’re like, “It is the right--,” because it becomes sort of a natural habit. It’s just something you just normally do. It’s just liked a normal day of shopping, but ultimately, the reason why you’re doing it, if you do ask the question, it should be that’s the reason, yeah, to be noble.’

**Respondent code RC5** ‘It’s cheap and it’s a great food. And even sometimes you’re left with an option like maybe in a food court or something similar, like in an airplane or something like that, one meal that maybe not Halal, looks really attractive in the menu. But you’ve got for Mediterranean (halal) option, and it comes in. It’s mushy, and it’s hot to kind of desire for what the ingredients are. But you eat it, and you’re happy because I took that option, took the Mediterranean option. It’s like I did the right thing.’

### **Consumer’s Perceived Image of Halal Products**

Two of the six respondents mentioned that they could be influenced in their choices of halal products in the presence of fellow Muslims. Respondent code RC3 stated that she/he is mindful

of her consumption choices, for example, dining at a restaurant without a halal certificate. Further, she/he expressed that some people tend to shame others if they do not buy halal certified products to show that they are better Muslims. This behaviour is reflective of social pressure, for example when people prefer food or clothing when influenced by family or friends (Holbrook & Hirschman 1982). Also, social and family structures play an important role in influencing consumer behaviour (Golnaz et al. 2009). The prestige conflict between individuals as group members has been measured through theories of conspicuous consumption (Mason 1981; Veblen 1912).

**Respondent code RC6** ‘So following the Quran following the commandments from God and following Islam. So that’s number one. But then second, it also adds to it that, “Oh okay. My family only purchase these (halal) products. I want to be a part of the family and follow the family,” sort of thing. Even friends. They also come into the picture. But for me, the first would be actually you know the whole lifestyle.’

**Respondent code RC3** Definitely. So, if my family members were here, or if I talk to any Muslim about halal food, they will kind of shame me. “Oh my God, you are not having halal food.” “Oh no, I won’t go to that restaurant. It’s not halal.” And that’s when I realise, “Oh it’s not halal? I never noticed.” I was less bothered about it. So personally, I’m less bothered about this, but people around me, they will just pinpoint me that go for halal food. You’re not having halal. So sometimes when I’m with the people I pretend to be like them. I eat halal for very importance, and this happens to many people. Because those who are very fascinated about Halal, I don’t really talk to them about Halal food. I find it annoying [laughter]. They will try to give you a very guilt feeling that, “Why don’t you have Halal food?” Or they will try to make you feel in failure that you are not a proper Muslim. Few people, those who actually say it to

give you the knowledge, I think they are being a good Muslim. They are sharing the knowledge. But there are a few people who will do it to give you-- to put a lot of burden on you, or to shame you, or to show that they are better Muslim than you, then they are not doing the work properly. And most of them will do it to show that they are a better Muslim than you are. That's how it works. Very few people are there who will say it to spread the knowledge of Islam but majority of them they will show that, look, I'm a better Muslim than you are.'

### ***5.3.4 Conclusion***

This section discusses the outcomes of the qualitative research and assists in understanding the themes that emerge from the data collected. Upon completion of the interviews, all in-person interviews were transcribed into electronic format to combine and compare the responses. Six themes were identified, but three relevant themes are discussed as they underpin the proposed conceptual model developed in Chapter 3. The semi-structured interviews inferred that participants believed that consuming halal certified products is the right thing to do as it is in accordance with Islamic guidelines. Participants mentioned that they prefer products with halal certifications or logos over products without for peace of mind, and this makes them feel content. This aligns with the literature. Wilkes, Burnett, and Howell (1986) concluded that religiosity influences several aspects of an individual's lifestyle, which eventually may affect choices and/or choice behaviour. Furthermore, it was gathered from the interviews that some Muslims could prefer halal certified products due to social influences. As one of the respondents said, 'No, my family is smooth with that. So, we advise each other if we find out something new or not about a certain product.' Religious affiliation is regarded as sharing a common belief, values, expectations, and behaviour (Hirschman 1983). Most of the respondents agreed

that their consumption choices were mainly influenced by their religious beliefs moreover, family, friends and peers could affect their consumption choices.

## **5.4 Chapter Summary**

This chapter presented an analysis of the quantitative and qualitative data. Firstly, in the quantitative section, the data was cleaned from missing values, prepared, and normality tested. Multivariate results were also provided. Then the scale was developed and its reliability, validity, named dimensions was provided. The CFA findings of the scale, conceptual model's constructs, reliability, and validity were outlined as well. The conceptual model was developed to test the three hypotheses explaining the relationships between the constructs: consumers' perceived public image of halal products, Muslim piety, consumer preferences for halal products and transcendental wellbeing. Further, the quantitative section progressed with the removal of outliers from the data and then briefly illustrated the data profiling with the assessments of means and standard errors of the means. After that, the results of the assessment of measurement model were given starting with EFA for all the main constructs scales reliability, the CFA for each concept, and finishing with a CFA for the whole measurement model. The structural model of the study was tested using path analysis using SEM on AMOS. The study showed positive relationships between the consumer's perceived public image of halal products and their Muslim piety, and strong relationships between the consumer Muslim piety and their preferences for halal products which significantly contributed the towards consumer's transcendental wellbeing.

Secondly, the qualitative analysis section was discussed with a description of data collection and demographic stats of the participants. A thematic analysis was conducted for the qualitative data collected based on the objectives of the present study. Three themes that emerged from



the data (perceived image of halal products, Muslim piety, and preference for halal products) are discussed in this chapter as they underpin the proposed conceptual model developed. The next chapter will discuss the main conclusions, contributions, limitations of the study and recommendations for future work.

# Chapter 6

## Conclusions, Research Contributions, Limitations, and Recommendations

### 6.1 Introduction

This research attempts to investigate the effects of halal product consumption on consumer's Muslim piety and their transcendental wellbeing. The focus was firstly on the influence of the public image of halal products in the wake of halalisation on Muslims piety, secondly on the impact of Muslim piety on the consumer's halal product preference, and lastly on the correlation between consumer's halal product preferences and their transcendental wellbeing. This study encapsulates theoretical reasoning from three sociological theories in a new research setting. The main research question that underpinned this thesis was: Does the halalisation of products affect Muslim piety and their transcendental wellbeing? The basic objective of this research was to examine the influence of halalisation on Muslim piety and the overall impact on their transcendental wellbeing. Religion provides the notion of the God that allows individuals to escape from the ordinary facets of everyday life and transcend towards higher realms of experience (Masoom & Airf 2014). From an Islamic perspective, piety (taqwa) leads to transcendence (Yasmeen 2008), as there is no transcendental wellbeing without Islamic practices, and Islam provides the spiritual path for this world and the afterlife (Fahlberg & Fahlberg 1991).

To address the research objective, a thorough literature review of the potential theories and concepts was conducted and recorded in Chapter 2. The relevant reviewed concepts were presented in Chapter 3. A quantitative research model was developed for an insight into the

relationship between the main constructs of the study. In addition, qualitative research was conducted to verify the effect of the halalisation phenomenon and halal consumption behaviour. Both the quantitative and qualitative research approach was explained in Chapter 4. The quantitative conceptual model developed in Chapter 3 was tested and analysed in Chapter 5 along with the qualitative data analysis and interpretation. The conclusion resulting from the research questions, an overall conclusion of the study, research contribution, research limitations, and future research directions are discussed in this chapter.

## **6.2 Overview of the Study**

The aim of our thesis was to examine the influence of the halalisation phenomenon on the consumer's Muslim piety and transcendental wellbeing. The overarching research question of the study was: - Does the halalisation of products affect Muslims' piety and transcendental wellbeing?

The research questions posed to address the research aim were...

- Is there a relationship between the perceived public image of halal products and consumer's Muslim piety?
- Is there a role of Muslim piety in consumer preference for halal products?
- Does the consumer preference of halal products affect their transcendental wellbeing?

To fulfil the research objectives, this thesis first reviewed the existing literature on the concept of halal, consumption behaviour in the context of conspicuousness, religion (Islam), Muslim piety, and transcendental wellbeing. The literature reviewed has assisted in identifying the main principals of the existing concepts of Muslim piety and transcendental wellbeing. In particular,

the theories of conspicuous consumption, rational choice theory of religion and self-transcendental theory underpins the conceptual model developed in Chapter 3. In addition, the constructs, and their proposed links to each other were tested in Chapter 5. Below are the three hypotheses postulated in the current thesis:

H1: - The consumer's perceived public image of halal products will positively relate to their Muslim piety.

H2: - The consumer's Muslim piety will positively relate to the consumer's preference for halal products.

H3: - The consumer's preference for halal products will positively correlate to the consumer's transcendental wellbeing.

The research takes a pragmatic philosophical stance and a mixed method approach was employed to support the research design. The quantitative data was collected via online surveys and analysed using rigorous statistical tools. The data was prepared for analysis and no substantive issues were found, yet a maximum likelihood estimation technique was used which is very robust to any normality. The data analysis involved describing the respondents for the demographic profile and Structural Equation Modelling (SEM) was used to test the main model. It is a multivariate statistical analysis technique that is used to analyse structural relationships between the main constructs (Kaplan 2001). SEM is preferred by many academic researchers because it evaluates the multiple and interrelated dependence in a single analysis (Bollen 1989). The result shows that the proposed hypothesis was accepted for the proposed conceptual model as discussed in the previous chapter.

The qualitative data was analysed for themes that supported the proposed conceptual model. Semi structured in-depth interviews were conducted to gather the qualitative data. All the interviews were transcribed into electronic format to combine and compare the responses. Six themes were identified, but three research relevant themes are discussed as they underpin the proposed conceptual model. The semi-structured interviews inferred that participants believed that consuming halal certified products is prescribed by Islamic guidelines and all practicing Muslims follow Islamic guidelines. Participants mentioned that they prefer products with halal certifications or logos over products without for peace of mind, and this makes them feel content. Additionally, it was inferred that Muslims could prefer halal certified products due to social influence (Aziz & Chok 2013). As one of the respondents (RC1) said, 'No, my family is smooth with that. So, we advise each other if we find out something new or not about a certain product'.

Religious affiliation is regarded as sharing a common belief, values, expectations, and behaviour (Hirschman 1983). Most respondents agreed that their consumption choices are mainly influenced by their religious beliefs and that family, friends and peers could also affect their consumption choices. Furthermore, some Muslims can make judgments about fellow Muslims depending on their consumption behaviours, which could lead to conspicuous consumption of halal certified products; that is, people displaying their preference for halal certified products for the acknowledgement of being pious Muslims in their community.

## **6.3 Conclusion Resulting from the Research Questions.**

### ***6.3.1 Role of Consumers Perceived Public Image of Halal Products on Consumer's Muslim Piety***

The concept of halal is vital to Muslims around the world (Alam & Sayuti 2011; Azam 2016; Lada, Geoffrey & Amin 2009). As per Islamic doctrine, Muslims must show piety at behavioural, ethical, and cognitive levels. (Rahman 1989; Muslim 1980; Maududi 1973; Kotb (Qutb) 1953; Watt 1979; Esposito 1991; Ali 1950). Hasan (2005) states that in everyday life many Muslims judge their fellow Muslims based on the display their piety. Such judgments make some Muslims become conscious of their behaviour as their fellow Muslims notice and make judgment about their piety. This is supported by the current study, such that respondent RC3 states:

‘Definitely. So, if my family members were here, or if I talk to any Muslim about halal food, they will kind of shame me. “Oh my God, you are not having halal food.” “Oh no, I won’t go to that restaurant. It’s not halal.” And that’s when I realise, “Oh it’s not halal? I never noticed.” I was less bothered about it. So personally, I’m less bothered about this, but people around me, they will just pinpoint me that go for halal food. You are not having halal. So sometimes when I’m with the people I pretend to be like them. I eat halal for very importance, and this happens to many people’.

However, Muslims could choose halal products in public to show off their level of Muslim piety. Moreover, individual’s choices could be influenced by their religious affiliations (Schiffman & Kanuk 2006). Such consumption done for public display or prestige is conspicuous in

nature. Conspicuous consumption is done for social and public visibility during the consumption of a product. It is viewed as an evidence of status or recognition (Veblen 1899, Belk 1988; Piron 2000). For consumption to be conspicuous, people need to consume openly for society to notice (Piron 2000). O' Cass and Frost (2002) assert that one important motivating force that influences individuals is the desire to gain status or social prestige from the consumption of goods. Halal products represent Islamic values and some individuals use religiously affiliated products in public to show their adherence to religion to gain identity and acknowledgment from their peers (Farooq 2017). Similarly, the consumption of halal products in public gives some Muslims a sense of piety due to the acknowledgment they get from their family and friends. The public display of such consumption has become easier than ever with social media in a globalised world. Marketers create and use product labels to show specific social identity-oriented lifestyles ((Forehand & Deshpande, 2001). In the case of halal products, the halal symbol and certification gives the user a social identity which could be of a pious Muslim., As Weiner (1992) states, commodities are framed as pious due to religious affiliations, and individuals use them as discrete conceptions of piety by constructing virtue through, rather than outside of, consumption of such commodities. The products are halalised by marketers to give a certain public image and some consumers could feel pious by such consumption. Therefore, it was concluded that some Muslims indulge in the consumption of halal certified products to show their piety to achieve social approval and reputation projecting extrinsic piety as a pious Muslim.

### ***6.3.2 Consumer's Muslim Piety Influence Consumer's Preferences for Halal Certified Products***

Previous studies have concluded that an individual's religious orientation influences their consumption patterns. Further, people's levels of religiosity (i.e. the intensity with which an individual believes in a religion, and thus affiliates and participates in it) have visible effects on their attitudes and behaviours (McDaniel & Burnett 1990; Swimberghe, Sharma & Flurry 2009; Mathras et al. 2016). This is true for Muslims as the research shows that the individual's religious beliefs and attitudes impacts on their halal consumption (Salman & Siddiqui 2011). The current study confirms that individual's Muslim piety (level of religiosity) affects their consumption preferences. As research participant RC2 says:

Yes, sometime people they say, "Oh, this is like chocolate. What does it mean? Like halal or haram bad?" As a Muslim, we must think about this. To eat halal food is the important teaching of our religion. So, if we don't take care about the halal or haram, so it means no in Islam-- no more Islam in our body.

To Muslims the importance of halal is based on the Islamic doctrine (Nurdeng 2009; Adams 2011; Bonne 2008). That is the core religious belief system of reward and cost or wrath from God the Almighty as suggested in the rational choice theory of religion.

It can be concluded that Muslims buy products that are in accordance to their religious belief. The 'halal' concept is an effective component in terms of consumption preferences of individuals considering their religious belief (Kurtoglu & Cicek 2013). Halal products and services are well-defined as a market offering which does not contain any religiously forbidden (haram) items according to Islamic guidelines (Ambali & Bakar 2014).



### ***6.3.3 Consumer's Preferences for Halal Products Impact on Consumer's Transcendental Wellbeing***

There are numerous studies done on the impact of religiosity and spirituality (Arlı, Cherrier & Tjiptono 2016; Casidy, Phau, & Lwin 2016; El-Bassiouny 2014; Jamal & Sharifuddin 2015) on consumer preferences and behaviours (Abela 2014; Izberk-Bilgin 2012; Mathias, et al. 2016; McAlexander, Dufault, Martin, & Schouten 2014). An individual can search for spiritual meaning in the consumption of everyday products and they infuse their everyday consumption patterns with spiritual meaning, and they transform the mundane into the sacred (Sandıkçı and Rice, 2011). Further, Belk, Wallendorf & Sherry (1989) explain how the human need for spirituality and transcendence can be found in popular culture and consumption activities. The transcendental domain deals with the relationship between the self and something or someone above humans, such as a cosmic force, transcendent reality or God, and involves faith towards, 'adoration and worship of, the source of mystery of the universe' (Fisher 2011). The transcendental domain that is the relationship with God is closely related to intrinsic religiosity and contributes towards the spiritual wellbeing of the individual (Pong 2016). Consumers with high levels of preference for halal products based on the dimension of high Muslim piety were found to be more self-oriented and less concerned with others. Transcendental domain from the spiritual wellness scale (Fisher & Johnson 2000) was used in the current research and the results show that consumer preference for halal products have distinct associations with their transcendental wellbeing. This supports the view that consumer preferences for halal products can be influenced by their Muslim piety and thus contributes to their transcendental wellbeing. This reaffirms Reed's theory of self-transcendence, where the individual wellbeing is an intrinsic process which involves the most holistic level of higher consciousness, relating to self, others, the environment, and the creator or sacred.

## 6.4 Overall Conclusion

Islam, like any other religion, imposes some limits on the consumption of certain goods and services, like pork, alcohol, and gambling. Thus, Muslims are required to consume products which are permitted in accordance to Islamic guidelines; that is, halal products and services. In the present era of brands, many businesses have opted for halal certifications or logos for value maximisation and treating Islam as segmentation criteria of their business strategy (Alserhan 2010). As a result, the global halal product market is estimated at US\$2.3 trillion excluding Islamic banking, pharmaceutical, personal care, and cosmetics (PEW Research Centre, 2009). The demand of halal products has led to the commodification of the notion of halal as a product and a brand with the motive to give Muslim consumers' confidence (McMillam, O' Gorman, & MacLaren 2011; Zizek 1997). This commodification of 'halal' is also referred as halalification or halalisation by some academics (Fischer 2008; Khan & Callanan 2017; Razzaq, Hall & Prayag 2016).

Many Muslim academics (e.g. Akbari 1992; Kahf 1996; Kalantari 2008; Khan 1984; Motahari 2000; Razzaghi 1996) argue that commodified modes of consumption refute the basic Islamic values or a Muslim's lifestyle. The commodification of products promotes materialism and hedonism which is against the authentic Islamic identity of Muslims (Jafari Suerdem, 2012). However, current research suggests that the halalification of the goods and services does not impact religious beliefs of the consumers but rather influence their consumption preferences and positively impact on their transcendental wellbeing. Further, such commodification inspires conspicuous consumption of halal products which to some extent contributes towards a consumer's Muslim piety. As Miller (2003) suggests, consumer culture does not render religious beliefs less worthy; in fact, it transforms the nature of religion and religious practices.

The business practice of Islamic branding as a marketing strategy has gained global attention over past few years (Alserhan, 2010a). Halalised products are produced in alignment with the Islamic guidelines (Mohamed et al., 2008). These products are preferred by Muslims due to their value system and religious orientations. To a Muslim consumer, halal approved products means that the product has been manufactured in a righteous manner (Alserhan 2010b). Moreover, halal certified products are perceived as pure, healthy, natural, convenient, informed, and ethical, and adhere to sustainability, animal and environmental friendliness (Bonne & Verbeke 2006). Therefore, Muslims feel that by using halal certified products, their actions are righteous; but a halal certification or logo may not guarantee the 'halal' as the consumer's perception of halal as there is no one standard framework for halal to be articulated in a form of a logo and certification. But clever marketing gives these products a halal image by adding a logo or certification, that is perceived as righteous or pious by Muslims. The regular halal marketing package is significant enough to create positive perceptions of the product with a halal logo (Putri 2018). Thus, the commodification of halal products has created certain public perceptions about these products that the consumption of halal certified products is pious practice and some Muslims could consume halal products publicly for social approval or prestige associated with being a pious Muslim. As it is possible that 'consumers themselves sacralize consumption objects and thereby create transcendental meanings in their lives' (Belk et al. 1989, p. 32).

The available literature on consumption shows that through consumption rituals, goods extend their utility values and act as symbolic means of creating identities and sociocultural meanings (Boli 1995; Firat & Venkatesh 1995; McCracken 1988; Slater 1997). Therefore, through the commodification, any everyday product with a halal logo provides an assurance of purity to the consumer. Thus, by consuming halal certified products, practicing Muslims make sure that

they are following their religion and their consumption will have a positive impact on their Muslim piety and therefore will prefer a product with halal logo over a normal product.

A consumer's preference of halal products is driven by their Muslim piety. Muslims believe that people are created to believe in God and true happiness could only be achieved through understanding the nature of the relationship between man and God and leading a life where one logically surrenders to the guidance of God as a purpose of life. This is possible through seeing the transcendental reality and living a pious life (Marfleet 1992). When individuals believe that they are leading their life as in response to God and living a pious life, that is their consumption is accordance to God's words, these individuals are in harmony with God which is the source of hope and contentment. Marfleet (1992, p. 25) proposed that 'our spiritual nature is actualised [when] our psycho-spiritual being [comes] into harmony with God.' This notion is supported by the rational choice theory of religion which suggest that an individual's attempt to make rational choices are limited by that individual's knowledge, understanding, and beliefs about the available options. In this sense, any outwardly irrational beliefs can be understood as rational choices for the individual decision maker (Stark 1999a). Religious belief in the supernatural may seem irrational from an outside perspective because it involves a belief in invisible powers that can impact everyday life. But, for religious people, it makes sense and is completely rational that they worship the supernatural and hope to gain rewards and avoiding wrath or cost.

Choosing halal products is a behaviour which is in sync with Islamic guidelines and Muslims responses to God's words with the hope to gain rewards or/and avoid God's wrath or cost. 'When individuals have connected with the ultimate source of being in the universe, it should have a profound effect on their sense of identity and destiny, their relations with others, and their relationship with the environment' (Robinson 1994; Jennings 1997, p. 7). The greater the willingness to be close to God, the more it will be reflected in behaviours.

Further, Fisher (2008) suggests that people gravitate towards the transcendental domain of spiritual wellbeing; they recognise the importance of relationships with self, others, and the environment in the development of spiritual health. The development in religiosity requires the experience, exercise, or both of a faith dimension expressed through communication with someone beyond the human level. Thus, halal consumption behaviour or halal product preferences contributes towards the development of the spiritual health as halal consumption is in harmony with the Islamic way of life. Therefore, the results of the current study show a positive link between Muslim piety, consumer halal product preference and consumer transcendental wellbeing.

Thus, it can be concluded that under the influence of the halalisation phenomenon, products are branded as halal and sold to Muslims as piety-generating items (Fischer 2008). The public image of halal products influences individuals who perhaps are 'extrinsically religious' (Allport & Ross 1967) and like to display their religious commitments to their groups. Consumption which is motivated by public display and recognition is considered as conspicuous in nature (Wright 2008). So, this practice of halal product consumption for recognition in their groups or peers can lead to a sense of Muslim piety due the acknowledgment they get from their family and friends (Hussaini 1993). This suggests that halalisation of products gives a sense of piety in some Muslims, which influences their consumption choices and has a positive effect on their transcendental wellbeing.

## 6.5 Research Contribution to Knowledge

It is important to know that some studies were done on the consumption patterns of halal products and the halalisation phenomenon. However, these studies focused mainly on halal products (mostly food items) from marketing or manufacturing perspectives where Muslim piety and transcendental wellbeing was not explored regarding halal consumption in a social context. It is important to understand the effects of halal consumption on the Muslim communities especially in emergence of halalisation. The current research is one of the very few studies that have comprehensively examined halal product consumption patterns in relation to Muslim piety and transcendental wellbeing.

Past research on the topics of the current study is too narrow or done on side topics such as halal brand loyalty (Zainudin et. al 2018; Ali, Xiaoling & Sherwani 2018), halal awareness (Aziz & Chok 2013; Yasarsoy & Demire 2017), halal certifications (Khan & Haleem 2016; Razalli, Yusoff, & Roslan 2013), and halal market demand (PEW Research Centre 2015). Furthermore, the subject of Muslim piety and transcendental wellbeing are researched mainly by sociologists like Hasan (2007), Chowdhury and Fernando (2013), and Fisher (2008). The current research brings sociology and marketing together in attempt to understand the halal consumption patterns of Australian Muslims.

Current research has investigated the presence of conspicuous consumption in the consumption of religiously associated products. Previous studies have explored the concept of conspicuous consumption with reference to the consumption of luxury products for recognition, prestige, and status (Veblen 1998; My & Nasir 2016; Memushi 2013; Wang & Griskevicius, 2014; Vel et al. 2011). The conspicuous consumption theory has been employed in many studies in the

context of luxury goods and status. According to the researcher, this is the first study using the conspicuous consumption premise regarding religiosity status.

Further, the current research has tested consumer preferences for halal products and their effects on consumers transcendental wellbeing whereas most studies on transcendental wellbeing are in relation to spirituality (Fisher & Brumley 2008; Mathad & Pradhan 2017). This research collaboration between sociology (which explores the Muslim community) and marketing (which studies the consumption of halal products) is not frequently done. This explains the lack of publication on the current topic. The current study has also pointed out some limitations in the samples of population mainly from western countries. This is because the research is only based in Australia; it is possible that the consumer preferences for halal certified products and overall wellbeing will be more relevant in a behavioural-sociological study.

Overall, it can be said that there is much to be learned from the intersections of Islam, consumption, and transcendental wellbeing. The goal of the current research has been to understand the phenomenon of halalised goods impacting Muslim piety and transcendental wellbeing, as it is attentive to the multiplicities and complexities of global Muslim communities and the cultural forces shaping contemporary Islamic marketspaces. Hopefully, this research will instigate further research on Islam that can contribute to a scholarly discussion and build effective communication within the subjects of halal products consumptions patterns, individual wellbeing, and marketing at large.

## **6.6 Limitations**

There are some limitations documented in this study. The first limitation is that the model of relationships between Muslim piety and consumer preference for halal products was only tested

in a Muslim context with widely accepted scales used to measure all the variables of the model. This limits the findings to Muslims; otherwise the model could have been employed with other religions to assess consumer preferences for products with religious orientations and consumers transcendental wellbeing. A general approach to an individual's consumption patterns associated with religious orientation regarding examining the role of the consumer's perceived public image of products with religious orientation towards their religiosity and transcendental wellbeing would have provided wider insights. A second limitation is that research participants (Australian Muslims) were from an open-minded western country. Therefore, the research outcomes cannot be generalised of Muslim countries. A third limitation is that the scope of the study had time and sample size restrictions; that is, the sample size is low when compared to the population of Australian Muslims. Future studies should strive for a broader and a more representative sample, if possible. In addition, it would be useful to extend this study to other countries. Lastly, this research provides some preliminary insights into the halal consumption patterns of Australian Muslims, with regards to examining the role of the consumer's perceived public image of halal products in their Muslim piety and transcendental wellbeing. In future, this study could lead to the further exploration of halalised products impacting the Muslim cultural and religious landscapes.

## **6.7 Recommendations for Future Research**

This paper aims to explore the consumption of halal products in the context of Muslim piety and the analytical focus on the relationship between conspicuous consumption of halal products influencing consumers Muslim piety and consumer preferences. Hopefully, this research will instigate future research on the commodification of religious products, halal products consumption behaviour, Muslim piety and transcendental wellbeing that can contribute to an



academic discussion and build an understanding in the area of Islamic consumption, Muslim piety and transcendental wellbeing at large.

As this research examines the role of conspicuous consumption of halal products on a consumer's Muslim piety, this could be advanced further to other religious doctrines like Judaism or Christianity. Furthermore, this may advance the literature by providing a comprehensive explanation about the association between the consumer preferences of products with religious associations for public displays of religiosity. Also, the way the consumer preference for halal products can influence the consumer's transcendental wellbeing can be extended in the future by including all four domains of spiritual wellbeing, like personal, communal, environmental and transcendental (Ellison 1983; Ross 2006; Como 2007).

Acknowledging that Australian Muslims may show different levels of preference of halal certified products, this attracts attention to understanding the changing landscape of Islamic consumption, and global halal product dynamics that shape the meanings and experiences of global Muslim consumers. As a research student advocating the study of the intersections of Islam, consumption, and spiritual wellbeing, future research could seek to broaden the understanding of such interrelationships. Given the recent growth of research on halal products within the context of religion and marketing, there is possibility to explore spiritual wellbeing of the consumers of products with any religious association. Lastly, the social scientist could investigate the possibility of the concept of halal as ethical and healthy. The concept of halal and pure (*toyyiban*) could be communicated to wider communities including non-Muslims; that is halal could mean healthy and ethical and can contribute to an individual's wellbeing. Moreover, halal is seen as an attribute of a commodity targeted towards Muslims from a business view;

this could be extended generally as a healthy and ethical way of consumption for wholesome wellness.

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# Appendices

## Tables:

Table 5.6: Total Variance Explained for the Variables with Initial Eigenvalues

Component	Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %
1	10.061	38.698	38.698
2	2.898	11.147	49.845
3	2.287	8.798	58.643
4	1.522	5.854	64.496

Table 5.7: Total Variance Explained for the Attitudinal Variables with Initial Eigenvalues > 1

Component	Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %
1	6.409	24.649	24.649
2	4.167	16.026	40.676
3	3.206	12.330	53.006
4	2.988	11.491	64.496

Table 5.8: Total Variance Explained for the Behavioural Variables with Initial Eigenvalues > 1

Component	Initial Eigenvalues		
	Total	% of Variance	Cumulative %
1	10.061	38.698	38.698
2	2.898	11.147	49.845
3	2.287	8.798	58.643
4	1.522	5.854	64.496

Table 5.10: Summary of the Fit Measures used in this Present Research

Name	Abbreviation	Type	Acceptable level
Cronbach Alpha Standardised Regression Weight		Unidimensionality	Alpha > 0.7 Beta > 0.4
Chi-square (probability of significant difference)	CMIN	Model fit	p>0.05
Normed chi- square	CMIN/DF	Absolute fit and model parsimony	1.0<CMIN/df<2.0
Root mean square error of approximation	RMSEA	Absolute fit	RMSEA<0.05 (Values between 0.05 – 0.08 may also indicate satisfactory fit)
Standardised root mean square re- sidual	SRMR	Residual	SRMR < 0.06
Root mean square residual	RMR	Residual	RMR < 0.05
Goodness-of-fit index and Adjusted Goodness-of-fit index	GFI and AGFI	Incremental or Comparative fit indices	GFI and AGFI > 0.95
Comparative fit index	CFI	Incremental	CFI > 0.95 (Values between 0.90 – 0.95 may also indicate satisfactory fit. Values close to 0 indicate poor fit, CFI = 1 indicates perfect fit)
Normed Fit In- dex	NFI	Incremental	NFI > 0.95
Tucker-Lewis Index	TLI	Incremental	TLI > 0.95 (Values between 0.90 – 0.95 may also indicate satisfactory fit. Values greater than 1 may indicate overfit)

## **Explanation of the Key Concepts and Terms Used in the Research**

### **Halal**

In the most basic definition, halal is that which is permitted by Allah (Azimabadi 1994). Halal is the most common spelling used in the English language, although it is also sometimes written as halaal, or helal, due to the difference in regional accents and difficulties with creating a transliteration which accurately represents its correct pronunciation.

### **Halalisation**

The process of making something halal using halal criteria for example everyday product like soap, toothpaste, pharmaceuticals which are manufactured according to Islamic guideline. (Fischer 2008; Elouakili 2017).

### **Haram**

The most basic definition of haram is that which is prohibited by Allah (Azimabadi 1994). Haram is an Arabic word indicating forbidden. Behaviours that are haram (forbidden) consequence in harm thus are prohibited for Muslims.

### **Religiosity**

According to Bergan and McConatha (2000), religiosity refers to various dimensions associated with religious beliefs and involvement. The Concise Oxford Dictionary (1993) defines “involve” as ‘to participate or share the experience or effect, include or affect in its operations’. Bergan and McConatha (2000) have identified two dimensions associated with religiosity, namely, religious beliefs and involvement.

### **Extrinsic religiosity**

This considers religion as a social convention, a self-serving instrumental method shaped to suit oneself (Clark & Dawson 1996; Donahue 1985a). According to Allport and Ross (1967, p. 434), an “extrinsically motivated person uses his religion”.

### **Intrinsic religiosity**

This considers religion as a meaning-endowing framework through which all of life is understood (Clark & Dawson, 1996; Donahue 1985b). Allport and Ross (1967, p. 434) state that “the intrinsically motivated lives his religion”.

### **Consumer’s Preference for Halal Products**

The consumer’s preference for products or brands arise from the combination of many different factors. Some factors come from features of the product itself (e.g., price, durability), while others are attributes of consumers themselves (e.g., goals, attitudes, discretionary income) (Venkatraman, Clithero, Fitzsimons & Huettel 2012). Consumer preference is defined as the subjective tastes of individual consumers, measured by their satisfaction with those items after they have purchased them (Ramya & Mohamed 2016). This satisfaction is often referred to as a utility. Consumer value can be determined by how consumer utility compares between different items.

### **Perceived Public Image of Halal Products**

Perceived public image is defined as a collection of associations that have formed consumer perception for a certain brand or product. The perceived image has a number of these representations, perceptions, and beliefs an individual hold (Kotler 2003). In this study, it is specific to products which are certified halal. Zeithamle (1998) has suggested that the perceived image



can be regarded as an overall customer assessment of the utility of the product based on the perception of what is received and what is given.

This research is focused on halal products only. In this regard, the concept of halal is built around the need for any Muslim to have products that are allowable, acceptable, permitted, and permissible from a religious point of view. As such, the concept of halal includes any Islamic guidelines which starts with food and beverages and moves to cover banking and finance, tourism, cosmetics, pharmaceuticals, jobs, travel, technology, and transport services, etc. For a product(s) to be halal, it must meet the requirements of the shari'ah (Islamic law). Halalisation of products contributes in building an Islamic image of that product (Fischer 2008).

### **Muslim Piety**

Muslim piety means to believe in the existence of Allah, to obey Allah by doing what Allah commands, and abstaining from everything that is forbidden in Islam. It can be said that piety is to have a feeling of conforming to the promise of reward. Furthermore, the Arabic word for piety is *taqwa*, and it is essential to understand the origins. Ibn Kather (2003) explains that the root of the word *taqwa* is from *wiqaya*; it means to abstain from that which has been forbidden. According to the narration of Ali ibn Abi Talib, *taqwa* is the fear of Allah, obeying Allah's commands and abstaining from that which Allah forbids (Ibn Kather 2003).

### **Transcendental Wellbeing**

It is the sense of meaning and purpose together with corresponding emotions, including peace and hope. It denotes a state of human existence independent of individual consciousness and personal/cultural background, including religion. Transcendence refers to a sense of being that goes beyond time and space. It can be regarded as a unique and distinguished manifestation of spirituality (Buck 2006; Pesut et al. 2008).



## Information Sheet for Interview Participants

### **Research Project:**

Effects of the Consumption of Halal Products on Muslim Piety and Transcendental Wellbeing

### **Introduction**

I would like to invite you to participate in this project, which is concerned with the halal goods and services you use in your daily life. I am interested in knowing your views as a Muslim on the importance of using halal products, their packaging, and availability.

### **Why am I doing the project?**

The project is part of my Research degree course at the Western Sydney University. I am hoping that the project will aid in the understanding of the growing phenomenon of halal consumption, its possible effects on Muslim piety, and Muslim identity formation.

### **What will you have to do if you agree to take part?**

Return the response form to me in the envelope provided so that I know you are interested. Following this we will arrange to meet at the local coffee shop at a time mutually convenient to us.

There will be one interview with myself during which I will ask you series of questions related to your consumption of halal goods and services. When I have completed my study, I will be happy to share the findings should you be interested.

### **Will your participation in the project remain confidential?**

If you agree to take part, your name will not be recorded on the questionnaires and your details will be kept confidential. Your responses to the questions will be used for the purpose of this project only and you will remain anonymous.

**What are the advantages of taking part?**

You may find the project interesting and enjoy the session chatting about your buying patterns and piety. The study will provide important information about what people think about the growing consumption of halal goods, especially products such as pharmaceuticals, water, and soft drinks and what they think about its effect on their piety. There is a possibility to publish or present the results of the research at a presentation or publication in future.

**Are there any disadvantages of taking part?**

It could be that you are not comfortable talking about your buying patterns and your opinions on how it relates to your piety.

**Do you have to take part in the study?**

No, your participation in this research is completely voluntary. If you do not wish to take part, you do not have to give a reason and you will not be contacted again. Also, if you do agree to participate you are free to withdraw at any time during the project if you change our mind.

**What happens now?**

If you are interested in taking part in the study, you are asked to complete the attached consent letter form and return it to me to the email address provided. Once I have received the complete consent form, I will contact you so we can arrange to meet at a mutually convenient time. We can then meet and hold the interview. If you decide you would rather not participate in this study, you need not send the consent letter to me. Thus, ignore this letter and no further contact will be made.

Thank you,

BADER UNNISA MEHDI  
Email: [b.unnisa@westernsydney.edu.au](mailto:b.unnisa@westernsydney.edu.au)



## Consent Form for Interview Participants – General (Extended)

Project Title: Effects of the Consumption of Halal Products on Muslim Piety and Transcendental Wellbeing

I hereby consent to participate in the above-named research project.

I acknowledge that:

- I have read the participant information sheet and have been given the opportunity to discuss the information and my involvement in the project with the researcher/s.
- The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

I consent to:

Insert tick box option for each specific activity

Participating in an interview

Having my information audio recorded

I consent for my data and information provided to be used in this project and other related projects for an extended period of time.

I understand that my involvement is confidential, and that the information gained during the study may be published and stored for other research use but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time without affecting my relationship with the researcher/s, and any organisations involved, now or in the future.

Signed:

Name:

Date:

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is: **H12329**

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development, and Innovation (REDI) on Tel +61 2 4736 0229 or email [humanethics@westernsydney.edu.au](mailto:humanethics@westernsydney.edu.au).

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

## INTERVIEW QUESTIONS (QUALITATIVE PHASE)

1. What do you look for in a halal product? For Example, do you check for ingredients?
2. How do you decide if a product is halal? For Example, do you look for certification?
3. Does advertisement of halal products affect you? If so, could you explain how?
4. Are you vigilant in identifying halal goods during your shopping?
5. Why do you purchase halal certified products or services? How important is this for you?
6. Are there any influencing factors such as family member or a preacher on your choice to consume halal goods and services?
7. What are your views on eating or consuming non halal items?
8. Do you feel an increased sense of piety when buying halal certified goods?
9. Do you easily find products with halal certification in your everyday shopping?



## Consent Form: Online Survey – General (Extended)

Project Title: Effects of the Consumption of Halal Products on Muslim Piety and Transcendental Wellbeing

I hereby consent to participate in the above-named research project.

This research project is conducted Bader Unnisa Mehdi from Western Sydney University. This survey is intended to gather information about academic work. You will be one of approximately 150 people being surveyed for this research. Your participation in this research is voluntary. You may withdraw and discontinue participation at any time without penalty.

Your participation involves completing an online survey that will take 15 -20minutes. Your responses will be confidential, and we do not collect identifying information such as your name, email address or IP address. The survey questions will be about your shopping pattern of halal goods and how much halal consumption is related to your sense of piety.

To help protect your confidentiality, the surveys will not contain information that will personally identify you. This data will be used for academic purposes only.

If you have any questions about the research study, please contact me at [b.unnisa@western-sydney.edu.au](mailto:b.unnisa@western-sydney.edu.au).

**ELECTRONIC CONSENT:** Please select your choice below.

Clicking on the "agree" button below indicates that I consent to:

I consent for my data and information provided to be used in this project and other related projects for an extended period of time.

I understand that my involvement is confidential, and that the information gained during the study may be published and stored for other research use but no information about me will be used in any way that reveals my identity.

I understand that I can withdraw from the study at any time without affecting my relationship with the researcher/s, and any organisations involved, now or in the future.

I have read the above information.

I am at least 18 years of age.

If you do not wish to participate in the research study, please decline participation by clicking on the "disagree" button.

- Agree
- Disagree

This study has been approved by the Human Research Ethics Committee at Western Sydney University. The ethics reference number is: **H12329**

What if I have a complaint?

If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through Research Engagement, Development, and Innovation (REDI) on Tel +61 2 4736 0229 or email [humanethics@westernsydney.edu.au](mailto:humanethics@westernsydney.edu.au).

Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.



# Online Survey

---

Q1 Gender

Female (1)

Male (2)

---

Q2 Age

18-30 (1)

31-45 (2)

46-60 (3)

61 and Over (4)

---

Q3 Suburb/ State

\_\_\_\_\_

---

Q4 What language do you speak at home?

\_\_\_\_\_

---

Q5 Citizenship

Australian (1)

Other (2)

---

Q6 Religion

Islam (1)

Other (2)

**End of Block: Block 1**

Q 7 Below are a number of statements regarding use of halal products. Please indicate to what extent you agree or disagree with each statement by choosing a relevant option.

	Strongly disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly agree (5)
I only buy products which are certified halal (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I will choose halal products even at a higher price (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Halal is more important than price and brand (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am very confident with halal certification from Australian Federation of Islamic Councils (AFIC) or Halal Certification Authority. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Popular halal brands describe the quality of products (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brand names using the halal logo describe product purity (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
All halal logos are trustworthy (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I do not really care about a product's 'halalness' (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When buying halal products, I am noticed by others (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I prefer to buy halal products in presence of others (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
By using halal products, I gain respect (27)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Halal products are popular in my community (28)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Buying halal products shows who I am (29)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would prefer to be seen using halal products (30)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe use of halal products strengthens my belief in Allah (31)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe use of halal products will help me in life after death (32)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe use of halal products gives me strength in not doing evil (33)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe use of halal products helps me perform prayers more frequently (34)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe use of halal products helps me read Quran more frequently (35)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe in Quran and that is why I use halal products in everyday life (36)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe use of halal products helps remind us of Allah's presence (37)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I do not use halal products, then I may be seen as a non-believer (38)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Use of halal products conforms to my religious belief (39)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Using halal products is for reverence of Allah (40)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Using halal products is the way of living for Muslims (41)

Using halal products builds a personal relationship with Allah (42)

**End of Block: Default Question Block**

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**Start of Block: Block 2**

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