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Repositioning Halal to appeal to both Muslim and non-Muslim consumers in Johannesburg, South Africa

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Repositioning Halal to Appeal to both Muslim and Non-Muslim Consumers in Johannesburg, South Africa

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A research report submitted to the Faculty of Commerce, Law and Management, University of the Witwatersrand, in partial fulfilment of the requirements for the degree of Master of Management in Strategic Marketing.

Johannesburg, 2021

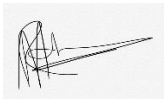
ABSTRACT

The Muslim population worldwide is expected to grow significantly, representing 30% of the global population by 2030. This demands an appreciation of their unique consumption characteristics. However, the reputational damage Islam continues to suffer leaves non-Muslim consumers apprehensive about consuming halal products and multinational corporations apprehensive about entering the halal industry valued at USD 3.22 billion in Africa alone; and USD 2 trillion globally. One area in the halal literature that has received inadequate attention is the comparison between the consumption habits of Muslim and non-Muslim consumers especially in Africa where the population of Muslims is growing rapidly with a huge potential for halal consumption. Therefore, this study aimed to identify and study the variables that will prove feasible in marketing packaged food and cosmetic products to signal its halal status to Muslim consumers and signal another significant food and cosmetic trend to non-Muslim consumers. Adopting a mixed method approach, qualitative interviews were conducted with Muslim consumers to determine their understanding of halal, these responses have been content analysed to reveal underlying themes, that support and assist in explaining the quantitative data. Quantitative survey data has been gathered from both the Muslim and non-Muslim segments and analysed using a structural equation model to pinpoint moderating factors that drive the intention to purchase halal by both segments. The study found that the Functional and Social values drive the intention to purchase halal, where a large focus should be placed on marketing the utilitarian features of the product. The study also recommends, amongst others, the importance for marketers with hopes of serving the halal market to invest in a halal education campaign and work closely with the product development teams to ensure successful branding and positioning. This will ensure that marketers strike a careful balance between serving both the Muslim and non-Muslim segments from the basis of a solid understanding of what halal means particularly amongst the Muslim segment. An understanding of how to strike this balance will be of value to multinational corporations and small businesses interested in expanding their market share to the growing Muslim population worldwide.

Keywords: Marketing, Muslim, Halal, Haram, Consumption Values, Packaged food, Cosmetics

DECLARATION

I, _Reyhana Mahomed_____, declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Management in Strategic Marketing at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.

Name: Reyhana Mahomed Signature: 

Signed at ……Johannesburg……

On the …14…….. day of ……January…… 2021…..

DEDICATION

I dedicate this dissertation to my mother, the epitome of persistent hard work.

ACKNOWLEDGEMENTS

To my supervisor, Dr Thomas Anning-Dorson, for putting pressure, for checking in, for your many reviews of my work and for the encouragement; I thank you.

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And finally, to my dear husband Riaz Lalla: It was just a few months into our new marriage when this journey began, and you have been nothing short of amazing. Thank you for wiping my tears when it all got too much, thank you for lifting my spirits when I would quietly consider throwing in the towel, and thank you for all the coffee! Your role has been far more than mere support. Thank you for looking at my data, for your time and efforts being my "stats guy", and for always offering to help me when I hit a roadblock. I love and appreciate you dearly.

Through this journey I have learned many valuable life lessons about the importance of sound discipline, and these lessons have shown me the depth of my capabilities. As a Muslim woman, I am beaming with pride in submitting this dissertation to the University of the Witwatersrand Business School quoting the holy books of my faith.

"My success is only by Allah" Quran (11.88)

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LIST OF ACRONYMS

ICSA – Islamic Council South Africa

MJC – Muslim Judicial Council

NIHT – National Islam Halaal Trust

SANHA – South African National Halaal Authority

CHAPTER 1 - INTRODUCTION

1. INTRODUCTION

This chapter introduces the research title by describing the current and potential market for halal in a global, continental and local context to relay the significance of the study. The links between halal and mainstream food trends; and prevalent certifications are acknowledged and explained by making reference to various other studies in the field of halal marketing, not only limited to food and cosmetics. The premise of those studies is called into question given the context within which it took place. This informs the research objectives and questions, and the chapter concludes highlighting the importance of this study and its unique context locally and regionally.

2. BACKGROUND AND CONTEXT

There are different consumption patterns across the world. Cultural and religiosity consumption represent some of the dominant patterns. Minton, Johnson, and Liu (2019) assert that despite the growth in different consumption patterns, the literature has not been in-depth on how general religiosity and moral foundations shape consumption. Halal consumption represents one of the areas of religious and moral consumption. The market for halal products and services including food, cosmetics, pharmaceuticals, finance and tourism is gaining momentum as one of the most profitable and influential markets globally that has outgrown exclusivity for Muslims, into a more dynamic global market (Ahmadova, 2016; Dugonic, 2016). However, many non-Muslim consumers remain apprehensive about halal products, unaware of what it means (Abraham, 2018).

Halal places an emphasis on purity in substance and recommends that adherents to the Islamic faith consume that which is closest to its natural state (Islam & Chandrasekaran, 2013; Izberk-Bilgin & Nakata, 2016; Yousaf & Xiucheng, 2018). Thus, it is important for Muslims to understand the origin of raw materials including the production process (Sugibayashi, Yusuf, Todo, Dahlizar, Sakdiset, Jr Arce, & See, 2019). This resonates closely with farm-to-fork principles that has, in recent times, become popular provoked by a range of food scares and farming crises (Jackson, 2010; Demirci, Soon & Wallace, 2016; Mathew, Abdullah, & Ismail, 2014). Additionally, Wood (2019) explains that, in recent years, the global community has experienced a surge in awareness of issues such as animal welfare, social responsibility, and environmental sustainability in their consumption. This has resulted in a growing trend of veganism that drives the growth of halal products, particularly cosmetics (Wood, 2019).

Given these linkages, the purpose of this study is to assess the feasibility of repositioning halal packaged food and cosmetics to appeal to those consumers concerned with the quality and healthiness of the products they consume, while simultaneously meeting the growing demand for halal products by the burgeoning Muslim population worldwide, which stands at 1.8 billion or a quarter of the global population, expected to increase to 3 billion by 2030 (Ahmadova, 2016; Izberk-Bilgin & Nakata, 2016; PRC, 2015).

In South Africa, Muslims constitute only 2.5% of the total population, but over 60% of packaged food products are halal certified by one of four halal certifying bodies (AfricaHalal, 2019; Bashir, Bayat, Olutuase, & Abdul Latiff, 2018; Tayob, 2012b). Additionally, South Africa is amongst the five largest manufacturers of halal products worldwide and has been described as the halal powerhouse of sub-Saharan Africa where the region's halal industry is valued at USD 3.22 billion (Bashir et al., 2018). These figures make studying the halal market and how best to serve it a worthy effort.

Despite these enticing figures, like all religions of the world, Islam has an image that can be considered a brand and in making the link between halal and organic food, scholars neglect to consider how to navigate this (Yusof & Jusoh, 2014). The religion continues to suffer reputational damage after the 9/11 terrorist attacks which spills over to halal and necessitates a repositioning of halal if it is to be accepted by non-Muslims alike (Izberk-Bilgin & Nakata, 2016).

South African non-Muslim consumers have engaged in recurring protests against halal for reasons that are inconsistent with what halal means (Abraham, 2018). For example, non-Muslim consumers in South Africa have claimed that halal food found in supermarkets are sacrificed to idols and the profits are used to fund terrorism activities (Abraham, 2018). This points to a lack of awareness of what halal means.

Irrespective, Izberk-Bilgin and Nakata (2016) explain that an overtly religious positioning is not necessary to reach out to Muslim consumers and instead, a nuanced positioning that focuses instead on the health, ethical and purity aspects of halal products will enable companies to manage the complexities surrounding the brand image of Islam. However, this positioning relies on a holistic understanding of what halal means. Two categories of halal products will be investigated as part of this study: packaged food and cosmetics. Packaged food was selected because of its characteristic as a basic human need and the fact that it is the most lucrative segment in the halal market (Yunus, Rashid, Ariffin, & Rashid, 2014). Cosmetic products,

including lipstick, shampoo and perfumes are included because the demand for these products remain unmet since their development is still in its infancy (Sugibayashi et al., 2019). Like halal food, halal cosmetics reflect safety, cleanliness, hygiene and cruelty-free methods, which also appeals to non-Muslims (Wood, 2019). Thus, this study will investigate the feasibility of meeting the growing demand for halal by repositioning halal on its characteristics rather than religiously, to ensure appeal to a broader audience.

2.1 PROBLEM STATEMENT:

The global Muslim population, which comprises a quarter of the world, is dispersed across 232 countries, forming a majority in only 49 of those countries (Ahmadova, 2016). As has been shown by several authors (Ismail, Othman, Rahman, Kamarulzaman, & Rahman, 2016; Kurokawa, 2011; Talib, Chin, & Hamid, 2018), the strengths of halal across food products and cosmetics already addresses some of the key aspects prescribed by other certifications such as organic and food safety certifications. These include issues of hygiene, product quality and the humane treatment of animals, amongst others.

These links have been recognised by other scholars (Ahmadova, 2016; Izberk-Bilgin & Nakata, 2016), resulting in studies being conducted to test the attitudes and perceptions held by non-Muslims toward halal food products and cosmetics. Several empirical studies have been conducted centred on this link, attempting to understand how marketers can market halal products to non-Muslims. However, most of these studies have been conducted in Muslim majority countries such as Indonesia, Malaysia and Singapore (Bashir et al., 2018; Jalil et al., 2018; Ya, Nor, Noor, & Ahmad, 2017). Therein lies the problem that this study seeks to address, given that Muslims are a minority across 183 countries. The current literature has seemingly ignored what appears to be a substantial segment of the Muslim population who live in these countries and are seeking halal products. A study such as the current one is therefore critical as it brings the needed empirical perspectives from non-dominant Muslim countries.

Theories of consumer behaviour posit that individuals develop a self-concept and subsequent lifestyles based on a variety of internal and external influences (Mothersbaugh & Hawkins, 2016). Reference groups, cultures and sub-cultures form important parts of the development of an individual's self-concept and lifestyle, which in turn influences purchase decisions (Mothersbaugh & Hawkins, 2016). Culture, the most persuasive influence on consumer behaviour, includes knowledge which influences consumption patterns (Mothersbaugh & Hawkins, 2016). Given that countries such as Malaysia are characterised by

a population dominated by Muslims and a halal certification procedure operated at a governmental level, it can be deduced that the national community in that country and other Muslim-majority countries alike, experience heightened exposure to halal products and are thus better educated on the nuances of halal, resulting in the purchase of halal products constituting a process of nominal decision making. Nominal decision making is described as habitual decision making that entails little information search (Mothersbaugh & Hawkins, 2016).

South Africa forms part of the 183 Muslim minority countries- where the Muslim population is only 2.5% (Bashir et al., 2018). Thus, South African non-Muslim consumers' exposure to halal is relatively limited, evident by protests against halal products (Abraham, 2018).

South African scholar, Tayob (2012b) conducted a similar study in South Africa, attempting to understand attitudes toward halal. But his study leans toward bias given that it contained too many Muslim consumers in the sample. The Quran (5:5) states that the food of the people of the book, that is, Christians and Jews is permissible for consumption, and vice versa. However, Tayob (2012b)'s study points to an inclination by Muslim consumers to actively search for a halal logo on products.

Therefore, it is important to also gauge the extent to which Muslim consumers in Johannesburg understand the concept of halal. Thus, this study will firstly interview Muslim consumers to gauge their understanding of what halal means. And as a second phase, survey both Muslim and non-Muslim consumers to assess their intentions to purchase halal cosmetics and food products, attempting to understand what drives their intention to purchase, noting the differences and similarities between the two segments.

By targeting two segments simultaneously in South Africa, this study offers a holistic understanding of the South African market in respect to halal and will provide significant insights into the appropriate positioning halal packaged food products and cosmetics should assume to appeal to Muslim consumers without alienating non-Muslim consumers.

3. RESEARCH OBJECTIVES

This study has made an attempt to understand how halal food and cosmetic products can be marketed and positioned to appeal to both the Muslim and non-Muslim segments in Johannesburg, South Africa. Thus, the obejctives are:

(i) To ascertain the level and depth of Muslim consumers' understanding of what constitutes halal, by conducting qualitative interviews with Muslim consumers in Johannesburg.

(ii) To examine the relationship between the five consumption values, consumer innovativeness and exploratory consumer behaviour; and halal purchase intention amongst non-Muslim and Muslim consumers simultaneously, in Johannesburg, South Africa.

4. RESEARCH QUESTIONS:

(i) How can halal packaged food and cosmetics be repositioned to appeal to both Muslim and non-Muslim consumers in Johannesburg?

(ii) What are the values that influence packaged food and cosmetic purchase intention amongst Muslim and non-Muslim consumers?

5. SIGNIFICANCE OF THE STUDY AND CONTRIBUTION TO THE CURRENT BODY OF KNOWLEDGE

The development of theories regarding attitudes toward halal emanating from research characterised by an inclusion of non-Muslim consumers based in a Muslim majority country is problematic given theories of consumer behaviour which posit that exposure to certain products results in nominal decision making (Mothersbaugh & Hawkins, 2016). This study makes an attempt to address these shortcomings by adopting a mixed method approach of data collection whereby qualitative interviews will be conducted with Muslim consumers to ascertain their understanding of halal; and quantitative surveys will be developed for response by both segments, for a more inclusive approach.

Furthermore, this study also takes into account the damage that brand Islam has and continues to experience since the 9/11 terrorist attacks resulting in a hostile attitude toward halal (Abraham, 2018; Izberk-Bilgin & Nakata, 2016); and seeks to reposition halal based on its attributes to avoid an overt religious positioning. This is especially significant considering the growth of the Muslim population worldwide, expected to reach 3 billion by 2030 (Ahmadova, 2016; Izberk-Bilgin & Nakata, 2016; PRC, 2015).

6. DELIMITATIONS OF THE STUDY

This study was limited to residents of the City of Johannesburg and thus, cannot be generalised beyond the City. Furthermore, given the aims, the study was also limited to those aged 25 and above, to ensure that responses are drawn only from the population who is expected to make purchase decisions as they pertain to packaged food and cosmetic products. Another limitation is that responses and subsequent analyses are limited to the purchase intention of halal packaged food and cosmetic products, and no other goods or services. Due to the non-probability method of sampling, the results cannot be generalised statistically.

7. DEFINITION OF TERMS

A definition of the key concepts used throughout this study is provided for ease of reference:

TABLE 1: THE DEFINITION OF CONCEPTS AND TERMS USED THROUGHOUT THIS PAPER

Concept	Definition	Source
Muslim	Follower of the Islamic religion. The religion, commonly referred to as a way of life, has a set of rules concerning all aspects of life of which halal and haram are extremely important rules of Islam that guides the daily consumption habit of adherents.	Alserhan, 2012
Muslim consumer	Consumers seeking products that are halal.	Alserhan, 2012; Tayob, 2012a
Non-Muslim consumer	Consumers who adhere to religions other than Islam or are agnostic. This group of consumers knowingly or unknowingly purchase halal packaged food products and cosmetics and/or actively seek those.	Alserhan, 2012
Halal certification	A certificate indicating that a product complies to all the halal requirements, it signifies authenticity,	Yousaf & Xiucheng, 2018; Yunos,

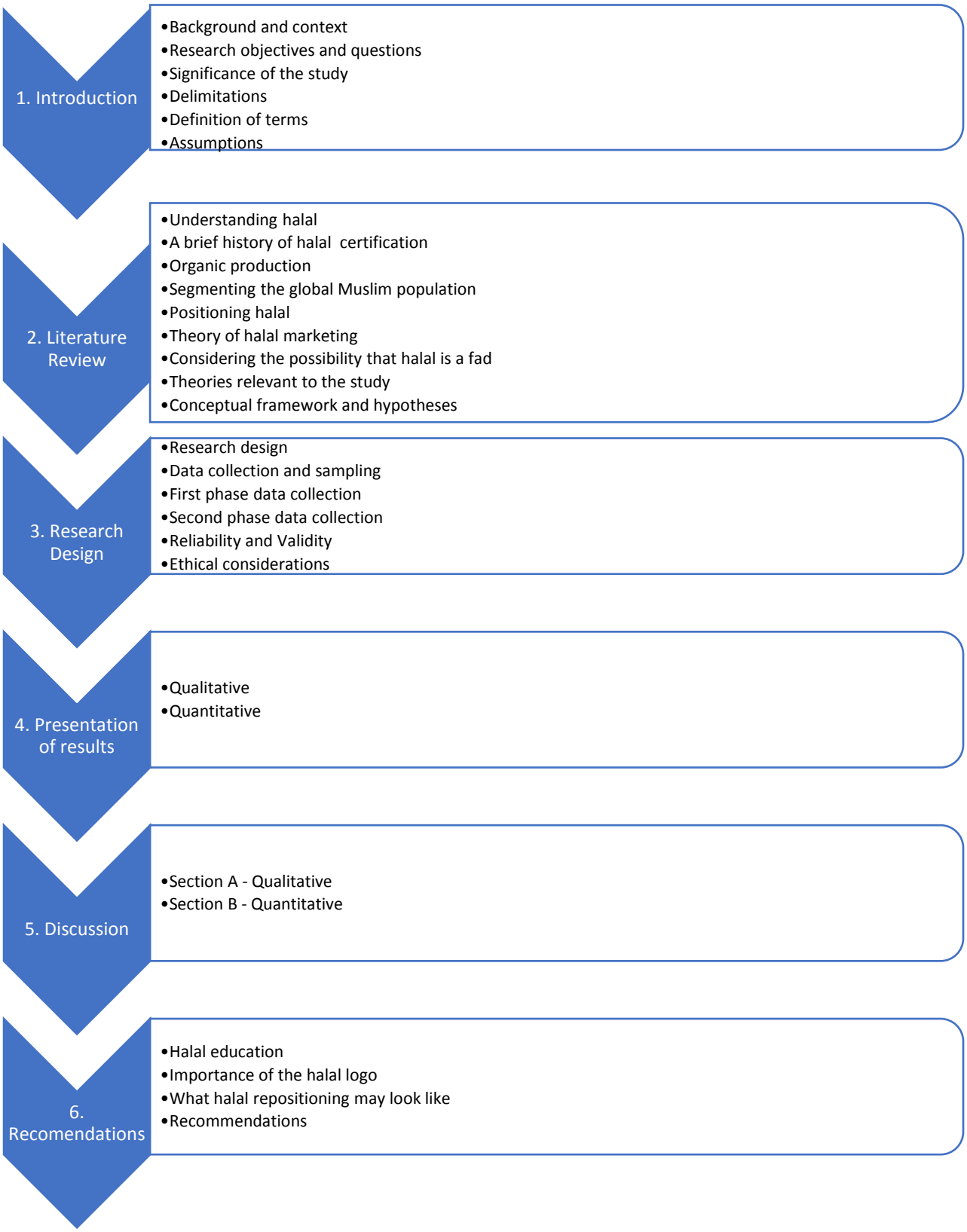
	quality and trustworthiness specifically to the Muslim consumer.	Mahmood, & Mansoor, 2014
Halal	A dietary requirement applicable to followers of Islam and refers to that which is deemed permissible for consumption under Islamic law, guiding millions of Muslims in their daily consumption and purchases. Halal extends beyond food to pharmaceuticals, fashion and cosmetics, reflecting the consumption of products in its most natural state.	Alserhan, 2012; Fischer, 2016; Izberk-Bilgin & Nakata, 2016; Dugonic, 2016
Haram	Applicable to followers of Islam and refers to that which is impermissible for consumption. Pork, food and other products including leather shoes, cosmetics and pharmaceuticals containing impermissible ingredients; alcoholic beverages and carrion are amongst the products considered haram or impermissible for consumption by Muslims.	Alserhan, 2012; Fischer, 2016
Being healthy	Being watchful over what is taken into the body, being concerned about the cleanliness of the products, the source of the product and the methods of handling and preparing, with the aim to minimise harmful effects.	Ahmadova, 2016; Mathew et al., 2014
Shariah	Islam is governed by a religious law called Shariah which governs the lives of Muslims. Shariah exists as a preventative law, rather than being based on harsh punishment, it provides the prescripts of what is halal and haram.	Alserhan, 2012; Alserhan et al., 2016; Izberg-Bilgin & Nakata, 2016

8. ASSUMPTIONS

This study makes one important assumption, that there is a large portion of non-Muslim consumers who seek out food that is characteristic of halal but are not aware that the characteristics are akin to halal.

9. CHAPTER DISPOSITION

FIGURE 1: AN OUTLINE OF THE CHAPTER DISPOSITION FOR THIS RESEARCH PAPER



10. CONCLUSION

Chapter one unearthed two key points. Firstly, the fundamental need to conduct research into halal marketing in the face of a growing halal market with needs extending beyond food; and second, the significance of conducting the study in South Africa which is a Muslim minority country producing halal products for the region, with aspirations to grow its halal offering to the world. The research objectives seek to further develop these two points by examining Johannesburg Muslims' understanding of halal and investigating a suitable positioning for halal to appeal to both Muslim and non-Muslim consumers in Johannesburg. The next chapter reviews theories and literature relevant to the objectives of this research.

CHAPTER 2 – LITERATURE REVIEW

1. INTRODUCTION

This literature review will commence with an overview of applicable theories related to this study, followed by an understanding of what halal means to Muslim consumers and how it translates into consumption. A brief history of halal is provided- which is important for the objectives of this study. Due to the links between halal and organic as introduced in chapter 1, a discussion on organic production methods is necessary, followed by a consideration of how the global, dispersed halal Muslim consumer market can be segmented and targeted. The literature review concludes with a discussion on the theory of Islamic marketing, as it is deemed relevant to the scope of this research.

The theories of planned behaviour and reasoned action approach, theories of consumption values as well as consumer behaviour find relevance in this study. Other applicable theories include the value-action-behaviour model, diffusion of innovations, and the optimum stimulation theory.

2. UNDERSTANDING HALAL

The global halal market – which includes a variety of sectors beyond food, including pharmaceuticals, cosmetics, fashion, travel and tourism, and finance, amongst others, – is the fastest growing consumer market in the world valued at USD 2 trillion annually; where halal food constitutes 67% of the global halal market of which packaged food dominates (Ahmadova, 2016; Islam & Chandrasekaran, 2013; Izberk-Bilgin & Nakata, 2016; Yunus., et al, 2014).

Halal is often mistakenly confined to abstinence from alcohol, pork and meat products not slaughtered according to Shariah. But it is more encompassing: Halal emphasises purity in substance and prescribes the consumption of products closest to their natural state (Ambali & Bakar, 2014; Izberk-Bilgin & Nakata, 2016). This means that halal products should be free of pesticides, preservatives, antibiotics, entail a consideration of issues of fair trade, organic agriculture, food safety, animal welfare and sustainability (Izberk-Bilgin & Nakata, 2016). These are consistent with recent trends in food and cosmetics consumption: fair trade, organic production, ethical treatment of animals, and veganism. (Ali, Ali, & Sherwani, 2018; Beagan, Ristovski-Slijepcevic, & Chapman, 2010). In fact, Wood (2019) explains that consumers are willing to part with more money for products marketed as such.

In a halal manufacturing facility, the entire process of production must be hygienic, including equipment, the premises, workers and other resources (Ambali & Bakar, 2014). The objective thereof is to ensure that the products are safe, hygienic and not hazardous to human health (Ambali & Bakar, 2014; Mathew et al., 2013). Sugibayashi et al. (2019) adds that halal cosmetics, in particular, are associated with ethical consumerism and more stringent quality assurance standards that has appeal to a wider market. The most important aspect to halal cosmetics is that it must be safe for use by the end user (Sugibayashi et al., 2019).

Notwithstanding, Bashir et al. (2018) believes that a level of awareness regarding halal is necessary and describes awareness of halal as non-Muslims' particular interest in or experience of halal. What are the implications if the consumer is not aware of halal but are well versed and experienced in what constitutes healthy and ethical consumption that is good for the individual and the environment? This study hinges on this assumption: that many consumers are actively searching for healthy and clean products that are safe for consumption; and are simply not aware that halal offers exactly this. It may be possible that consumers who are simply unaware of what constitutes halal may avoid it from apprehension.

As mentioned previously, South Africa is a Muslim minority country but is also marketed as and prides itself on being a rainbow nation characterised by a multi-religious and multi-racial cosmopolitan nation (StatsSA, 2019). Religion is often viewed as a taboo subject and in the sphere of consumerism, consumers are looking to purchase quality goods; hence religious appeals may not suffice (Briliana & Mursito, 2017; Yener, 2015). However, Briliana and Mursito (2017) explain that multi-religious societies tend to be more conscious of products that are permissible to certain groups. In a study conducted to assess the attitudes towards halal food and animal welfare in Muslim majority Indonesia and Muslim minority Australia; Jalil, Tawde, Zito, Sinclair, Fryer, Idrus and Phillips (2018) found that while Muslims and non-Muslims in Indonesia are more concerned with the halal certification; Muslims and non-Muslims in Australia are concerned with the cleanliness issues. The Australian concern resonates with Marranci (2012)'s argument of strict Muslim consumption practices in non-Muslim majority environments. She coined the term *defensive dining* describing it as a practice by strict Malay Muslims in Singapore taking a few additional safeguards to ensure compliance to halal. She relays information from interviews with non-Muslims alluding to Muslims taking precautionary measures such as insisting on bringing their own food to social gatherings regardless of the host's assurance that the food is halal; Muslim parents disallowing their children from visiting the homes of their non-Muslim friends even though the non-Muslim

parents have expressed an understanding of what constitutes halal; and an insistence on using disposable cutlery when eating vegetarian dishes at non-halal restaurants. This has adverse effects on the integration of Muslims in Muslim-minority societies and thus prohibits their participation in multicultural social life (Marranci, 2012). She also explains that these practices may be considered defensive dining by Muslims but perceived as offensive dining by their peers. The concept of defensive dining is echoed by Yunus et al. (2014) who explains that when a non-Muslim makes halal claims either verbally or non-verbally through the display of a certificate or logo, some Muslims remain apprehensive because the claimant is a non-Muslim and is perceived to be less aware of what constitutes halal.

For the Muslim consumer, halal extends beyond consumer products and religious value. The consumption of halal is motivated by a preservation of life, safeguarding future generations and maintaining self-respect and integrity (Mathew et al., 2013). Consumption allows consumers to enact their most substantial values about the good for themselves, their family and society and halal is one form of consumption that allows consumers to do this (Stamer, 2018). This is also supported by the theory of reasoned action whereby consumers will purchase goods representing fair trade, sustainability and does not promote animal cruelty because it is perceived as being positive actions (Fishbein & Ajzen, 1975).

Testing the acceptance of halal food amongst non-Muslim consumers in Malaysia, Mathew et al. (2013) found that food safety is the main reason for the acceptance of halal. Malaysian non-Muslim consumers were also found to have a positive attitude toward halal. Although useful, the authors neglect to take into consideration that Malaysia is a Muslim majority country with over 60% of the population adhering to Islam (PRC, 2015). Malaysia is the global leader in halal manufacturing and is the only country in the world with a halal food certification strategy supported by its government (Henderson, 2016). To address these shortcomings, this study will focus on consumers in Johannesburg, South Africa, which is a Muslim minority country. Food safety will form part of the constructs under study, and draw on the theory of planned behaviour where it is assumed that food safety is perceived to be a positive action and value that prompts behaviour (Fishbein & Ajzen, 2011).

In a similar vein, Tayob (2012b)'s study focusing on the halal industry in South Africa found that Muslims insist on finding a halal logo clearly printed on a food product. And while halal certifications are largely obtained to appease the Muslim community, Talib et al. (2018)

state that in certain countries, it has become recognised as a type of food safety and quality assurance certification.

3. A BRIEF HISTORY OF HALAL CERTIFICATION

Islam was founded in the 7th century and the concepts of halal and haram were not yet established (Haque, Shafiq, & Maulan, 2017). Markets were run under a *hisbah* (authority) and was chaired by a *muhtasib* (governor) who were responsible for supervising the activities of the market (Haque et al., 2017). The *hisbah* was a religious job asking people to do good and refrain from evil in their business dealings. This meant selling products and services that fulfills consumers' physical and spiritual needs, does not indulge consumers away from their true purpose, is not harmful to them and is ethical (Haque et al., 2017). The market was governed by honesty and truthfulness as stated in the Quran (4:29): "Oh ye who believe! Eat not up each others' property by unfair and dishonest means". This resonates with the meaning of halal: permissability or lawfulness as derived from the Quran (HIP, 2018). A discussion on the marketing mix as it relates to halal or Islamic marketing is found later in this paper.

The foundation of halal is that everything is halal until proven to be haram (Ahmadova, 2016) and thus the early Muslims whose behaviour was found to be altered when consuming alcohol, were gradually asked to stop drinking alcohol (Alserhan, 2012). This gradual process lasted several years until a total and successful ban that is seen today (Alserhan, 2012).

In the early years of Islam, right up until the mid-1900s, the concept of halal food was never an issue because Muslims were concentrated in Arab countries and took for granted that everything is halal (Alserhan, 2012). It was only until the advent of globalisation when multinational companies started flooding Arab markets with non-halal food that the concept evolved (Alserhan, 2012).

In 1945, the Muslim Judicial Council was established in South Africa to represent Muslims in South Africa (Tayob, 2016). It was only in 1958 that halal certifications were issued for meat products in South Africa and in 1985, the first halal certified non-meat product appeared on South African supermarket shelves (Tayob, 2016). This signalled a major shift in halal consumption in South Africa that is reflective of the current halal consciousness present amongst South African Muslim consumers (Tayob, 2016). Over 60% of all consumable products on South African supermarket shelves are halal certified (Shaw, 2012 in Tayob, 2016). Notwithstanding, the halal certification process (which is discussed later), was first formally introduced in Malaysia as late as 1971 (Yener, 2015).

In regard to cosmetics, Alserhan (2012) explains that both Muslims and multinational companies realised late that halal extends beyond food. While the awareness of halal cosmetics is very low (Briliana & Mursito, 2017), their potential growth is fueled by the growing demand for safe, natural products that suit consumers' religious and cultural beliefs (Yeo, Mohamed, & Muda, 2016). Sugibayashi et al. (2019) states that the demand for halal cosmetics remains unmet because their production is dominated by non-halal cosmetic manufacturers whose production methods may not conform to halal standards. Thus, while halal food production and their certification is more advanced, the development of halal cosmetics is still in its infancy (Alserhan, Althawadi, & Boulanouar, 2016; Sugibayashi et al., 2019).

3.1 THE SOUTH AFRICAN HALAL INDUSTRY

It is worthwhile understanding the context and nuances of the South African halal industry and Tayob (2012; 2012b; 2016) has written extensively on the industry argueing, to a large extent, that South African halal certifying authorities have worked hard at changing consumer percpetions about halal and suggests that there is undue reliance by South African Muslim consumers on halal certifying bodies.

The Cape Town based Muslim Judicial Council (MJC) Halal Trust, the first and oldest halal certifying authority in South Africa started granting halal certifications in 1958 exclusively to butcheries (Tayob, 2012b). This was after being established as a body representing Muslims in South Africa from 1945. While the Islamic Council for South Africa (ICSA) was established in 1976 also as a body representing Muslims in South Africa, in 1984, ICSA started issuing halal certifications and certified national food chains including KFC, Hungry Lion and Nandos (Tayob, 2012b).

The now dominant South African National Halal Association (SANHA) was established in 1995 in an attempt to standardise halal certifying procedures nationally (Tayob, 2012a). In 2000, South Africa's fourth halal certifying authority; the National Independent Halal Trust (NIHT) was formed (Tayob, 2012a). More recently, Shura – an organisation established to create unity amongst Muslims, started issuing halal certificates as well, widely known to certify only the Dunkin Brands Group which includes Burger King and Dunkin donuts (Shura, 2019). In essence, the South African halal industry is made up of four main bodies of which SANHA dominates, this domination is evident in the interviews conducted by Tayob (2012b). As discussed, halal certifications were never a formalised process when Islam was first established. In fact, when it comes to food, the Quran (5:5) makes explicit mention of the food

of Christians and Jews being permissable for consumption; and even though the animal may not have been slaughtered Islamically, a Muslim may recite God's name before consuming thereby making the food halal: The food of the people to whom have been revealed the Book is permitted for you (Quran, 5:5). Herein, the people of the Book refers to Christians and Jews who share in the foundational beliefs of mankind and God. Many Muslim-majority countries including United Arab Emirates and the Maldives do not certify Muslim-owned businesses with a small and less competitive halal certifying industry.

A content analyses of SANHA's consumer communications including pamphlets, gazettes and emails by Tayob (2012b) unearths an Islamic authoritative body creating a consumer fearful of consuming impermissable food, demanding a halal certificate and insodoing, generating a demand for certification services. In 2011, SANHA reported revenues of R11.2 million with a total of 1275 halal certifications issued (Tayob, 2012b). Tayob (2012a) posits that halal authorities merely provide the Muslim consumer with the symbolic goods to express and assert their identitiy as a Muslim. According to Tayob (2012b), the growth of the South African halal industry is owed to the increasing awareness of the potential of modern food production methods to allow infiltration of haram into seemingly harmless products such as sweets and soups. And this increasing awareness is as a result of halal-conscious campaigns that made consumers aware of and demand halal. Tayob (2012b) argues that doubt was presented as a basis for impermissability with the catchphrase *When in doubt, do without* in its communications- which is in direct contradiction of Islamic teachings that everything is halal until proven to be haram (Alserhan, 2012).

While he acknowledges that indeed developments in food technology necessitated halal certifications, he maintains that SANHA's communications were designed to reinforce the necessity for their services (Tayob, 2012b). And whilst his observations of SANHA's consumer commuications may be correct; it may be argued that SANHA – as a body positioned to represent the best interests of Muslims in South Africa, acted in the interests of those they represent in the only manner they knew best. Notwithstanding, this paper will not deliberate on the positioning of halal certifying bodies themselves, rather consumers' self-agency to consume halal in the absence of a certificate or logo. Nonetheless, Tayob (2012b)'s analyses provides useful insights into the environment within which this study will be conducted given that SANHA is most dominant in Johannesburg.

Another issue SANHA raised is the possibility of cross contamination between halal and haram products that makes halal products impermissable for consumption- for which there is no Quranic verses related to the issue of cross contamination (Tayob, 2012a). Tayob (2012a) makes the statement that cross contamination is a risk produced by the halal certification industry. Tayob (2012b) conducted in-depth interviews in three major metropolitan areas in South Africa: Johannesburg, Port Elizabeth and Durban to ascertain attitudes towards halal authorities. The interviews reflect a strong preference for SANHA certified products predominantly by Johannesburg and Durban residents – where SANHA has offices; and a preference for the MJC in Cape Town where the certifier is based. Interestingly, whilst older respondents (40-60 years) have reported actively searching for a halal logo on packaged non-meat food when shopping, younger respondents (20 – 30 years) relax their halal requirements when purchasing non-meat products.

4. CERTIFICATIONS

The certification of any product is a mark of acknowledgement that its production processes are in accordance with specific standards and guidelines (Gowri, 2019). And the practice of labelling serves as a visual tool informing consumers of the type of standards followed during the production and processing (Gowri, 2019; Islam & Chandrasekaran, 2013).

There are several product certifications, as will be discussed later, and Talib et al. (2018) explain that they carry several benefits to both the firm and the consumer. To the firm, certifications differentiate the firm from its competitors, offering a competitive advantage, while attracting customers (Talib et al., 2018; Yeo et al., 2016). To the customer, the certification of products influences their loyalty and purchasing decisions (Riaz & Chaudry, 2016; Yener, 2015). This is important because purchase decisions are often influenced by religion, but Yener (2015) explains that the purchase attitudes of a particular religious group is further influenced by their level of commitment to the religion. Therefore, South African Muslim consumers will be surveyed on their understanding of halal to enhance an understanding of their religiosity.

This is echoed by Johnson, White, Boyd, and Cohen (2011) stating that religious groups often endorse a variety of beliefs and rituals regarding food. They further explain that religious or cultural groups possess food practices that facilitate the attainment of three fundamental social psychological goals critical to humans: defining group boundaries; signalling status and avoiding disease. This is echoed by Johnston, Szabo, and Rodney (2011) who describe a food

culture as being imbued with elements of cultural capital thereby influencing which foods are eaten and enjoyed by different social classes.

It must be acknowledged that halal is not the only strict religious-based dietary requirement necessitating certifications. Adherents to the Jewish faith precribe to a Kosher diet that also carries a number of restrictions. Similar to Muslims, Jewish consumers do not eat pork and in addition, do not mix milk and meat (Fischer, 2016; Johnson et al., 2011; Mathew et al., 2014). Kosher logos are also extremely important in the every day lives of many Jewish consumers (Fischer, 2016). However, the kosher market is more settled than the halal market (Fischer, 2016).

Organic certifications, on the other hand, are designed for producers of organic products acknowledging that its production is in accordance with organic production standards (Gowri, 2019). As with halal certifications, organic certifications also vary from country to country, but the general concept remains the same (Gowri, 2019).

The food safety certification is granted to producers after a series of inspections and tests on food safety knowledge, proper food handling, sanitation processes and a working knowledge of food borne diseases (Talib et al., 2018). The food safety certificate was prompted by issues of safety and quality arising from the mass production of food products coupled with complex food chains (Talib et al., 2018). The food safety certificate can thus be considered a precaution against any cross-contamination that Muslim consumers may be concerned about. Consumers often insist on this certification, and are willing to pay more for certified products (Talib et al., 2018).

In reference to the consumer concerned with sustainability issues, Culiberg and Elgaaied-Gambier (2016) explain that their purchase behaviour differs from that of the general consumer as they consider the impacts of their consumption on society at large.

4.1 HALAL CERTIFICATIONS

As discussed, halal certifications evolved around food production with meat dominating. It is only until recent years that the areas of finance, pharmaceuticals and cosmetics amongst other product categories have come under scrutiny. It has also been established that religion is a major influencing factor in consumption and Muslims all over the world rely on halal certifications to inform them that the product is safe and religiously rightful for consumption (Talib et al., 2018). It must be noted that for Muslims, halal is not merely a brand element. Ali, Ali and Sherwani (2017) explain that it is part of a belief system and moral code of conduct

that is integral to their daily lives and must be respected. Certification implies that the whole process from sourcing raw materials, production, distribution and sale are performed in accordance with Islamic principles (Talib et al., 2018).

While halal certifications are an important tool for market positioning, Talib et al. (2018) explain that it also sends strong signals of product quality, hygienic production processes, appropriate slaughter and enhanced tastes. With reference to the antecedents of halal, Kurokawa (2011) explains that halal certifications provide a good opportunity to upgrade food trade security, adding that the rules of halal are closely aligned to modern food management systems. Ismail et al. (2016) emphasise that the strength of the halal logo rests on this alignment: Sanitation and safety are important to all consumers; it is an important selling point, and the halal logo has become an indispensable marketing tool in this regard.

Ya et al. (2017) surveyed 201 non-Muslims in Malaysia to examine their intention to purchase Islamic brands. Applying the theory of reasoned action, they deduce that non-Muslims place little importance on the religious aspect but care more about safety and hygiene (Ya et al., 2017). Most important to our current contradiction, Ya et al. (2017) posit that there is a positive relationship between awareness of halal and purchase intention. Again, this is a salient feature found in studies conducted in Muslim-dominated regions of the world. The awareness of halal in South Africa is poor (Abraham, 2018) and the results of this study may not apply in South Africa. Ya et al. (2017) further state that the intention to purchase halal is driven by high-involvement purchase behaviour for halal-conscious consumers who are risk averse. Mothersbaugh and Hawkins (2016) explain that consumers with a high level of involvement in the purchase deliberately and consciously process message elements which they believe are relevant. Those consumers with a low product involvement simply form an impression of the brand or product based on exposure to readily available cues in the message irrespective of relevance. It is important to note that different marketing strategies are required for each group. Interestingly, Mothersbaugh and Hawkins (2016) argue that the level of involvement by the consumer will increase as the need to consider the purchase gains importance.

Interestingly, while several scholars (Gowri, 2019; Talib et al., 2018; Yener, 2015) agree that Muslims rely on the halal logo to assure them that the products are permissible for consumption, Riaz and Chaudry (2016) assert that the acceptability of the certificate depends

on the specific Muslim community. In the South African context, Tayob (2012b) found that Muslims have a preference for SANHA over the other certifying bodies.

In the cosmetics industry, halal certifications are less developed but are becoming important considerations to Muslim women with a big potential of appeal to a wider market (Riaz & Chaudry, 2016; Yeo et al., 2016). Non-Muslims in particular are interested in halal cosmetics because they reflect ethical consumerism and high-quality standards (Sugibayashi et al., 2019).

4.2 AN AUTHORITATIVE VIEW OF HALAL

To acquire a halal certification in South Africa, producers must apply to one of the local halal certifying authorities. According to the MJC (2016), applications must adhere to several requirements, including ensuring that all standards of health, hygiene, food safety and security, and hazard analyses and critical control points are observed, and the relevant certifications are on hand. The MJC (2016) also places significant emphasis on the avoidance of non-halal products and ingredients coming into contact with the certified halal facility, section or processing plant during handling, processing, storage, and distribution. According to the MJC (2016), this emphasis is in place to negate the likelihood of cross contamination of the halal facility and its products. Once more, this is an undue requirement not cited in the holy books. Furthermore, the producer or applicant must ensure and provide proof that all its suppliers throughout the value chain are also halal certified (MJC, 2016).

From an international food production and labelling perspective, the Food and Agricultural Organization (FAO) of the United Nations (1997) defines a halal food product as a product that does not consist of or contain ingredients which are considered to be unlawful according to the Shariah law. The definition extends to preparation, processing, transportation and storage that must be free from haram products. In regard to cross contamination, the FAO (1997) is more liberal and aligns to Quranic teachings, stating that halal food can be prepared, processed and stored on the same premises as haram products, "provided that necessary measures are taken to prevent any contact between halal and non-halal products".

From a pre-packaged food labelling perspective, the FAO (1997) explicitly states that when a claim is made that a food product is halal, then the word halal or an equivalent should appear on the label. Every effort has been made to ascertain the extent of "equivalent", but no information could be found. It is deduced therefore that that which makes up halal, would duly be considered as an equivalent to be acceptable from an FAO food labelling perspective. Furthermore, the FAO (1997) states that, in accordance with the Codex General Guidelines on

Claims, claims on halal should not be applied in ways that creates doubt about the safety of similar food products, or claims that halal food products are nutritionally superior to, or healthier than, other foods. However, as can be seen in the MJC (1997)'s requirements for halal certification, halal certification only comes after the producer or applicant obtains several other health and safety certificates, thereby ensuring the highest quality assurance and safety is adhered to.

4.3 HALAL MEAT

Halal is often confined to meat because of the Islamic manner in which an animal must be slaughtered, and this deserves special attention if we are to assess the feasibility of expanding the halal market to include the non-Muslim segment. This is important for packaged food as much as it is for cosmetic products because common cosmetic ingredients such as glycerol and collagen are derived from animals that must first be permissible for consumption, and secondly Islamically slaughtered (Sugibayashi et al., 2019).

Traditionally, the animal had to be slaughtered by hand and each animal blessed by the person slaughtering (Ahmadova, 2016), but this has changed as businesses engaged halal policymakers worldwide to find ways to conduct slaughtering in an efficient manner given global developments in food production (Izberk-Bilgin & Nakata, 2016).

While the criteria for halal slaughter houses vary across the world, the salient features are that in manual slaughter; the blade must be sharp and free from any impurities and death must be ensured before processing commences (Fischer, 2016; Jalil et al., 2018). Stunning is acceptable as long as it is under the control of a Muslim and periodically monitored by the halal certifying authority (Jalil et al., 2018). In addition, stunning should be reversible, and the animal must be able to regain consciousness if left to do so.

Meat products must abide by a number of requirements in terms of slaughter, preparation and processing. Riaz and Chaudry (2016) explain that Islamically, it is believed that animals are able to sense the signals of danger such as sight, sound, and odour that can cause pre-slaughter stress and thus, careful handling is required before slaughtering to ensure the animal is calm and not experiencing stress. Poor animal handling is not only an animal welfare issue, but also results in poor meat quality (Riaz & Chaudry, 2016). This is echoed in the EuroMonitor (2015b) stating that meat slaughtered Islamically is said to be healthier due to the drainage of blood and bacteria upon severing the artery, vein and windpipe.

In Islam, slaughtering is seen as killing a being with a soul, and permission must be sought from God to do so, thus slaughtering is done whilst the slaughterer mentions God's name – this does not amount to sacrifice (Fischer, 2016; Riaz & Chaudry, 2016). This has two purposes: It makes the meat permissible for consumption, i.e. halal; and gives the animal a chance to submit to death. More recently, halal certifying bodies have begun accepting mechanical slaughtering whereby animals are blessed through a tape recorder recitation of prayers (Izberk-Bilgin & Nakata, 2016).

After the neck of the animal is cut, it should be left to bleed until, at least, its heart stops beating before any processing commences, this applies to stunning procedures as well (Riaz & Chaudry, 2016). Thereafter, Riaz and Chaudry (2016) state that care should be taken to ensure a safe product is provided to consumers that is free from contamination and abides by food safety standards.

In regard to stunning, electric stunning is allowed as it has been shown to be fully reversible (Jalil et al., 2018; Riaz & Chaudry, 2016). Riaz and Chaudry (2016) have written extensively on the care that must be taken of animals as they are prepared for slaughter. Jalil et al. (2018) conducted a study in Muslim majority Malaysia and Muslim minority Australia to assess attitudes toward halal food and associated animal welfare issues. Sampling by convenience, the study found that religion and education are the most common factors associated with attitudes, beliefs and consumer habits concerning halal. Both sets of respondents were uncertain about whether stunning kills the animal; whether it causes pain; and whether mechanical slaughter is Islamically permissible (Jalil et al., 2018). While non-Muslims deemed it unacceptable to slaughter conscious animals for religious purposes, Muslim respondents placed significant importance on the humane and respectful treatment of animals in the halal slaughtering procedure (Jalil et al., 2018). The authors attribute the lack of knowledge of halal to a disparity in knowledge of halal slaughter procedures.

A lot of cosmetics contain ingredients derived from animals that must be permissible according to Islamic law (Sugibayashi et al., 2019). This is because upon application, lipsticks may be accidentally ingested; perfume inhaled and creams absorbed through the skin (Sugibayashi et al., 2019). Therefore, halal cosmetics are simply products sourced from halal ingredients and then produced in accordance with the principles of halal (Sugibayashi et al., 2018).

5. ORGANIC PRODUCTION

Given the links between healthy and pesticide-free products, and halal, a discussion on organic products is warranted. The market for organic products is expanding worldwide at an average rate of 20% per annum, and the purchase thereof is motivated by the perceived healthiness of such products (Pino, Peluso, & Guido, 2012) – much like the motives fueling the purchase of halal products by non-Muslims as shown by several studies (Jalil et al., 2018). Nguyen, Nguyen, Nguyen, Lobo, and Vu (2019) describe organic food as foods grown without the use of pesticides, synthetic fertilisers or ionizing radiation, and is free of antibiotics. Interestingly, writing about consumers' intentions to purchase organic food, Pino et al. (2012) explain that ethical consumption is considered a matter of lifestyle, which strongly resonates with Islam being a way of life (Alserhan, 2012).

In a study conducted in Italy to determine what motivates organic food purchases, Pino et al. (2012) found that the perceived healthiness drives organic purchases and consumption. The authors also find that many consumers are becoming more and more aware of what they consume and are likely to avoid traditional or non-organic products due to the perceived health risks. Focusing on the intention of consumers in emerging markets to purchase organic food, Nguyen et al. (2019) find that consumers believe that organic products are safer, cleaner, healthier and more nutritious. This is in line with the theory of planned behaviour (Fishbein & Ajzen, 2011) which describes an individual's beliefs as influencing behaviour, thus if a consumer believes that non-organic food and unethical consumption is negative, they will exert effort in purchasing and consuming organic food.

Halal cosmetic products symbolise safety, cleanliness, hygiene and often, animal by-product free, thus responding to the growing interest in eco-ethical products (Wood, 2019). Terms such as "organic" and "vegan" are adding a premium price to ethical cosmetic products and Wood (2019) explains that given its production methods, halal can be seen as a comparable term because it offers an assurance that the product is safe for consumption and is manufactured to high quality standards.

The potential growth of the global halal cosmetic market is also supported by a growing awareness around issues of animal welfare, social responsibility and environmentally sustainable products (Wood, 2019). Consumers across the globe have protested against testing beauty products with animals, resulting in bans on animal testing in several countries (Wood, 2019).

6. SEGMENTING THE GLOBAL MUSLIM POPULATION

The global Muslim population has long been considered the next 1 billion, after China and India (EuroMonitor, 2015a). However, unlike China and India, the Muslim population is dispersed across 232 countries, forming a majority in only 49 countries with varying degrees of demographics (Ahmadova, 2016). Despite this, several scholars agree that the global Muslim population is homogenous given that they have the pursuit of halal in common (Ahmadova, 2016; Henderson, 2015; Bashir et al., 2018). Notwithstanding different schools of thought within Islam, the concepts of halal and haram remains the same (Yener, 2015).

Muslims residing in a country where they are a minority, are considered to be a lot more liberal when it comes to the search for halal. In Britain, Muslims constitute less than 4% of the population and accept the "suitable for vegetarian" logo as a cue to establish whether the product is halal or permissible to consume (Jamal & Sharifuddin, 2015). This is in line with the traditional Islamic teachings that everything is halal unless it is proven to be haram (Tayob, 2016). In the absence of halal food, many Muslims opt to consume vegetarian since the concept of halal does not subject plants or plant-based products through any process to make them halal (Islam & Chandrasekaran, 2013).

In South Africa, also a Muslim minority country, the concept of Halal-friendly is widespread. Halal-friendly refers to food prepared on the same premises haram food is prepared – which, according to the VOC (2015), is considered haram due to the risk of contamination. The MJC has acknowledged the trend of restaurants - specifically in Cape Town, South Africa - applying for a halal certificate and once the certificate has been granted, revert back to serving alcohol stating that all items they serve comply with halal, except for the alcoholic beverages (VOC, 2015). Whilst this is widely accepted by a small portion of the South African Muslim population and frowned upon by many, Muslims in Muslim-majority countries such as Jordan, Lebanon and the United Arab Emirates are a lot more comfortable with food and alcohol being served together, where the food is halal (VOC, 2015).

According to Jan and Wan (2018) marketing halal products simultaneously with haram products is unlikely to entice the Muslim consumer. And despite the common pursuit of halal, White and Samuel (2016) argue that the global Muslim population can be considered to be heterogenous divisible only by the typical socio-demographic data. This makes halal marketing complex for multinational corporations to grasp as they pursue the halal industry. To overcome this, several scholars have suggested the establishment of a global or regional halal certifying

body (Alserhan, 2012; Alserhan et al., 2016; Haque, Shafiq, & Maulan, 2017; Islam & Chandrasekaran, 2013). The development of the Western Cape Halal Food Park in South Africa includes plans for the establishment of a global halal certifying body to be based at the park (Jooste, 2015).

Alserhan (2012) emphasises that an understanding of the non-Muslim consumer is important in marketing halal products since they are suitable for consumption by the non-Muslim segment as well. Hence the dual focus in this study. He explains that a non-Muslim consumer is one who adheres to any faith other than Islam or is an agnostic. They also purchase products certified or labelled halal; and purchase products known to be associated with Islam. This segment constitutes three quarters of the world.

7. POSITIONING HALAL

The positioning of halal is often complex, misunderstood and poorly executed (White & Samuel, 2016). It is important to embrace a holistic meaning of halal, to ensure inclusion of all consumers. For example, in South Africa, a number of small businesses produce clothing specifically for the Muslim consumer in small batches. South Africa's biggest online fashion retailer, Zando (2019) has accumulated these to offer a modest collection on its website that appeals to both the Muslim consumer who dresses modestly in accordance with Islamic principles, as well as the non-Muslim consumer who enjoys dressing modestly for personal or religious reasons. Zando could have named its collection "Islamic wear" or "The modest Muslim", but the online retailer simply named it a "Modest collection," ensuring appeal to an audience beyond the halal market by marketing components of what makes the product halal. This study will seek to determine the acceptability and feasibility of applying the same principle to halal packaged food and cosmetic products in South Africa.

Alserhan (2012) posits, throughout his texts on Islamic marketing, that Islam asks its adherents to focus on the similarities between themselves and non-Muslims. He links this to consumption stating that the products Muslim consumers seek are similar to those sought by non-Muslim consumers, except that it has to be halal. With specific reference to halal culinary and tourism marketing strategies, Yousaf and Xiucheng (2018) offer a solution in line with Alserhan (2012)'s theoretical frameworks, suggesting that smoking and alcohol bans be promoted as a good health and clean living offering to hotel guests. Through this study, this will be tested specifically as it relates to packaged food and cosmetic products in Johannesburg.

The need to increase the availability of halal food to stimulate tourism has also received attention. Yousaf and Xiucheng (2018) explain that the Muslim travel market is emerging as the fastest growing segment in the global travel industry thereby necessitating the provision of halal food products to fulfil the distinct requirement of Muslim tourists. To put this need into perspective, Yousaf and Xiucheng (2018) explain that in 2013, the largest source destinations for outbound tourism in the world was China and America, which generated tourism receipts of USD 131.1 million, and USD 121.3 million respectively. Receipts generated by Muslim tourists across the world in the same period totalled USD 140 million, constituting 11.6% of the global tourism market share. Therefore, the halal industry in its entirety holds the key to a greater global market (Mohsin, Ramli, & Alkhulayfi, 2016), making the need to reposition halal packaged food and cosmetic products a strategic initiative.

8. THE THEORY OF ISLAMIC MARKETING

Islam has been described as a way of life and prescribes a perspective on commerce that is increasingly gaining momentum for its careful consideration of ethics (Alserhan, 2012). In the global halal industry, Islamic finance and halal food are amongst the most successful and widespread products of Islam (Alserhan, 2012)**.** Multinational companies should be multicultural as well- and whether these companies are run by Muslims or not is irrelevant (Alserhan, 2012).

In commerce, Islam encourages maximising the good of society as a whole, rather than maximising profit (Alserhan, 2012). Thus, profit maximisation is not the ultimate goal in Islam, this may point to several implications for the traditional marketing mix.

Alserhan (2012) introduces the concept of Islamic marketing, which incorporates the 4Ps in traditional marketing; i.e. Product, Price, Place and Promotion (Kotler & Keller, 2016), and seeks to ensure customer satisfaction through the good conduct of delivering halal, wholesome, pure and lawful products and services with the mutual consent of both the buyer and the seller (Haque et al., 2017; Ali & Al-Aali, 2014). Additionally, Malik and Khan (2016) state that Islamic marketing not only focuses on meeting consumer expectations, but also considers the social, cultural and hierarchical aspects of society.

Islamic marketing is the wisdom of satsifying customers through good conduct of delivering halal, wholseome, pure, lawful products and services with the mutual consent of both the buyer and seller (Haque et al., 2017). In terms of ethics, Haque et al. (2017) explains that the treatment of staff must be Shariah-compliant as well, this means that employees of halal or Muslim-

owned business must be treated fairly. Additionally, the production process is guided by principles of lawfulness and purity (Ahmadova, 2016)

In a brief consideration of the tradtional 4 Ps, Islamic marketing situates itself as follows:

PRODUCT

For Muslims, this is first and foremost a halal product in its entirety that is not harmful to others or the environment (Ahmadova, 2016; Alserhan, 2012; Haque et al., 2017). This means that all inputs, processes and outputs must be halal or Shariah compliant: environmentally friendly, harmless to humans and society at large (Alserhan, 2012). Alserhan (2012) relates the process of production prescribed by Islam to the ideals of the green economy, stating that the principles of both are well-aligned. The green economy has been defined as one that results in improved well-being and social-equity while reducing environmental risks and ecological scarcities (Musvoto, Nahman, Nortje, de Wet, & Mahumani, 2014).

Alserhan (2012) posits that in applying Islamic marketing principles, marketers rely on religious appeal to attract. However, given the context of this study and in light of the negative reputation of the religion, coupled with its prescription of production that aligns to the green economy, religion may be secondary. This would resonate with Muslim consumers who are highly knowledgable on what halal means in its entirety.

PRICE

From the perspective of halal business activity, the price of goods and services must be mutually agreed upon by both the buyer and the seller (Haque et al., 2017). Alserhan (2012) explains that a central teaching in Islam is that an individual will not be a believer until he likes for his brother what he likes for himself, therefore the buyer and the seller must consider each other when negotiating on price. Islamic marketing also asks businesses to create awareness that their prices are fair as a means to prove that they are not charging excessive profit margins (Alserhan, 2012). Importantly, Haque et al. (2017) mentions that Islam prohibits interest as it gives rise to social and economic evils.

While traditional marketing focuses on creating a demand met by adequate supply, Islamic marketing focuses on meeting consumer expectations in addition to a consideration of the social, cultural and environmental aspects of society (Malik & Khan, 2016).

PLACE

The distribution of the product should not cause environmental deterioration or result in higher prices to the consumer (Haque et al., 2017; Mumuni, Veeck, Luqmani, Quraeshi, & Kamarulzaman, 2018).

PROMOTION

Alserhan (2012) emphasises that the halal industry comprises of both Muslim and non-Muslim consumers. For mutinational corporations, halal is considered big business, whereas for Muslims it is a form of worship (Alserhan, 2012). Purchasing and consuming halal is an expression of their identitiy as a Muslim. Furthermore, consumption is guided by two main factors: the existence of a need and the performance of religious duty (Alserhan, 2012). Firms that attempt to understand and approach the halal market in the traditional sense of marketing will deprive themselves of realising real business opportunities (Alserhan, 2012). In fact, Izberk-Bilgin and Nakata (2016) explain that particularly addressing consumers' religious sensibilities with faith-friendly offerings, represents a new wave of growth for companies.

For example, Nike (2019) has developed the pro hijab – which is a female head covering that can be used during exercise to express modesty. These strategies are imperrative in the face of the global recession and a saturation of international markets, leading companies to explore new ways to identify unmet demands and grow their business (Izberk-Bilgin & Nakata, 2016). This is already prevalent with the growing interest in bottom of the pyramid marketing, and green marketing.

Izberk-Bilgin and Nakata (2016) believe that faith-based marketing remains untapped, with only the Christian and Jewish markets being targeted. This is echoed by Palmatier and Sridar (2017) who argue for a set of first principles of marketing in which the first is clear that all customers differ, thus necessitating niche marketing.

There is ample opportunity in tapping into the Muslim segment, several special occasions such as the compulsory pilgrimage required by all Muslims to Mecca at least once in their lifetime; the annual fasting month of Ramadaan and the biennial Eid celebrations (Alserhan, 2012). This is over and above the opportunities found in providing halal goods and services for daily consumption. Niche marketing, by targeting smaller segments allow firms to respond timeously to consumer trends and changes, match inherent consumer desires, and utilise technology to customise marketing messages and target consumers.

9. CONSIDERING THE POSSIBILITY THAT HALAL IS A FAD

The global Muslim population grew by 2.2% annualy between 1990 and 2010 and is projected to grow at a rate of 1.5% annually- which is twice the rate of non-Muslims, over the next few decades (Izberk-Bilgin & Nakata, 2016). Thirty years ago, in 1985, Muslims constituted 18% of the world population and is projected to constiute 30% of the world population by the year 2030 (Izberk-Bilgin & Nakata, 2016; PRC, 2015). The most attractive markets for halal goods is estimated to be the Middle East and North Africa, followed by Europe (Izberk-Bilgin & Nakata, 2016).

Today's Muslims are also more affluent and better educated than their predecessors with a signifcant amount of purchasing power (Izberk-Bilgin & Nakata, 2016) evident in the monetary evaluations of the halal market. Young Muslims represent 43% of the global Muslim population, and 11% of the world population (PRC, 2015). Young Muslims pursue a lifestyle that mimics Western consumption habits with an Islamic twist, and are found across the globe from the streets of Johannesburg to Istanbul (Alserhan, 2012; Izberg-Bilgin & Nakata, 2016). Thus, the halal market offers many opportunities for firms with a global reach and ambition, particularly multinational corporations with significant resources and marketing expertise to fully exploit the halal market as Nike has done (Izberk-Bilgin & Nakata, 2016).

However, this opportunity has not been exploited by companies based in Muslim-majority countries. While Izberk-Bilgin and Nakata (2016) explain that they have the home court advantage due to their deep knowledge of Islam, few have developed and marketed branded halal goods and services for the global halal market because those countries take for granted that all food is halal (Alserhan, 2012). Three out of the top 100 companies from Muslim-majority countries listed in the Fortune 500 are Muslim-owned, all of which are oil producers (Shilkoh, 2014 in Izberg-Bilgin & Nakata, 2016). The global halal food industry is dominated by non-Muslim owned multinational corporations such as KFC and Nestle who have realised the opportunity in serving this segment (Alserhan, 2012).

9.1 THE CASE OF NESTLE

Over three decades ago, the multinational corporation realised the potential of the growing Muslim segment and started investing in the development of halal supply chains and manufacturing processes to meet stringent halal certification requirements (Izberk-Bilgin & Nakata, 2016). By aligning its production processes with the prescripts of halal production and logistical processes, Nestle has established itself as a leader in the global halal industry from

chocolate to infant food products (Izberk-Bilgin & Nakata, 2016). The company has 85 halal compliant factories worldwide and ranks second in Ogilvy Noor's brand index.

Izberk-Bilgin and Nakata (2016) explain that Nestle has addressed the demand for wholesome and ethically produced products whilst adhering to strict quality and hygiene standards as prescribed by halal, and this has allowed the company to gain the trust of and purchases by non-Muslim consumers too, signalling its sustainable competitive advantage.

Addressing the heterogeneity of Muslim consumers across the globe and their preference for certain halal certifying bodies, Nestle established an internal halal committee comprising Muslim executives representing distinct functions and countries in order to cultivate a holistic understanding of halal (Izberk-Bilgin & Nakata, 2016). It is also recommended that firms operating in the halal industry regularly monitor developments in the halal industry through the *Halal Journal, Halal Focus,* and attending halal trade shows such as *World Halal Forum, American Muslim Consumer Conference,* and monitoring Muslim consumer blogs (Alserhan, 2012).

9.2 OGILVY NOOR

In 2010, the global branding boutique consultancy, Ogilvy and Mather established a bespoke Islamic branding practice named Ogilvy Noor which is aimed at offering advice on how to appeal to Muslim consumers (Wright, 2014).

Oglivy Noor developed a toolkit promising branding success in the halal industry. The toolkit contains, amongst others, information on who to partner with and who to avoid in terms of external endorsements; a guide on a visual identity that appeals to Muslims; and advice on corporate business practice (Haque et al., 2017).

10. THEORIES OF REASONED ACTION, AND PLANNED BEHAVIOUR

The theory of reasoned action posits that people are motivated to perform certain actions or behaviours if they think that it is positive and others approve thereof (Fishbein & Ajzen, 1975). This theory was later improved upon and Fishbein and Ajzen (2011) developed the theory of planned behaviour which has been widely cited in the literature consulted and posits that an individual's beliefs are linked to their behaviour, such that perception of the ease or difficulty with which a task can be performed shape their intentions to engage in the behaviour (Fishbein & Ajzen, 2011). These theories coupled with the frameworks developed by Izberk-Bilgin and Nakata (2016) and Alserhan et al. (2016) - who have written extensively on halal marketing explaining the links between halal and modern food trends – will form the basis for this

literature review. Additionally, Sheth, Newman, and Gross (1991)'s theory of consumption value is also relevant as it seeks to explain why consumers make the consumption choices they do and is applicable to a range of products. The latter theory is referenced in the development of the research instrument.

11. THEORY OF CONSUMPTION VALUES

Sheth et al. (1991)'s theory of consumption values offers an explanation of why consumers make the consumption choices they do. The scholars theorise that there are five consumption values that influence the choice to consume, and these can be used to predict, describe and explain consumption behaviour. This theory is particularly applicable to this study because it offers an explanation of the choice consumers make to either purchase or not purchase a specific product; as well as why they would choose one product over another.

The five consumption values as described by Sheth et al. (1991) are: functional; emotional; conditional; social and epistemic values. While each are distinct, the authors emphasise that a consumption decision may be influenced by more than one or all of the consumption values, and that this is in line with models developed by Maslow. Maslow's hierarchy of needs comprises a motivational theory best depicted in a bottom-up pyramid illustrating five human needs: psychological; safety; love and belonging; esteem; and self-actualisation (Kotler & Keller, 2016). This theory is also linked to the theory of planned behaviour in that individuals are motivated to perform in a certain manner or perform certain functions (Fishbein & Ajzen, 2011).

12. FORMULATION OF HYPOTHESES

The hypotheses for this study have been developed taking into account both segments:

FUNCTIONAL VALUE

This value refers to the salient features of the product as it pertains to its functionality, thus utilitarian or physical attributes are the primary drivers of consumer choice (Sheth et al., 1991). Consumer choice is predominantly determined by the functional value and for some consumers, certain product or brand attributes are important to the point that they are willing to pay a lot more for products or brands reflecting desired attributes (Zailani, Iranmanesh, Hyen, & Ali, 2019).

The functional value rests on the idea that products are largely judged by their utilitarian criteria, based on how well it serves its intended purpose or performs its intended function

(Holbrook & Hirschman, 1982 in Sweeney & Soutar, 2001). This view is echoed by Zeithaml (1988) who asserts that perceived value can be regarded as a consumer's overall assessment of the utility of the product based on their perceptions of what is received in return for what is given, and it is hypothesised that consumers generally select products that will serve their needs and desires, therefore:

Hypothesis 1a: There is a direct and positive relationship between functional values and halal purchase intention.

SOCIAL VALUE

Social value is acquired through associations with either positive or negative stereotypes related to social groups such as cultural-ethnic, demographic and socio-economic groups (Sheth et al., 1991). The authors posit that choices that involve highly visible products and/or those that are shared, are motivated by social value. Importantly, often functional value goods may be selected on their social value as well (Sheth et al., 1991). The authors also highlight that products possess symbolic consumption value in addition to their functional value, and therefore, purchase and consumption is often influenced by reference groups. The social value contributes to an improved self-image, gaining approval from peers which affects the consumers' purchase intention (Goncalves, Laurenco, & Silva, 2016; Zailani et al., 2019).

Given the association with positive or negative stereotypes, and, according to the theory of reasoned action, consumers would be likely to purchase products if they believe that others will approve thereof (Fishbein & Ajzen, 1975; Sheth et. al., 1991). This argument is supported by Stillerman (2015) who argues that status is related to consumption and therefore we can deduce that individuals express themselves in their consumption patterns to demonstrate their status that either supports or negates a stereotype. Thus:

Hypothesis 1b: There is a direct and positive relationship between social values and halal purchase intention.

EMOTIONAL VALUE

A product's capacity to arouse feelings or affective states drives the emotional value of alternatives (Goncalves et al., 2016; Sheth et al., 1991). In this instance, an alternative acquires

emotional value when it is associated with specific feelings or when precipitating or perpetuating those feelings.

This paper has already determined that consumption is influenced by an individual's self-concept and lifestyle- where one's lifestyle is an outward expression of the self-concept, the latter defined as the totality of the individual's perception of and feelings toward themselves (Mothersbaugh & Hawkins, 2016). Stamer (2018) states that consumption allows consumers to enact their most substantial values about the good for themselves, their family and society. The purchase of halal may facilitate positive feelings about the consumption of quality food and cosmetic products. This action is also supported by the theory of reasoned action whereby consumers purchase goods representing fair trade, sustainability and does not promote animal cruelty because it is perceived as being positive actions (Fishbein & Ajzen, 1975). This signalling may be important to consumers because people care immensely about their status in society, and whether they have done well or not in comparison to a relevant group of peers (Dasgupta, Southerton, Ulph, & Ulph, 2016).

Hypothesis 1c: There is a direct and positive relationship between emotional values and halal purchase intention.

EPISTEMIC VALUE

Goncalves et al. (2016) and Zailani et al. (2019) are in agreement that all stages of the consumer decision making process are influenced by knowledge. When the consumer encounters a new product; it is evaluated in comparison to known ones. And for it to be adopted, Zailani et al. (2019) explains that there must be an equivalent elaboration between the perceived situational characteristics of the consumer and the product characteristics.

Sheth et al. (1991) explain that while entire new experiences provide epistemic value, alternatives that offer a simple change of pace can also hold epistemic value. A consumer may opt for an alternative for many reasons: because they are bored with the current brand, are curious or simply wish to learn something new (Sheth et al., 1991).

The epistemic value is significant to this study, particularly due to the popularity of fair trade, organic production, ethical treatment of animals, and veganism in food and cosmetic products, (Ali et al., 2018; Beagan et al., 2010). The global community has, in recent years, experienced a surge in awareness of issues such as animal welfare, social responsibility, and

environmental sustainability in their consumption which has resulted in a growing trend of veganism that drives the growth of halal products (Wood, 2019).

Thus, consumers in Johannesburg may potentially be willing to trial halal products if marketed strongly on the aforementioned attributes. In fact, consumers are willing to part with more money for products marketed as such (Talib et al., 2018; Wood, 2019), thereby providing the consumer with new product experiences.

Hypothesis 1d: There is a direct and positive relationship between epistemic values and halal purchase intention.

CONDITIONAL VALUE

The final value in Sheth et al. (1991)'s theory of consumption values pertain to the specific set of circumstances or conditions facing the consumer, whereby utility often depends on the situation. When a consumer's personal situation changes, their behaviour may change as well (Zailani et al., 2019). In this instance, Goncalves et al. (2016), explain that perceived utility is attained due to the situation; where the situation is described as the presence of physical or social contingencies that amplify the functional or social value. This is in line with Kahle (1983 in Homer & Kahle, 1988)'s social adaptation theory which states that values are a type of social cognition that facilitates adaptation to one's environment. He states that values are in fact similar to attitudes in that both are adaptation abstractions that emerge continuously from an individual's environmental information.

Thus, conditional value is derived from temporary functional or social value and arises when situational factors motivate the perceived value-outcome process (Sheth et. al., 1991; Sweeney & Souter, 2001). Fishbein and Ajzen (2011) theorise that an individual's beliefs are linked to their behaviour, such that the perception of the ease or difficulty with which a task can be performed shape their intentions to engage in the behaviour. Linked to the theories of consumer behaviour, problem recognition in the consumer journey leads to information search and these may not necessarily lead the consumer to halal products, unless a considerable amount of effort is exerted in the purchase involvement (Mothersbaugh & Hawkins, 2016). Purchase involvement refers to the level of concern for or interest in the purchase process, triggered by the need to consider a purchase (Mothersbaugh & Hawkins, 2016). It is a temporary state

influenced by the interaction of individual, product and situational characteristics (Mothersbaugh & Hawkins, 2016).

Hypothesis 1e: There is a direct and positive relationship between conditional values and halal purchase intention.

13. THE CONCEPT OF 'VALUE' IN CONSUMER PURCHASE INTENTION

Given the emphasis on value in the hypotheses developed thus far, a discussion on the concept is important. Specific to consumer purchase behaviour, values refer to the concepts or beliefs about desirable end states or behaviours that transcend specific situations, and guide the selection or evaluation of behaviour and events (Zailani et al., 2019). The values consumers hold influence and shape their preferences; direct their judgements; and influence their assessment of objects and situations (Zailani et al., 2019).

Kalafatis, Ledden, and Mathioudakis (2010) emphasise the criticality of value in marketing, arguing that value is in fact the composite of the "give-get" trade-off; where value is considered an outcome of this trade-off. "Get" describes the utility derived from purchase and consumption; and "give" describes the sacrifice consumers are prepared to make to obtain the product, entailing both monetary and non-monetary costs. Accordingly, Kalafatis et al. (2010) argue that the theory of consumption values deals mainly with the "get" component of this trade-off. They argue that consumers weigh the values differently in specific buying situations and are willing to trade off one value to obtain more of another.

Values, as explained, have internal and external dimensions that also influence consumers' attitudes (Homer & Kahle, 1988; Mothersbaugh & Hawkins, 2016); and in turn, Homer and Kahle (1988) assert that attitudes influence behaviour as the final phase of the Value-Attitude-Behaviour hierarchy. This theory, put forth by Homer and Kahle (1988), was developed following a survey about natural food shopping behaviour. They hypothesise that individuals who have more internally oriented value structures have a higher liking of natural foods, and their attitudes translate into behaviours appropriate to the value structure. Thus, values offer a powerful explanation – whilst also influencing human behaviour (Homer & Kahle, 1988). The basis of this theory lends additional credence to the adoption of Sheth et al. (1991)'s theory of consumption values in the data collection instrument. An understanding and appreciation of Johannesburg consumers' values as they relate to packaged food and cosmetic

purchase and consumption behaviour will prove useful in identifying triggers that will influence the purchase intention of said halal products.

Values are closely linked to preferences; and personality is a system of values (Homer & Kahle, 1988). Hence, this study will also place focus on consumers' innovative and exploratory behaviours which are discussed later. Kahle (1983 in Homer and Kahle, 1988) explains that, according to the social adaptation theory, values are a type of social cognition that facilitates adaptation to one's environment. Thus, values evolve into criteria for choice, and judgement guiding the individual about when to engage and when not to (Homer & Kahle, 1988). The authors go as far as to state that values act as grounds for behavioural decisions.

According to the model, influence flows from values, to attitudes, which leads to specific behaviours, with an emphasis on the mediating role of attitudes on the values – behaviour relationship (Milfont, Duckitt, & Wagner, 2010). Thus, whilst an understanding of values is critical, Milfont et al. (2010) argue for a focus on attitudes as it impacts both values and behaviour.

14. CONSUMER INNOVATIVENESS

All members of society are innovative, and the extent of innovativeness is mediated by situational variables such as income and behavioural considerations (Midgley & Dowling, 1978). In 1962, Rogers coined the term Diffusion of Innovations, which was later theorised by himself and Shoemaker in 1971. Diffusion is described as the process by which an innovation is communicated through certain channels over time amongst the members of a social system (Rogers, 1962), and their theory centres on interpersonal communication and its influence over individuals' attitudes and behaviour (Midgley & Dowling, 1978). In the data collection instrument for Muslim and non-Muslim consumers, questions related to innovativeness aim to probe consumers' tendency to be, as well as their extent of innovativeness.

Innovativeness comprises, amongst others, a decision-making process characterised by information seeking and processing activities (Rogers, 1962). This is echoed by Midgley and Dowling (1978) who argue that product interest must be present to enable adoption. Furthermore, the degree of information seeking depends on the degree of innovativeness of the individual (Kim, Benedetto, & Hunt, 2017). Therefore, determining an individuals' tendency to be innovative, coupled with their knowledge seeking behaviour through statements such as *When I see a new brand on the shelf, I often buy it to see what it is like*, and *I like to wait until something has been proven to function before I try it*; this study will, potentially be able to

pinpoint the level of halal awareness necessary for Gauteng consumers to engage in product trial.

Given the presence of interest in packaged food and cosmetic products, the consumer will, plausibly, engage in information seeking relative to their degree of innovativeness, thus:

Hypothesis 1f: There is a direct and positive relationship between innovative consumer behaviour and halal purchase intention.

15. EXPLORATORY CONSUMER BUYING BEHAVIOUR

Closely related to consumer innovativeness is consumers' exploratory buying behaviour. Optimum stimulation theory was first introduced in psychology literature by Hebb (1955 in Raju, 1980), and later operationalised for applicability to marketing by Raju (1980) to explain consumers' exploratory buying behaviours. The optimum stimulation theory posits that every individual is seeking to achieve a certain level of stimulation, and an adjustment thereof results in exploratory behaviour (Helm & Landschulze, 2008; Raju, 1980). Raju (1980) identifies seven aspects of exploratory consumer behaviour: risk taking, innovativeness, brand switching, repetitive behaviour proneness, information seeking, exploration through shopping, and interpersonal communications. He explains that understanding of an individuals' response to stimulus characteristics such as novelty and complexity, and their behaviour as it relates to seeking information, is useful in determining exploratory behaviour.

Baumgartner and Steenkamp (1996) distinguish between the exploratory acquisition of products and of information. The exploratory acquisition of information satisfies individuals' cognitive stimulation needs through the acquisition of consumption-relevant knowledge out of curiosity (Baumgartner & Steenkamp, 1996). The authors explain that this might eventually lead to purchase. The exploratory acquisition of products, on the other hand, helps the individual achieve sensory stimulation in their product purchases through risky and innovative product choices and varied and changing purchase experiences (Baumgartner & Steenkamp, 1996). It is important to note that individuals differ in their stimulation seeking ambitions depending on specific personality traits such as intolerance against ambiguity, rigidity, curiosity, variety seeking and risk taking (Raju, 1980; Steenkamp & Baumgartner, 1992). Furthermore, Helm and Landschulze (2008) emphasise the importance of product-involvement in exploratory purchase behaviour, of which this behaviour is more likely in low product involvement categories. Packaged food and cosmetics are considered a day-to-day purchase

and, for the most part, comprise products that are used daily and can thus be classified as low involvement. Therefore, testing consumers' exploratory purchase behaviour as it relates to halal packaged food and cosmetic products will be useful in determining appropriate positioning to prompt purchase intention.

The purchase of packaged food and cosmetic products, whilst potentially monotonous given that it forms part of regular purchases involving nominal decision making, may hold broader appeal and transcend nominal decision making should there be a repositioning. Therefore, this study hypothesises that:

Hypothesis 1g: There is a direct and positive relationship between exploratory consumer behaviour and halal purchase intention.

16. THEORIES OF CONSUMER BEHAVIOUR

Theories of consumer behaviour assert that consumers engage in problem recognition resulting from needs and desires prior to engaging in information search to satisfy those needs and desires (Mothersbaugh & Hawkins, 2016). Therefore, the theories related to information search after the recognition of the need for packaged food products and cosmetics are relevant.

Once a problem is recognised, consumers access their long term memories to determine if a satisfactory solution is known; the characteristics of a potential solution; and the appropriate ways to compare solutions (Mothersbaugh & Hawkins, 2016). These constitute internal search efforts, which if rendered unsuccessful, leads the consumer to search for information externally from personal sources; marketer-based information; and product experience. Mothersbaugh and Hawkins (2016) explain that the consumer has a set of must-have attributes or decision constraints that will limit and guide the external search. It is expected that while in Muslim majority countries, an internal search may render halal products, in Muslim minority countries this may not be the case. Instead, to sway the purchase of halal, marketers must understand the external search elements of non-Muslim consumers and present halal in a manner that appeals to those. Therefore, this study anticipates that H1a – 1g will be moderated by H2a – 2g whereby it is expected that, due to their obligation to adhere to halal consumption, Muslim consumers' purchase intentions will differ from non-Muslims'. Understanding the moderating factors and finding the correlations, will provide the basis on which marketers should market halal products emphasising certain values to appeal to both segments.

Halal emphasises purity in substance and prescribes that all consumption must be closest to its natural state (Islam & Chandrasekaran, 2013; Izberk-Bilgin & Nakata, 2016; Yousaf & Xiucheng, 2018). Thus, for Muslims, an assessment of the utility of the product involves the fundamental prescripts of halal. Other variables such as branding, price, manufacturer, and origin may be secondary to Muslim consumers whereas for non-Muslim consumers an assessment on utility involves the product's intended use and/or other utility factors.

Hypothesis 2a: The relationship between functional values and the intention to purchase halal differs between Muslim and non-Muslim consumers.

As stated, South Africa is a Muslim-minority country and, in their minority position, Muslims may tend to mimic behaviours that strengthen their group identity and their ties to the group (Trudel, 2019). While Minton et al. (2019) explains that there is a strong link between religiosity and consumption, Trudel (2019) asserts that individuals often establish a self-identity through consumption behaviour. Thus, it is plausible that Muslim consumers will potentially exercise extreme caution in the purchase of packaged food and cosmetic products to ensure that their membership to the group identity is upheld. The extent to which people conform to social norms is contingent on the cultural aspects of the reference group, Culiberg and Elgaaied-Gambier (2016) explain that the individual's belief that others will conform and that the same others expect them to conform, will result in the individual adopting positive behaviour to conform. Non-Muslim consumers on the other hand, may find social value in other variables related to the product categories that aligns to their group identity.

Hypothesis 2b: The relationship between social values and the intention to purchase halal differs between Muslim and non-Muslim consumers.

Epistemic values refer to the innate potential of the product to provide the consumer with a new experience in consumption (Sheth et al., 1991). Due to the popularity of fair trade, organic production, ethical treatment of animals and veganism in food and cosmetic products, (Ali et al., 2018; Beagan et al., 2010), non-Muslim consumers may be willing to trial halal products if marketed strongly on the aforementioned attributes. In fact, consumers are willing to part with more money for products marketed as such (Talib et al., 2018; Wood, 2019), thereby providing the consumer with new product experiences. For the Muslim consumer, Izberk-Bilgin and

Nakata (2016) assert that even 'halal' beer may be perceived as immoral by some Muslim consumers. However, the proliferation of macon (beef), mocktails (non-alcoholic cocktails), wagyu (meat from traditionally beer-fed cows) and halal nail polish (waterproof) have proven that transforming the production of predominantly haram products to comply with halal standards, has been successful as Muslim consumers are also seeking new experiences or epistemic value.

Hypothesis 2c: The relationship between epistemic values and the intention to purchase halal differs between Muslim and non-Muslim consumers.

While the purchase of halal may facilitate positive feelings about the consumption of quality food and cosmetic products for some consumers (Stamer, 2018), Muslim consumers may experience stronger emotional values when the product is branded as being halal, as shown by Tayob (2012) that Gauteng Muslim consumers have a stronger affinity towards one halal certifying body. For non-Muslim consumers, the safety aspects of consuming halal would be amongst the important factors because the purchaser cares about the safety of the products consumed by themselves and their family.

Hypothesis 2d: The relationship between emotional values and the intention to purchase halal differs between Muslim and non-Muslim consumers.

When the utility of a product depends on the situational factors, Muslim consumers may relax certain requirements for halal and accept vegetarian products as suitable. This was found in a British study where Muslims are also a minority and accept the "suitable for vegetarian" logo as a cue to establish permissibility (Jamal & Sharifuddin, 2015). This is in line with the traditional Islamic teachings that everything is halal until it is proven to be haram (Tayob, 2016). In the absence of halal food, many Muslims opt to consume vegetarian since the concept of halal does not subject plants or plant-based products through any process to make them halal (Islam & Chandrasekaran, 2013).

Hypothesis 2e: The relationship between conditional values and the intention to purchase halal differs between Muslim and non-Muslim consumers.

Despite the innovative nature inherent in all consumers (Midgley & Dowling, 1978), Johnson et al. (2011) assert that religious groups often endorse a variety of beliefs and rituals regarding food that facilitate the attainment of three fundamental social psychological goals critical to humans: defining group boundaries; signalling status and avoiding disease (Johnson et al., 2011). Strong beliefs herein may be expressed by Muslims, and thus:

Hypothesis 2f: The relationship between innovative consumer behaviour and the intention to purchase halal differs between Muslim and non-Muslim consumers.

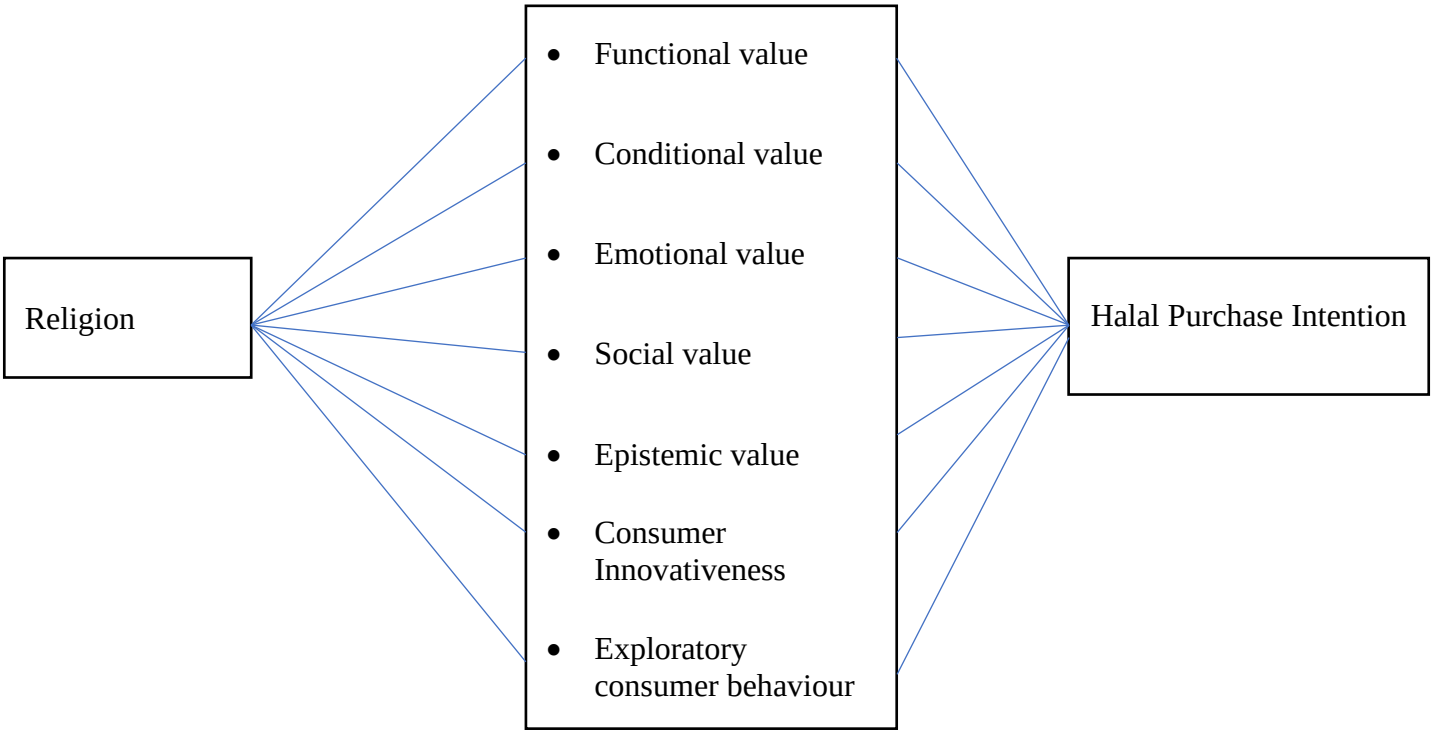
Halal products should be free of pesticides, preservatives, antibiotics, entail a consideration of issues of fair trade, organic agriculture, food safety, animal welfare and sustainability (Izberk-Bilgin & Nakata, 2016). These are consistent with recent trends in food and cosmetics consumption: fair trade, organic production, ethical treatment of animals and veganism (Ali et al., 2018; Beagan et al., 2010). Non-Muslim consumers who do not have an understanding of what halal means and are looking for and/or currently purchasing products with the aforementioned attributes, may exhibit exploratory consumer behaviour, coupled with a potential disinterest in halal.

Conversely, Muslim consumers who exhibit a limited understanding of what halal means, may not accept organic products, and products free of pesticide as halal suitable. This study thus hypothesises that:

Hypothesis 2g: The relationship between exploratory consumer behaviour and the intention to purchase halal differs between Muslim and non-Muslim consumers.

17. CONCEPTUAL FRAMEWORK AND HYPOTHESES

FIGURE 2: CONCEPTUAL FRAMEWORK THAT GUIDES THIS STUDY AND INFORMS THE HYPOTHESES FOR TESTING



The framework above is based on Sheth et al. (1991)'s theory of consumption values and offers an explanation of the choices consumers make to either purchase or not purchase a specific product; as well as why they would choose one product over another. The seven values, represented by hypotheses 1a – 1g reflect an expectation that the consumption values individuals hold (both Muslims and non-Muslims) will influence the intention to purchase halal by consumers in Johannesburg, South Africa.

Conversely, since the value systems and understanding of halal may differ between Muslims and non-Muslims, the study posits that the direct relationship between the value sets and halal purchase intention will be moderated by Muslim/non-Muslim consumer groups; or the different religious groups surveyed. Understanding the moderating factors and finding the group correlations, will provide the basis on which marketers should market halal products emphasising certain values to appeal to both segments. These moderating factors are represented hypotheses 2a – 2g.

18. CONCLUSION

The literature reviewed shows a strong correlation between theories of consumer behaviour and the intention to purchase halal being dependent on knowledge of halal. However, the interesting example of Zando's positioning of modest clothing negates this, to a certain extent. Marketing halal products on their attributes is shown to be possible when it comes to fashion. Food, on the other hand is indeed different. Despite Nestle's success in exploiting the global halal market, the food producer had to establish halal committees for each country given the heterogeneous nature of the global Muslim population, making it difficult to serve the global population with one halal certificate.

This study seeks to understand the feasibility of using the positioning strategies employed by Zando, to packaged food and cosmetic products and thereby focusing marketing efforts on the halal attributes rather than by religious appeal. To achieve this understanding, this study will survey both Muslim and non-Muslim consumers in Johannesburg, South Africa.

CHAPTER 3 – RESEARCH METHODOLOGY

1. INTRODUCTION

This chapter provides an overview of the research approach from a philosophical point of view, which then guides the researcher in the techniques and procedures available to collect and analyse data. Given the mixed methods approach in data collection, this chapter is divided into two sections, each discussing the first and second phase of data collection respectively. It is expected that the first phase qualitative data will become instrumental in understanding some of the findings and inferences made in the second phase of data collection.

2. RESEARCH DESIGN

The research philosophy employed in this study is described as pragmatism. Pragmatism allows for variations in the research approach and is consistent with the adoption of a mixed method approach to data collection (Saunders, Lewis, & Thornhill, 2009). In a pragmatic study, the researcher takes a view that is external, allowing them to best answer the research question (Saunders et al., 2009).

Existing theories discussed in the literature review have been used to develop the hypotheses, which is consistent with a positivist approach (Saunders et al., 2009; Yu, 2006). The positivist approach was selected in lieu of the social constructivism approach because the latter seeks to gain an enhanced general understanding of the situation – of which has already been covered in previous studies, as discussed in the literature reviewed (Francisco, Butterfoss, & Capwell, 2001).

Moreover, an interpretivist approach, as far as it being important for the researcher to understand the differences between humans, is adopted as part of the pragmatic research philosophy (Saunders et al., 2009).

This study was approached from a position of deductive reasoning, which allowed the researcher to develop the theory only after the data was collected, thereby allowing for an alternative explanation that inductive reasoning does not allow for (Saunders et al., 2009).

As mentioned, the research design assumed a mixed method approach, whereby qualitative and quantitative data was collected sequentially. Saunders et al. (2009) explains that a mixed method is increasingly advocated in business and management research. The mixed method approach was deemed useful because it is expected that the data collected will provide better

opportunities to answer the research question, as well as evaluate the extent to which the findings can be trusted, and inferences made (Saunders et al. 2009). The mixed method approach was also deemed relevant because the objectives of this study are dual: To determine the extent to which Muslim consumers in Johannesburg understand halal; and then examine the relationship between consumption values and halal purchase intention amongst both Muslim and non-Muslim consumers in Johannesburg.

3. DATA COLLECTION AND SAMPLING

The sampling frame for this study included males and females who have purchasing power and who specifically make purchases pertaining to packaged food and cosmetic products. The population resides in Johannesburg, South Africa and may or may not be familiar with the concept of halal.

The sampling technique used for both phases was non-probability. Non-probability sampling dictates that the probability of being selected is not known (Saunders et al., 2009). The limitation thereof is that, whilst the research can be generalised, it cannot be generalised statistically.

In the first phase of data collection, qualitative interviews were conducted with Muslim consumers in Johannesburg. In the second phase, quantitative data was collected using surveys. Each phase will be separately discussed below.

3.1 FIRST PHASE OF DATA COLLECTION: QUALITATIVE DATA

Qualitative interviews were conducted exclusively with Johannesburg Muslim consumers in the first phase of data collection. Questions centred on their understanding of what halal means, and this primary data was used to unearth underlying themes; and aid the interpretation and help explain the relationship between the quantitative variables in the second phase.

Saunders et al. (2009) warns that a mixed method approach presents the researcher with a high potential of unanticipated outcomes. This risk was acknowledged and accepted as halal is complex and providing marketers with the best advise on how to market to both segments simultaneously is important.

DATA COLLECTION AND SAMPLING TECHNIQUE

Muslims represent a fairly homogenous group of consumers, and Saunders (2009) explains that where research is conducted to understand commonalities within a fairly homogenous group, 12 in-depth interviews should be sufficient. In regard to the sampling technique, Saunders et al. (2009) emphasises that the validity, understanding and insights that will be gained from the data places more weight on the data collection and analyses skills applied, than the sampling size.

The qualitative interviews were conducted face-to-face using convenience sampling. Convenience sampling is described as a non-probability sampling technique whereby the researcher selects participants from the population that is in close proximity to them (Yu, 2006). Questions were based on what the literature review has revealed as characteristic of halal and was aimed at determining Muslims consumers' understanding thereof. The information gleaned from the interviews aided the interpretation of and enhanced the understanding of the quantitative data. This first phase also enhanced the validity and reliability of the study. The interviews took place at café's and through the Zoom online meeting platform where it was not possible to meet face-to-face.

TECHNIQUES AND PROCEDURES

The qualitative interviews comprised ten open ended, and one close ended question. The interviews were conducted face-to-face or online, in an interview format where the researcher asked the respondent questions and noted down their responses. No recordings were necessary.

DATA ANALYSES

The qualitative interview responses were content analysed to unearth underlying and recurring themes relevant to the study and its objectives.

3.2 SECOND PHASE OF DATA COLLECTION: QUANTITATIVE DATA

The quantitative survey contained a screening section comprising a profile of the respondent for classification purposes, and their food and cosmetic consumption habits and values. This is contained in appendix A. The questionnaire comprised 35 close-ended questions related to each of the values in the theory of consumption values (Sheth et al., 1991) followed by ten further questions relating to innovative and exploratory consumer behaviour. This survey was distributed to both Muslims and non-Muslims in Johannesburg.

This survey aimed to ascertain, through utilising the five values including innovativeness and exploratory consumption behaviour, how halal packaged food products and cosmetics can be repositioned or marketed to appeal to a broader market, beyond only Muslims. The questionnaire was housed on an online platform: survey planet, to ensure a high response rate.

DATA COLLECTION AND SAMPLING TECHNIQUE

The population of Johannesburg for those citizens between the ages of 15 and 64 is estimated to be just below 4 million (StatsSA, 2016). Johannesburg's employed citizens comprise a total of 1 950 000 individuals (StatsSA, 2019). The quantitative survey places focus squarely on those citizens who are employed, as they are deemed to be individuals with purchasing power. A sample size of 106 was pursued for a confidence level of 90% with an 8% margin of error (Francisco et al., 2001).

The surveys were developed and distributed electronically using the survey planet online platform. The sampling method is defined as self-selection and was supplemented with promotional activity to reach potential respondents. Self-selection is a type of non-probability sampling technique, and is useful when the researcher wants to allow respondents to partake out of their own accord (Saunders et al., 2009). This method was selected due to the time constraints concerned with completing this research in fulfilment of the degree. Self-selection reduces the time the researcher spends in identifying participants, and additionally, given the length of the survey, participants who opt to partake are expected to be committed to completing it. It was noted that, whilst self-selection does reduce the time spent by the researcher to collect the data, the researcher also risked not obtaining the required number of respondents. Hence, promotional activity aided in reaching sample.

It was also acknowledged that self-selection may potentially lead to bias where the survey may attract respondents with particularly strong feelings and opinions for or against halal. This was mediated by the 7-point likert scale, allowing for varying degrees of response. Conversely, self-selection also offers an opportunity for both segments with an interest in the topic to partake and may appeal to those individuals who simply wish to assist in the development of knowledge.

TECHNIQUES AND PROCEDURES

Research on testing the intention to purchase halal food and cosmetic products have been widely conducted but these studies have either been conducted in Muslim-majority countries

(Bashir et al., 2018; Mathew et al., 2014) or the sample contained too many Muslim consumers (Tayob, 2012a).

This research will address these shortcomings by testing both sets of consumers by applying the theory of consumption values (Sheth, Newman & Gross, 1991). Efforts were be made to promote the survey to non-Muslim consumer groups. The advantages of adopting Sheth et al. (1991)'s approach is that it has been tested across a range of product categories and is most suitable to individual consumption decisions, rather than that of groups. Whilst this study grouped consumers into Muslim and non-Muslim, the intention was to understand individual purchase motivations within the two groups. Additionally, the theory has been operationalised to make a determination of what consumption values can enhance marketing efficiency- which is the objective of this research proposal.

The survey contained three sections: a profile of the respondent for classification purposes (Appendix B); their food and cosmetic consumption habit and values; and 35 close-ended questions related to each of the values in the theory of consumption values, as well as innovative and exploratory consumer behaviour (Sheth et al., 1991). This survey was distributed to both Muslims and non-Muslims in Johannesburg.

The survey was promoted via email networks, suburb social media groups in Johannesburg, word of mouth, QR code advertising on discussion boards, and social broadcast messages via an instant messaging service such as whatsapp. Saunders et al. (2009) cautions that while rigorous promotion efforts are important, these must be ethical. The invitation to partake must clarify what the study involves and contain all the necessary practical information such as what type of respondent the survey is trying to attract: employment status, place of residence, age, consumers who purchase and consume packaged food and cosmetic products.

The aim of this survey was to ascertain how halal packaged food products and cosmetics can be repositioned or branded to appeal to a broader market, beyond only Muslims. The time horizon within which this research took place is cross-sectional, mainly due to the time constraints in fulfilling the requirements for this degree.

DATA ANALYSES

The Likert scale – developed by Rensis Likert (1932 in Monette, Sullivan, & DeJong, 2010) is a popular approach to scaling in survey methods of data collection whereby respondents are presented with a series of statements and are requested to select the number they most agree

with as it relates to the statement. The number correlates with response alternatives ranging from, for example, *strongly agree* to *strongly disagree* (Monette, et al., 2010). Response alternatives may vary where on the one end the scale reflects a positive response and on the opposite end, a negative response (Azzara, 2010; Monette, et al., 2010).

Each statement was directly related to the research problem at hand. The analysis was conducted in SPSS version 21, at a confidence interval of 95% and a 5% significance. The analysis can be described as stepwise and started with descriptive analysis, followed by correlations, paired t-tests for hypotheses and finally, structural equation model.

In terms of descriptive statistics, the first step was to run frequencies and descriptive statistics. Descriptive statistics is the method of organising, summarizing and presenting data in an informative manner (Fisher and Marshall, 2009). The following section tests the reliability of the sub scales: Cronbach's alpha reliability coefficient normally ranges between 0 and 1 (Gliem and Gliem, 2003). The closer Cronbach's alpha coefficient is to 1.0 the greater the internal consistency of the items in the scale. George and Mallery (2003) provide the following rules of thumb: "_ > .9 – Excellent, _ > .8 – Good, _ > .7 – Acceptable, _ > .6 – Questionable, _ > .5 – Poor, and_ < .5 – Unacceptable".

A paired (or "dependent") t-test was used to test hypothesis between the dependent variable and independent variables (A, B, C, and D). A paired t-test is used to test if the mean between the two variables is equal to zero (if there are significant differences). The null hypothesis is rejected when the two-tailed p-value is lower than 0.05 (Hsu and Lachenbruch, 2005).

Structural Equation Model was used to establish the relationships between observed variables and the constructs those variables are hypothesised to measure (Kline, 2015). The SEM in this study consists of a diagram with standardised estimates for path coefficients represented by unidirectional arrows towards the direction of effect (Weston and Gore, 2006), and a SEM regression table with interpreted as regression coefficients. In this study the SEM tested the relationships between the consumption values; innovative consumer behaviour; and exploratory consumer behaviour, and the intention to purchase halal by both segments.

RELIABILITY AND VALIDITY

This study's reliability is ensured due to the process followed as advocated by Sheth et al. (1991). The mixed method of data collection, particularly the qualitative data, serves as

validation for the quantitative data and thereby ensures reliability of the results. This study is limited to Johannesburg, South Africa.

4. ETHICAL CONSIDERATIONS

Both surveys are 100% anonymous and this is especially important in the survey conducted with Muslim consumers by convenience sampling.

5. CONCLUSION

In conclusion, the unique position South Africa is in: A Muslim population of approximately 2.5%; of which a portion thereof are comfortable with "halal friendly" options; South Africa's position as the halal powerhouse of the continent; its quest to become a halal tourism destination and the initiatives by the Western Cape to develop a halal park (Jooste, 2015), present the ideal conditions to conduct a study on repositioning halal to appeal to a wider audience.

This context lends credence to the relevance of this study as the country entrenches its position as the region's halal powerhouse. The Western Cape alone exports 0.3% or R10 billion of the global halal food industry, and is eager to grow its offering (Wesgro, 2018).

Given that the research is restricted to Johannesburg, the methodology as described herein may be replicated in another major metropolitan city in South Africa.

CHAPTER 4 – PRESENTATION OF RESULTS

1. INTRODUCTION

This chapter presents the results from both the qualitative and quantitative data collection phases. The first section presents results from the qualitative questionnaire administered by the researcher to Muslim consumers in Johannesburg, South Africa. The results presented introduce recurring themes that have emanated from interviews. These themes are discussed, in line with the first objective of the study, with a consideration of the theory already discussed in chapter 2.

The second section presents results from the quantitative survey that comprised a mix of Muslim and Non-Muslim consumers in Gauteng South Africa.

2. QUALITATIVE DATA COLLECTED

A total of 14 respondents participated in the survey administered face-to-face by the researcher by means of convenience sampling. The survey was set-up to ensure that all questions were responded to. The aim of this study is to understand how halal packaged food and cosmetic products can be marketed and positioned to appeal to both the Muslim and non-Muslim segments in Johannesburg, South Africa. As discussed, the objectives are dual: To ascertain the level and depth of Muslim consumers' understanding of what constitutes halal; and to examine the relationship between consumption values, consumer innovativeness and exploratory consumer behaviour; and halal purchase intention amongst non-Muslim and Muslim consumers simultaneously, in Johannesburg, South Africa. The qualitative study addresses the first research objective, probing the extent to which Johannesburg Muslim consumers understand the concept of halal.

2.1 DESCRIPTIVE STATISTICS

Although the sample was small, the unique features of respondents were recorded that may potnetially aid in interpretation. **T**here was an almost equal ration of male to female respondents, with those aged 25-34 years old dominating the sample, followed by the next age group: 35-44 years. The sample further comprises three respondent from the age categories 45 – 64, with no respondents aged 65+.

Whilst six respondents claimed to head their households, all respondents responded positively to making packaged food and cosmetic product purchases- this is a qualifying criteria for the completion of the interview. Due to the sampling method employed, regions A, D and

G are not represented in the sample. The sample is dominated by respondents in region E, this includes the suburbs of Norwood, Houghton, Parktown, etc.

2.2 OPEN-ENDED QUESTIONS

The questionnaire contained eight open ended questions, and two multiple choice questions that aimed to determine the respondents' understanding of halal, its history and limitations.

What does halal mean?

In their response, a total of 10 respondents make use of words such a "permissable", "according to islamic law", and "allowed", to indicate strict adherence by individuals of the Islamic faith. The other four respondents mention purity in the product, and safety in consumption.

Do you know what led to the concept of halal being introduced to Islam/Muslims, and why?

Only two respondents illustrate a comprehensive understanding of what led to the introduction of halal. Notwithstanding, a further three respondents illustrate an understanding of certain items being impure or leading to intoxication, hence the declaration of items that are halal and haram.

Whilst three respondents admit to not knowing what led to halal being introduced to Islam, the remaining six respondents illustrate a poor understanding of what led to the concept of halal being introduced to Islam. The latter respondents make reference to halal as a vehicle for Muslims to express their religiosity; to preserve Muslims' bodies, and due to globalisation.

Those respondents who emphasise preservation and general human well-being, also extend this to the slaughtering of animals. The respondents make reference to halal slaughtering procedures which require that the animal be healthy before slaughter and that it is done in a humane manner.

"The foundation of halal is that everything is halal until proven to be haram," explain your understanding of this statement.

Of the 14 respondents, 11 explain that, to a large extent, there is good in everything. Of the 11, three respondents extend their understanding of the statement by concluding that if there is doubt, then one should refrain:

Respondent 3:

"There is Khair [goodness] in everything that was made permissible to human beings. We base this on the knowledge from the Quran and Sunnah. If there is a doubt then we refrain."

One respondent completely disagrees with the statement, another simply provides an explanation of what halal and haram means, and the other respondent explains that individuals must consult to ascertain whether a product is halal or not. The remaining three respondents agree with the statement.

In the Quran 5:5, Surah Al-Ma-idah states: "Today the good things are made lawful to you, and the food of the ones to whom the book was brought is lawful to you, and your food is made lawful to them," It goes on, "And so are believing women in wedlock…. And whoever disbelieves, then his work is in vain and he will be among the losers in the hereafter" Dr Ghali translation.

Explain your understanding of this surah in relation to the consumption of halal.

This Surah (i.e. a passage from the Quran) states that Muslims may consume the food of the people of the book, i.e. Christians and Jewish followers. Eight of the respondents agree with the Surah and its message. Five agree but argue that, unlike Islam whose gospel has stood the test of time since being founded in the 7th century, other religions have evolved over the years with newer and amended versions of their holy books and their foods cannot be trusted. They also argue that their degree of religiosity must be scrutinised. The remaining one respondent elaborates on the purpose of halal and neither agrees nor disagrees with the statement.

Cross contamination is not a risk raised in the Quran, it is raised by halal certifying bodies to generate a demand for their services. What are your views on cross-contamination?

A total of six respondents agree that cross contamination is not a risk according to the principles of Islam. However, three of the six respondents emphasise that intention is key when it comes to the cross contamination of food. Another respondent disagrees that cross contamination is raised to generate a demand for halal certifying services but, citing food production technologies, argues that halal certifying bodies may be raising the possibility of cross contamination to protect consumers against the possibility of consuming haram.

Half of the respondents (7) believe that cross contamination is a reality and must be avoided. One respondent expresses disbelief that it is not mentioned in the Quran, but concedes that it may be a risk.

Do you actively search for a halal logo?

All respondents responded positively to actively searching for a halal logo.

Do you have preference for a specific logo, which one?

More than half (8) of the respondents expressed having no preference for a particular certifying body. Four respondents prefer SANHA certified products, with one expressing a preference for MJC and one taking exception to MJC and Shura.

Do you consult the ingredients list at any point should there not be a logo? If yes, what do you search for?

All respondents confirmed that they do consult the ingredient list, even if there is a logo. Several ingredients or criteria were mentioned:

- Ingredients derived from animals, such as animal rennet
- Gelatine
- Alcohol
- Vegetarian logo
- Organic
- E120

- Renet in cheese

One participant specifically mentioned that whilst looking for a vegetarian or organic logo may be helpful, individuals who consume those products also consume alcohol.

What is your opinion, if any, of people who give too much credence to halal certifying bodies?

A total of 12 respondents indicated that they have no opinion. One respondent, whilst having no opinion, adds that there must be a reason why some consumers have a strong preference for specific certifying bodies. Another, whilst also having no opinion, adds that some Muslim consumers prefer that everything they eat is certified.

In your opinion, why should people (including non-Muslims), buy halal certified products?

Respondents provided various reasons of which aspects of health and safety dominates. Other reasons provided:

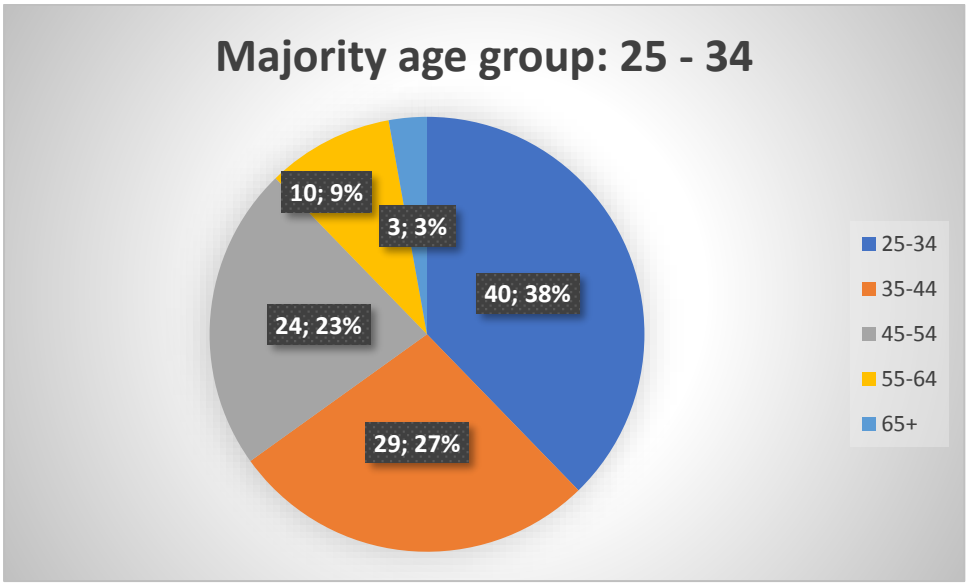
- It is a product like any other, just safer and better for you
- Organic and healthy trends are nothing new to Muslims, we call it halal
- Halal is like a mark of quality, businesses have to jump through hoops for the logo
- The products are pure and harmless
- The quaity is really high and the production ensures humane animal slaughtering
- Ever heard that halal food just tastes better? It's the quality of the meat, since the act of slaughtering is humane and all the blood is drained before the animal is cut up for butcheries.

3. QUANTITATIVE DATA COLLECTED

A total of 106 respondents participated in the survey administered online by means of self-selection sampling. Invitations to participate were issued through the researcher's personal networks using email, whatsapp, Instagram and Facebook. The invitation to participate is in annexure D.

3.1 DESCRIPTIVE STATISTICS

GRAPH 1: AGE DISTRIBUTION OF RESPONDENTS



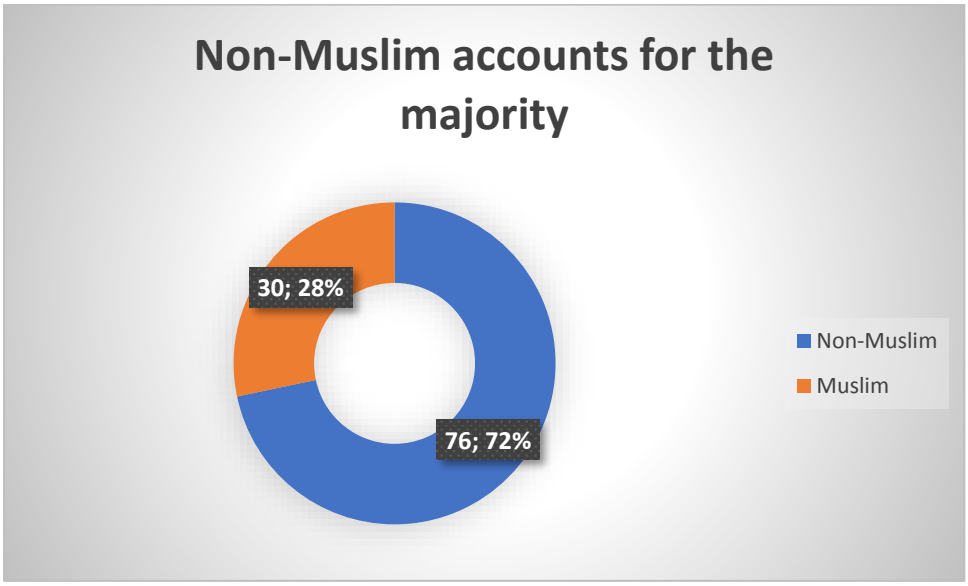
Most of the respondents, a total of 40, are aged between 25-34, followed by 29 between the ages 35-44, and 24 respondents between the ages 45-54. Only ten respondents in the sample are aged between 55-64, and a total of three are aged 65+.

GRAPH 2: RELIGION DISTRIBUTION OF RESPONDENTS

The majority of respondents comprise non-Muslims, with almost a third of respondents comprising Muslims. A total of 12 respondents express no religious affiliation.

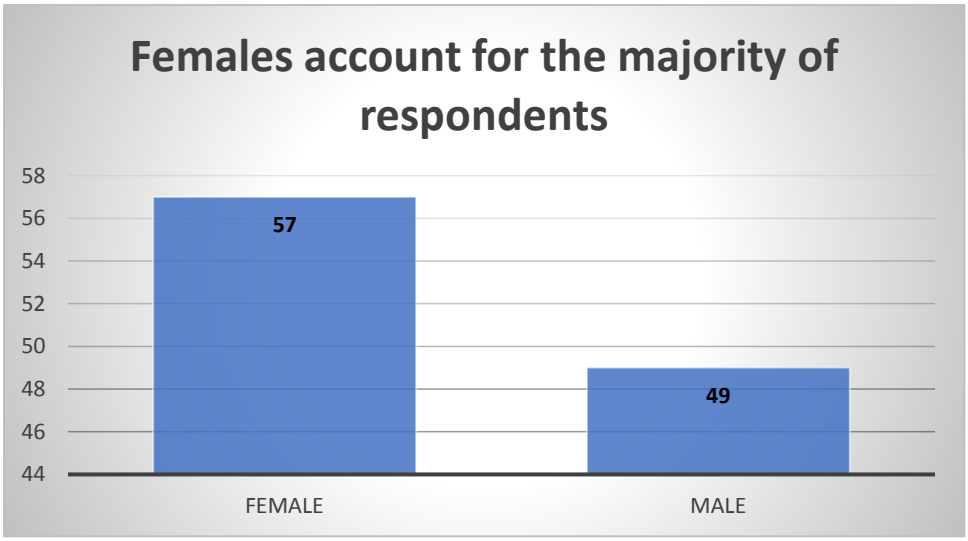
To enable easier statistical analyses in line with the objectives of this study, data were further processed into Muslim and Non-Muslim categories where Non-Muslim also comprises those individuals who expressed no religious affiliation.

GRAPH 3: NON-MUSLIM AND MUSLIM RESPONDENTS



Non-Muslims comprise a majority of the sample, with a ratio close to 2:1 to Muslim respondents.

GRAPH 4: GENDER DISTRIBUTION OF RESPONDENTS



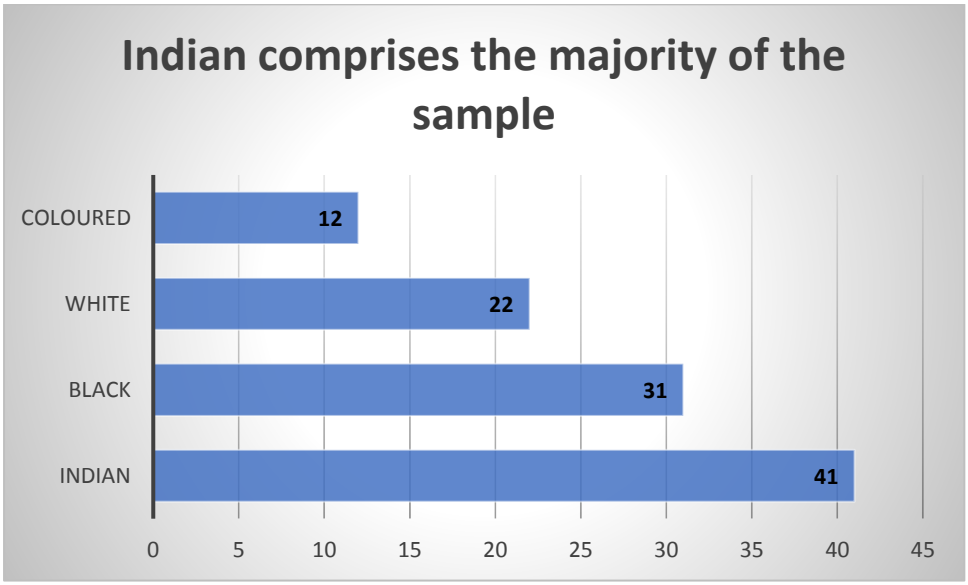
More than half (57) of respondents are female, with a total of 49 male respondents.

The majority of Muslim respondents are female; and conversely, the majority of Christian respondents are male. Furthermore, the graph below shows an almost equal distribution of gender and religion amongst respondents in the sample. In particular, respondents affiliated to the Roman-Catholic; Tamil and Hindu religions show a perfectly equal distribution.

The majority of males in the sample, adhere to the Christian faith, and are Black. In the gender category: male, and the religion categories: Hindu, Tamil and Jewish- only those males who identify themselves as Indian and White are represented. Conversley, the most cosmopolitan religions as represented by males in this sample, are Muslim; Christian, Roman-Catholic and those who do not adhere to any religions.

The majority of females in the sample are Muslim and identify as Indian. In the gender category: female, and the religion category: Roman-Catholic, only Black respondents are represented. Similar to the male distribution; the Hindu and Tamil religions, under the female category are also limited to Indian ethnic groups; and the Jewish religion limited to White groups. Overall, the distribution of ethic groups across the male-religion categories are more representative than in the female categories. Whereas in the male category Muslims and None represent four different ethic groups; the female category of Muslim, Christians, and None only represent three different ethic groups.

GRAPH 7: ETHNICITY DISTRIBUTION



The sample is dominated by respondents identifying themselves as belonging to the Indian race, representing a total of 41 respondents. This is followed Black respondents who constitute

21, and White respondents who constitute 22. The minority ethnic group is Coloured individuals, represented by 12 respondents.

The graph below shows that the majority of respondents identifying as Indian ethnicity; are Muslim; followed by those following the Hindu and Tamil religions. In the category Black ethnicity, those following the Christian religion dominate, followed by the Roman Catholic religion. Similarly, the White ethnicity group is dominated by those respondents adhering to the Christian faith, followed closely by Roman Catholic and none. In the Coloured ethnicity category, the majority of respondents selected no religion.

TABLE 2: SUBURBS DISTRIBUTION

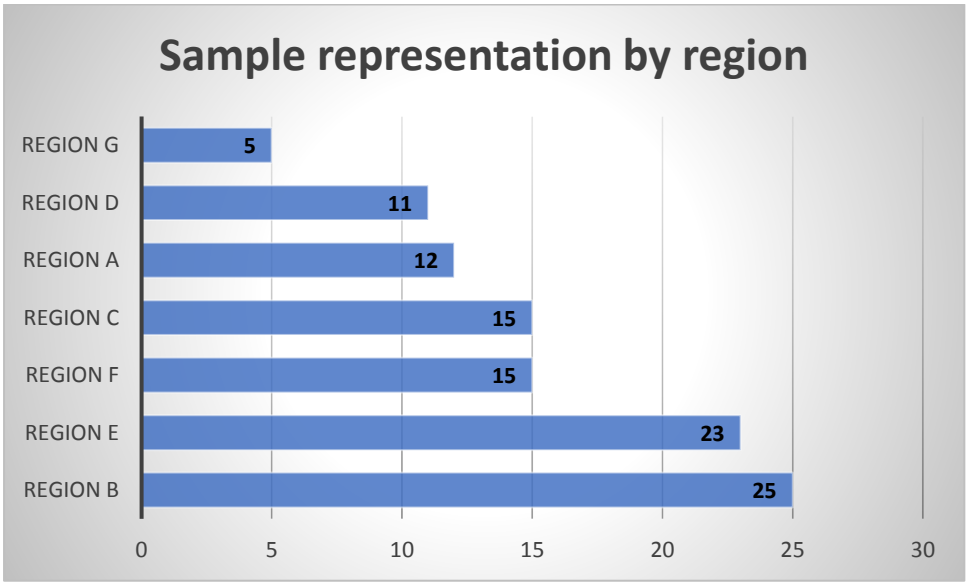
Row Labels	Count of Suburb
Norwood	7
Protea Glen	6
Melville	6
Fourways	4
Randburg	4
Honeydew	4
Lenasia	4
Bruma	3
Roodepoort	3
Winchester Hills	3
Florida	3
Sandton	3
Orange Grove	3
Kensington	3
Morningside	3

Lonehill	2
Weltvreden Park	2
Mayfair	2
Auckland Park	2
Witkoppen	2
Illovo	2
Randpark ridge	2
Oakdene	2
Houghton	2
Oaklands	2
Westdene	2
Dobsonville	2
Noordgesig	2
Bryanstan	2
Northcliff	2
Parktown	1
Vorna Valley	1
Sunninghill	1
Dainfern	1
Cresta	1
Zakariyya Park	1
Constantia Kloof	1
Bassonia	1
Victory park	1
Robertsham	1
Montgomery Park	1
Hyde Park	1
Orlando West	1
Roosevelt Park	1

Paulshof	1
Rosebank	1
Northgate	1
Grand Total	**106**

The sample comprises respondents scattered across the City of Johannesburg, with a majority located in Norwood, Protea Glen and Melville. To simplify the analyses of results, suburbs were processed according to the City of Johannesburg (Joburg, 2018)'s clustering of suburbs into Regions A – G.

GRAPH 9: REGION DISTRIBUTION



Region B

The sample is dominated by respondents from Region B. The City of Johannesburg describes region B as the centre of the city, housing 198 000 citizens, comprising 6% of the City's population (Joburg, 2018). The region's population is considered to be stable and economically active, with high levels of education and disposable income. The region is marked by the suburbs of Melville, Montgomery Park and Randburg amongst others.

Region E

Region E is home to 384 000 citizens of Johannesburg, representing 14% of the population (Joburg, 2018). The region is dominated by those aged 17 – 35 years. The region is also home to Johannesburg's older and more established suburbs such as Houghton, and includes newer suburbs such as business-hub, Sandton (Joburg, 2018). A total of 23 respondents fall under this region.

Region F

The region is comprised of Johannesburg's inner city and the surrounding suburbs of Fordsburg, Hillbrow, Mayfair, etc. (Joburg, 2018). The region's population is considered to be highly fluctuating, given that the number of people who live in the inner city on a temporary basis is unknown (Joburg, 2018). However, the city estimates a sizeable 433 054 citizens, characterised, mostly by low-income Black citizens. The region is represented by 15 respondents.

Region C

The region is characterised by a mature population of 225 000 citizens of which 65% are economically active (Joburg, 2018). The region includes Roodepoort and much of its surrounding suburbs including Florida, Constantia Kloof and Northcliff, of which 15 respondents participated in this study.

Region A

Region A is home to 250 000 citizens, most of whom are located in Midrand (Joburg, 2018). The region is plagued by high unemployment and shocking numbers of people living below the poverty line (Joburg, 2018). The population is young, with a quarter being between the ages 20 – 29 years (Joburg, 2018). A total of 12 respondents reside in this region.

Region D

Region D is home to South Africa's biggest township, Soweto, and the region is characterised by many informal settlements such as Diepkloof, Dube and Orlando (Joburg, 2018). Informal settlements are typically densely populated and as such, the region is home to an estimated 1 058 978 citizens. Poverty is a key challenge in this region, coupled with high unemployment rates and low levels of education (Joburg, 2018). This region is represented by 11 respondents.

Region G

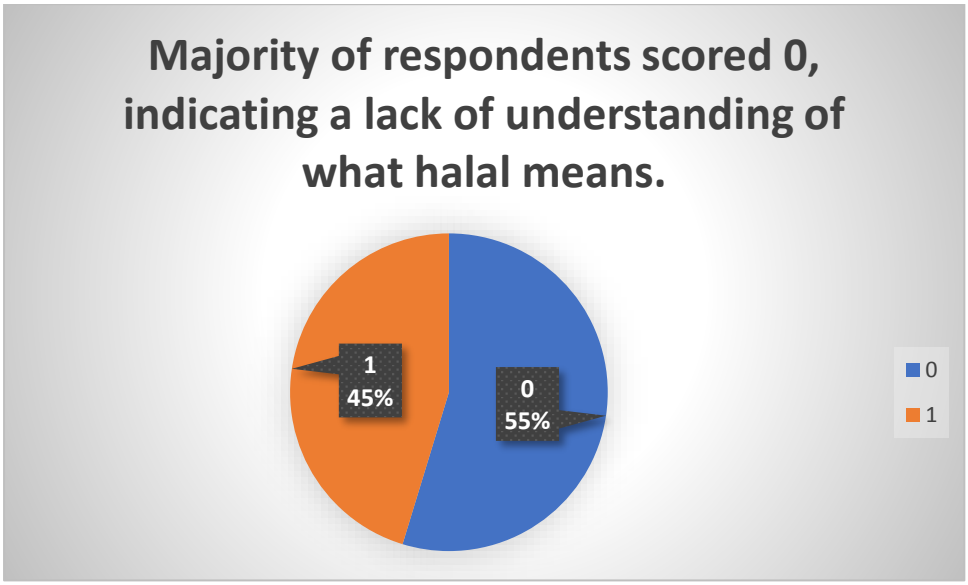
The region is home to Johannesburg's southern suburbs including Lensasia, Ennerdale and Zakarriya Park. Region G has the highest rate of unemployment in the city with most of its citizens living below the breadline (Joburg, 2018). Despite this, there exists small pockets of prosperity in some middle-income neighbourhoods. The population is estimated at 270 000, of which 40% are under 18 years (Joburg, 2018). Only five respondents represent this region.

What does halal mean?

For statistical purposes, responses are ranked with either a 1 or a 0. The question asks for a meaning or definition of halal, and those who attempted a definition of halal related to religious obligations, principles of tayyib and/or slaughter processes, amongst other, as discussed in the literature consulted, scored a 1. This score was applied irrespective of whether the response is holistic, as long as the response illustrates a basic understanding of halal.

A score of 0 was attributed to those respondents who do not know, or simply stated that it refers to food being permissible/applicable for Muslims or prepared by Muslims, thus illustrating the lack of a basic understanding of the meaning of halal.

GRAPH 10: SIMPLIFIED UNDERSTANDING OF HALAL



The figure above shows a near half split: 45% of respondents illustrate an understanding of halal, whilst 55% of respondents lack any understanding of halal.

Likert scale key:

SA – Strongly agree

A – Agree

SWA – Somewhat agree

NAND – Neither agree nor disagree

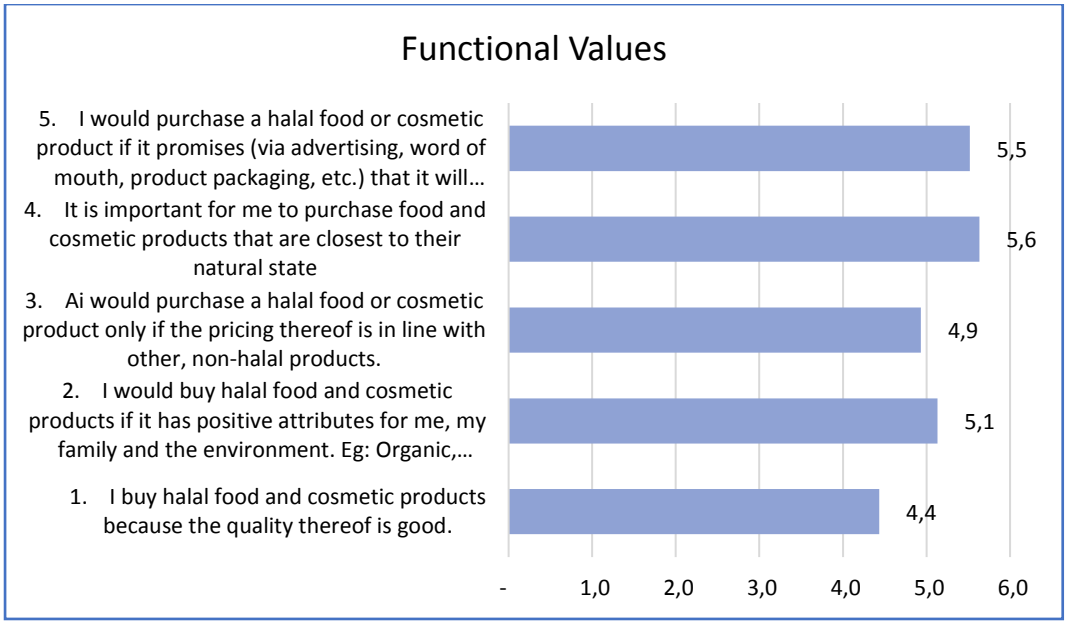
SWD – Somewhat disagree

D – Disagree

SD – Strongly disagree

3.2 FUNCTIONAL VALUES

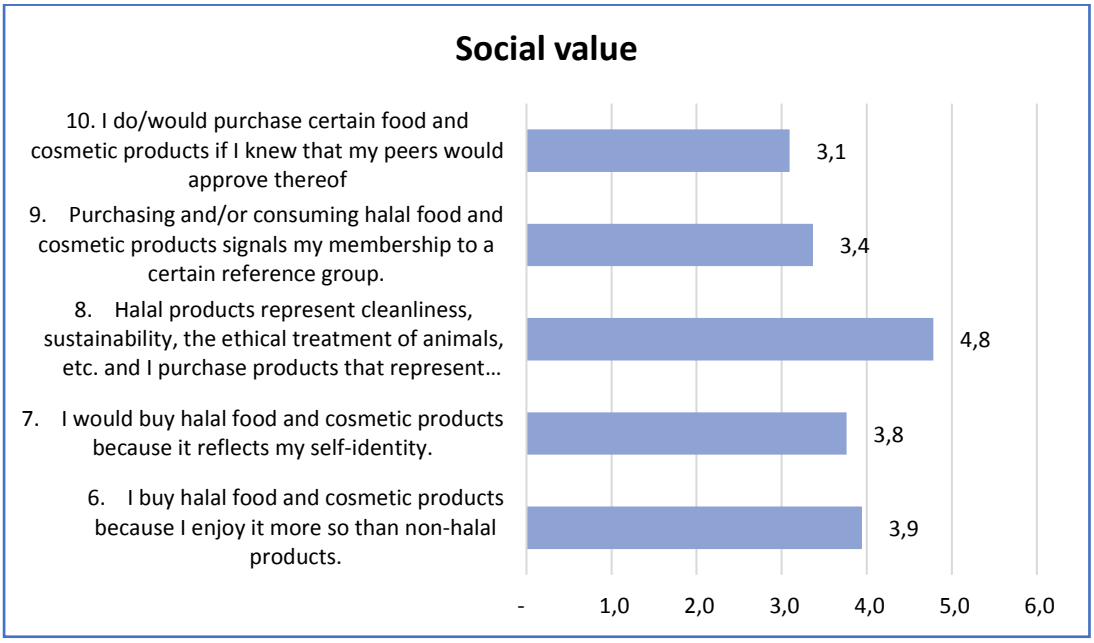
GRAPH 11: AVERAGE VALUES REFLECTING RESPONSES TO THE FUNCTIONAL VALUES



The figure above indicates that, on a general level, respondents were not sure if they would purchase halal packaged food and cosmetic products because the quality thereof was good (M=4.4). Respondents surveyed for this study somewhat agreed that they would purchase halal food and cosmetic products if it has positive attributes for them, their family and the environment. eg: Organic, hygienic production, ethical treatment of animals, etc (M=5.1). The respondents also expressed somewhat agreement that they would purchase a halal packaged food or cosmetic product if the pricing thereof is in line with other, similar non-halal products (M=4.9). Generally, the respondents agree that It is important for them to purchase food and cosmetic products that are closest to their natural state (5.6). Lastly, respondents are in agreement that they would purchase a halal packaged food or cosmetic product if it promises (through advertising, word of mouth, product packaging.) that it will deliver on its intended use (M=5.5).

3.3 SOCIAL VALUES

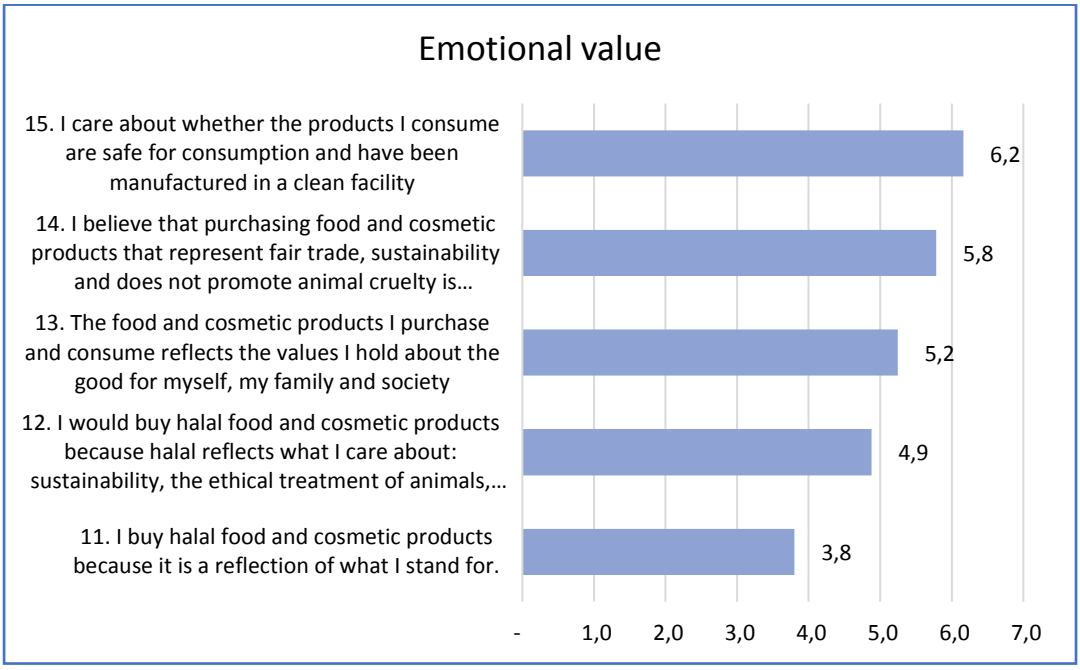
GRAPH 12: AVERAGE VALUES REFLECTING RESPONSES TO THE SOCIAL VALUES



The figure above indicates that the respondents were indecisive about purchasing halal packaged food and cosmetic products because they enjoy it more so than non-halal products (M=3.9). Similarly, respondents were indecisive about whether they would purchase halal packaged food and cosmetic products because it reflects their self-identity (M=3.8). However, there is agreement that halal products represent cleanliness, sustainability, and the ethical treatment of animals, and they indicate that they would purchase products that represent these values (M=4.8). The respondents somewhat disagree that purchasing and/or consuming halal packaged food and cosmetic products signals their membership to a certain reference group (M=3.4). They also somewhat disagree that they would purchase certain food and cosmetic products if they knew that their peers would approve thereof (M=3.1).

3.4 EMOTIONAL VALUES

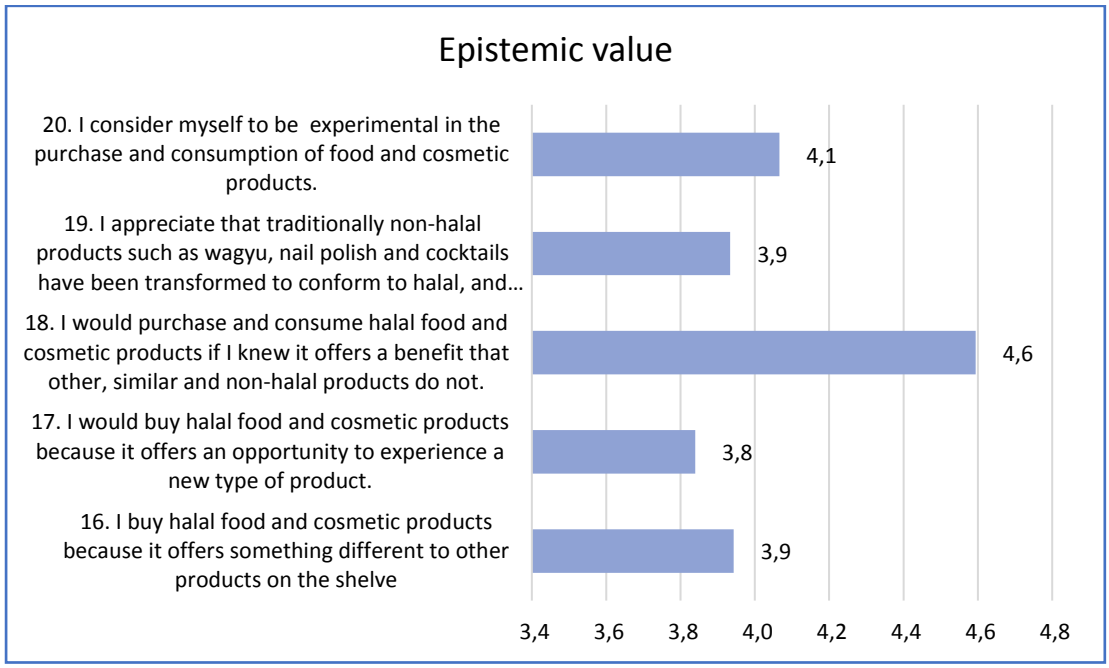
GRAPH 13: AVERAGE VALUES REFLECTING RESPONSES TO THE EMOTIONAL VALUES



The figure above indicates that respondents surveyed were uncertain if they purchase halal packaged food and cosmetic products because it reflects what they stand for (M=3.8). They somewhat agreed that they would purchase halal packaged food and cosmetic products because halal reflects what they care about: sustainability, the ethical treatment of animals, wholesomeness in consumption, etc (M=4.9). Furthermore, they somewhat agreed that the food and cosmetic products they purchase and consume reflects the values they hold about the good for themselves, their families and society (M=5.2). Lastly, they believe in purchasing food and cosmetic products that represent fair trade, sustainability and those products that do not promote animal cruelty and is perceived as a positive action. The respondents agreed that they care about whether the products they consume are safe for consumption and have been manufactured in a clean facility (M=6.2).

3.5 EPISTEMIC VALUES

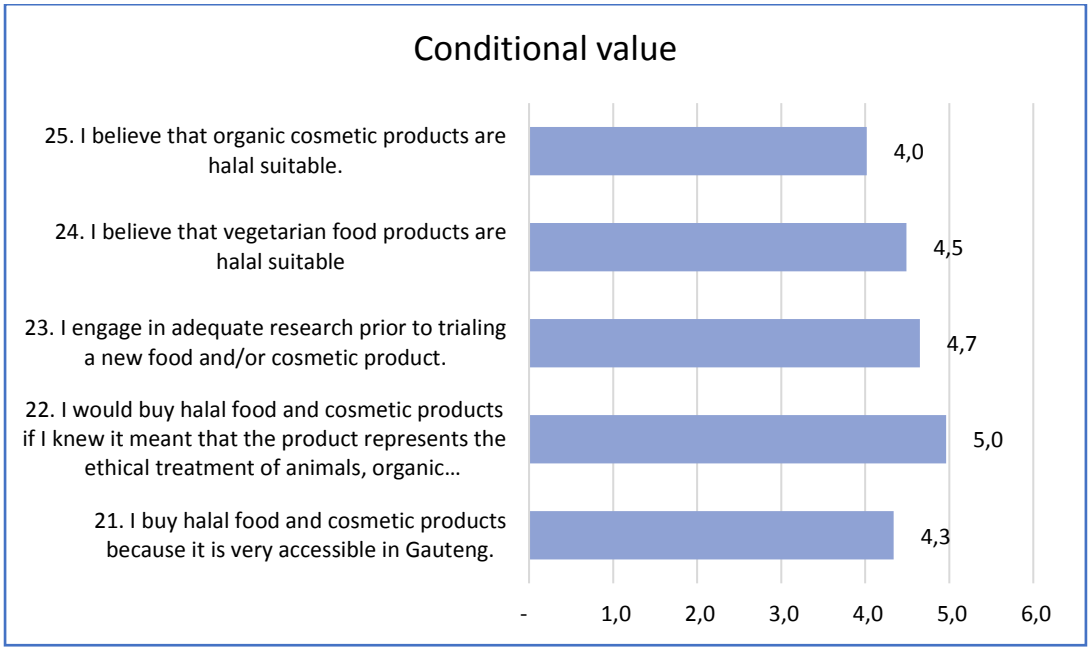
GRAPH 14: AVERAGE VALUES REFLECTING RESPONSES TO THE EPISTEMIC VALUES



The figure above shows that respondents in this study were unsure if they would purchase halal packaged food and cosmetic products because it offers something different to other products on the shelve (M=3.9). Similarly, they were not sure if they would purchase halal packaged food and cosmetic products because it offers an opportunity to experience a new type of product (M=3.8). However, the respondents agreed that they would purchase and consume halal packaged food and cosmetic products if they knew it offers a benefit that other, similar and non-halal products do not (M=4.6). They were also not sure if they appreciate traditionally non-halal products such as wagyu, nail polish and cocktails that have been transformed to conform to halal as it appeals to them as consumers (M=3.9) and not sure if they would consider themselves to be experimental in the purchase and consumption of food and cosmetic products (M=4.1).

3.6 CONDITIONAL VALUES

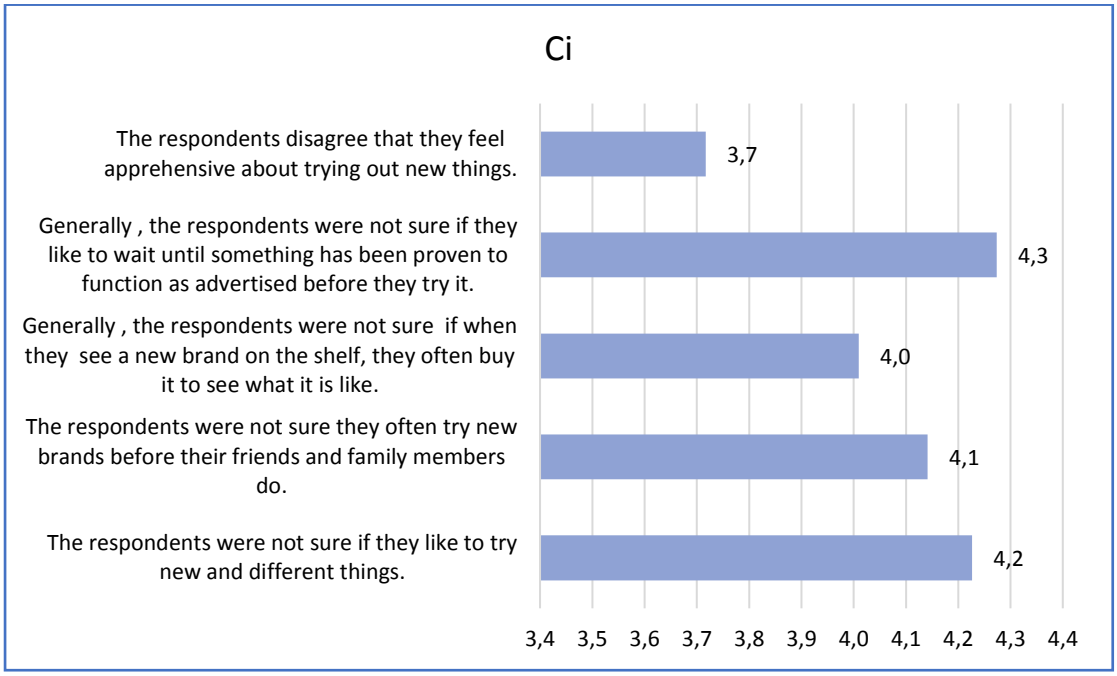
GRAPH 15: AVERAGE VALUES REFLECTING RESPONSES TO THE CONDITIONAL VALUES



The figure above indicates that generally, the respondents were not sure if they would purchase halal packaged food and cosmetic products because it is very accessible in Gauteng (M=4.3). They did express agreement to purchasing halal packaged food and cosmetic products if they knew what it meant, in terms of the product representing the ethical treatment of animals, organic production, etc (M=5.0). The respondents agree that they engage in adequate research prior to trailing a new food and/or cosmetic product (M=4.7), and generally agree that vegetarian food products are halal suitable (M=4.5). However, respondents were not sure if they believe that organic cosmetic products are halal suitable (M=4.0).

3.7 CONSUMER INNOVATIVENESS

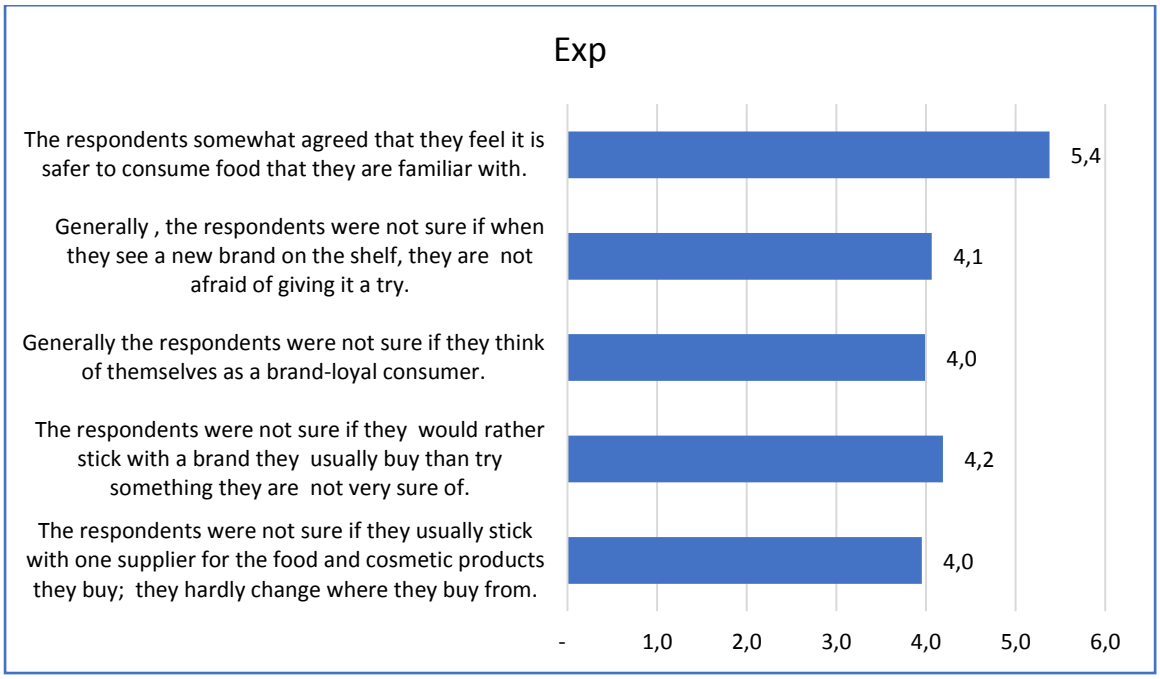
GRAPH 16: AVERAGE VALUES REFLECTING RESPONSES TO CONSUMER INNOVATIVENESS



Respondents surveyed were not sure if they like to try new and different things. Similar uncertainties are expressed when it comes to trialling new brands before their friends and family members do. Further results indicate that the respondents were unsure if when they see a new brand on the shelf, they often buy it to see what it is like. They were also not sure if they like to wait until something has been proven to function as advertised before they try it. However, the respondents disagreed that they feel apprehensive about trying out new things.

3.8 EXPLORATORY CONSUMER BEHAVIOUR

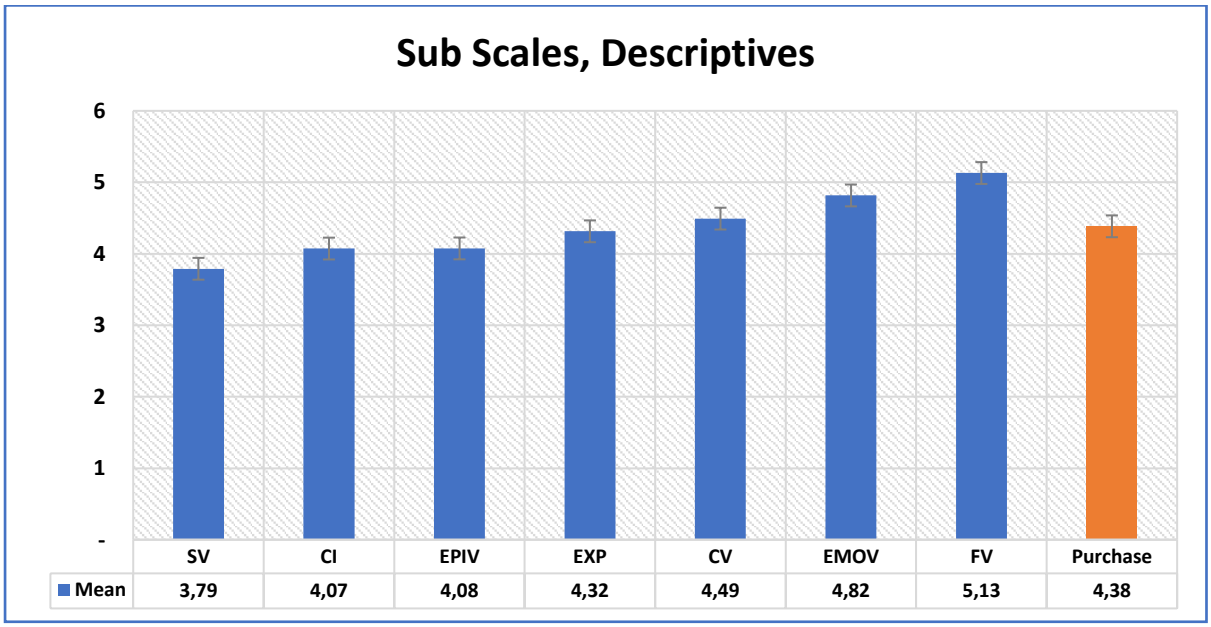
GRAPH 17: AVERAGE VALUES REFLECTING RESPONSES TO EXPLORATORY CONSUMER BEHAVIOUR



The respondents expressed uncertainty about sticking with one supplier for their food and cosmetic product purchases; they hardly change where they purchase from. The respondents were not sure if they would rather stick with a brand they usually buy than try something they are not very sure of. Generally, the respondents were not sure if they think of themselves as a brand-loyal consumers. This is central to this study because, often, brands carry certain certifications- and not products. Moreover, respondents were uncertain about their willingness to try a new brand they see on the shelf. The respondents somewhat agreed that they feel it is safer to consume food that they are familiar with.

3.9 SUMMARY OF QUANTITATIVE RESULTS PRESENTED

GRAPH 18: SUMMARISED VALUES OF ALL CONSTRUCTS MEASURED



The figure above indicates that the respondents somewhat agreed that functional value (FV) was a factor that influenced the intention to purchase halal packaged food and cosmetic products (M=5.1; SD=1.10)-highest score. There exists disagreement (M=4.0; SD=) that social values (SV) could influence halal purchase intention and somewhat agreed that Emotional value influenced halal purchase intention. They seemed to doubt if epistemic value (4.08; 0.97) and consumer innovative behaviour (M=4.1; SD=0.90) influenced halal purchase intention. They somewhat agreed that conditional value (M=4.5; SD=SD=1) influenced halal purchase intention and disagreed that Exploratory consumer behaviour (M=4.3; SD=0.86) influenced halal purchase intention.

The respondents were uncertain if halal purchase intention was a factor of SV, CI, EPIV, EXP, CV, EMOV, and FV. This section shows that the respondents weakly disagreed or doubted on most of the factors that influence halal purchase intention. They were positive only on one aspect: functional value. These results have a bearing on the Structural Equation Model (SEM). The following section shows the reliability of the sub scales of the intention to purchase.

3.10 RELIABILITY TEST

The following section tests the reliability of the sub scales to measure halal purchase intention. Cronbach's alpha reliability coefficient normally ranges between 0 and 1 (Gliem and Gliem, 2003). The closer Cronbach's alpha coefficient is to 1.0 the greater the internal consistency of the items in the scale. George and Mallery (2003) provide the following rules of thumb: _ > .9 – Excellent, _ > .8 – Good, _ > .7 – Acceptable, _ > .6 – Questionable, _ > .5 – Poor, and_ < .5 – Unacceptable.

TABLE 3: RELIABILITY TEST

				item-test	**item-rest**	**interitem**	
Item		Obs	Sign	corr.	corr.	cov.	**Alpha**
Functional value		106	+	0.7362	0.6084	0.350723	**0.6786**
Social value		106	+	0.6934	0.4953	0.345173	**0.7057**
Emotional value		106	+	0.7436	0.6486	0.374162	**0.6821**
Epistemic value		106	+	0.709	0.5913	0.373841	**0.6878**
Conditional value		106	+	0.755	0.5439	0.303964	**0.7001**
Consumer Behaviour		106	+	0.4324	0.2723	0.466064	**0.7466**
Exploratory consumer behaviour		106	-	0.3113	0.1476	0.502203	**0.7652**
Test	scale					0.388019	0.7429

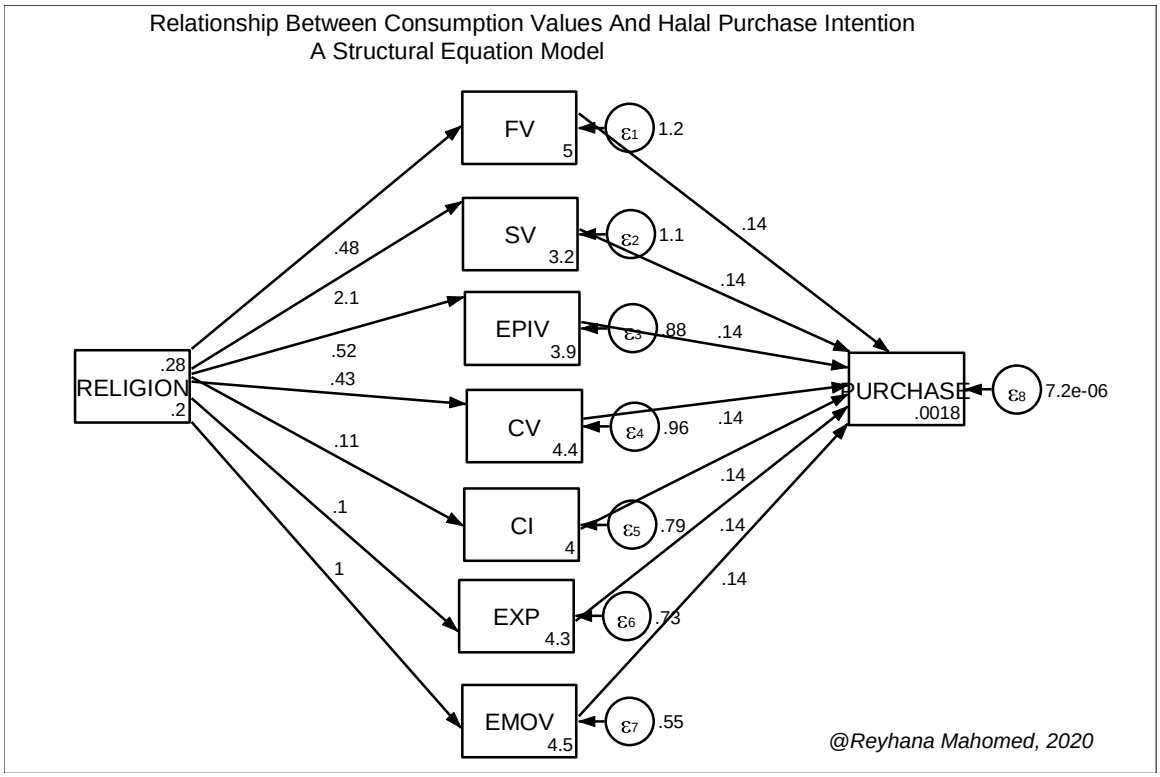
The table reflects a measurement of purchase intention and indicates that all the sub scales were within acceptable reliability ranges (~0.7) with Exploratory consumer behaviour having

the greatest reliability (0.765) and the least reliable sub scale was Functional Value (FV), as a measurement of halal purchase intention. Thus, whilst FV seems to be the main value driving the intention to purchase halal, the reliability factor is the weakest. Thus, caution must be applied in making sweeping statements when it comes to FV being a driver of halal purchase intention, this is elaborated on the below sections.

3.11 HYPOTHESIS TESTING: 1A – G

To reach the second objective of this study, the data collected was cleaned and analysed as described in chapter 3. The expertise of a statistician was sought to build the structural equation model, the approach followed was to first do a reliability test, followed by a pathway analysis, conducting the SEM regression and running validity tests. The SEM results are presented below.

FIGURE 3: STRUCTURAL EQUATION MODEL



Hypothesis 1a: There is a direct and positive relationship between functional values and halal purchase intention.

TABLE 4: HYPOTHESIS 1A VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
FV	106	**5.13**	0.107	1.100	4.918	5.342
diff	106	- **0.75**	0.075	0.767	- 0.893	- 0.598

Mean(diff) = mean(Purchase - FV) t = -10.0035 Pr(|T| > |t|) = 0.0000

There is a difference between Functional Values (FV) and the respondents' intention to purchase (Purchase) (-0.75). The p-value is less than 0.05 ($p < 0.05$) indicating that there are statistically significant differences between FV and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is rejected, a conclusion can be made that there is a positive relationship between functional values and halal purchase intention.

Hypothesis 1b: There is a direct and positive relationship between social values and halal purchase intention.

TABLE 5: HYPOTHESIS 1B VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
SV	106	**3.79**	0.139	1.429	3.515	4.066
Diff	106	**0.59**	0.103	1.065	0.389	0.799

mean(diff) = mean(Purchase - SV) t = 5.74 Pr(|T| > |t|) = 0.0000

There is a difference between Social Values (SV) and the respondents' intention to purchase (Purchase) (0.59; t=5.7). The p-value is less than 0.05 ($p <0.05$) indicating that there are statistically significant differences between SV and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is rejected, a conclusion can be made that there is a direct and positive relationship between social values and halal purchase intention.

Hypothesis 1c: There is a direct and positive relationship between emotional values and halal purchase intention.

TABLE 6: HYPOTHESIS 1C VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
EMOV	106	**4.82**	0.085	0.880	4.647	4.986
Diff	106	**- 0.43**	0.054	0.552	- 0.538	- 0.325

Mean(diff) = mean(Purchase - EMOV) t = -8.05 Pr(|T| > |t|) = 0.0000

There is a difference between Emotional Values (EMOV) and the respondents' intention to purchase (Purchase) (-0.43; t=-8.05). The p-value is less than 0.05 ($p < .05$) indicating that there are statistically significant differences between EMOV and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is rejected, a conclusion can be made that there is a direct and positive relationship between emotional values and halal purchase intention.

Hypothesis 1d: There is a direct and positive relationship between epistemic values and halal purchase intention.

TABLE 7: HYPOTHESIS 1D VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
EPIV	106	**4.08**	0.094	0.971	3.888	4.263
Diff	106	**0.31**	0.068	0.703	0.174	0.445

mean(diff) = mean(Purchase - EPIV) t = 4.53 Pr(|T| > |t|) = 0.0000

There is a difference between EPIV and the respondents' intention to purchase (Purchase) (0.31; t=4.53). The p-value is less than 0.05 ($p < 0.05$) indicating that there are statistically significant differences between EPIV and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is rejected, a conclusion can be made that there is a direct and positive relationship between epistemic values and halal purchase intention.

Hypothesis 1e: There is a direct and positive relationship between conditional values and halal purchase intention.

TABLE 8: HYPOTHESIS 1E VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
CV	106	**4.49**	0.097	1.001	4.300	4.685
Diff	106	**- 0.11**	0.073	0.751	- 0.252	0.037

Mean(diff) = mean(Purchase - CV) t = -1.47 Pr(|T| > |t|) = 0.1432

There is a negligible difference between CV and the respondents' intention to purchase (Purchase) (0.11; t=-1.14). The p-value is greater than 0.05 (p >0.05) indicating that there are statistically significant differences between CV and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is NOT rejected, and a conclusion can be made that there is NO direct and positive relationship between innovative consumer behaviour and halal purchase intention.

Hypothesis 1f: There is a direct and positive relationship between innovative consumer behaviour and halal purchase intention.

TABLE 9: HYPOTHESIS 1F VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
CI	106	**4.07**	0.087	0.897	3.901	4.246
Diff	106	**0.31**	0.080	0.823	0.153	0.470

Mean(diff) = mean(Purchase - CI) t = 3.89 Pr(|T| > |t|) = 0.0002

There is a negligible difference between CI and the respondents' intention to purchase (Purchase) (0.31; t=-3.89). The p-value is greater than 0.05 (p > 0.05) indicating that there are NO statistically significant differences between CI and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is rejected, and a conclusion can be made that there is a direct and positive relationship between innovative consumer behaviour and halal purchase intention.

Hypothesis 1g: There is a direct and positive relationship between exploratory consumer behaviour and halal purchase intention.

TABLE 10: HYPOTHESIS 1G VALUES AS DERIVED FROM THE SEM

Variable	Obs	**Mean**	Std. Err.	Std. Dev.	[95% Conf.	Interval]
Purchase	106	**4.38**	0.060	0.620	4.265	4.504
EXP	106	**4.32**	0.083	0.857	4.150	4.480
Diff	106	**0.07**	0.100	1.029	- 0.128	0.268

Mean(diff) = mean(Purchase - EXP) t = 0.69 Pr(|T| > |t|) = 0.4868

There is almost no difference between Exploratory consumer behaviour and the respondents' intention to purchase (Purchase) (0.07; t=0.49). The p-value is greater than 0.05 (p > .05) indicating that there were NO statistically significant differences between EXP and ITP. Hence the null hypothesis (Ho: mean(diff) = 0) is NOT rejected, and a conclusion can be made that there may be NO direct and positive relationship between exploratory consumer behaviour and halal purchase intention.

3.12 HYPOTHESES TESTING: 2A – G

TABLE 11: HYPOTHESIS 2A – G VALUES AS DERIVED FROM THE SEM REGRESSION

	Coef.	**Std Err.**	**z**	**P>z**	**[95%** Conf.
Structural					
FV	<-				
RELIGIO	0.478597	0.231506	2.07	0.039	0.025	0.932
_cons	4.994737	0.12316	40.55	0	4.753	5.236
PURCHA	<-				
FV	0.143185	0.000308	464.85	0	0.143	0.144
SV	0.143089	0.000237	602.78	0	0.143	0.144
EPIV	0.142273	0.000343	414.68	0	0.142	0.143
CV	0.142485	0.000327	435.31	0	0.142	0.143
CI	0.14272	0.000311	459.42	0	0.142	0.143
EXP	0.14297	0.000312	458.54	0	0.142	0.144
EMOV	0.142795	0.000426	335.25	0	0.142	0.144

_cons	0.001783	0.002377	0.75	0.453	- 0.003	0.006
SV	<-					
RELIGIO	2.12386	0.227	9.36	0	1.679	2.569
_cons	3.189474	0.120763	26.41	0	2.953	3.426
EPIV	<-					
RELIGIO	0.517719	0.202301	2.56	0.01	0.121	0.914
_cons	3.928947	0.107623	36.51	0	3.718	4.140
CV	<-					
RELIGIO	0.428947	0.210822	2.03	0.042	0.016	0.842
_cons	4.371053	0.112156	38.97	0	4.151	4.591
CI	<-					
RELIGIO	0.111228	0.192126	0.58	0.563	- 0.265	0.488
_cons	4.042105	0.10221	39.55	0	3.842	4.242
EXP	<-					
RELIGIO	0.099825	0.183749	0.54	0.587	- 0.260	0.460
_cons	4.286842	0.097754	43.85	0	4.095	4.478
EMOV	<-					
RELIGIO	1.032263	0.159905	6.46	0	0.719	1.346
_cons	4.524737	0.085068	53.19	0	4.358	4.691

LR test of model vs. saturated: chi2(22) = 152.53, Prob > chi2 = 0.0000

Hypothesis 2a: The relationship between functional values and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

The SEM results suggest that Muslim respondents were 2.1 times more likely than their non-Muslim counterparts, to purchase halal packaged food and cosmetic products, based on Functional Values (β=2.12; $p<0.05$). This results was expected given that functional values speak largely to the utilitarian features of the product.

Hypothesis 2b: The relationship between social values and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

The SEM results suggest that Muslim respondents were 2.1 times more likely than their non-Muslim counterparts, to purchase halal packaged food and cosmetic products, based on Social Values (β=2.12; $p<0.05$). Muslim consumers in Johannesburg have, through the qualitative phase of data collection, shown that they would display offensive dining characteristics, and defend the Quran which is the oldest holy book but in contrast, criticise

other holy books for modernising their texts, all in an effort to assert their status as Muslims in a country with a Muslim population of less than 5%. Thus, social values become a big driver for purchasing halal.

Hypothesis 2c: The relationship between emotional values and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

Muslim respondents are 1 time more likely to purchase halal packaged food and cosmetic products based on Emotional values ($B=1.03$; $p<0.05$) compared to non-Muslims. Muslim consumers' likelihood to purchase halal products based on the Emotional values can be explained by looking at the first theme discussed under the discussion of qualitative results. It was concluded that for Muslims, halal serves to activate religiosity and purity is central to the Islamic lifestyle. Anecdotes gathered refer to halal keeping one healthy, and allowing for purity of the mind, body and soul.

Hypothesis 2d: The relationship between epistemic values and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

Muslim respondent responses indicate a 0.51 more likelihood to purchase halal packaged food and cosmetic products based on epistemic ($\beta=0.52$; $p<0.05$) compared to non-Muslims. Epistemic value has much to with the novelty aspect of products. Muslim consumers are reluctant to accept that cross contamination does not occur and therefore, would be less likely to purchase novel products, unless they are certified.

Hypothesis 2e: The relationship between conditional values and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

The results indicate that being Muslim was associated with the respondents being 0.43 times more likely to purchase halal packaged food and cosmetic products based on the conditional values ($\beta=0.43$; $p<0.05$). This likelihood is significantly low and can be explained by the poor understanding of halal expressed by participants in the first phase of data collection. Only a third of respondents expressed an understanding that transcends food and halal slaughtering procedure.

Hypothesis 2f: The relationship between consumer innovativeness and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

An insignificant level of 5% is recorded for the relationship between Muslim repsondents and the intention to purchase halal packaged food and cosmetic products based on Consumer innovativeness, thus the hypothesis is rejected. Consumer innovative behaviour has no influence on moderating Muslim respondents' intention to purchase halal packaged food and cosmetic products. This result was expected given the result for epistemic values.

Hypothesis 2g: The relationship between exploratory consumer behaviour and the intention to purchase halal will differ between Muslim and non-Muslim consumers.

Similarly, Muslim respondents showed no significant intentions to purchase halal packaged food and cosmetic products based on exploratory consumer behaviour. At 5%, the SEM results are not significant. This suggests that being Muslim had no moderating impacts on the intention to purchase halal, the hypothesis is rejected. All Muslim consumers that participated in the first phase of data collection indicated that they consult the ingredients list of products and know what they should be looking for. Therefore, it can be expected that, once the Muslim consumer finds a brand whose ingredients list meets their expectations, they would be unlikely to switch brands.

CONCLUDING REMARKS

The effect size on the positively moderating constructs (FV, SV, EMOV, EPISV, CV) are almost the same magnitude, a unit increase in each was likely to increase/improve halal purchase intention by as much as 14%. From these results, it can be concluded that, in the presence of religious differences, there are direct and positive relationships between all values and halal purchase intention.

3.12 SEM goodness of fit

Kline (2005) suggests that, at a minimum, the following indices should be reported: the model chi-square, RMSEA, CFI, and SRMR as shown below.

TABLE 12: TESTING THE SEM GOODNESS OF FIT TO THE CONSTRUCTS UNDER STUDY

Fit statistic	Value	Description	Cut off point
Likelihood ratio			
chi2_ms(22)	152.535	model vs. saturated	
p > chi2	0		
chi2_bs(36)	1419.742	baseline vs. saturated	p-value> 0.05
p > chi2	0		
Population error			
RMSEA	0.237	Root mean squared error of approximation	
90% CI, lower bound	0.202		
upper bound	0.273		RMSEA < 0.08
Pclose	0	Probability RMSEA <= 0.05	
Information criteria			
AIC	1228.823	Akaike's information criterion	
BIC	1308.727	Bayesian information criterion	
Baseline comparison			
CFI	0.906	Comparative fit index	CFI ≥.90
TLI	0.846	Tucker-Lewis index	NFI ≥ 0.95
Size of residuals			
SRMR	0.355	Standardized root mean squared residual	SRMR <0.08
CD	0.577	Coefficient of determination	

The table above indicates that the chi-square ($p<0.05$), comparative fit index (CFI), Tucker–Lewis index (TLI), and the root mean square error of approximation (RMSEA) were significant, indicating that the explanatory power of the model was good. However, the Standardized root mean squared residual (SRMR) was above the recommended (Kline, 2005) and hence the results should be interpreted with caution. {, #211@@hidden}

4 CONCLUSION

The respondents profile showed a representative sample, which provides for interesting discussion. The next chapter will discuss some of the recurring themes emanating from the qualitative study, and analyse the data gathered from the quantitative survey. It is endeavored that the themes emanating will assist in explaining the quantitative results, especially the second level of hypotheses developed.

CHAPTER 5: DISCUSSION OF RESULTS

1. INTRODUCTION

This research seeks to understand how halal packaged food and cosmetic products can be marketed and positioned to appeal to both Muslim and non-Muslim consumers in Johannesburg, South Africa. Given the dual aims, this chapter will be divided into sections A and B. The first section will address the first objective and thereby, discuss the results from the qualitative interviews with Muslim consumers in Johannesburg. Whilst these will be discussed in isolation, the themes emerging will aid in interpreting the survey data in the second section. The latter will address the second research aim as well as, with the aid of the qualitative interviews, address the two research questions. The two research questions that will be responded to queries how halal packaged food and cosmetic products can be repositioned to appeal to both Muslim and non-Muslim consumers in Johannesburg; and what are the values that influence packaged food and cosmetic product purchases amongst both Muslim and non-Muslim consumers in Johannesburg.

2. SECTION A

2.1 OBJECTIVE 1: THE LEVEL AND DEPTH OF JOHANNESBURG MUSLIM CONSUMERS' UNDERSTANDING OF WHAT CONSTITUTES HALAL.

2.1.1 SANHA'S DOMINANCE IN GAUTENG

A total of 14 consumers participated in the data collection, and interviewing halted once the researcher started noticing patterns and repeat responses. An intersting finding during the literature review specifically on the South African halal market, was made by Tayob (2012) arguing and showing through his in-depth interviews with Muslim consumers, that there is a preference for SANHA by consumers based in Gauteng. Despite his study being conducted in 2012, this preference persists.

Four respondents prefer SANHA, and all four also disagreed with the statement pertaining to cross-contamination. The respondents, representing 29% of those surveyed, believe that cross contamination does occur and is a "serious concern". Of the remaining ten respondents, respondent 2 prefers MJC, and respondent 8 prefers any except MJC and Shura. While respondent 2 does not outright disagree with the statement on cross contamination, she does state that it is easy to occur and consumers must be careful about the risks. Respondent 8 argues that while it may be correct as stated in the Quran, "things were different back then". It is noteworthy that those six respondents who express particular preference for a halal certifying

body, also share the sentiment that cross contamination does occur and is a concern. These respondents represent 43% of the surveyed participants in the first phase of data collection.

The remaining eight respondents expressed no specific preference for a halal certifying body and also either agreed that cross-contamination does not exist or were surprised that this statement is in the Quran.

The aforementioned six consumers who give preference to specific halal certifying bodies may be considered consumers with a high involvement or heightened interest in halal. As raised by Tayob (2012), these consumers are also likely to be regular readers of their preferred halal certifying bodies' newsletters and news bulletins which raise undue concern for cross-contamination. It is these highly involved consumers who not only look for a logo, but look for a specific logo. It is also likely that their strong belief in cross contamination may potentially stand in strong opposition to a reposioning of halal that focuses on the health, organic, environmental and hygienic factors, amongst others, instead of purely religious. To this group of consumers, a reposition as proposed, may in fact amplify doubt in the halal suitability of the product.

However, the other eight respondents' more liberal views and apparent openness to accepting new information as presented (eg: cross contamination not a risk raised in the Quran), presents an opportunity to potentially embark on an educational campaign on what halal comprises to secure acceptance on a repositioning of a halal.

2.1.2 DEFINING AND UNDERSTANDING HALAL

While most respondents in the survey, representing 69% of the total sample, limit their definition of halal to food and animal slaughtering procedure, the rest (31%) display an expanded understanding extended to trade, behaviour, and other products such as medication and cosmetics.

Respondents in the age group 35-44, which comprise a third of respondents, believe that halal was introduced as an assurance that Muslims will not consume that which is unlawful according to Islamic laws. Additionally, this same age group report to be a lot more thorough when consulting the ingredients list searching for ingredients such as alcohol; gelatine and other animal byproducts; and ingredients deemed haram as communicated by SANHA and/or MJC.

This study also found that there is a correlation between what respondents understand halal to mean; and why they think others should consume halal. Respondents 2, 5 and 6 indicate that they do not know what led to the introduction of halal being introduced and make no attempt to offer an answer. And when asked why they think non-Muslims should purchase and consume halal certified products, their responses are vague, evident of a poor understanding of halal:

Respondent 2: "*Halal products are higher in quality than non-halal products*"

Respondent 5: "*Because they are pure*", and

Respondent 6: "*They are harmless to anyone who cosumes it*".

This is problematic given that, should a repositioning of halal become feasible, Muslims will become the biggest group expected to engage in word of mouth marketing.

In contrast, Respondents 12, 11, 10, 7 and 4 display an in-depth understanding of why halal was introduced in Islam. Their understanding of its introduction expands to consuming and/or using that which is good for themselves and the environment; purity of the mind, body and soul and thereby avoiding being in a state of intoxication so that the daily prayers may be performed in a state of purity; and fairness in trade to uphold one's integrity. Their understanding of halal is evident when they explain why others should also consume halal:

TABLE 13: UNDERSTANDING OF HALAL – WHY SHOULD OTHERS CONSUMER HALAL

Respondent	What led to the introduction of halal?	Why should non-Muslims consume halal?
7	*For purity of the body, mind and soul. To ensure that Muslims do not consume that which is harmful to themsleves and causes intoxication. Eg: Alcohol, drugs are harmful and also intoxicating. But food such as pork and its byproducts are considered impure because pigs eat dirt. Similarly, prawns are*	*It is almost like a mark of quality. Once you understand the process of certification, all the hoops businesses have to jump through, you as a non-Muslim will only consume halal.*

	bottom feeders and are also considered impermissble	
4	*Probably things in the past would harm individuals, and from there, Quran verses were sent down to show what is permissable or not. Whatever is haram shows that it is not good for our body or harmful to us in some way.*	*It is healthy and not harmful. Even medical science shows that prolong periods of alcohol, of smoking, etc, is not good for humans*
10	*Islam emphasises cleanliness. Pigs are not considered to be clean because they eat dirt. So, it is like eating dirt should you eat pork. You thus become dirty. Halal therefore places an emphasis on that which is clean and good for you so you can abide by Islamic prinicples*	*These halal products are safe and of a good quality. It is like how everyone is all of a sudden eating organic and healthy, this is what halal stands for in any case. Nothing new to us, alhamdulilah (Praise be to God).*
11	*It was introduced to ensure we are always in a pure state. Non-halal products such as alcohol and cigarette consumption comes with sanctions. Muslims believe they will be punished for consuming those because we know that they impact our state of mind and purity. We pray five times a day and before each prayer, we have to make wudhu which is a short cleansing ritual.*	*It is a product like any other. If you put them next to each other, you can never tell the difference. But know that one is safer and healthier for you.*

	So we are not clean if the stench of alcohol sits on us: whether you drank it or wearing perfume containing alcohol.	
12	*It was introduced when wine came about and Muslims in the early years started interacting with other religions and people started eating pork. Islam has certain principles. One being that its adherents will always be in a conscious state of mind and pure so they can perform their daily prayers. So certain products were declared by the prophets to be impermissable. Another part of halal is the exchange of money, so interest is considered non-halal because you have not earned that money by honest means, it is someone else's. Fairness in trade is prescribed as halal.*	*It is better for your health and well-being, and relates to basic ethics of conduct.*

Therefore, perhaps education around halal: its history, application and importance for adherents to Islam is necessary for a successful repositioning. In fact, a sound and agreed basis of what halal means by the Muslim community is necessary before any repositioning can occur. Notwithstanding, the respondents above display an understanding of halal that reaches depths beyond food and slaughter procedure and sheds light on the current understanding in a South African context.

An important theme also relates to the Quranic understanding that, "The foundation of halal is that everything is halal until proven to be haram". This statement stands in direct contrast to

what SANHA communicates to its audience. Thus, unsurprisingly, those respondents who display a strong preference for SANHA approved products either disagreed with the statement, or questioned it.

2.1.3 FOUNDATIONAL UNDERSTANDING OF HALAL

The interview intended to probe respondents' foundational understandings of halal, querying whether they know what led to the introduction of halal, and thus, what guides halal and haram to followers of Islam. Question 11 specifically probed respondents' fundamental knowledge of halal which guides their daily purchase and consumption habits; and asists in their understanding of what is permissible and what is not; what is safe to consume and what is not; and what to look for in the product itself. Given the weight of this question and its centrality to the objectives of this study to ascertain the level and depth of Muslim consumers' understanding of halal, individual responses were content analysed and compared to definitions of halal as discussed in the literature review.

Halal has been described as a dietary requirement applicable to followers of Islam, pointing to that which is permissable for consumption under Islamic law (Alserhan, 2012; Izberk-Bilgin & Nakata, 2016). Importantly, halal extends beyond food, incorporating fashion, pharmaceutical products and cosmetics, reflecting that which is in its most natural state (Alserhan, 2012; Dugonic, 2016; Fischer, 2016).

Furthermore, and as discussed in the literature review, Alserhan (2012) explains that halal was introduced after it was found that the early Muslims' behaviour was altered after consuming alcohol and this was followed by a ban that took several years to come into full effect.

Responses were content analysed, matched against the textbook explanations and then grouped together with similar respondents to enable discussion. Through this process, respondents fell into four categories, which are listed below:

1. Unenlightened – Those who either do not know, or cannot recall what led to halal being introduced to Muslims/Islam. There were four respondents who fell into this unenlightened group.
2. Preservationist – Three respondents cite reasons related to the need for Muslims to consume healthy food, and to preserve their bodies.

3. Sacred – Three respondents cite Islamic priniciples and the need to uphold these as reasons why halal was introduced.
4. Nimble-witted – Those who understand what led to the introduction of halal are represented by four respondents. These nimble-witted respondents expressed an understanding of what led to the introduction of halal, in line with what has been discussed in the literature review.

The discussion that follows will encompass the group's responses to some of the other interview questions as well.

Unenlightened

The unenlightened are represented by four respondents: 2, 5, 6 and 14. Respondents 2, 5 and 6 simply indicated that they cannot remember or do not know what led to the introduction of halal. Respondent 14 explains that the consumption of halal is a sunnah performed by the prophet (peace be upon him). Sunnah refers to mandatory acts. Whilst halal is considered a mandatory act, that is not why it was introduced.

Three out of the four respondents in this group are aged 25-34; and one is aged 55-64 of which all are female. They describe what halal means by emphasising Islamic laws, that which is beneficial to humans, and purity in consumption. However, their responses are limited to food and drink with only respondent 14's explanation extending beyond food. With the exception of the same respondent, there is a general disagreement that everything is halal until proven to be haraam. Whilst respondent 5 outright disagrees, claiming they do not believe this statement to be true, respondent 6 argues that everything must be inspected and ensured to be halal. Respondent 2 on the other hand explains that halal is for the best interest of people's well-being. And respondent 14 seems to be indecisive, she starts by accepting that this is stated in the scripture, then echoes respondent 6's argument.

Only half of the Unenlightened group of respondents exhibit an understanding of who comprises the People of the Book. Respondents 6 and 14 exhibit an understanding, with respondent 6 cautioning that they must be practicing Jews and Christians. The other two – Respondents 2 and 5 explain the purpose of halal emphasising that it is good for humans.

All respondents in this group believe that cross contamination occurs. Respondent 14 relates a hadith whereby the prophet Muhammed (peace be upon him) said that a Muslim shall not sit at a table where alcohol is consumed. Respondent 14 adds "*If simply the proximity of alcohol*

is problematic, then halal meat cooked in the same pan as pork for instance… must be a problem". It is interesting that Respondent 14 is willing to accept a hadith (books containing the records of what the prophet said and did over his lifetime), but dismisses the Quran. Furthermore, it is unreasonable to compare being in the company of someone consuming an impermissable item; and cooking a permissable item in a pan that has been washed after cooking an impermissable item in it. In fact, Islam makes provision for this. In another hadith, the prophet is asked whether Muslims can eat from the vessels from which non-Muslims have eaten, he says: "If you can find anything else, eat from them and drink from them, but if you cannot find anything else, then wash them with water and eat and drink" (Hadith 387).

All respondents in this group actively search for a halal logo, with preferences for SANHA and MJC, and no opinion on those who give too much credence to halal certifying bodies. All respondents also concede to consulting an ingredients list, with Respondent 2 stating that they would opt for products with a vegetarian logo. The other three respondents look for ingredients such as pork, gelatine, rennet and alcohol.

Opinions on why people should consume halal are centred on halal being good, pure, halal process of slaughter being safer, and Respondent 14 explaining that overall, halal would be good for society given the social ills brought about by alcohol consumption and interest.

Preservationist

This group of three respondents believe that halal was introduced to keep Muslims healthy, preserve their bodies and ensure their overall well-being. Respondents 1, 9 and 10 form part of the preservationist group. The group comprises two respondents aged 35-44, and one aged 45-54, of which all are male. For the preservationists, halal means that which is permissable and pure for Muslims to consume. They believe that halal was introduced to preserve the health of humans, the environment and animals being slaughtered. Respondent 10 also explains that disallowance of consuming pigs is due to their consumption habit: "*Islam emphasises cleanliness. Pigs are not considered to be clean because they eat dirt. So, it is like eating dirt if you eat pork. You thus become dirty*".

The preservationists are of the belief that indeed, everything is halal until proven to be haram: *"If you are given a plate of food, you question if it is halal. If you are comfortable that your questions have been answered… then you can consider it halal*". – Respondent 10.

All respondents understand which people constitute the People of Book and agree that their food is permissable. Respondent 9 makes an interesting observation stating that whilst the halal and kosher diets have a symbol, Christians do not have any such markings on products, "*but according to the surah, we can eat their food too, provided they are practicing*". All respondents in this group agree that cross contamination is not a risk, with Respondent 1 adding that Islam stresses intention thus if the intention is not to eat haraam food, then it is not considered sinful. Surah Al-Baqara in the Quaran makes mention of this, stating that "Allah will not call you into account for thoughtlessness in your oath, but for the intentions in your hearts, and He is all forgiving" (Quran).

All respondents in this group actively search for a halal logo but have no preferences for a specific certifying authority. They attest to searching the ingredients list for animal byproducts and those ingredients found to be haraam as communicated by halal certifying bodies such as SANHA and MJC. The preservationists believe that consumers should purchase halal because it provides the best nourishment for their bodies, is of good quality and akin to organic products.

Sacred

The sacred group of respondents assign the upholding of Islamic principles to the reason why halal was introduced. The group comprises three respondents: 3, 11 and 13, one of which is aged 25-34, and two aged 35-44. Two are female and one is male. The sacred group of respondents define halal as that which is of good quality, clean and does not intoxicate, they also extend their deifnition of halal to include trade and cosmetics.

The sacred group, to a large extent agrees that everything is halal until proven to be haram, with respondent 3 adding that if there is doubt, then we should refrain. Moreover, this group of respondents exhibit an understanding of the People of the Book but caution that "…*however as other religions have changed over time and people do not follow the original books we are cautious. If there are people that truly fit the characteristics of 'people of the book' their food would be permissible for Muslims to consume,*" – Respondent 3. Subsequently, this group of repondents disagree that cross contamination is not a risk. However, respondent 13 believes that there should be a limit to what constitutes 'cross-contamination': "*We can't be fighitng with Woolworths for… stocking it (halal meat) next to haram meat. That is not cross contamination if the meat is packaged*".

All respondents in this group actively search for a halal logo, two prefer SANHA and one indicates no preference. Animal gelatine and alcohol are amongst ingredients they look for, and whilst respondent 13 is open to consuming products marked as vegetarian, they caution that whilst vegetarian products may be deemed acceptable, vegetarians also consume alcohol and that is impermissable. The sacred group has no opinion of those who give too much credence to halal certified products, and believe that consumers should consume halal to take advantage of the benefits offered by halal products which are the same as their non-halal counterparts, but much safer and healthier.

Nimble-witted

The nimble-witted group of respondents exhibit an understanding of what led to the introduction of halal to Islam and Muslims. This group comprises four respondents: two aged 25-34, one aged 35-44 and another aged 55–64 years. Two are female and two are male. Respondents 4, 7, 8 and 12 are in this group. Whilst respondents 4, 7 and 12 explain that halal was introduced after seeing how some consumables left Muslims intoxicated, respondent 8 makes reference to globalisation with haram products flooding markets necessitating the process of certification. Respondent 8 is also correct, given that the proliferation of halal certifying bodies, as per the literature discussion, is due to globalisation.

The nimble-witted group of respondents describe halal as that which is clean, pure and prepared according to Islamic principles, thereby making it permissable. They concede that everything is halal until proven to be haram but emphasise that enquiries must be made to ensure that the item is in fact halal. "*Sound judgement must be applied by an individual, and enquiries must be made. Therefore, this requires a solid understanding of halal by all Muslims*" – Respondent 12.

Respondents 7 and 12 exhibit an understanding of who comprises the people of the book, with Respondent 7 safeguarding against the religiousity of Christians and Jewish people. However, whilst Respondent 4 does not exhibit an understanding of who comprises people of the book, she rightfully states that Muslims ought to abide by what has been written in the Quran. Respondent 8 only makes reference to Jews as being referred to as the people of the book, cautioning that they must be practicing.

On the issue of cross contamination, Respondent 4 expresses surprise that it is not a risk raised in the Quran and adds that "*it would make sense though, to make sure we have clean food, to have it cooked on a clean surface, pots*," indicating her disagreement with the statement. Respondents 7 and 12 agree that cross contamination is not a risk and emphasise the issue of intention, adding that all necessary precautions must be taken. Respondent 8 argues for flexibility in the interpretation of the Quran, given that "*In the days when the Quran was revealed, life was very different*".

All four nimble-witted respondents admit to actively searching for a halal logo. While three express no preference for specific halal certifying authorities, Respondent 8 is averse to MJC and Shura. They also inspect the product ingredients list looking for, amongst others, a vegetarian logo, gelatine and animal byproducts. Respondents 4, 8 and 12 have no opinion of those who give too much credence to halal certifications whereas Respondent 7 explains that "*Islam is simple and they are all serving the same purpose: ensuring the Muslim community consumes that which is permissable*". Additionally, on why consumers in general should purchase and consume halal products, Respondent 7 believes that halal products are "*almost like a mark of quality*," adding that once consumers have an understanding of the process of certification, coupled by "*all the hoops businesses have to jump through, you as a non-Muslim will only consume halal*". Respondents 4 and 12 argue in favour of the health benefits provided by halal products.

2.1.4 PROBING RESPONDENTS' UNDERSTANDING OF HALAL

Questions 11 – 14 probe respondents' understanding of halal as it is relayed in the Quran, it also queries whether respondents know what led to halal and why. Several themes emerge from this. The first relates to how Muslims view halal in relation to their lives. This reflects the phrase that Islam is a way of life. A second theme relates to how Muslims view religions in relation to their own. There is a belief amongst many respondents that not all Christians and Jews are correctly practicing their religion, and that Islam has stood the test of time. However, there tends to be contradicting arguments to Islam standing the test of time.

A. Halal activates religiousity and purity is central to the Islamic lifestyle

It is noteworthy that some respondents illustrate an understanding of halal beyond the consumption of food, extending their understanding to financial products, pharmaceutical products, and a general way of life.

Accordingly, the sample of respondents interviewed for this study believe that halal was introduced to allow Muslims to practice cleanliness and purity. The following quotations support this theme:

"*To keep us healthy*." – Respondent 1.

"*Whatever is haraam shows that it is not good for our body or harmful to us in some way.*" – Respondent 4

"(Halal is) For purity of the mind, body and soul. To ensure that Muslims do not consume that which is harmful to themselves and causes intoxication." – Respondent 7

"(Halal is) For the preservation of their bodies, and for their wellbeing. As well as the wellbeing of animals being slaughtered." Respondent 9

"*Halal therefore places an emphasis on that which is clean and good for you so you can abide by Islamic principles*." – Respondent 10

Additionally, some respondents equate cleanliness and purity to religiousity. Respondent 10, as per above, believes that when a Muslim places cleanliness and that which is good for themselves centrally, they are abiding by Islamic principles and halal enables this.

Furthermore, after stating that halal was introduced to ensure "*we are always in a pure state*," Respondent 11 adds that the consumption of non-halal products "*such as alcohol and cigarettes*" has a negative bearing on Muslims' offering of five prayers a day because "*we are not clean if the stench of alcohol sits on us, whether you drank it or wearing perfume containing alcohol*". This statement is testament to Islam being a way of life. Respondent 13 echoes Respondent 11's comment, adding that halal acts as an "*outward expression of your religion*". This relates closely to issues of identity that are seemingly important for Johannesburg-based Muslims.

B. The Practicing People of the Book

The Quran makes clear mention that Muslims, Jews and Christians are considered people of the book, stating that food prepared by Jews and Christians are permissable for Muslims to consume (Quran, 5:5). Whilst many respondents agree with this, an important theme relates to respondents questioning the religiousity of the people of the Book. It is believed, amongst many respondents, that whilst Islam has stood the test of time, Christianity and Judaism has not had the same fate:

"*It is permissible to consume foods that have not been mentioned as Haram in the Quran and furthermore it was at the time permissible for Muslims to consume food from people of the book ... however as other religions have changed over time and people do not follow the original books we are cautious. If there (are) people that truly fit the characteristics of 'people of the book' their food would be permissible for Muslims to consume*." - Respondent 3

"*But what also needs to be kept in mind is that when u eat the Christians and Jews food they should be following their religion strictly because if they don't you have a high chance of eating something you are not supposed to*" – Respondent 6

This is evident of Muslims' mistrust of non-Muslims- even those whose food is recorded as being permissable in the Quran. This mistrust occurs in the literature reviewed and is, evidently, a recurring theme through studies looking at the positioning of halal in different contexts. Marranci (2012) has described Singaporean Muslims as defensive diners for taking extra precautions with halal. More explicitly, Yunus et al. (2014) have stated that Muslims are generally apprehensive of consuming the food of non-Muslims even when a halal certification is available.

Subsequently, one could argue that Muslims are generally strong-willed, believing that whilst other religions and their people may have swayed, they and their religion has not. This becomes more explicit considering the next theme.

C. Despite the lack of evidence of cross-contamination in the Quran, it does occur.

The literature review has found that cross-contamination is not a risk raised in the Quran. In fact, it is raised by halal certifying authorities in response to the evolution in food production technologies, and to generate a demand for their certification services. A total of nine respondents in this sample agree with halal certifying bodies that cross-contamination is a risk to halal. One respondent was surprised that it is not raised in the Quran but then conceded that it is a risk

Respondent 8, amongst others, provides interestingly contradictory responses to this set of questions. Whilst Respondent 8 conceded that the food of the people of the book are permissable for Muslims, they argued that "*we must be careful that we eat from practicing Jews*". This goes back to the argument made by many respondents in the previous theme: whilst the Quran may state that their food is halal, their religions may have changed or their religiousity is questionable. This is understood to mean that they are not practicing what the books of their religion tell them to holistically.

However, on cross contamination, whilst the Quran does not speak to cross contamination, Respondent 8 begins by stating that "*in the days when the Quran was revealed, life was very different*". In this, he contradicts his previous argument that *other religions have changed*. In fact, the respondent criticises Islam for not evolving and updating its scripture. In the previous question with respect to the food of the people of the Book, the fact that Islam and the Quran has not evolved was viewed as a strength. Conversely, when addressing cross-contamination issues, the fact that the Quran has not changed is viewed as a weakness. Respondent 8 continues: "*And we don't have several versions of the Quran, so we just need to adapt using the teachings of the Quran as a basis*". They go on: *"...we need to be flexible in our interpretations and understandings of the holy book*". Similarly, Respondent 11 is adamant that Muslims need to make sure that the People of the Book are following their scripture before accepting their food, but on cross contamination, they insist that it does occur, despite the question clearly stating that no evidence was found in the Quran.

As stated previously Muslims comprise only 2.5% of the total population in South Africa and, it can be plausibly argued, based on theories of consumer behaviour, that there exists a strong determination by Muslims in South Africa to develop a self-concept that allows them to express their identity as a Muslim (Mothersbaugh & Hawkins, 2016). And often, this is expressed through consumption. This is echoed by Trudel (2019) who explains that people tend

to mimic certain behaviours that act to strengthen group identity. Moreover, respondents 11 and 13 have commented on halal being an outward expression of religiousity by Muslims.

3. CONCLUDING REMARKS ON THE QUALITATIVE DISCUSSION OF RESULTS

Education on halal with a focus on the Muslim consumer is essential for a successful reposition. Learning is essential to the consumption process, and consumer behaviour – with which this study is concerned, is largely learned behaviour (Mothersbaugh & Hawkins, 2016). Learning, through creative marketing campaigns, may potentially result in altered behaviour. Mothersbaugh and Hawkins (2016) explain that a consumer's beliefs about products are made up of the features and benefits of the products. Thus, promoting these, as they relate to the attributes of halal or the values that consumers care about most, may prove fruitful to a reposition.

The decision to purchase follows the recognition of a problem. The role of marketing is to assist consumers in identifying a problem, and often this means using what consumers value most to assist them in switching brands. In addition, the discrepancy between the consumer's current and desired state must be large enough to warrant a purchase that will address the discrepancy. This is dependent on how critical the discrepancy is to the maintenance of the consumer's self-concept and lifestyle (Mothersbaugh & Hawkins, 2016).

It is evident in the above analyses that the first objective of the study has been reached with a strong indication that the level and depth of Muslim consumers' understanding of halal is, at most, fair. And having a good and solid understanding of halal is important for a successful reposition. Furthermore, whilst education on halal remains important, it must be acknowledged that all respondents in this phase of the study indicated that they actively search for a halal logo and consult the ingredients list of a product. These points will become important as the next set of data is summarised and analysed in line with the objectives and questions posed by this study.

SECTION B

4. QUANTITATIVE DATA ANALYSES

Objective ii: To examine the relationship between consumption values, consumer innovativeness and exploratory behaviour; and halal purchase intention amongst non-Muslim and Muslim consumers simultaneously, in Johannesburg, South Africa.

At the general level, it was found that both Muslim and non-Muslim consumers' intention to purchase halal packaged food and cosmetic products are driven by the Functional, Social, Emotional and Epistemic values, as well as Consumer Innovative Behaviour. The SEM has shown insignificant values for Conditional values and Exploratory Consumer Behaviour driving the intention to purchase packaged halal food and cosmetic products.

However, and more importantly to this study, the intention is to look at moderating factors and find where the correlation exists between Muslim and Non-Muslim consumers to enable marketing halal packaged food and cosmetic products to both segments simultaneously in Johannesburg, South Africa.

The second level of hypotheses shows that there exists a correlation with: Functional values, Social values, Emotional Values, and Epistemic values where Functional and Social values scored the highest in terms of likelihood to influence the intention to purchase halal with a 2.1 times more likelihood. This indicates that whilst consumers do place emphasis on the utility of the product in delivering on its functions; consumers also care about reference groups and enacting their self-identity through consumption. It can be deduced that the symbolic social value derived from products associated with halal as relayed in the survey (ethical consumption, sustainability, farm-to-fork, etc.) is important to Johannesburg consumers.

Functional values

Functional values rest on the idea that products are largely judged by their utilitarian features and consumers will choose one product over another where the utilitarian features are more prominent to them, and in addition, are willing to pay more for those products. In this category, respondents to the survey were presented with statements related to products being closest to their natural state, products that have positive attributes for themselves and the environment, and the quality of packaged food and cosmetic products. Both segments have expressed an inclination to purchase halal based on the functional values. Most significant to this value, is the fact that both segments agree they would purchase products that are closest to their natural

state. Consuming that which is closest to its natural state, is fundamental to Islam and halal. Therefore, an emphasis on this characteristic may be useful for marketing halal products to both segments.

Social values

Social values are concerned with the purchase of products that assists the consumer in enhancing their self-image, cementing their group identity or membership to a reference group and insodoing, gaining approval from their peers. In this category, respondents to the survey were presented with statements related to a self-identity associated with sustainability, ethical treatment of animals, etc. and whether or not respondents view the purchase and consumption of packaged food and cosmetic products as embodying their group identity and self-image. Both segments show an inclination to purchase halal packaged food and cosmetic products because it assists them in strengthening their group membership.

For Johannesburg Muslim consumers, deriving social value from purchases allow them to strengthen their identity as Muslims given the small number of Muslims in South Africa. It is also for this reason that, possibly, the halal logo and branding cannot be removed from product branding since Muslims in Johannesburg have a strong affinity toward products carrying this logo, as shown in the qualitative data collected. This resonates with Culiberg and Elgaaied-Gambier (2016) theory that the individual's belief that others will conform and that the same others expect them to conform, will result in the individual adopting the requisite behaviour to conform. It is important to dissect and understand the social value for Non-Muslim consumers, in order to market appropriately.

Social and Functional values are much intertwined, and Sheth et. al (1991) have indicated that functional value goods are often selected based on their social value as well. Hence, some products may possess symbolic consumption value in addition to their functional value. This is an important indication given that all participants in the first phase of data collection indicated an inclination to look for and purchase those products marked as halal, even going as far as stipulating a preferred certified body. Thus, in obtaining products of a functional value, Muslim respondents may see additional social value in their consumption such as the product being certified by SANHA; or the product being in its most natural state. For the Non-Muslim consumer, the emphasis may be more on the social value generated from purchasing organic products, those marketed as farm-to-fork, etc. This is further reiterated when considering

Zailani et al (2019)'s theories on value. The authors state that values enact consumers' desirable states such that they influence purchases, beliefs held (cross contamination), etc.

Furthermore, and as discussed extensively in the literature review, status is related to consumption such that consumption generates, shapes and reinforces one's status socially thereby reinforcing or negating associated stereotypes. Thus, the continuous purchase of products branded as halal by Muslim consumers and their outright reluctance to purchase products not marketed as halal and those suspected to be impacted by cross contamination, serves as a signal of their status as a devout Muslim consumer.

Furthermore, the SEM has shown that, should marketing efforts focus on the constructs that showed a correlation with the intention to purchase halal, 14% of consumers would, likely, choose the halal packaged food and cosmetic product. Thus, amounting to 140 more, out of 1000 consumers, thereby increasing buyers from 1000 to 1140. On a grander scale, this could potentially translate into millions of new consumers reached, should branding and marketing efforts be directed to the consumption values as identified.

CONCLUDING REMARKS ON THE QUANTITATIVE RESULTS

The SEM has shown that, amongst those constructs shown to drive the intention to purchase halal for both segments, Functional and Social Values were strongest. These two constructs are related as discussed, and their potential to drive purchase intention is plausible as explained by the qualitative data collected. Moreover, it must be noted that often, consumers are willing to trade one value for another and whilst this study focuses only on packaged food and cosmetic products; these results may be different should the consumer be presented with a series of specific packaged food and cosmetic products.

CHAPTER 6 - CONCLUSIONS AND RECOMMENDATIONS

1. INTRODUCTION

In South Africa, Muslims comprise only 2.5% of the population and despite this, more than 60% of products on supermarket shelves are certified halal (Bashir et al., 2018). This is a reflection of the worldwide growth of the halal market across product categories. Given this worldwide growth, several studies have been conducted to test the acceptance of halal products by non-Muslims, however, most of these studies were conducted in Muslim majority countries where, due to their heightened exposure to halal, acceptance would be plausibly high (Bashir et al., 2018; Jalil et al., 2018; Ya et al., 2017). This study, conducted in Muslim minority South Africa, set out to test the intention to purchase halal packaged food and cosmetic products amongst Muslim and non-Muslim consumers in Johannesburg, South Africa. The objectives were twofold: To determine the level and depth to which Muslim consumers understand what halal means; and to examine the relationship between consumption values, consumer innovativeness and exploratory consumer behaviour; and the intention to purchase halal. This chapter will tie together the results and analyses from the data collection and offer feasible recommendations pertaining to marketing halal packaged food and cosmetic products in Johannesburg, South Africa.

2. HALAL EDUCATION

Through qualitative interviews with a small sample of Muslim consumers in Johannesburg, the first objective of the study was reached. This study determined that halal education with a focus on the Muslim consumer is essential for a successful reposition. Interviews have shown that Muslim consumers' understanding of halal is, by far, fair and few have an understanding that extends beyond food. Their limited understanding could have detrimental implications on the non-Muslim consumer's perception of halal. Thus, halal education is a key recommendation.

Learning is essential to the consumption process, and consumer behaviour – with which this study is concerned, is largely learned behaviour (Mothersbaugh & Hawkins, 2016). Learning, through creative marketing campaigns, may potentially result in altered behaviour. Mothersbaugh and Hawkins (2016) explain that a consumer's beliefs about products are made up of the features and benefits of the products. Thus, promoting these, as they relate to the attributes of halal or the Functional and Social values that consumers care about most, may prove fruitful to a reposition. It is recommended that halal education amongst all consumers

should aim to achieve a solid and shared base of understanding of what halal means that will become a springboard towards a repositioning of halal.

More importantly, the interviews with Muslim consumers revealed a correlation between what respondents understand halal to mean, and why they think non-Muslim consumers should consume halal products. Those Muslim consumers who exhibited a poor understanding of halal, did not provide convincing reasons for non-Muslims to consume halal, and vice versa. This reiterates the need for halal education amongst Muslim consumers. Moreover, this education campaign must be rooted in the Functional and Social values, ensuring an emphasis on these in lieu of religious inferences.

3. THE HALAL LOGO IS IMPORTANT FOR MUSLIM CONSUMERS

Moreover, and most concerning to this study, is Muslim consumers' serious concerns for cross contamination. Muslim consumers have expressed concern at consuming vegetarian products because they may have been produced in a facility that also produces haram products. This is akin to defensive dining as discussed in the literature review, and points to the lack of trust in any certification other than a halal one.

The aforementioned, coupled with many Muslim consumers displaying an active search for the halal logo, means that essentially, the halal logo cannot be removed from the product branding. The findings from Tayob (2012b)'s study showing an inclination by Muslim consumers to search for a halal logo is still relevant. Thus, the word halal and/or the halal logo should not be removed from halal packaged food and cosmetics products. Many Muslim consumers in the first phase of data collection concede to consulting the ingredients list of a product and thus, creative marketing strategies focusing on the identified variables, particularly Emotional values, rather than the certification, is critical.

4. WHAT HALAL REPOSITIONING MAY LOOK LIKE

Given the strengths in correlation of the Functional and Social values between both segments, it is recommended that a careful mix of the two are included in marketing campaigns to appeal to both segments simultaneously. It has been ascertained that for the Muslim consumer, social value is derived from consuming halal products that serves as a signal of their status as a devout Muslim in society. For the non-Muslim consumer, it is suggested that their purchase and consumption seeks to signal their affinity towards the mainstream food trends: organic, farm-to-fork etc. However, it is recommended that further study herein is undertaken to pin down non-Muslims' signalling.

It is noted that non-Muslim consumers are simply not in search of the halal logo, which stands in opposition to Muslim consumers who are not only actively searching for a halal logo but also sometimes searching for a specific halal logo, as shown in the first phase of data collection. This means that, whilst it will be important to maintain the halal certification branding, it does not have to be large, nor does it have to play a large role in mass marketing campaigns, given that Muslim consumers nonetheless consult the ingredients list of products irrespective of whether there is a logo. In addition, like their non-Muslim counterparts, Muslim consumers are searching for functional value in the search for halal packaged food and cosmetic products.

Subsequently, Muslim consumers may be described as being highly involved in the purchase of halal packaged food and cosmetic products given the long list of ingredients, they claim to search for in the ingredients list. Their non-Muslim counterparts may be described as more relaxed consumers. Whilst Muslims are bound by their religion to consume only that which is lawful, non-Muslim consumers are not and this is evident hence the distrust of the religiosity levels of the people of the book.

In conclusion, over and above the three recommendations above, and in line with the objectives of this study, two key repositioning strategies are recommended:

A. Product branding and marketing

It is recommended that to unlock appeal for halal packaged food and cosmetic products amongst both segments, it is important for marketers to work with the product development teams on two key issues. First, this study has shown that, within the Functional and Social values construct, there is a high level of agreement amongst both segments that they would purchase those packaged food and cosmetic products that are closest to their natural state. Thus, it is important for marketers to work closely with product development to ensure that indeed the end product is closest to its natural state, comprising fewer processed ingredients and instead, combining good quality natural ingredients to provide the consumer with an end product that is indeed closest to its natural state. Furthermore, marketers must ensure that the go-to-market strategy for the packaged food and cosmetic product appeals to the segments who care about purchasing and consuming products closest to their natural state. Marketing activity must thus highlight certain attributes of the products. For example: the ratio of processed to natural products as a comparison to competitor brands; profile where key active ingredients

come from to highlight farm-to-fork aspects; use of interesting visuals to illustrate the natural status of the products, etc.

Second, the purchase of packaged food and cosmetic products that represent the ethical treatment of animals and sustainability are, to a certain extent, driven by the need for the consumer to affirm their self-identity as determined in the study. Thus, the marketing of these packaged food and cosmetic products will offer better success when aligned to appropriate brand ambassadors with a strong public profile that resonates with issues of the green economy, sustainability, public aversion animal cruelty, etc. Given that self-identity is often enacted through consumption, the brand ambassador profile must be strongly linked to the product category to enable identification.

B. Reconsidering the role of halal certifying bodies' marketing strategies

In their marketing campaigns, it is recommended that halal certifying bodies *reposition* the symbolism associated with the halal logo. To negate protests against halal and neutralise the negativity associated with brand Islam, it is necessary and recommended for halal certifying bodies to associate the halal logo with key concepts that make up social value. Through this study, it has been shown that consumers care about packaged food and cosmetic products that reflect ethical consumption, sustainability and principles of farm-to-fork. This is, in essence, a reflection of halal too. It is plausible that halal certifying bodies do not necessarily or explicitly mention these in their campaigns given that their audience are expected to already know this; but it may be necessary to do so.

Furthermore, it is important for halal certifying bodies to expand their target audience to non-Muslim consumers in Johannesburg as well. This will allow non-Muslim consumers to also view the halal logo as embodying concepts relating to Functional and Social values as it is deemed important to their self-identity.

C. Segmenting, Targeting and Positioning strategies for niche audiences

Utilising consumer analytics, multinational companies are able to segment and categorise consumers into specific personas that reflect the Social and Functional values. This will allow brands to market already halal certified products to a sub-category of Muslim and non-Muslim consumers simultaneously.

One way in which this can be done, is segmenting and developing personas of those consumers or potential consumers who care about consuming products produced with the highest levels of sustainability. For packed food products, this may mean that the packaging is produced from recyclable materials and the agricultural produce is sourced from local farmers, over and above the product being halal certified. For cosmetic products, this may mean the shampoos containing ingredients with the smallest carbon footprint, over and above the product being halal certified. This information, while it may be considered technical, is important and necessary to achieve appropriate positioning to this targeted segment.

Thus, through these three repositioning strategies, this study has shown that indeed companies can break into the halal market without becoming exclusive to the Muslim consumer, thereby ensuring a wider appeal.

The results of this study therefore echo Izberk-Bilgin and Nakata (2016)'s suggestion that halal products should not be positioned based on religion. However, whilst this is important, as the interviews with Muslim consumers showed, Muslim consumers view halal as an outward expression of their religion, and this is particularly pervasive given their non-dominant representation in the country. A careful balance by marketers is necessary for the long term sustainability of the brand's positioning to both segments.

5. RECOMMENDATIONS FOR FURTHER STUDY

It is recommended that an investigation into defining the social capital in the consumption of packaged food and cosmetic products for the non-Muslim consumer is paramount as it would provide the required insight into how the same packaged food and cosmetic products can be marketed to both segments.

The first phase of data collection has shown that Muslim consumers lack a holistic understanding of what halal is, why it was introduced to Islam, and that cross-contamination is not a risk. And as highlighted earlier in this chapter, this points to the need for a halal education campaign, to enhance Muslim consumers' understanding of the concept of halal. However, as discussed, Muslim consumers in their response to the interview, seem strong willed in that, even though the Quran has not undergone change, their interpretation thereof requires change to keep up with modern food production technology. It would be worthwhile to invest in an experimental study with a small group of Muslim consumers, testing their attitudes towards consuming products produced or prepared by Christians and Jews; their attitudes towards

cross-contamination; vegetarian products clearly marked as alcohol-free; etc. before and after a halal educational campaign. This is important given the high numbers of both Muslim and non-Muslim populations in Johannesburg who display an inadequate understanding of halal.

6. CONCLUSION

This study has found that for both segments, Functional and Social values are strong drivers of the intention to purchase halal packaged food and cosmetic products amongst Johannesburg consumers, with a recommendation to invest in a halal education campaign. This study has contributed to the body of knowledge on halal perceptions across non-Muslim populations in Johannesburg; and ascertained which consumer values would appeal to both Muslim and non-Muslim consumers simultaneously, in the purchase of halal packaged food and cosmetic products. These findings are important given the context of the research and the significance in the expected growth of Muslim populations across Africa. As stated in the literature reviewed, the African Muslim population is growing significantly, with South Africa being one of only five of the largest producers of halal products worldwide; and the country is considered to be the halal powerhouse of sub-Saharan Africa. Thus, this study brings to light valuable insights, comparing the consumption habit of both the Muslim and non-Muslim segments that will enable easier decision-making for multi-national companies endeavouring to tap into the African halal industry valued at USD 3.2 million; and USD 2 trillion worldwide.

By emphasising the functional and social values of the packaged food or cosmetic product, it is determined through the SEM that companies can potentially expect a 14% increase in the intention to purchase a halal packaged food or cosmetic products amongst both segments. Indeed, the literature reviewed has shown that the Muslim population worldwide represents a quarter of the population or 1.8 billion persons and is expected to grow significantly over the next decade expected to be represented by 3 billion persons by 2030. The empirical insights presented by this study forms a basis for strategic marketing decision making in a non-Muslim dominated country.

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APPENDICES

1. APPENDIX A: PROFILE OF RESPONDENTS AND PRE-SCREENING QUESTIONS

Religious affiliation	**Hindu, Jewish, Christian, Muslim, Other**	
Age	**18 – 60**	
Sex	**M or F**	
Ethnicity	**Any (not important to the study)**	
Head of household	**Yes**	**No**
Johannesburg suburb	**Houghton , Norwood, Parktown, Melville, Other**	
II. Pre-screening questions		
Do you purchase packaged food products from the supermarket either for yourself or your family? (Frozen foods, perishable foods, etc.)	**Yes**	**No**
Do you purchase cosmetic products from the supermarket either for yourself or your family? (body cream, make-up, shower gel, etc.)	**Yes**	**No**
In your purchase decisions of the above-mentioned products, do the ethical treatment of animals play a role?	**Yes**	**No**

In your purchase decisions of the above-mentioned products, do environmental issues play a role?	**Yes**	**No**
In your purchase decisions of the above-mentioned products, do you care about whether or not the product was produced in a facility certified to be hygienic?	**Yes**	**No**

1. **Qualitative interviews with Muslim consumers**

Question	**Answer**	
Do you know what led to the concept of halal being introduced to Islam, and why?		
What does the concept of halal mean to you?		
"The foundation of halal is that everything is halal until proven to be haram," explain your understanding of this statement.		
In the Quran 5:5, Surah Al-Ma-idah states: "Today the good things are made lawful to you, and the food of the ones to whom the book was brought is lawful to you, and your food is made lawful to them," It goes on, "And so are believing women in wedlock…. And whoever disbelieves, then his work is in vain and he will be among the losers in the hereafter" Dr Ghali translation. **Explain your understanding of this surah?**		
Cross contamination is not a risk raised in the Quran, what are your views?		
Do you actively search for a halal logo	**Yes**	**No**

Do you have preference for a specific logo? Which one?	
Do you consult the ingredients list at any point should there not be a logo? If yes, what do you search for?	

2. APPENDIX B: QUANTITATIVE DATA COLLECTION INSTRUMENT

Self-administered survey, to Muslim and non-Muslim consumers

	Strongly disagree	Disagree	Disagree somewhat	Neither agree nor disagree	Agree somewhat	Agree	Strongly agree
Functional Values							
1. I buy halal food and cosmetic products because the quality thereof is good.							
2. I would buy halal food and cosmetic products if it has positive attributes for me, my family and the environment. Eg: Organic, hygienic production, ethical treatment of animals, etc.							
3. Ai would purchase a halal food or cosmetic product only if the pricing thereof is in line with other, non-halal products.							
4. It is important for me to purchase food and cosmetic products that are closest to their natural state							
5. I would purchase a halal food or cosmetic product if it							

promises (via advertising, word of mouth, product packaging, etc.) that it will deliver on its intended use							
Social value							
6. I buy halal food and cosmetic products because I enjoy it more so than non-halal products.							
7. I would buy halal food and cosmetic products because it reflects my self-identity.							
8. Halal products represent cleanliness, sustainability, the ethical treatment of animals, etc. and I purchase products that represent these values							
9. Purchasing and/or consuming halal food and cosmetic products signals my membership to a certain reference group.							
10. I do/would purchase certain food and cosmetic products if I knew that my peers would approve thereof							
Emotional value							
11. I buy halal food and cosmetic products because it is a							

reflection of what I stand for.							
12. I would buy halal food and cosmetic products because halal reflects what I care about: sustainability, the ethical treatment of animals, wholesomeness in consumption, etc.							
13. The food and cosmetic products I purchase and consume reflects the values I hold about the good for myself, my family and society							
14. I believe that purchasing food and cosmetic products that represent fair trade, sustainability and does not promote animal cruelty is perceived as a positive action.							
15. I care about whether the products I consume are safe for consumption and have been manufactured in a clean facility							
Epistemic value							
16. I buy halal food and cosmetic products because it offers something different to other							

products on the shelve							
17. I would buy halal food and cosmetic products because it offers an opportunity to experience a new type of product.							
18. I would purchase and consume halal food and cosmetic products if I knew it offers a benefit that other, similar and non-halal products do not.							
19. I appreciate that traditionally non-halal products such as wagyu, nail polish and cocktails have been transformed to conform to halal, and it appeals to me as a consumer							
20. I consider myself to be experimental in the purchase and consumption of food and cosmetic products.							
Conditional value							
21. I buy halal food and cosmetic products because it is very accessible in Gauteng.							
22. I would buy halal food and cosmetic products if I knew it meant that the product							

represents the ethical treatment of animals, organic production, etc.							
23. I engage in adequate research prior to trialing a new food and/or cosmetic product.							
24. I believe that vegetarian food products are halal suitable							
25. I believe that organic cosmetic products are halal suitable.							
Consumer innovativeness							
I like to try new and different things.							
I often try new brands before my friends and family members do.							
When I see a new brand on the shelf, I often buy it to see what it is like.							
I like to wait until something has been proven to function as advertised before I try it.							
I feel apprehensive about trying out new things.							
Exploratory consumer behaviour							
I usually stick with one supplier for the food and							

cosmetic products I buy; I hardly change where I buy from.							
I would rather stick with a brand I usually buy than try something I am not very sure of.							
I think of myself as a brand-loyal consumer							
When I see a new brand on the shelf, I am not afraid of giving it a try							
I feel it is safer to consume food I am familiar with							

3. APPENDIX C: CONSISTENCY MATRIX

How can halal food be successfully repositioned to appeal to both Muslim and non-Muslim consumers in Johannesburg?					
Aims of research	**Literature review**	**Hypotheses**	**Source of data**	**Type of data**	**Analyses**
The study aims to ascertain the level and depth of Muslim consumers'	• Ambali & Bakar, 2014 • Izberk-Bilgin & Nakata, 2016	H1a – 1g: There is a direct and positive relationship between consumptio	Primary data - Responses from the first self-administered survey containing	Ordinal	Point biserial correlation

understanding of what constitutes halal.		n values, innovative consumer behaviour and exploratory consumer behaviour; and the intention to purchase halal.	close-ended questions.		
This study will determine how a careful balance can be struck between serving this large lucrative market and avoiding alienating non-Muslims who may not see the	• White & Samuel, 2016 • Jamal & Sharifuddin, 2015	H2a - g: There exists a difference between Muslim and Non-Muslim consumers' intention to purchase halal in relation to the consumption values, innovative consumer behaviour	Primary data - Responses from the second survey containing close-ended questions.	Nominal and ordinal	Point biserial correlation

religion in a positive light.		and exploratory consumer behaviour.			

4. APPENDIX D: ADVERT SHARED THROUGH PERSONAL AND SOCIAL NETWORKS TO SOLICIT RESPONSES TO THE SECOND PHASE DATA COLLECTION

You are invited to partake in a research project with a focus on halal repositioning

The study aims to ascertain the level and depth of Muslim consumers' understanding of what constitutes halal. A second aim is to examine the relationship between consumption values, consumer innovativeness and exploratory behavior; and halal purchase intention amongst non-Muslim and Muslim consumers in Johannesburg, South Africa. The second aim will be achieved by inviting interested participants to complete **quantitative** surveys pertaining to the variables under study.

To read the full letter, as approved by the Wits University Ethics committee and the details of your participation, click on the link below. Even after clicking on the link and reading the letter, you are under no obligation to complete the survey. Thank you. https://s.surveyplanet.com/NDnz0Rn6

5. APPENDIX E: RESEARCH PLAN

	July 2019	August 2019	September 2019	October 2019	November 2019	December 2019	January 2020	February
Address feedback from draft research proposal								
Finalise research proposal								

Consultation with supervisor								
Presentation to the panel								
Incorporate feedback from the panel								
Obtain ethical clearance								
Expand literature review and refine survey								
Pilot the survey								
Consultation with supervisor								
Conduct the survey								
Collect and analyse survey responses								
Draft conclusions								
Draft submission to supervisor								
Address feedback								
Complete report								
Consultation with supervisor								
Professional editing								
Final Submission								