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Muslim and non-Muslim Consumer Perceptions of Halal at
Supermarkets in a Non- Muslim Country

by

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Abstract

The role of spiritual beliefs and religiosity on consumers' buying decisions is increasingly gaining the attention of consumer researchers and practitioners (Maclaran et al. 2012). However, its role in consumer behaviour is not yet well established, particularly in the area of Muslim's purchasing behaviour when shopping for produce/meat at local supermarkets in non-Muslim countries. This research explore the influence of whether religious beliefs on consumer's shopping behaviour at New Zealand supermarkets. Specifically, this research is investigates whether, the religious beliefs around dietary restrictions for Muslims, in terms of halal consumption, influences their shopping behaviour at New Zealand supermarkets and whether there is scope for supermarkets to adopt Halal food practices. This research is also interested in determining New Zealand non-Muslim perceptions of Halal and whether New Zealanders of various religious beliefs and faiths are willing to accept the practice of segregation of halal produce in supermarket, as well as explore their knowledge and tolerance towards Halal produce.

An online questionnaire was completed by 215 participants including 33 Muslim respondents and 182 non-Muslims of various religions. The results of this study confirm that religious and spiritual beliefs among consumers of certain faith (Islam, Christian and other religious groups) have an impact on their supermarket shopping behaviour, particularly Muslim consumers. Specifically the results shows that Muslim consumers would support the segregated display of halal and non-halal produce at local supermarkets in New Zealand. This research contributes to retail and consumer behaviour literature by exploring the influence of religious and spiritual beliefs on supermarket shopping behaviour, especially, in the area of Halal produce displayed and sold at supermarkets in non-Muslim countries.

The managerial implications of this research may guide supermarkets in New Zealand in term of catering for consumers religious beliefs and consider adopting the suggested method of Halal display, which in return could enhance the Muslim consumers' shopping experience. Future research could explore further on other

variables, such as 'self-identity', halal logo and commitment could add to the body of knowledge.

To my husband and daughter,
I may not have done this if not for the utmost
support and understanding.

Thank you very much
from the bottom my heart for being with me,
giving me support along the way.

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***Muslim and non-Muslim Consumer Perceptions of Halal at
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CHAPTER 1. Introduction

This chapter provides the research background and rationale for the study. In addition, the research problem and objectives are discussed, and the value of this study is outlined. The last section concludes with an overview of the organisation of the thesis.

1.1 Background and Rationale of the Study

The role of spiritual beliefs and religiosity on consumers' buying decisions is increasingly gaining the attention of consumer researchers and practitioners (Maclaran *et al.* 2012). However, its role in consumer behaviour is not yet well established, particularly in the area of Muslim's purchasing behaviour when shopping for produce/meat at local supermarkets in non-Muslim countries. The role of religion can widely shape consumers' choice and influence consumers' attitudes which is often reflected in their purchase decisions and eating habits (Suki & Suki, 2015). Some religions focus on specific aspects of consumption, such as food products and produce. For example, some consumers, following strict regulations due to their religious beliefs, could mean that they have to avoid certain foods or products that do not adhere to their religious practices. Religion not only shapes an individual's culture and personality, but also shapes their consumption behaviour too (Mathras, Cohen, Mandel & Mick 2015).

Religion is a system of beliefs and practices by which a group of people interprets and respond to what they feel is supernatural and sacred (Johnstone, 1975). Religion is one of the most universal and influential social institutions and has significant influence on attitudes, values, and behaviours at both the individual and societal level (Hogg, Adelman & Blagg 2010). The intensity of religious beliefs is often the dominant explanatory variable when it comes to choosing pure food that attributes to someone's religious belief (Heiman, Just, McWilliams & Zilberman, 2004). Many religions prescribes or prohibits certain behaviour including

consumption behaviour. Schiffman & Kanuk (1997) asserted that members of different religious groups are likely to make purchase decisions influenced by their religious identity.

The role of religion in consumer behaviour has been relatively limited (McDaniel & Burnett (1990) and under-researched (Cleveland & Chang 2009) yet religion has played an important role in consumption among people of different faiths. Nonetheless, conducting research on consumer religiosity is beneficial for marketers because it is a key influencer of buyer behaviour as well as a characteristic that remains stable over time (Delener 1994). Studying the effects of religion on consumer behaviour is important, among other reasons, because consumers communicate their religious identities to others and express the intensity of their beliefs through consumption choices (Minkler & Cogel 2004). In marketing research, the study of religion has largely focused on the topic of segmentation, which involves dividing the market into segments based on religious affiliation or level of religiosity and serving those segments differently (Minton & Kahle, 2013).

Due to the process of globalization, the cultural exchange and movements of religions is at an accelerated pace and by this move, people too are moving (migrating) and this is allowing for the process of enculturation to evolve quicker. Greater homogeneity or heterogeneity of culture has resulted in more people than ever before becoming involved with more than one culture (Ahmed, 1994). More than ever people are moving from one country to another for education, tourism and or migration which allows them to carry their own religion and culture along. Therefore, many religious beliefs or faiths are being practiced in many countries around the world, including Christianity, Judaism, Hinduism, Sikhism, Islam, to name a few. Islam is the world's second largest religion, with 1.57 billion followers (23% of the global population) with 50 countries having predominantly Muslim populations, including the 22 nations representing the Middle East. Furthermore, 683 million Muslims live in Asia (Inhorn & Serour, 2011). In New Zealand, the number of people affiliating with the Muslim religion increased 27.9 percent since 2006 (from 36,072 people in 2006 to 46,149 people in 2013) where more than a quarter (25.7 percent)

were born in New Zealand, 21.0 percent were born in the Pacific Islands, 26.9 percent were born in Asia and 23.3 percent were born in the Middle East and Africa (Stats NZ, 2013).

This research wants to look into whether religious beliefs influence consumer's shopping behaviour at New Zealand supermarkets. Fundamentally, this research is particularly interested in whether, the religious beliefs around dietary restrictions for Muslims, in terms of halal consumption, influences their shopping behaviour at New Zealand supermarkets and whether there is scope for supermarkets to adopt Halal food practices. In countries like Malaysia, where Islam is the official religion but other religions are widely practiced, grocers have allocated a special area for non-halal food items and another for alcoholic beverages at their outlets. This allows the Muslim shoppers to freely shop without fear of contamination of their purchase and for non-Muslims to purchase their food items also at the same supermarket (segregated).

In Malaysia, supermarkets need to adhere in all aspects of the quality standards; halal inputs, halal processes, controls for halal as well as halal outputs. Or in other words, should cover all; shariah, management responsibility, halalan toyyiban management system, risk management process, operation of the halalan toyyiban risk management plan, general requirement for premises, infrastructure, facilities and personnel as well as maintenance of the halalan toyyiban assurance pipeline (Zainuddin and Sariwati, 2016). The grocers have to understand that the dietary restrictions does dictate consumer purchases, and that might prove harder than it sounds.

For Muslim consumers in particular, shopping for food in a retail/grocery outlet is more than just purchasing, they also have to ensure make sure that the food they are about to purchase meet the needs of devout Muslims. Taking this particular concern into consideration, this research would like to identify if the same concept and/or concern of segregation practiced in Malaysia will be welcomed by Muslims in New Zealand and what non-Muslims feel about the concept of halal food being segregated in supermarkets. Specifically, this research is interested in how Muslim consumers perceive the display of 'sacred'/halal food

items in New Zealand supermarkets and the impact of meat/produce displayed together with the non-halal produce on Muslim consumers perceptions.

Halal and non-Halal food segregation is important to many Muslim consumers and yet this is not common practice in New Zealand supermarkets and little is known about the perceptions of segregation of Halal and non-Halal from Muslim and non-Muslim consumers living in non-Muslim countries. Yet, the authenticity of halal is something very personal and important to Muslim consumers. According to Ahmed (2008), this authenticity is based on both the outlet and product. Meaning, if the owner of the shop/outlet is a Muslim and if the product is halal, then this eliminates most doubts and will allow consumers to have the trust and would be inclined to purchase. If these two are not met, the doubts increases and this may keep them away from the intention to purchase. Verbeke (2000) argued that, to be successful, a business should increase orientation towards satisfying consumer needs and establish trust through the production of intrinsically safe products and reliable with effective communications. Perhaps it could be assumed that lack of communications that influences people's perceptions on where they should shop. Traditional Muslim butchers may have an advantage over supermarkets (in non-Muslim countries) in effectively selling their produce because they are authentic and trustworthy and usually rely heavily on word of mouth. Biong (1993) confirms that although mass media has a positive effect for businesses, attention to personal communication by butchers with their existing customers stretches far more for a higher impact in where it is heavily relied on the word-of-mouth.

Therefore this research will explore Muslim and non-Muslim perceptions of halal and non-halal displays, in particular, product contagion of non-Halal produce with Halal produce. Product contagion in this context draws on the theory of product contagion developed by Fitzimons & Morales (2007). Fitzimons & Morales (2007) showed in their study that people respond negatively when products come in contact with perceived un-pure products due to the law of contagion. Fitzimons & Morales (2007) found that perceived disgusting products are believed to pass their offensive properties on contact, when consumers observe disgusting products

touching other products, thus they believe that the other products are also contaminated and therefore are less desirable. This research would like to demonstrate if a non-halal produce which are displayed in close proximity with a halal produce are actually seen as contaminating the halal produce and if it influences Muslim consumer's evaluations on actually purchasing them.

In summary, this research is interested in whether Muslim consumers living in New Zealand would purchase Halal produce from supermarkets if it was offered. The research is also interested in New Zealand non-Muslim perceptions of Halal and whether New Zealanders of various religious beliefs and faiths are willing to adopt the practice of segregation of halal produce in supermarket. New Zealand is a small country that is very appealing to foreigners. Many foreigners migrate to New Zealand bringing along with them their own culture, belief and faith. This allows a shared practice and tolerance towards others beliefs. Muslims moving to New Zealand for the first time, may find it hard to adapt and may try to locate a halal butcher stores where they can conveniently and convincingly purchase their desired halal food items without any fear of contamination. Choosing to consume the 'right' kind of food for Muslims are often meant to protect their individual rights to consume halal and their specific observation of their followed faith which could help them maintain their particular identity in the face of others and therefore create a feeling of 'belonging' to their own affiliations because halal also serves as a symbol of how Muslim rules conform to modern lifestyles.

On the other hand, Muslim consumers who are new to this country may put aside their fears and start anew by simply adapting by accepting what supermarkets are offering, slowly giving up on their practices since birth due to lack of accessibility . Muslims who are born in New Zealand may also have a different perspective as they may have been assimilated the with local culture and practices adapted by purchasing without seeking to know if what they are consuming is halal or non-halal.

The key contribution of this research is to shed light on the influence of religion on shopping behaviour and food displays in supermarkets, extend the concept of product contagion in the context of Halal and non-Halal produce, and

determining if there is an opportunity for New Zealand supermarkets to adopt Halal practices.

1.2. Research Problem

Religious and/or ideological values and beliefs may present separate markets with unique opportunities for food marketers due to devout practices around food consumption.(Heiman, et.al, 2004). Supermarkets should know and understand that some of their consumers' religious beliefs can influence their purchase decisions in terms of food products that they buy and food items that some avoid. There are a number of consumers whose religious beliefs create concern for food safety, preparation and contamination. And will reading the labels and the content of their item they are purchasing.

Every religion has their very own ways in handling food prior to consumption. The Islamic religion has a finely tuned set of rules concerning all aspects of life. By recognizing these rules, the knowledgeable firm (supermarkets) can not only serve the spiritual needs of the Muslim community but also capture a truly unique position in the Islamic marketplace (Sacharow 1995). While some consumers may have adopted to accepting to changes when it comes to purchasing, and some are being lenient while choosing to purchase their food items at a supermarket (even it is evident that the food that they are to pick is displayed right next to something they should avoid) there are many actually still strictly following their religious and spiritual beliefs regarding what is touching their food at a display counter at the aisles of supermarkets.

According to Helicke 2014, the globalization of religious markets has meant an increasing quantity of food on supermarket shelves is produced in countries other than where it is purchased and growing number of Muslim consumers have become concerned with possible contamination and the within-store supermarket display is an important focal-point for promoting clean and pure shopping experience for shoppers who are concerned if what they are about to purchase is within their religious and dietary concerns.

1.3. Research Objectives

The main purpose of this research project is to determine whether a person's religious/spiritual beliefs influence their shopping behavior at supermarkets. Specifically this research wants to investigate Muslim and non-Muslim consumer perceptions of 'pure'/Halal produce and 'non pure'/non-Halal with regards to the display of Halal/non-Halal produce at local supermarkets in New Zealand.

The research questions posed for this study include:

1. To what extent do consumers' religious and spiritual beliefs influence consumers' shopping behavior for produce?
2. What are the perceptions of Muslim and non-Muslim consumers in terms of New Zealand supermarkets catering to their religious and spiritual needs?
3. What are non-Muslim consumers' knowledge and perceptions of Halal produce and perceptions of the display of Halal produce at the local supermarkets?
4. What are Muslim and non-Muslim perceptions regarding supermarkets providing separate Halal produce/meat display?
5. To what extent do religious beliefs specifically influence Muslim consumer perceptions towards purchase of Halal produce?
6. How are Muslim consumers affected, in terms of level of disgust, by the display of Halal/non-Halal produce?

1.4. Structure of the Thesis

The thesis is organised into six chapters. A brief description of each chapter is provided below.

In Chapter 2, prior literature is reviewed to gain an understanding of previous studies' findings around the influence of Islam on display of Halal produce at supermarkets. The conceptualisation of the proximity of the display of Halal and non-Halal at local supermarkets in New Zealand and its dimensions, and generational cohorts, are focused. Based on the literature review, the conceptual model is developed and the perceptions of Muslims and non-Muslims walking

through the local supermarkets produce aisle and their intention to buy behaviour are hypothesised.

Chapter 3 represents the research design of the study. The rationale for adopting a quantitative approach and its elements of the study are described. The statistical technique to test the hypotheses is also discussed.

Chapter 4 findings and analyses of the data from the field survey and presents the results.

Chapter 5 will be discussing the findings, implications for the marketers and implications for theory.

Finally, Chapter 6 will have conclusion which specifies the limitations of the study and future research directions.

CHAPTER 2. Literature Review

2.1. Introduction

This chapter reviews the literature on religion and the display of Halal produce at local supermarkets in New Zealand that is pertinent to the study. First, it discusses the Islamic religion itself and its dimensions using the law of contagion theory. Presented next is a review of studies on the subject from the consumer behaviour literature that examines studies the impact of display to the people of Islamic faith and how it influences their purchase intention of choosing to buy Halal produce at local supermarkets.

2.2 Context of the Study

2.2.1 Religion of Islam

One of the most important aspects of a cultural phenomenon is religion, which has significant effect on people's values, habits and attitudes (Belzen, 1999; Mokhlis, 2009). It is a unified system of beliefs and practices relative to sacred or transcendent things and persuades an understanding of one's relationship and responsibility to others when living together in a community (Zimbardo & Ruch, 1979).

Islam being the way life for those who are strictly practising it, becomes necessary for Muslims to strictly adhere to the teaching of Islam in their day-to-day practices. This also means that Muslims are concerned about what they buy to eat and how they prepare their food to eat by following the dietary requirements. As the food chain has become complex and long, the authenticity of halal food has become critical in ensuring accurate labelling in order to protect Muslim consumers (Nakyinsige et al., 2012). Segregation in transportation, storage and terminals is required between halal and non-halal, based on: direct contact with haram; risk of contamination and perception of the Muslim consumer (Tieman, 2011). Muslims believe that consuming 'pure' food is the key to keeping the body and soul clean and it will allow them to attain highest level of spirituality. Thus, the quest for clean food now involves a complex process that questions the very genetic structure of that food and the agri-food system (Bulut, 2012).

2.2.2. The Muslims

Religion is the core of Muslim identity that applies to all Muslims all over the world. The Islamic concept of religion is basically different from Judeo-Christian traditions with regard to the meaning and scope of religion, the nature of the acts of worship and the dimensions of religious life (Ilyas, 1992). For Christians and Jews, religion is one hundred percent spiritual; completely separated from the material existence of man (Hashim, 1980). According to Ilyas (1992), while Islamic religion can be defined as the way of life based on the command of God; unlike other religions, Islam covers all aspects of human existence.

Many Muslims believe that consumption has an important role in identity creation. The increasing cultural and religious self-awareness of Muslim people changes and diversifies markets and consumer behaviour. Taqwa, the religiosity of Muslim people, is an Arabic word. It is defined in the Quran as “the whole pursuit of value and avoidance of disvalue in general” (Dar, 1963). Muslims with taqwa are self-controlled individuals who let the command of God to guide them. Taqwa is subject to, and is the consequence of, faith in God and adoration of him. The Quran has been shown to form the attitude of taqwa, or morality of people (Ilyas, 1992).

2.2.3. Religious Practice

Religious practices are a central part of a formal religion. This dimension includes the worship and devotion people do to express their religious commitment (Glock & Stark, 1965). According to Islamic religion, Muslims are required to perform specific religious practices as a reflection of their faith. Exploring religious practices can be approached in two ways: firstly, distinguishing individuals in terms of the regularity with which they engage in religious activities; and secondly, considering the meaning of religious acts for the individuals who engage in them (Hassan, 2007).

Islam places a very strong emphasis on cleanliness in everything, especially in the context of food and drink. In Islam, eating is regarded as a matter of worship, like prayer and other religious activities. So, just as Muslims perform the ablution as

a means of cleansing themselves before their daily prayers, they must also ensure that the food they consume is clean and prepared in the correct manner, starting with the avoidance of items that are prohibited in Islamic dietary laws.

Halal and haram are the two major terms used in Islamic dietary laws. The concept of “halal” is universal which mean ‘permissible’ or ‘allowed’ and it is essentially a way life for the Muslims who follows the teachings of Islam which encompasses safety, hygiene and wholesomeness and today this is no longer a religious obligation or observance but also a standard of choice for Muslims as well as non-Muslims worldwide (Rezai, Mohamed, Shamsudin & Chiew, 2010). The established concept of halal, which has traditionally focused on ritual slaughter and pork and alcohol avoidance, has assumed new meanings in terms of what is pure, sacred, appropriate and healthy and have sought information to assess whether all stages of food production is halal (Solihu & Ambali, 2011).

Ahmed (2008) in his study on consumer behaviour and distribution channels in relation to buying halal meat from local shops versus supermarkets in the UK, found that Muslims will only buy halal meat when they are certain that they are buying genuine halal meat (such a halal logo on the packaging as well halal certificate on the wall of the premise).

2.2.4. Religion and Consumer Behaviour

Religion’s meaning and effect on consumption must be considered in the context of social (formal laws, informal social norms) and personal choices (individuals’ religious adherence and their need to express a religious identity; Cosgel and Minkler 2004a/b). Hence, how an individual’s use consumption to express their strength of and identification with religion will ultimately express their identification with their ethnic group, their acculturation level and political/ideological outcomes (Lindridge, 2009).

Noland (2007) argues that, whatever a person’s religion, his religious beliefs tend to affect his behaviour. According to Mokhlis (2006), the effects of religious beliefs on consumer behaviour come from two main sources: the obligations that people who belong to certain religions must respect (e.g. food restrictions) and, in

contemporary society, the behaviours of individuals as forged around a culture, norms, attitudes, and values, which are themselves influenced by religion.

Because of their laws and restrictions, religious beliefs influence attitudes and consumption behaviour (Mokhlis, 2006), but some researchers report that though religion has a considerable effect on consumption behaviours, its impact may vary on individuals (Choi, Kale and Shin, 2010).

According to Shah Alam, Mohd., and Badrul (2011), religion is an important cultural factor because it is one of the social institutions that have a considerable influence on people's attitudes, values, and behaviours at the individual and social levels. Thus, religion, which is part of culture, is likely to shape individuals' behaviour, and influence their actions and decisions. Salman and Muhammad Shaukat (2013) confirmed this view and find that Muslim consumers' behaviour varies with their level of involvement and their degree of religiosity, reporting that highly religious people are less recreational, fashion conscious, and impulsive in their shopping orientations. Thus this research will confirm how much the Muslim faith is influencing them to purchase only Halal produce.

2.2.5. Halal and haram in Islam

With respect to food prescriptions in Islam, Muslims have to follow a set of dietary laws intended to advance their well-being, in addition to the five pillars of Islam. These dietary laws or prescriptions determine which foods are halal (i.e. permitted) or haram for Muslims (Bonne and Verbeke, 2007).

Halal and haram concepts in the food chain as practised by Muslims are adopted from the Quran and as explained and demonstrated by Prophet Muhammad, peace be upon him. The process for slaughtering animals allowed as food for Muslims, aims at the jugular vein of the animal that being slaughtered to expel blood after paying gratitude to the creator in His name and majesty. That is certainly humane. Ever since the descent of the ordainment in the Quran, Muslims have been adhering very strictly to this rule as it contains the primary necessities of human behaviour such as paying gratitude to god for the food He created for us to eat and educating as on how to slaughter animals for food in His name. This is basic

in Islamic syariah and the best strategy for consumption of allowed animals for food in Islam.

Halal and haram are the two major terms used in Islamic dietary laws. The concept of “halal” is universal which mean ‘permissible’ or ‘allowed’ and it is essentially a way life for the Muslims who follows the teachings of Islam which encompasses safety, hygiene and wholesomeness and today this is no longer a religious obligation or observance but also a standard of choice for Muslims as well as non-Muslims worldwide (Rezai, Mohamed, Shamsudin & Chiew, 2010). The established concept of halal, which has traditionally focused on ritual slaughter and pork and alcohol avoidance, has assumed new meanings in terms of what is pure, sacred, appropriate and healthy and have sought information to assess whether all stages of food production is halal (Solihu & Ambali, 2011). Haram, on the other hand, means: ‘Not permitted, not allowed, unauthorized, unapproved, unsanctioned, unlawful, illegal, illegitimate or illicit’.

There has been a lack of insight in food consumption behaviour of Muslims in non-Muslim countries, leading to various failures of retailers that want to include Halal produce in their assortment (Havinga, 2011). Bonne, Vermier and Verbeke (2009) investigated the determinants of Halal meat consumption within a French Muslim migration population using the Theory of Planned Behaviour as a conceptual framework and found that halal meat consumption is determined by positive attitudes, pressure of others and perceived control. Bonne et. Al., (2009) in their earlier research on Belgium Muslim and in this study they found that the intention to purchase halal meat is determined by health attitude and perceived safety barriers (hygiene, lack of information, and control negatively influences the intention to eat halal meat).

Some verses in Quran which emphasises on consuming halal food extracted from Demirci, Soon & Wallace 2016.

Chapter 2, Verse 168 *“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”*

Chapter 5, Verse 88 *“And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.”*

Chapter 16, Verse 114 *“Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favour of Allah, if it is [indeed] Him that you worship.”*

Chapter 2, Verse 172 *“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”*

Chapter 5, Verse 4 *“They ask you, [O Muhammad], what has been made lawful for them. Say, “Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah. “Indeed, Allah is swift in account.”*

Chapter 8, Verse 69 *“So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.”*

2.2.6. Religious Experience

Religious experience is the psychological dimension of religiosity. It comprises all those feelings, perceptions and sensations generating from, or related to, some type of communication with, or experience of, final divine reality (Hassan, 2007). Such experiences are well-organised around perceptions of concern, cognition, trust, faith or fear (Glock & Stark, 1965).

2.2.7. Globalization and halal consumption

Due to the process of globalization – process whereby the world is becoming ‘one place’ and is compressed into a locality so that other localities are neighbours with which we must necessarily interact, relate and listen (Mukherjee, 2016). Mukherjee also said that in this sense, globalisation is a result of increased interconnection and interdependence of people of the world, thus in one sense, globalisation is seen as an attempt to homogenise culture, the project of creating a common culture, as a process of unification of culture and the need to ignore, refine, synthesise and blend local differences.

Halal meat is a universal product, which should not only be targeted for Muslims, but also for the non-Muslims. Halal meat should be viewed as a “universal food”, which is suited for consumption for everybody in every part of the world and the entire population of the world is able to consume it, while the non-halal meat

cannot be consumed by the Muslims. The notion that halal meat is only for the Muslims should be disregarded as irrelevant in today's world because manufacturers with highly advanced technological equipments can provide and incorporate high or "world-class" standards of hygiene, sanitation, food quality, and safety which can be targeted for non-Muslims therefore theoretically, halal meat products have a larger market potential (Othman, Sungkar and Hussin, 2009).

2.2.8. Food and Religion

Food is an enjoyable necessity of life. Food is the gateway for the full experience of life. Religions beseech the divine for food and express gratitude for the same (Raman, 2014) and there are prayers before and after meal in religious tradition.

All religions impose rules on what one is allowed to eat and what one should not even touch or smell. The prophets of Judaism, Christianity, Buddhism, Jainism, Islam, Sikhism, as also the rishis of the Hindu tradition have all left behind them guiding principles on what can be eaten and what are forbidden. Judaism prescribes kosher and proscribes their food, Jainism which rests on the principle of non-injury to any living creature, in Christianity, aside from avoiding fish on Fridays and eating only sparingly during Lent, food restrictions are relatively less strict, in Islam, food is classified as halal or lawful food and haram or unlawful food – halal meat refers to the flesh of animals that have been slaughtered by invoking the name of god and the list of haram food is very much like the one in the Jewish tradition, except that Islam permits the consumption of sea-food, and unlike Judaism, Islam prohibits alcoholic drinks (Raman, 2014).

With the world population moving ahead of 6 billion people, around 1.6 billion Muslim consumers worldwide are increasingly conscious of what they eat and consume, and look for foods and services that are halal and the two basic sources of Islam, the Quran and the life and teachings of the Prophet Muhammad (Hadith) offer guidance to Muslims in the consumption of halal food (Atalan, 2015). Items specifically prohibited according to Islamic dietary laws include meat from cadavers, blood, meat of animals not slaughtered according to Islamic rituals, pork

products, and intoxicants, such as alcohol (Riaz & Choudry, 2004). Evolving views of Muslim dietary rules, the emergence of global halal markets, and commercial food auditing have all influenced contemporary understandings of the concept of halal (Atalan & Helicke, 2015). The globalization of religious markets has meant an increasing quantity of food on supermarket shelves and aisles. The growing interest in halal sits uneasily between globalized food systems and diverse interests, relations and regulatory frameworks as consumers lose first-hand relations based on “trust” and face-to-face interactions (Fishcer, 2009).

Muslim consumers’ choice has never been easy when they are out shopping for food. For Muslims, they are entrusted to protect their body by eating and drinking only what is permissible by Islamic teaching as an assurance that the soul too is protected and consuming halal foods and drinks means that the products has met the requirements laid down by the Shariah law whereas for a non-Muslim consumer, it represents the symbol of hygiene, quality and safety (Ambali & Bakar, 2014).

A growing number of Muslim consumers have become concerned with possible contamination and have sought information to assess whether all stages of food production is halal where, the halal compliance applies to the entire value chain, from research and development to sales and marketing (Solihu & Ambali, 2011).

Thus this research is concerned with how and why Muslim consumers make decisions to shop in either a local halal butcher outlet or a local supermarket and if the non-Muslims will be welcoming the idea of having a separate display and pick-up area designated for only halal produce. Riaz (1996) argues that there are very few labels on food items in grocery stores that indicate whether the food product is lawful for Muslim consumption or not.

Thus, this research will identify if a separate isle for halal produce is an effective and ideal strategy for Muslim consumers to shop without fear that their chosen produce been tainted with non-halal produce because direct contact with haram causes cross-contamination can deter the Muslim consumers' perception on

their purchase. The risk involved starts with the doubt if the produce is really halal. When there is even a small amount of doubt, a rejection should happen.

According to Tieman, Ghazali and van Der Vorst, (2013), risk is dependent on the product characteristics, where ambient and unitised products have less risk as compared to refrigerated and bulk products. They further added that perception is based on the market characteristics, such as Islamic school of thought, local fatwas (religious rulings) and local customs. So, a proper segregation is the only way to allow the Muslim consumers to shop at local supermarkets without fear of contamination.

Huseyin Buyukozer, the founder of the halal certification agency GIMDES, repeatedly expressed his belief that it has become increasingly difficult for Muslims to consume halal food in a globalized world: *“our demand was very simple. We are Muslims. We have to be careful when we choose what we eat and drink in accordance with the rules of Islam. However, there is doubt and uncertainty about our food”* (Atalan, 2015) and this is something all Muslims have in their mind when they are out shopping for food.

2.2.9. Food and Culture

Food and food behaviours are integral part of every culture (Pazzaglia & Williams, 2012). The trend toward convergence and divergence is occurring simultaneously with increasing globalization, multiculturalism and transnational cosmopolitanism (Cleveland, Laroche, & Hallab, 2013). Delivering value or perceived value is a fundamental basis for marketing activities and an effective source of competitive advantage (Woodruff, 1997). Culture can explain differences in adherence to religious dietary prescriptions (Jamal, A & Sharifudin, J. (2015). The purchase of food is an important component for a family and having specifically following a religious belief is a commitment to provide the right food to their loved ones. Culture does play a vital role in food consumption across the world.

Food needs to be treated with respect because it represents life, and the way in which food is prepared because it reflects much of the essential value system of any society and food is culture, and each society reflects its cultural

orientation, but sometimes also its regression in its handling of foodstuff and meals, but food too is subject to historical change, which literary analysis can bring to life (Classen, 2007).

The fact that we live in an era of modern science and technologically advanced nation, it is imperative that the food and culture is given importance. This will allow those who are adhering to their culture combined with strong religious belief will be able to shop without fear. Different types and variety of foods and product offered in the market often confuse the consumers and most of them are unaware of what they have consumed or are consuming (Ambali & Bakar, 2014). For this confusion to be cleared, it will be interesting to see how the consumers (Muslim and non-Muslims) will respond to supermarkets that are initiating and setting a trend on segregating the halal food items from non-halal food.

Multi-cultural and multi-ethnicity has become and becoming the norm in many countries. Thus, halal food is a known term to most people. People associate halal food with cleanliness, pure, safe to consume and of higher quality. Numerous studies on the service sector confirm that the intent to purchase a service or product depends on attitude, measured by factors such as the quality of the product, the offered service, trust, image, and satisfaction (Eisingerich and Bell, 2007).

2.2.10. Food and Retail

Religious endorsements aiming to increase the attractiveness of a brand for a particular religious denomination are relatively common and in line with that, Ben and Jerry's particularly, endorses their ice cream as Kosher to attract Jewish consumers and Haribo aims to leverage its brand franchise by adding a Halal endorsement on their gummy-bears to appeal to Muslim consumers (Schlegelmilch, Khan & Hair, 2016). Thus, it will not be too much for supermarkets to start into allowing Muslim consumers to shop without fear by segregating the aisles for halal and non-halal food. This is to ensure that they can shop for their food without fear that it may be contaminated.

It will be interesting to see if such religious endorsements at supermarkets will allow consumers to view products as exotic and interesting (Alserhan, 2010), as more pure, behaviour and of higher quality (Matthew, Abdullah and Ismail, 2014) or in contrast, may provoke negative reactions and lead to a decrease in purchases when consumers hold unfavourable attitudes or prejudices against a religion (Simonin and Ruth, 1998). Schlegelmilch, Rauschnabel, Herz & Bjoern, 2014) noted that religious endorsements are important in targeting religious consumers, but the effect of such endorsements on consumers with no religious convictions or other denominations remains unclear.

According to Schlegelmilch et. al., 2016, to date, religious endorsements have only been investigated from the point of view of the same religious community, three contributions look at the impact of Halal on Muslims and one looks at the impact of Kosher on Jews.

In light of this, the researcher is confident that facilitating consumers with what is right for them to purchase at supermarkets can only allow more tolerance and acceptance and it will also be an exposure for those who are unfamiliar with the halal/non-halal concept to learn and accept the changing culture. Supermarkets too can facilitate consumers with guideline through banners and brochures to expose and jumpstart the new initiative.

Halal produce consumption is shaped by Islamic dietary laws and avoiding doubts on what they (the Muslims) are consuming is an important concern. In Muslims and Muslim majority countries, the halal flows are much larger and therefore the doubt for risk of contamination is less but in other countries it is much more complex and could be costly.

2.2.11 Food Display

“Islamic dietary law is universal and derived from the holy Quran, which makes it similar in all nations of the world. Halal status of meat is a credence attribute that cannot be ascertained by the consumer, even upon consumption of the meat. The halal meat chain begins from the farm to the table. Halal encompasses origin, species, production system, slaughter procedure and the

processing method of meat” (Nakyinsige, Che Man &Sazili, 2012). By this, for Muslims, even display of the halal meat is crucial for them in making decision in purchasing authentic halal meat. For Muslim consumers, trust in halal meat relates to the certainty about the process attributes (Bonne & Verbeke, 2007) and it is a complete process from the animal being selected for slaughter until it being displayed for purchase. Thus, display of halal meat is crucial to the supermarkets in order to gain the trust of their Muslim consumers.

2.3. Significance of Theory

2.3.1 Consumer’s Attitudes

Attitude can be defined as “an enduring organisation of motivational, emotional, perceptual and cognitive processes with respect to some aspect of our environment” (Hawkins, Best, & Kenneth, 2001). More particularly, attitude refers to an “overall evaluation that expresses how much people like or dislike an object, issue, person or action” (Hoyer & MacInnis, 2001)

Attitude provides four key functions for people: the knowledge function, which organises beliefs around objects or activities such as brands and shopping; the value-expressive function, where attitudes are formed and serve to express an individual’s central values and self-concept; the utilitarian function, when people tend to form positive attitudes towards rewarding products and negative attitudes towards other products; and the ego-defensive function, where people form attitudes to defend their egos and self-images against threats and shortcomings (Grewal, Mehta, & Kardes, 2000; Katz, 1960). Consumers’ attitudes can be also the outcome of the combination of attributes or characteristics that an object possesses (Asiegbu, Powei Daubry, & Iruka, 2012). Attribute importance differs from consumer to consumer and this importance is the assessment of the significance of an attribute for a particular product (Kotler, Brown, Adam, & Armstrong, 2004).

Religiosity influences consumers’ attitude in different circumstances, which is reflected in the perception of consumers’ behaviour (Budiman, 2012). Religion as a key element has a good influence on people's attitudes and, in turn, impacts on consumers’ choices in purchase intention (Essoo & Dibb, 2004). People with

strongly religious characteristics are considered to have a high religious commitment (Beit-Hallahmi & Argyle, 1997), upon which these consumers base their attitudes towards the attributes of products (Budiman, 2012).

2.3.2 Consumer perceptions

The demand for halal products have increased in many non-Muslim countries (Bonne and Verbeke, 2008) and this increase is not only among the Muslims but also by the non-Muslims and this has been proven when almost all the big companies like Mconald's, KFC, Dominos, Subways and many others have started offering halal products and services (Bergeaud-Blackler, 2006). Some recent studies have been done to work out the animosities towards religiously endorsed products like Kosher and halal in various parts of Europe (Schlegelmilch and Khan, 2012), but there hasn't been any specific studies of the perceptions of Muslims and non-Muslims on display of halal produce at local supermarkets has been conducted in New Zealand, and this research is anticipated to fill this gap.

2.3.3 Purchase Intention

Purchase intention has been described as a consumers intention to purchase a product or to patronise a service organisation (Shao, Baker, & Wagner, 2004), or willingness to buy a particular product or service. Purchase intention provides a connection between consumers' reactions towards a product or service and their acquisition or use of products or services (Dodds, Monroe, & Grewal, 1991; Gruber, 1970; Karim, Rahman, & Ariffin, 2011). The intention to purchase is the main determining factor of actual buying behaviour (Van der Heijden, Verhagen, & Creemers, 2003). The majority of formal consumer behaviour models explain intent as a key variable between attitude and choice behaviour by indicating that intentions outperform beliefs or other cognitive measures as behavioural factors (Warshaw, 1980). Whether or not an individual will perform a given behaviour can be confirmed in a simple but possibly most effective way: asking the individual whether he/she intends to perform that behaviour (Fishbein & Ajzen, 1975).

Religious affiliation influences consumers' purchase intention and serves as an important variable for consumer segmentation (Engel, 1976; McDaniel & Burnett, 1991). Religious affiliation, by its rules and taboos, also promotes different choice behaviour and purchase intention in its followers (Nix & Gibson, 1989). But "the heart of religion is commitment" (Stark & Glock, 1968: p. 1) and because of their strong commitment of faith, highly religious individuals are often considered as close minded or rigid (Delener, 1994; Mokhlis, 2006a; Stark & Glock, 1968). Religious commitment covers beyond religion through to individuals showing commitment in many sides of their life, including consumption behaviour, such as choice behaviour and purchase intention (Mokhlis, 2006a).

2.3.4 Law of Contagion

Rozin and Fallon (1987) believe that disgust originated as the general mammalian rejection response to bad tastes, a response we call distaste. As experienced by adults, disgust is at its core a food rejection response, but one directed to the nature or origin of foods rather than to their sensory properties (Fallon & Rozin, 1983). The centrality of food in disgust is supported by the fact that "disgust" itself means "bad taste", that the facial expression characteristic of disgust accomplishes oral expulsion of foods (and is highly similar to the distaste face), and that nausea and gagging, both of which discourage eating, are the physiological events associated with disgust.

Rozin, Haidt, McCauley & Imada (1997) called this food-related disgust core disgust. Core disgust differs from distaste because the rejection is based on the nature or origin of the food rather than its sensory properties and because the disgusting entities are contaminating: if they touch an otherwise acceptable food, they render it unacceptable (Rozin & Fallon, 1987).

This can also be in line with the law of contagion which was derived from broader theory developed by anthropologists in the late 1800s and early 1900s about how the world works and influences how people think and interpret information (Frazer [1890] 1959). It might be assumed that feeling of disgust may

not be a major concern for many people but for the Muslims, it does elicit the feelings.

With only assumptions that the strict Muslim consumers are weary about their food displayed next to un-clean food (in their perspective), the researcher would like to explore further what are the thoughts of the non-Muslim consumers seeing these changes being implemented. Are the non-Muslim consumers ready to accept these changes? Would this develop a welcoming practice or would this deviate them from allowing the change to take place and steer them away from supermarkets practising this new idea?

2.4. Hypotheses

This research wants to determine whether religious beliefs (Muslim versus non-Muslim) influences shopping behaviour and perceptions towards Halal produce in New Zealand supermarkets. The hypotheses for this research are:

H1 The spiritual and religious beliefs of Muslim (vs. non-Muslim) consumers will influence their shopping behaviour more in terms of choice of supermarkets

H2 The spiritual and religious beliefs of Muslim (vs. non-Muslim) consumers will influence more the need of supermarkets to cater to their spiritual and religious requirements

H3 Non-Muslim consumers will be tolerant of Muslim beliefs around Halal grocery products and produce

H4 Non-Muslim consumers will support the 'segregate' display of Halal and non-Halal produce

H5 The segregate display of Halal and non-Halal will influence Muslim consumers perceptions towards Halal produce in supermarket positively

H6 The stronger the religious belief (Muslim)is, the need for segregation of the produce at local supermarket is higher

Chapter 3. Methodology

3.1 Research Design

This study adopted a quantitative research approach using an on-line questionnaire to collect data on consumer's attitudes and perceptions towards religious beliefs and supermarkets, Halal, and Halal displays. The decision was guided by the purpose of the study, the nature of the research inquiry and the concepts to be investigated (Newaz, 2014). The purpose of this study is to examine the influence of religious beliefs on shopping behaviour and to determine the differences (if there are any) on Muslims and non-Muslims perceptions on the display of halal produce at local supermarkets. A quantitative approach was found to be well-suited to addressing the research objectives and more suitable in this particular study for hypotheses testing and generalisation.

Previous studies have shown that there is a substantial body of existing consumer literature on religion which conceptualises the nature of the relationships between religious variables and certain aspects of consumer behaviour (Mokhlis, 2006; Newaz, 2014). Quantitative research is more suitable in mature research streams that emphasise testing rather than exploration and this approach allowed this study to examine the relationships between religious belief (Muslims vs. non-Muslims) and their perceptions towards the display of halal and non-halal produce at local supermarkets in New Zealand.

The quantitative research approach also provides the researcher with additional credibility in terms of interpretations and the confidence level of the variables being studied/investigated. Statistical technique applications (such as bivariate and multivariate) have the advantage of allowing the researcher to measure and control variables (Edwards, 1998). These statistical techniques help to describe a relationship in a way that makes understanding easier (i.e. the modelling role) and to assess the strength and validity of any relationship defined (i.e. the testing role) (Cowan, 1990).

3.2 Survey Design

A questionnaire was developed comprising three (3) sections, please refer to Appendix 1 for the full questionnaire. The first section elicited information on how much religious and spiritual beliefs influenced the shopping behaviour for grocery products and produce for all participants (both Muslim and non-Muslim) and to determine if the local supermarkets cater to their religious beliefs. This first section of the survey was split into two main questions. In the first question respondents were asked to consider how much their religious and spiritual beliefs influenced their shopping behaviour in supermarkets. In the second question respondents were asked about their perceptions on whether supermarkets in New Zealand cater to their religious and spiritual beliefs and whether they would be interested in supermarkets considering their religious and spiritual beliefs. These questions wanted to determine the extent to which religious and spiritual beliefs influenced supermarket shopping behaviour.

The second section of the survey was specifically for non-Muslims respondents only and contained a question, with four statements, that indicated their knowledge of Halal produce and attitudes towards local supermarkets accommodating the display of Halal produce separately from the non-halal produce. This research wants to find out what non-Muslim consumers' knowledge and perceptions of Halal produce and perceptions of the display of Halal produce at the local supermarkets. This would help determine how tolerant and agreeable non-Muslims would be in terms of supermarkets catering specifically for Muslim beliefs around Halal.

The third section was specifically for Muslim respondents. This section was broken into two questions, the first question contained seven statements relating to Muslim's beliefs feelings and thoughts about Halal at New Zealand supermarkets and whether separate display counter catered for halal produce for them to shop without fear of contamination. In this first question an overview of their faith in Islam and how much they follow the teachings of the Quran and Prophet Muhammad (peace be upon him) especially when it comes to consuming meat, was given. The second question in this section was interested in Muslim's experiences

with regards Halal and non-Halal display and how much that experience 'disgusted' them. The second section asked the respondents their level of disgust (if any) when they go for grocery and produce shopping at local supermarkets and find that the produce/meat which meets their religious belief is not there or even if it is, it is displayed in close proximity (touching/near). It was important to provide a section in the survey for Muslim respondents as this research specifically is interested in what extent religious beliefs influence Muslim consumer perceptions towards purchase of Halal produce, and how Muslim consumers are affected, in terms of level of disgust, by the display of Halal/non-Halal produce.

Section four of the questionnaire was designed for Muslims and non-Muslims with the purpose of gauging purchase intentions and opinions if local if local supermarkets in New Zealand segregated the display of the halal and non-halal produce. In this section a visual image of Halal produce displayed separately in a supermarket context was given.

The final section recorded demographics including the respondents' age, education, gender, religion they associate themselves with and if they are the main purchaser of grocery and produce of their household.

As individuals disclose more sensitive information under anonymous conditions (Hill, Dill, & Davenport, 1988; Klein & Chevront, 1990; Ong & Weiss, 2000; Werch, 1990), this study's questionnaire did not try to obtain any information that was traceable to the respondents, so they could be assured that the information they provided would be treated as confidential at all times. The wording of the survey questionnaire was kept simple to ensure respondents' participation: it avoided jargon and included commonly used words to ensure a universal meaning and relevance considering the non-Muslims participating in the study may not have had any exposure or knowledge about halal produce. The questionnaire provided the respondents a definition and the meaning of Halal and non-Halal produce in the introduction of the questionnaire to ensure participants understood.

3.2.1 Measuring the variables

The respondents were asked to rate all key questions in the questionnaire on a Likert scale. A 7-point Likert scale is used in this study to measure the intensity of responses, where 1 meant „strongly disagree“ and 7 meant „strongly agree“. A 7 point Likert scale has been found to be more reliable since it allows for a greater differentiation of responses compared with a 5-point scale, whereas not artificially increasing differentiation, as might be the case where more scale points are offered (Lietz, 2010; Munshi, 1990). Moreover, 7-point scales can easily be rescaled in order to facilitate comparisons. The independent variable, Religious Belief was measured by asking respondents to indicate which religion they belong to (Muslim, Christian, Hindu, Buddhist, non- religious and other). Each of the dependent variables (Shopping Behaviour, Knowledge, Tolerance, Purchase Intention and Faith) is now discussed.

Table 1: Variables formed from the questionnaire

Knowledge	4.1: I know what Halal meant prior to this research. 4.2: I am aware of how important Halal is to Muslim consumers
Tolerance	4.3: I am comfortable with the idea of local supermarkets providing products and produce to meet Muslim consumers needs. 4.4: I am comfortable with the idea of a separate display area in local supermarkets for Halal meat produce/poultry
Purchase Intention	7.1 If Halal meat /poultry is displayed as shown in the image above, I would purchase it from the local supermarket.
Shopping Behaviour	1.1: My choice of supermarket, grocery store and or butcher is influenced by my religious and or spiritual beliefs. 1.2: I only go to supermarkets, grocery stores and/or butchers that follow my religious beliefs and practices
Trust	2.2 The supermarket/s I go to consider my religious/spiritual beliefs in terms of products and produce availability. 2.3 The supermarket/s I go to follow my religious/spiritual practices in terms of how they deal with fresh produce (e.g. meat).
Faith	5.2 I am concerned that the products and produce I purchase are in accordance with my faith

3.2.1.1 Religious and Spiritual Beliefs on shopping behaviour and trust

Section 1 of the survey (Question1 and Question 2) contained general statements about religious and spiritual belief and shopping behaviour for grocery produce, and whether local supermarkets in New Zealand cater to their belief. Question 1 had statements such as “my choice of supermarket, grocery store and or butcher is influenced by my religious and or spiritual beliefs” and respondents were asked to

indicate how often each occurs on a 7 point Likert scale where 1 was never and 7 was always. Question 2 contained five statements such as “The supermarket/s I go to consider my religious/spiritual beliefs in terms of products and produce availability” and “I think supermarkets should follow my religious/spiritual practices in terms of how they handle fresh produce (e.g. meat, vegetarian, and vegan)”. Respondents were asked to indicate how strongly they agreed and disagreed with each statement on a 7-point scale with 1 strongly disagree to 7 strongly agree.

The dependant variable ‘Trust’, in terms of supermarkets catering to consumers spiritual needs was measured by combining 2.2 The supermarket/s I go to consider my religious/spiritual beliefs in terms of products and produce availability. 2.3 The supermarket/s I go to follow my religious/spiritual practices in terms of how they deal with fresh produce (e.g. meat).

3.2.1.2 Non-Muslim Perceptions of Halal

Section 2 of the questionnaire was specifically for non-Muslims on their knowledge and views on Halal produce. Four statements were given, for example, “I am aware of how important Halal is to Muslim consumers”. Again respondents were asked to indicate the extent to which they agreed or disagreed on a 7-point scale. From these statements two constructs ‘Knowledge’ and ‘Tolerance’ of Halal was created for analysis. The dependent variable, ‘Knowledge’ among the non-Muslims of halal was constructed by combining the statements (4.1, I know what Halal meant prior to this research. 4.2, I am aware of how important Halal is to Muslim consumers).

The dependent variable, ‘Tolerance’ among non-Muslims of separate halal display was constructed by combining the statements (4.3, I am comfortable with the idea of local supermarkets providing products and produce to meet Muslim consumers needs. 4.4, I am comfortable with the idea of a separate display area in local supermarkets for Halal meat produce/poultry).

3.2.1.3 Muslim perceptions of Halal and Disgust

Section 3 was specifically for Muslims on their concerns about halal produce at local supermarkets in New Zealand and also on the level of disgust when the halal and non-halal were displayed together. The first set of seven statements measure Muslims level of faith and opinions about Halal at New Zealand supermarkets on a 7-point agree-disagree scale, and include statements such as “I am concerned that

the products and produce I purchase are in accordance with my faith” and “when I find Halal produce in the supermarket aisle, I get excited”.

Disgust scale (DS) was used in to determine the level disgust Muslims may have when it comes to shopping for Halal produce at local supermarkets. The disgust scale is modelled off (Morales & Fitzsimons, 2007) and the original scale is a 32-item measure of how disgusting particular experiences would be, and it assesses eight domains of disgust sensitivity, including the following: (a) Food (food that has spoiled, is culturally unacceptable, or has been fouled in some way); (b) Animals (animals that are slimy or live in dirty conditions); (c) Body Products (body products including body odours and faeces, mucus, etc.); (d) Body Envelope Violations (body envelope violations or mutilation of the body); (e) Death (death and dead bodies); (f) Sex (sex involving culturally deviant sexual behaviour); (g) Hygiene (violations of culturally expected hygiene practices); and (h) Sympathetic Magic (which involves stimuli without infectious qualities that either resemble contaminants—e.g., faeces-shaped candy—or were once in contact with contaminants—e.g., a sweater worn by an ill person), (Olatunji, Williams, Tolin, Abramowitz, Sawchuk, Lohr & Elwood, 2007).

Since food (food that has spoiled, is culturally unacceptable, or has been fouled in some way) is the focus of this research, this DS was selected. Rozin et. al (1993) called this core disgust and if they touch an otherwise acceptable food, they render it unacceptable (Rozin & Fallon, 1987) which fulfils the usage of the DS in this research. Participants rated how disgusted they are on six statements about Halal and non-Halal using the seven-point Likert-scale (“extremely disgusted”, “very disgusted”, “somewhat disgusted”, “neither disgusted nor not disgusted”, “somewhat not disgusted”, “not disgusted”, “not at all disgusted”). Examples of statements include, “When non-Halal produce/poultry comes into contact with Halal”.

3.3 Data Collection Procedure

3.3.1 Sample selection

As a rule of thumb, any number above 200 is understood to provide sufficient statistical power for data analysis (Hoe, 2008; Sharma & Singh, 2012). The target participants were 18 years of age and over, male and female, and Muslim and non-Muslims residing in New Zealand.

The sample consisted of 327 participants who took part in this survey. After the researcher cleaned and screened the data, 111 were unusable samples. The participants did not complete all sections of the online questionnaire, resulting in variation of sample size and some for not answering some questions or for providing responses that were not valid. There were also some respondents who did not complete the sections they were asked to which contributed to more unusable data. Thus, the sample size was reduced to a total usable 215. From this, the total number of Muslim respondents was 33 and non-Muslims were 182. Please refer to section 4.1 for a full overview of the respondents' profile. For any sampling method, it is important that the sampled population is representative of the target population, at least with respect to the characteristics of interest to the survey (Statistics Canada, 2003; Newaz 2014).

3.3.2 Data collection

Data was collected through Qualtrics survey. Participants were recruited using a convenience sampling technique whereby both personal contacts via email and the researcher's social networks were used to obtain the respondents to reach the targeted number of participants. Benefits of online data collection lead some researchers to posit these methods will continue to grow and may even replace traditional paper data collection (Lefever, Dal, & Matthiasdottir, 2007). With this, the questionnaires were distributed online using social media (Facebook) to the participants which was prepared using Qualtrics. A link to the online version of the questionnaire was e-mailed to some Muslim friends (convenient sample) of the researcher who lives in New Zealand and also was posted on Facebook page of local communities in Auckland area namely Birkenhead Community, Albany community,

Massey University Muslim Students Association etc. Participants then would access the questionnaire by clicking on the link and completing the questionnaire. The respondents were advised that their participation in the survey would be completely voluntary and anonymous.

In spite of the advantages, several disadvantages to online data collection have also been noted, including difficulty in sampling select participants and variation of the instruments' reliability when compared to traditional data collection methods (Lefever et al., 2007) which was faced by the researcher. Social media recruiting techniques, while not entirely robust to the inclusion of ineligible units, are useful in their capacity for generating snowball samples (Spence, Lachlan and Rainier, 2015). And the researcher used the same technique in order to get the anticipated sample size.

3.4 Analytical Technique

The data was coded using Qualtrics spread sheet and was later exported directly to SPSS software which was used to analyse the data, validate the measurement model and test the hypotheses. Data then was cleaned and analysed which was compared using independent t-test, ANOVA and simple regression. Significant differences were examined at .05 level.

To determine which variable had the most influence for the researcher's choice for specific construct which are analysed and discussed (Table 1), questions from each section was computed, the output from the analysis is reported with the mean and standard deviation for all the variables under investigation (Appendix 2) .

Chapter 4: Findings and Analysis

4.1 Respondent Profile

The respondent's profiles are presented in Table 2 below. Of the total participants, males comprised of 13.0% and females, 87.0%. In terms of religious affiliations almost half of the respondents were non-religious (46.3%), Muslims (15.3%), Christians (63.0%), Buddhists (1.9%), Hindus (2.8%) and others (4.2%). Due to the low numbers of Buddhists, Hindus and others, these groups were later combined together into one group. In terms of education, a large proportion of the participants (40.9%) have at least a bachelor's degree, followed by trade/technical/vocational training with 15.3%, high-school graduate (14.0%), master's degree (13.5%), professional degree (9.3%), some high-school (4.7%) and about 2.3% had a doctorate degree.

Finally, under the demographic section, respondents' were asked if he/she is the main supermarket/grocery purchaser of the house, 92.1% (almost all of the respondents) said yes and only a small number (7.9%) of them said that they are not.

Table 2: Respondent profile (n=215)

Characteristics	Category	No. respondents	Total sample %
Gender	Male	28	13.0
	Female	187	87.0
Group Distribution	Muslim	33	15.3
	Christian	63	29.3
	Buddhist	4	1.9
	Hindu	6	2.8
	Non-religious	100	46.5
	Others	9	4.2
Educational background	Some high-school	13	4.7
	High-school graduate	30	14.0
	Trade/technical/vocational training	33	15.3
	Bachelor's degree	88	40.9
	Master's degree	29	13.5
	Professional degree	20	9.3
	Doctorate degree	5	2.3
Main supermarket/grocery purchaser of the household	Yes	198	92.1
	No	17	7.9

4.2 Religious/spiritual Beliefs and shopping behaviour

A One-way ANOVA was conducted, to determine if there are any significant difference between groups (religious groups and non-religious) and shopping behaviour. As shown in Table 3 below, four groups were formed from the initial six groups. Buddhist, Hindus and others were merged into one group 'others'. Initial groups Muslims, Christians and non-religious remain. An analysis of variance showed that the effect of religious groups was significant, $F(3,211) = 123.606$, $p = <.001$. Post hoc analyses also shows that the mean for the Muslims condition is higher ($M = 5.56$, Standard Deviation (SD)= 1.704) than the means of the Christians ($M = 1.33$, SD =0.808) or the other religious groups ($M = 2.526$, SD =1.867) and the non-religious group ($M = 1.265$, SD =0.960). From the results so far, we know that there are significant differences between groups as a whole when measured against shopping behaviour. In support of H1 the spiritual and religious beliefs of Muslims consumers influence more their shopping behaviour in terms of choice supermarkets than non-Muslims.'

Table 3: Religious and non-religious group (n=215); Dependent variable – Shopping Behaviour (choice of supermarket)

Groups	No of respondents	Mean	Standard Deviation
Muslims	33	5.560	1.704
Christians	63	1.333	0.808
Others	19	2.526	1.867
Non-religious	100	1.265	0.960

4.3 Religious/spiritual Beliefs and trust

A One-way ANOVA was conducted, to determine if there are any significant difference between groups (religious groups and non-religious) and their trust (if supermarkets cater to their spiritual/religious belief). As shown above, the same four groups were used from the initial six groups. Buddhist, Hindus and others were merged into one group 'others'. Initial groups Muslims, Christians and non-religious remain. An analysis of variance showed that the effect of religious groups was significant, $F(3,211) = 5.689$, $p = <.001$. Post hoc analyses also shows that the mean for the Muslims condition is higher ($M = 4.707$, SD= 1.335) than the means of the Christians ($M = 4.502$, SD =1.021) or the other religious groups ($M = 3.597$, SD =1.561) and the non-religious group ($M =4.467$, SD =0.835). The results indicate

significant differences between groups as a whole when measured against the construct, 'Trust'. In support of H2, the spiritual and religious beliefs of Muslims consumers influence more their need for supermarkets to cater for their religious needs than non-Muslims.'

Table 4: Religious and non-religious group (n=215); Dependent variable - Trust (with supermarkets catering to their needs)

Groups	No of respondents	Mean	Standard Deviation
Muslims	33	5.560	1.704
Christians	63	1.333	0.808
Others	19	2.526	1.867
Non-religious	100	1.265	0.960

4.4 Non-Muslim perceptions of Halal produce – Knowledge and Tolerance

This research is interested in the level of 'knowledge' and 'tolerance' non-Muslims have towards Halal. Table 3 and 4 show high means with all three non-Muslim groups Christian, Other and Non-Religious indicating a relatively high level of knowledge and tolerance towards Halal in New Zealand, supporting H3 Non-Muslim consumers will be tolerant of Muslim beliefs around Halal grocery products and produce. To determine if there are any significant differences between non-Muslim religious/non-religious groups on their knowledge and tolerance towards halal produce an ANOVA was conducted.

4.4.1 Knowledge

Table 5: Percentage of non-Muslims - Knowledge

Strongly Disagree	7	3.5%
Disagree	7	3.5%
Somewhat Disagree	3	2%
Neither disagree or Agree	5	3%
Somewhat Agree	39	21%
Agree	76	42%
Strongly agree	45	25%

The above table shows the high levels of knowledge among non-Muslims on what halal is prior to this research. 88% of the respondents have validated that and only 12% said that they did not or they were not sure.

An analysis of variance showed that the effect of religious groups was not significant, $F(2,179) = 2.034$, $p = .134$. Post hoc analyses also shows that the mean

for the Others group is higher ($M = 6.03$, $SD=1.375$) than the means of the Christians ($M = 5.94$, $SD=0.840$) or the non-religious groups ($M = 5.61$, $SD=1.175$). Therefore there are no significant ($p=134$) differences between groups on their knowledge of halal.

Table 6: Non-Muslims and non-religious group ($n=182$); Dependent variable – knowledge

Groups	No of respondents	Mean	Standard Deviation
Christians	63	5.936	0.840
Others (others, Hindus and Buddhists)	19	6.026	1.375
Non-religious	100	5.610	1.175

To determine if religious groups versus non-religious groups were significantly different in terms of their knowledge, an independent t-test was done by combining Christians, Hindus, Buddhist and others in one group and with the non-religious group.

Levene's test conducted shows a significant level of 0.000 ($p<.05$), thus we cannot assume that the variance are not equal and the assumption is not accepted. The two-tailed value is recorded as 0.000 ($<.05$) between religious (Muslims excluded) and the non-religious) in terms of their knowledge towards halal.

To determine if the level of knowledge of halal impacted on their purchase of halal produce, an independent t-test was conducted. Religious non-Muslims ($M=5.96$, $SD=0.84$) have a slightly higher mean than non-religious ($M=5.61$, $SD=1.375$), $t(167.216)=2.094$. The results show that there is no correlation between level of knowledge and purchase intentions for both Religious and non-religious non-Muslims.

Table 7: Religious (excluding Muslims) and non-religious ($n=182$); DV – Knowledge

Construct	Groups	No.	Mean	SD
Knowledge	Religious (C,H, B, Others)	82	5.96	0.840
	Non-religious	100	5.61	1.375

4.4.2 Tolerance

Table 8: Percentage of non-Muslims - Tolerance

Strongly Disagree	12	6.5%
Disagree	6	3.3%
Somewhat Disagree	15	8.3%
Neither disagree or Agree	9	4.9%
Somewhat Agree	20	11%
Agree	71	39%
Strongly agree	49	27%

The above table shows the high levels of tolerance among if supermarkets in New Zealand would display halal and non-halal meat/produce separately (segregated). 77% of the respondents have validated that and only 27% said that they did not or they were not sure.

A One-way ANOVA was conducted, to determine if there is any significant difference between groups (religious non-Muslims and non-religious) on their tolerance level towards halal. An analysis of variance showed that the effect of religious groups was not significant, $F(2,179) = .820$, $p = .442$. Post hoc analyses also shows that the mean for the non-religious condition is higher ($M = 5.61$, $SD=1.447$) than the means of the Others ($M = 5.39$, $SD=1.745$) or the Christians ($M = 5.29$, $SD=1.715$). There are no significant ($p=.442$, $p>0.005$) differences between groups as a whole when measured against their tolerance towards halal.

Table 9: Non-Muslims and non-religious group (n=182); Dependent variable – tolerance

Groups	No of respondents	Mean	Standard Deviation
Christians	63	5.285	1.715
Others	19	5.394	1.745
Non-religious	100	5.605	1.447

An independent t-test was done by combining Christians, Hindus, Buddhist and others (n=82) in one group and with the non-religious (n=100) group. No significant differences between the two groups were found.

Table 10: Religious (excluding Muslims) and non-religious (n=182); DV – Knowledge

Construct	Groups	No.	Mean	SD
Tolerance	Religious (C,H, B, Other)	82	5.31	1.712
	Non-religious	100	5.61	1.447

To determine if tolerance towards halal influenced non-Muslims purchase of halal produce, an independent t-test was conducted. Religious non-Muslims

($M=5.31$, $SD=1.712$) have slightly higher mean than non-religious ($M=5.61$, $SD=1.447$), $t(159.026)=-1.235$. The result confirms that, the tolerance of halal among non-Muslims (religious or not) does not have any correlations towards their purchase of halal produce.

4.5 Religious (Muslims excluded) and non-religious on their intention to purchase if halal and non-halal produce displayed separately

A One-way ANOVA was conducted, to determine if there are any significant difference between groups (non-muslims and non-religious) if they would purchase halal produce if it is displayed at local supermarkets (Question 7.1 If Halal meat /poultry is displayed as shown in the image above, I would purchase it from the local supermarket.). An analysis of variance showed that the effect of religious groups was not significant, $F(2,179) = .237$, $p = .790$. Post hoc analyses also shows that the mean for the Others ($M = 4.00$, $SD=1.92$) is higher than the or the Christians ($M = 3.73$, $SD=1.85$) and the non-religious ($M = 3.69$, $SD=1.75$). There are no significant differences ($p=.790$, $p>0.005$) between groups in terms of their intention to purchase Halal, if Halal and non-Halal are displayed separately.

Table 11: Non-Muslims and non-religious group (n=182)

Groups	No of respondents	Mean	Standard Deviation
Christians	63	3.73	1.85
Others	19	4.00	1.92
Non-religious	100	3.69	1.75

4.6 Muslim experience of Halal at NZ supermarkets

To determine the extent to which Muslim consumers' religious beliefs influence their perception of shopping for halal produce at local supermarkets in NZ an independent t-test was completed with Muslims ($n=33$) and other religions ($n=82$) but non-religious was excluded with the total respondents was 115.

Levene's test conducted shows a significant level of $.000 (<.05)$, thus, we can assume that the variance are not equal and the assumption is not acceptable. The two-tailed value is recorded as $.000 (<.05)$ and this shows that there is a significant difference between both the Muslims and other religious group in terms of the influence on what they would purchase according to their religious belief.

Participants were asked if their religious beliefs would influence what produce they would purchase. The results show that Muslims are more likely to purchase Halal produce if segregated (M= 6.27, SE=0.26) than other religions (M= 3.79, SE= 0.21). This difference, 2.48, Bca 95% CI [1.822, 3.138], was significant $t(73.488) = 7.516$, $p < 0.001$, supporting hypotheses H5.

Table 12: Muslims and non-religious group (n=115)

Groups	No of respondents	Mean	Standard Deviation
Muslims	33	6.27	1.485
Others religions	115	3.79	1.858

4.7 Muslim experience of Halal and non-halal display – Disgust

This research also wanted to determine whether there is a relationship between strength of 'faith'. (5.2: I am concerned that the products and produce I purchase are in accordance with my faith), and disgust levels of Halal and non-Halal product contagion ((Q6.1: When non-Halal produce/poultry comes into contact with Halal, 6.6: When halal and non-halal produce are displayed together (but not touching), 6.2: If I accidentally touch a non-Halal produce/poultry when it is displayed right next to a halal produce). A Pearsons correlation test was completed to measure whether stronger religious belief (Muslim) resulted in a higher levels of disgust when non-Halal and Halal come into contact and therefore a stronger need for segregation. The results show a strong, positive correlation between strength of faith and need for segregation which was statistically significant ($r = .833$, $n = 33$, $p = .000$). This confirms that the Muslims are highly concerned if the produce comes in contact with a non-halal produce which relates to their desire for segregation. This supports H6.

Table 13: Muslim experience of halal and non-halal display - disgust

Questions	Mean	Standard Deviation
6.1: When non-Halal produce/poultry comes into contact with Halal	2.26	1.316
6.2: If I accidentally touch a non-Halal produce/poultry when it is displayed right next to a halal produce	2.84	1.772
6.6 When halal and non-halal produce are displayed together (but not touching)	4.19	1.470

Chapter 5: Discussion

5.1 Introduction

The main purpose of this research project was to determine whether a person's religious/spiritual beliefs influence their meat/produce shopping behavior. Specifically this research wants to investigate Muslim, non-Muslims and non-religious consumer perceptions of 'pure'/Halal produce and 'non pure'/non-Halal with regards to the display of Halal/non-Halal produce at local supermarkets in New Zealand. Furthermore, this research will also investigate the shopping behavior and the purchase intention of these main groups.

This chapter will discuss and the findings and link to relevant literature review as discussed in detail in Chapter 2. This chapter will also discuss the implications, limitations, future research suggestions and the conclusion.

5.2 The effect of religious/spiritual belief on Muslims, other religious and non-religious groups and their shopping behaviour

The results of this research confirm that religious and spiritual beliefs among consumers of certain faith (Islam, Christian and other religious groups) have an impact on their supermarket shopping behaviour. This supports literature that suggests that religion has an internal influence on the lives of individuals and guides different rituals and behaviours (Loser, Klein and Dollahite, 2008); and that religion is observed to be an inspiring factor in choosing food (Honkenan, Oslén & Verplanken, 2005). Specifically, when it comes to choosing produce at local supermarkets in New Zealand, it is evident that faith does play a major role for consumers with particular religious beliefs. This result is similar to the results of Budiman (2012), who stated that high religiosity inspires a consumer to find out more about the surrounding attributes of products. This means that, alongside religious values, religiosity influences peoples' lawful attitudes (Newaz, 2014).

Literature suggests that religion is ascribed as having paramount importance in consumption patterns of Muslims in non-Muslim countries (Salman and Siddiqui, 2011). For Muslim consumers, the religious and spiritual belief relates to how strictly their view on Islamic compliant syariah law reflect upon their choice when it comes to purchasing halal meat/produce. Thus, the findings of this research clearly

identified a positive link between Muslim consumers' shopping behaviour of halal meat/produce. Being a Muslim, it is more important for them than other religious restrictions on consuming halal meat. This confirms that there is a positive relationship between religious groups on what produce they choose to purchase and it is more apparent for the Muslims. Muslims are strongly influenced by their social behaviour and consuming of halal versus non-halal food. This influence is so strong that Muslims consuming non-Halal can lead to isolation from a Muslim community or can also affect their relations with friends, peers and family that may treat them as a social 'outcast' (Salman and Siddiqui, 2011).

Interestingly, being religious or not, has not always demonstrated positive results or a strong effect on purchase intention (Soesilowati, 2010) and has not been uniformly viewed as a valuable predictor of purchase decision (Dusuki & Abdullah, 2007). However, the results of this show a strong relationship between Muslim religious faith and purchase intention with regards to buying halal meat/produce at local supermarkets in New Zealand. Muslims consumers' seem to be more concerned, than other religions and non-religious consumers about the choice they have to make on meat/produce because religious staunchness impacts on the shopping behaviour of Muslim consumers' (Mokhlis, 2009). The main factor that influences Muslims consumers' meat/produce purchasing decisions was having confidence and trust that the product they are about to purchase is Halal, this is in line with (Abdul, Ismail, Hashim and Johari, 2009) findings.

Consumers' of other faiths too have concerns on what they intend to purchase, but as confirmed by the findings, they are more flexible compared to Muslims because the impact of religion on food consumption depends on the religion itself and on the extent to which individuals follow the teachings of their religion (Abdul, et.al, 2009). On the other hand, the non-religious group did not have any reservation on the selection of meat/produce because they do not follow a particular religion and are not therefore influenced by any restrictions, except their own choice, which maybe driven by their own conscience.

5.3 Knowledge and tolerance level of halal among consumers' of other religious groups and non- religious group

Halal concept has not been a major element among non-Muslim consumers living in an Islamic country but it is for those who live in non-Muslim countries. It is always intriguing for the Muslims whether the non-Muslim consumers do have any knowledge and if so how tolerant they are. The results of the findings shows that whether you are follower of any other religion other than Islam or someone who does not believe in any religion, prior knowledge of halal did not influence their choice of produce at local supermarkets. The consideration of consumers' purchase intention towards products has become more significant due to the influence of the religion they follow.

Though this research was mainly to point out the concerns of Muslims on how they perceive halal and non-halal meat displayed in close proximity at local supermarkets, it also opened up to allow the researcher to further explore the non-Muslims perceptions. It is evident that non-Muslims are tolerant regarding segregation of halal and non-halal produce/meat at local supermarket. In general, a positive personal attitude towards the consumption of Halal food, the influence of the perceived control (food safety and environmentally friendly) over consuming Halal food contribute to predicting the intended consumption of Halal food among non-Muslims (Glonaz et.al, 2010) and this finding seem to fit right into findings of this research and deemed relevant.

The results of the findings shows that whether you are follower of any other religion other than Islam or someone who does not believe in any religion, prior of halal did not influence their choice of produce at local supermarkets. The consideration of consumers' purchase intention towards products has become more significant due to the influence of the religion they follow.

On the other hand, consumers' other than Muslims did not think that it makes any difference to them whether they have any knowledge of what halal is when they go for shopping for produce. Though previous literature suggests that, there is growth in popularity among non-Muslims due to evidence of humane animal treatment concerns and the perception that halal products are healthier and

safer (Rezai et.al, 2010), it is still vague that non-Muslims are aware of the benefits of halal produce. Rezai et.al. also said that however, a lot of non-Muslim consumers still view Halal labelled food products from a religious perspective and they have yet to appreciate the underlying advantages that come with Halal products which include a hygienic process Halal products have to undergo before reaching the market.

5.4 Muslims experience of halal and their intention to purchase from New Zealand supermarkets

This study shows in general that the Muslim consumers are not completely confident that the meat/produce that are sold at local supermarkets in New Zealand are completely halal (follows strict guidelines) because of how closely it is displayed with the non-halal produce. The key finding is that Muslim consumers' indicate a high level of disgust with Halal and non-Halal touching. This has enormous implications for supermarkets that provide Halal produce (e.g. Tegel is Halal) but have not separated it from non-Halal. Muslim consumers are seen to be disgusted as this research's findings suggests.

Thus, this confirms that, Muslims who have a strong belief in their religion (Islam) and who follow what has been commanded by the God Almighty and the teachings of Prophet Muhammad (Peace be upon him) are more concerned that they must only choose halal meat/produce to be consumed because their religious and spiritual belief relates significantly with their view of Islamic laws and reflects lawful attitudes towards Shariah-compliant (Newaz, 2014).

5.5 Managerial implications

Traditionally, religion was considered as an individual affair that follows certain faith with no linkage to commercial activities. But, due to globalization and evolving facets of consumers, it is evident and imperative for marketers to meet these demands by providing products and services that adhere to the spiritual/religious need of individuals. Religious conviction is no more a private affair restricted to mode of worship but has provided a playing field to the

marketers (Salman and Siddiqui, 2011). This study can be a one of many forthcoming findings for the New Zealand supermarket owners and managers to understand the need for the halal produce/meat to be introduced to the local supermarkets by giving a space of its own and at the same time instil knowledge of halal to the non-Muslims by providing information on pamphlets and fliers.

It is a well-known fact that New Zealand is among the largest exporter of halal meat to the Muslim countries. It has all the existing facilities in place to further expand its market locally too. Having said this, the researcher thinks that it would be easier for supermarkets to allow segregation of display for halal meat/produce since the findings suggests tolerance among non-Muslims towards this effort is high.

This calls for an understanding of the Muslim consumer mandates that the strategic market-orientation of these supermarkets be assessed and implemented differently, as related decisions are culturally bound; different consumer segments require different approaches (Alserhan, 2010). In order for supermarkets to target this growing consumer segment (Muslims), supermarkets should strategize their display area of the produce to be aligned with the Islamic values, standards and guidelines, and they must take into consideration the various factors that could impact the success of their operations to allow for the Islamic produce market to grow. At the same time, the supermarkets too can increase level of knowledge and tolerance by communicating marketing information (leaflets, pamphlets at the display counter). The researcher feels that by allowing for this initiative to be implemented, the supermarkets must take a step ahead and allow for the acceptance/avoidance of consumers' of all faith to speak volume.

Recognizing a substantial opportunity in this market, non-Muslim multinationals like Tesco, McDonald's and Nestlé as well as many others have massively expanded their Islamic operations; it is estimated that they control 90 per cent of the global halal market and these and many other mainstream companies are making significant programs specifically designed for the Muslim consume(Alserhan, 2010). Relying on this information, the researcher is confident to say that by adopting to a separate display counter for halal produce/meat at local

supermarkets in New Zealand will definitely improve their overall business and at the same time gain relevant support from the Muslim community.

5.6 Implications for theory

This is one of the first pieces of research to the researcher's knowledge that explores disgust in relation to Halal and non-Halal from a Muslim consumer's perspective. This research contributes to literature on product contagion and disgust.

Previous research has used disgust scales to look at rejection which is based on the nature or origin of the food rather than its sensory properties and because the disgusting properties are contaminating (Rozin, et.al, 1999). Previous research also showed that being touched by a waiter at restaurants increase tips (Crusco and Wretzel, 1984) and Hernik (1992) showed that consumers touched by a requester (to taste a new snack in a supermarket) tend to comply more than customers in a no-touch situation. Argo, Dahl, and Morales (2006) showed in their research that consumers react negatively if they believe products have already been touched by others. Peck and Childers (2003) demonstrated the importance of individual-level differences in haptic orientation or preference for product based haptic information. In 2008, Argo et. al., using an actual retail shopping environment in which a product is perceived as having been physically touched by a highly attractive other, they found that positive consumer contagion serves to raise product evaluations.

Chapter 6 - Conclusion

6.1. Conclusion

This research examines Muslims and non-Muslim consumers' perceptions towards the halal display at local supermarkets in New Zealand. The results show that Muslim consumers shopping behaviour is influenced by their religious/spiritual belief and that they would support the segregated display of halal and non-halal produce at local supermarkets in New Zealand. This research confirms that there is a significant relationship between the Muslims and the segregated display counter for halal produce/meat due to the level of disgust while browsing through the aisles. This study also explored if having knowledge about what halal is among the non-Muslims have any impact on their perceptions and tolerance towards a separate display counter for halal produce/meat at local supermarkets.

Based on the responses given by Muslim consumers', this study finds that the key features for them in selecting halal produce at local supermarkets are purely based on their faith in Islam and the trust towards the produce being processed adhering to Islamic teachings. Muslim consumers', thus, would like to see more proactive approach taken by the local supermarkets in providing a clearly identifiable display counter for the halal produce for them to shop without fear of contamination to the meat they are about to buy.

Due to a high level of knowledge and tolerance towards Halal from non-Muslim consumers, and the need from Muslim consumers to have their needs catered for the key recommendation is for New Zealand supermarkets to consider Halal displays.

6.2 Limitations of the study

As all other empirical study, this one too had its limitations. While this study can allow managers at local supermarkets to consider segregated display of halal and non-halal produce, the limitations needed to be considered. New Zealand being a country with low population, to achieve a good sample size of Muslims was a challenge and this study was limited to respondents in Auckland area. This selection was made assuming Muslims living in Auckland area would be able to contribute to

the survey and the study. Though the researcher was able to reach out to the desired number of Muslim participants, but, like any other research, in this research too it was apparent that responses received were either incomplete or invalid which resulted in fewer completed survey questionnaire.

6.3 Future research

Further research, using quantitative methods should be implemented with larger Muslim consumer samples. Religion plays a major role in the consumption of (halal) meat for Muslim consumers and it has proven by the findings in this research. However, more research is needed to generalise these findings and determine the extent of Muslim consumers' needs for Halal displays in supermarkets. Although the findings in this research did not demonstrate any significant differences between other religious groups and the influence of halal displays, future research could explore the influence other religions have on supermarket purchasing behaviour. For example, religious faith and motivations for selecting meat for the Hindus (beef is prohibited) and Buddhists (usually vegetarian). Further researcher could also focus on other variables, such as 'self-identity', halal logo, and commitment could add to the body of knowledge. Barriers, such as accessibility and motivation, as well as the influence of others like family, friends, and the Muslim community in general, could be added to explain the halal meat consumption patterns among Muslim and non-Muslims. Finally, insights into Muslim consumer's interest in sight and smell (sensory marketing), could be further explored and validated.

According to Siddiqui (2009), it is only very recently that the potential of this lucrative yet untapped consumer segment (Muslims, Christians, Jewish, Hindus, Buddhists) has captured attention of the business and there is a need to deeply probe into the normal perceptions of consumers towards halal logo and halal as a brand. Lastly, what would be the degree of acceptability and penetration of segregated halal produce/meat in New Zealand supermarkets?

Appendix 1: Questionnaire

Consumers' perceptions of Halal vs. Non-Halal produce in New Zealand supermarkets

This research project is part of the requirements for a Massey University Master's degree. This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher conducting this study is responsible for the ethical conduct of this research. If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher, please contact the supervisor of this project Dr. Sarah Dodds, email s.dodds@massey.ac.nz. The main purpose of this research project is to investigate Muslim and non-Muslim consumer perceptions of 'pure'/Halal produce and 'non pure'/non-Halal with regards to the display of Halal/non-Halal produce at local supermarkets in New Zealand. A secondary aim is to determine whether a person's religious/spiritual belief influences their grocery shopping behaviour. The concept of "Halal" is universal which mean 'permissible' or 'allowed' and it is essentially a way of life for Muslims who follow the teachings of Islam which encompasses safety, hygiene and wholesomeness. To make meat Halal or permissible, an animal or poultry has to be slaughtered in a ritual way known as Zibah or Zabihah. Pork is not allowed therefore meat cannot be processed where pork is processed, stored or displayed. Non-Halal (Haram) means not permitted, not allowed, unauthorized, unapproved, unsanctioned, unlawful, illegal, illegitimate or illicit. Meat produce that has not been slaughtered and processed through the ritual of Zibah is forbidden. Your participation in this research is greatly appreciated. The survey should take approximately THREE (3) minutes to complete. Thanking you in advance for your participation in this survey.

Q1. The researcher is interested in finding out how much your religious and spiritual beliefs influence your shopping behaviour for grocery products and produce. Please read the following statements and check how often each occurs.

	Never (1)	Rarely (2)	Sometime (3)	Very Occasionally (4)	Occasionally (5)	Frequently (6)	Always (7)
1.1 My choice of supermarket, grocery store and or butcher is influenced by my religious and or spiritual beliefs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.2 I only go to supermarkets, grocery stores and/or butchers that follow my religious beliefs and practices.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.3 My religious and/or spiritual beliefs influence what grocery products and produce I purchase.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.4 I check the label on grocery produce and packaged products to ensure they adhere to my religious and or spiritual beliefs (e.g. Halal, Vegan, Vegetarian, etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q2. The researcher is interested in finding out specifically whether supermarkets (Pak n Save, Countdown, New World) cater to your religious and/or spiritual beliefs and whether you would be interested in them considering your religious/spiritual beliefs. Please read the following statements and indicate to what extent you agree or disagree with each statement.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
2.1 The supermarket/s I go to provide all the products and produce that I need.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.2 The supermarket/s I go to consider my religious/spiritual beliefs in terms of products and produce availability.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.3 The supermarket/s I go to follow my religious/spiritual practices in terms of how they deal with fresh produce (e.g. meat).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.4 I think supermarkets should consider my religious/spiritual beliefs in terms of products and produce availability.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.5 I think supermarkets should follow my	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

religious/spiritual practices in terms of how they handle fresh produce (e.g. meat, vegetarian, and vegan).							
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Q3 The researcher is interested in views of Muslims and non-Muslims on Halal produce. Please click **Yes** if you are a **Muslim** and **No** if you are a **non-Muslim**?

- Yes
- No

Q4. As a Non-Muslim, we are interested in your experience and views of Halal. Please read the following statements and indicate to what extent you agree or disagree with each statement.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
4.1 I know what Halal meant prior to this research.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.2 I am aware of how important Halal is to Muslim consumers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.3 I am comfortable with the idea of local supermarkets providing products and produce to meet Muslim consumers needs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.4 I am comfortable with the idea of a separate display area in local supermarkets for Halal meat produce/poultry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q5. As a Muslim, I follow the Qur'an and the teachings of the Prophet Muhammad (peace be upon him) thus, I only eat foods that are pure, clean and nourishing. And when it comes to meat, I make sure that the animal is slaughtered by a Muslim. Please read the following statements and indicate to what extent you agree or disagree with each statement.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
5.1 I will always find the Halal logo on the product packaging before buying any products or goods.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.2 I am concerned that the products and produce I purchase are in accordance with my faith.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.3 When at a supermarket, I will always try to find a separate display counter for Halal food/meat.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.4 I am certain that the supermarkets in New Zealand sell Halal produce/poultry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.5 When I am passing through the meat and poultry section of a supermarket, I check if there is any Halal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

produce.							
5.6 When I find Halal produce/poultry in the supermarket aisle, I get excited.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.7 If the Halal produce/poultry is displayed next to non-halal produce I am disappointed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q6. As a Muslim, we are interested in your experiences with regards Halal and non-Halal food/produce displayed together in a Muslim minority country. Please read the following statements and indicate how much that experience has disgusted you.

	Extremely Disgusted (1)	Very Disgusted (2)	Somewhat Disgusted (3)	Neither Disgusted nor not disgusted (4)	Somewhat not Disgusted (5)	Not Disgusted (6)	Not at all Disgusted (7)
6.1 When non-Halal produce/poultry comes into contact with Halal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.2 If I accidentally touch a non-Halal produce/poultry when it is displayed right next to a halal produce.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.3 When the storekeeper/butcher touches non-Halal produce and then attends to halal produce.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.4 When a	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

customer touches non-Halal produce and then touches the halal produce.							
6.5 When I pass through the non-Halal produce aisle.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.6 When halal and non-Halal produce are displayed close together (but not touching).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q7. The researcher is interested in your opinions regarding local supermarkets providing separate/segregated Halal produce/meat counter (like shown in the above image). Please read the following statements and indicate to what extent you agree or disagree with each statement.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
7.1 If Halal meat /poultry are displayed as shown in the image above, I would purchase it from the local supermarket.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.2 I believe that only a Muslim butcher should be handling Halal produce at supermarkets.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.3 I believe that catering to Muslim consumers' needs in terms of providing Halal; the supermarkets will see growth in business in the produce section.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Q8. What is your gender?

- Male
- Female

Q9. What is your age? _____

Q10. Are you the main supermarket/grocery purchaser in your household?

- Yes
- No

Q11. What is your educational background?

- Some high school
- High school graduate
- Trade/Technical/Vocational training
- Bachelor's degree
- Master's degree
- Professional degree
- Doctorate degree

Q12. Which religion do you associate yourself with?

- Muslim
- Christian
- Buddhist
- Hindu
- Non-Religious
- Other (Please state) _____

Your participation in this research is greatly appreciated. By giving your time and opinions, you will help the researcher in identifying the perceptions of Muslims and non-Muslims on the display of Halal produce at local supermarkets in New Zealand. Your answers will be kept strictly confidential. Your answers will be combined in a database with other participants' answers and all participants will be kept anonymous. Thank you.

Appendix 2: Mean and Standard Deviation for each construct

Appendix 2.1: If religious and spiritual beliefs influence your shopping behaviour for grocery products and produce

	Mean	SD	Numbers
2.1 The supermarket/s I go to provide all	5.11	1.546	215
2.2 I go to consider my religious produce availability.	4.29	1.354	215
2.3 I go to follow my religious practices in terms of how they deal with fresh produce	4.16	1.324	215
2.4 I think supermarkets should consider my religious for produce availability.	4.19	1.815	215
2.5 I think supermarkets should follow my religious how they handle fresh produce	4.16	1.815	215

Appendix 2.2: As a Non-Muslim, experience and views of Halal.

	Mean	SD	Numbers
4.1 I know what Halal meant prior to this research.	5.59	1.457	215
4.2 I am aware of how important Halal is to Muslim consumers.	5.91	1.180	215
4.3 I am comfortable with the idea of local supermarkets providing products and produce to meet Muslim consumers needs.	5.58	1.531	215
4.4 I am comfortable with the idea of a separate display area in local supermarkets for Halal meat produce/poultry.	5.36	1.759	215

Appendix 2.3: As a Non-Muslim, experience and views of Halal.

	Mean	SD	Numbers
5.1 I will always find the Halal logo on the product packaging before buying any products or goods.	5.71	1.637	33
5.2 I am concerned that the products and produce I purchase are in accordance with my faith.	6.42	1.177	33
5.3 When at a supermarket, I will always try to find a separate display counter for Halal food/meat.	5.81	1.558	33
5.4 I am certain that the supermarkets in New Zealand sell Halal produce/poultry.	4.71	1.637	33
5.5 When I am passing through the meat and poultry section of a supermarket, I check if there is any Halal produce.	6.10	1.350	33
5.6 When I find Halal produce/poultry in the supermarket aisle, I get excited.	6.48	0.851	33
5.7 If the Halal produce/poultry is displayed next to non-halal produce I am disappointed.	5.00	1.693	33

Appendix 2.4: Halal and non-Halal food/produce displayed together in a Muslim minority country

	Mean	SD	Numbers
6.1 When non-Halal produce/poultry comes into contact with Halal.	2.26	1.316	33
6.2 If I accidentally touch a non-Halal produce/poultry when it is displayed right next to a halal produce.	2.84	1.772	33
6.3 When the storekeeper/butcher touches non-Halal produce and then attends to halal produce.	2.19	1.447	33
6.4 When a customer touches non-Halal produce and then touches the halal produce.	2.74	1.483	33
6.5 When I pass through the non-Halal produce aisle.	4.06	1.504	33
6.6 When halal and non-Halal produce are displayed close together (but not touching).	4.19	1.470	33

Appendix 2.5: Local supermarkets providing separate/segregated Halal produce/meat counter

	Mean	SD	Numbers
7.1 If Halal meat /poultry are displayed as shown in the image above, I would purchase it from the local supermarket.	4.13	1.974	215
7.2 I believe that only a Muslim butcher should be handling Halal produce at supermarkets.	3.98	1.667	215
7.3 I believe that catering to Muslim consumers' needs in terms of providing Halal; the supermarkets will see growth in business in the produce section.	4.81	1.503	215

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