Wilkins, S., Butt, M. M., Shams, F., & Pérez, A. (2019), The acceptance of halal food in non-Muslim countries: effects of religious identity, national identification, consumer ethnocentrism and consumer cosmopolitanism. *Journal of Islamic Marketing*, *10*(4), 1308-1331.

The acceptance of halal food in non-Muslim countries:

Effects of religious identity, national identification, consumer ethnocentrism and consumer cosmopolitanism

Stephen Wilkins

Faculty of Business and Law, The British University in Dubai, Dubai, United Arab Emirates

Muhammad Mohsin Butt

Department of Management Sciences, Ghulam Ishaq Khan Institute of Engineering and Technology, Topi, Pakistan

Farshid Shams

Faculty of Business Administration, Lakehead University, Thunder Bay, Canada

Andrea Pérez

Business Administration Department, University of Cantabria, Santander, Spain

Abstract

Purpose – International restaurant and fast food chains such as KFC, McDonalds and Subway currently serve halal food in some non-Muslim countries, with mixed results. The purpose of this research is to identify the factors that most influence the product judgements of halal food among non-Muslim consumers in non-Muslim countries, and to assess the extent to which these judgements are related to willingness to consume halal food.

Design/methodology/approach – A quantitative survey method was adopted, using a total sample of 1,100 consumers in Canada, Spain and the United Kingdom. The proposed model was tested using structural equation modelling.

Findings – The results suggest that it may be possible for firms to satisfy specific niche market segments with standardised mass market products. Consumer cosmopolitanism and non-Muslim religious identity were found to be positively related to halal product judgement, and consumer ethnocentrism and national identification were negatively related to halal product judgement. There was a strong relationship between product judgement and willingness to consume halal food.

Practical implications – The findings indicate that halal marketing may provide promising business opportunities for international restaurant and fast food chains, as well as food manufacturers and retailers. However, in countries or regions where there are many consumers with high levels of national identification or consumer ethnocentrism, firms should not expect non-target consumers to accept halal products.

Originality/value – This is the first study to suggest that in non-Muslim countries, food companies may switch entirely to halal produce for certain products as an effective market segmentation strategy targeting Muslim consumers.

Keywords Religion, Market segmentation, Halal food, Halal marketing, Consumer judgements of halal food, Purchase intention

Paper type Research paper

1. Introduction

With the onset of the global recession and saturation in international markets, companies have adopted new strategies in order to grow, such as green and ethical marketing (Ng *et al.*, 2014) and bottom-of-the-pyramid marketing (Izberk-Bilgin and Nakata, 2016). Faith-based marketing is another avenue that has been pursued by global firms, but, surprisingly, there has been a dearth of literature on issues related to religion in the leading marketing journals (El-Bassiouny, 2016). Nevertheless, food manufacturers and retailers based in non-Muslim countries have begun to recognise the potential of faith-based marketing in both home and foreign markets. International restaurant and fast food chains such as KFC, McDonald's, Nando's, Pizza Express and Subway currently serve halal food in some non-Muslim countries, with mixed results.

There are 1.6 billion Muslims worldwide, which represent 23% of the world's population (Yuhas, 2015). Faithful Muslims are only able to consume halal products, which are permissible under Islamic law. It is important to faithful Muslims that halal products are certified as such (Annabi and Ibidapo-Obe, 2017). The halal concept applies to all products and the global halal industry – which includes food, banking, insurance, fashion, tourism, pharmaceuticals and entertainment – has been estimated to have a value exceeding $2.1 trillion (Temporal, 2011). The halal protocol for food is the most important for most Muslims (Haque *et al.*, 2015). Indeed, Rahman *et al.* (2015) found that Muslim consumers have more positive attitudes and intentions toward halal food products than toward non-food products. The global halal food market is worth $632 billion annually, which represents 16% of all food consumption worldwide (Power, 2009).

In 2016, Bloomberg declared halal food "a $20 billion hit" in the United States (US), with 7,600 outlets serving it to both Muslims and non-Muslims (Green and Giammona, 2016). This apparent success was achieved against a backdrop of what is commonly referred to as Islamophobia. President Donald Trump banned the entry of people from certain Muslim countries into the US. According to reports from the Council on American-Islamic Relations, record numbers of hate crimes against Muslims were recorded across the country between 2013 and 2016. A Facebook group named 'Boycott halal in the USA' had over 1,750 likes at the start of 2017 and similar Facebook groups exist in other countries. The rise of nationalistic leaders and anti-halal activists creates risky environments for the firms that would like to accommodate Muslim consumers by offering halal products and services.

In France, there was widespread opposition to the introduction of halal products in KFC and Quick restaurants (Gruber, 2012; Wright and Annes, 2013). These companies received protests from consumers, negative coverage in the media, and Quick was even served a lawsuit from a town mayor for discrimination against non-Muslims (Rarick *et al.*, 2012). In the United Kingdom (UK), *The Sun*, a tabloid newspaper, attempted to provoke public outrage by running the front page headline, "Halal secret of Pizza Express... selling only halal chicken without telling customers" (Muir, 2014). Despite these protests and negative media coverage, in European countries such as Belgium, France, the Netherlands and the UK, many restaurant and fast food chains serve only halal products at some or all outlets, even though official census statistics reveal that Muslims account for between only 4.5-7.5% of national populations in these four countries. Restaurants switch to halal-only products as it is perceived as the most cost-effective way to satisfy Muslims' religious needs.

In recent years, studies have examined various aspects of meat consumption (e.g. Leroy and Praet, 2015) and halal marketing (e.g. Abdur Razzaque and Chaudhry, 2013; Ab Talib *et al.*, 2016; Battour *et al.*, 2010; Butt *et al.*, 2017; Izberk-Belgin and Nakata, 2016; Jamal and Sharifuddin, 2015; Lada *et al.*, 2009; Mukhtar and Butt, 2012), but these have tended to focus on the buying behaviour of Muslims or how firms satisfy the needs of the Muslim market segment. In a multi-country study, consumer racism was researched by Ouellet (2007) as a determinant of ethnic majorities' judgements of and willingness to buy products from a country's ethnic minority. The study focused on majority group members' racism and its effect on their judgement towards a minority ethnic group's products. The results indicate the negative effects of racism on consumers' judgements towards minority group ethnic products. Very little research has been conducted in non-Muslim countries to investigate the attitudes of non-Muslims to consuming halal food. It is well-known that target and non-target consumers often react differently to specific marketing strategies (Butt and de Run, 2011).

The purpose of this research is to identify the factors that most influence the product judgements of halal food among non-Muslim consumers in non-Muslim countries, and to assess the extent to which these judgements are related to willingness to consume halal food. To our knowledge, this is the first large-scale multi-country study to investigate attitudes to halal food among non-Muslim consumers in non-Muslim countries. Similar studies have been conducted in Muslim countries (e.g. Aziz and Chok, 2013; Haque *et al.*, 2015), but in these countries consumers can *expect* to be served halal products, which influences their attitudes towards it. Thus, our research provides an original contribution to knowledge on *non-Muslim consumer attitudes* toward halal food *in non-Muslim majority countries*, and it is unique in that (1) it involves a very large survey sample in three different Western countries; (2) it considers a number of different influencing factors; and (3) it does *not* focus on racism or use labelling/certification as the stimulus to judge consumer perceptions and attitudes.

The study provides a halal marketing acceptance model, which may also be applicable to minority religions other than Islam. Such a model represents a significant theoretical contribution to the scholarly literature on faith-based marketing and the implications for food manufacturers and retailers internationally are great. If firms become more aware of consumer attitudes toward faith-based marketing and know why their religiously produced food is being perceived and judged positively or negatively, they can adopt and implement appropriate marketing strategies. In contrast to previous studies on the attitudes of non-Muslims to halal food, this study adopts a strategic marketing perspective that considers the extent to which food firms may satisfy a niche market segment with a standardised mass market product or service.

The following three sections provide an overview of halal food, market segmentation and previous studies on non-Muslim attitudes to halal food in non-Muslim majority countries. We then provide details of our prestudy and the literature that was used to develop our proposed conceptual model and the associated hypotheses. After the method section, we present the results of our structural equation modelling. The paper ends with a discussion and conclusion that explains and analyses the key findings, and which highlights the key implications for firms in the food industry.

2. Literature review

2.1 Halal food

'Halal' is an Arabic word from the holy book of the Qur'an, and according to the teachings of Islam, the word may be translated simply as meaning 'permissible' (Wilson, 2014). A basic acceptance and understanding of halal is central to every Muslim's belief (Wilson and Liu, 2010). Although the word 'halal' defines anything that is allowed or lawful according to the Qur'an, it is most commonly used in the context of acceptable food. Foods that are prohibited or unlawful, such as pork and alcohol, are known as 'haram'. Halal food is clearly labelled or certified as such by approved certification agencies (Jamal and Sharifuddin, 2015). There are specific requirements throughout the food production process that must be complied with in order to gain halal certification, including slaughtering, storage, preparation, display and overall hygiene (Haque *et al.*, 2015).

There are several factors that have driven the rapid growth in demand for halal food in non-Muslim countries. First, the Muslim population has grown at twice the rate of non-Muslims due to higher birth rates (Pew Research Centre, 2016). Second, emigration and migration has accounted for over half the growth in Muslim populations in the US and in several European countries during the last five years (ibid.). Third, younger Muslims are more affluent and better educated than preceding generations, and even if they are cosmopolitan and willing to participate in consumerism, they still embrace Islam to some extent (Izberk-Belgin and Nakata, 2016). Fourth, halal food products have traditionally been offered by smaller, independently-owned retailers and restaurants, but Muslims increasingly want to consume mainstream brands. Finally, as a result of Muslims wanting to consume mainstream brands, public figures and groups from the Muslim community have lobbied companies based and operating in non-Muslim countries to introduce halal products (e.g. Carney, 2013). Although leading food manufacturers such as Nestlé and Unilever have offered halal products for several years, restaurant and fast food companies have been slower to enter halal markets.

As consumers have become more educated and affluent, they have become more interested in the traceability and supply chain of their food. Religion can also influence an individual's eating habits and interest in healthy eating (Navarro-Prado *et al.*, 2017). Halal shares common ground with sustainability and corporate social responsibility (CSR) values (Minton *et al.*, 2015). Indeed, halal is not just about specifying what may, or may not, be consumed; rather, it emphasises purity in substance and prescribes consumption of products closest to their natural state (Izberk-Bilgin and Nakata, 2016). In a study conducted in Malaysia, Rezai *et al.* (2012) found that even non-Muslims understand that halal is concerned with food safety issues and environmentally friendly production methods. Consumers who prefer food that is free of pesticides, preservatives and antibiotics, and which has not been genetically modified, may consider halal products. Thus, food producers may position halal as the safe and healthy option rather than as simply a product aimed at Muslims.

Halal food has become popular in many non-Muslim countries worldwide. Non-Muslim consumers in countries such as Russia and the Philippines choose to purchase halal products because the food is assumed to be fresh, natural and safe, and it is believed that religious Muslims are more likely to be honest (Golnaz *et al.*, 2010). In China and India, many consumers are prepared to buy halal food, and in Moscow, Russia, it is estimated that sales of halal food doubled between 2004 and 2008 (Golnaz *et al.*, 2010). It is widely recognised that halal products are subjected to thorough inspection, to ensure a clean, safe and hygienic manufacturing process. Some Muslims consume halal meat because it is believed more tasty and healthy, rather than as a result of religious obligation (Bergeaud-Blackler, 2004). In conclusion, it is clear that a range of different factors may influence consumer judgements about halal products.

2.2 Market segmentation

A firm's marketing strategy may be most effective when it identifies and targets the market segments that are likely to be most receptive to its brand and products. The term 'market segmentation' refers to the process of dividing a market into distinct groups of consumers who have similar needs, or who behave in similar ways, so that these consumers can be targeted as a market segment (Bennett, 1995). Market segmentation may help firms to better understand consumers' needs and wants; identify market opportunities; allocate resources effectively; and, most importantly, achieve consumer satisfaction (Kotler and Keller, 2008). Consumers are most frequently segmented according to demographic traits, such as sex, age and income, or non-demographic traits such as values, tastes and religiosity (Yankelovich and Meer, 2006).

Religion can have a strong influence on consumer behaviour and therefore firms should take care in how they target and communicate with consumers who are devotees of a particular faith (Muhamad *et al.*, 2012). In order to achieve consumer-based brand equity, a product's characteristics must fit with the consumer's psychological and behavioural characteristics, such as their perceived self-expressive religious benefits (Butt *et al.*, 2017). Researchers have increasingly studied the effects of religion on consumer behaviour. Much of the published empirical research on Islamic marketing has been conducted in the financial services industry (Muhamad and Alwi, 2015). However, Islamic marketing has also been applied to fast moving consumer goods (FMCG), fashion, tourism and hospitality, education, entertainment, and even dating web sites (Butt *et al.*, 2017; Jafari and Sandikci, 2015; Sandikci and Ger, 2010; Süerdem, 2013).

A market segmentation approach generally involves a firm dividing a heterogeneous market into relatively homogenous segments, which allows the firm to design and implement a customised marketing mix that satisfies the needs and wants of each segment (Foedermayr and Diamantopoulos, 2008). The food manufacturing and retailing industries are unique in that it is often practically impossible (e.g. due to lack of space) or economically infeasible (e.g. due to diseconomies of scale) to satisfy solely the needs of a target customer group without spillover effects impacting upon non-target consumers (Rauschnabel *et al.*, 2015; Schlegelmilch *et al.*, 2016). In other words, a food manufacturer or retailer that wants to target devout Muslim consumers generally converts all of its operations at a particular site or location to comply with halal requirements. This strategy enables the firm to achieve economies of scale and it satisfies Muslim consumers, who do not generally trust food firms that offer both halal and non-halal products. However, non-Muslim consumers are expected to accept the halal products.

When firms offer both halal and non-halal food products, many Muslims become concerned about cross-contamination, while others worry that they may be deliberately or accidentally sold non-halal food. When McDonald’s tried to introduce some halal items to its menu in America, it soon faced a lawsuit in which the company was accused of selling non-halal items advertised as halal (Warikoo, 2013). As a result, McDonalds decided that it would not sell halal products in America even though it does sell halal in several countries globally.

In conclusion, a firm’s decision to target Muslim consumers is largely dependent on the nature and scope of the particular market and the intensity of unintended effects that may result from such a targeting strategy. As a market segment, Muslim consumers may serve as a viable group of customers, but the potential profits derived from targeting Muslims may be offset by the negative reactions of non-target groups, especially when they are the majority groups in a society.

2.3 Previous research on non-Muslim consumer attitudes toward halal food in non-Muslim majority countries

Despite the paucity of studies on halal marketing that have involved non-Muslim consumers in non-Muslim majority countries, four notable studies have been conducted in this context (Ayyub, 2015a, 2015b; Rauschnabel *et al.*, 2015; Schlegelmilch *et al.*, 2016). Ayyub (2015a) concluded that consumer animosity and racism among majority ethnic groups in Western societies negatively affects willingness to buy halal food. However, in a study conducted in the UK, Ayyub (2015b) found that the majority of non-Muslims have positive perceptions regarding the quality of halal products and services. It should be noted that this was a small scale qualitative study involving only 29 participants in one country and so the findings are not generalisable across other non-Muslim majority countries. The focus of Rauschnabel *et al.* (2015) and Schlegelmilch *et al.* (2016) was specifically to consider out-group consumers’ attitudes to religious labelling and endorsements, where the out-group refers to consumers that are not part of the firm’s or product’s target religious segment (i.e. non-Muslims).

Rauschnabel *et al.* (2015) concluded that non-Muslim consumers’ perceptions of religious labels on food packaging are influenced by their attitudes toward the religion and the brand, while the relative importance of these antecedents varies according to the consumers’ individual characteristics. For example, the relationship between a consumer’s attitudes to religion and religiously labelled products was found to be positively moderated by the consumer's degree of nationalism, whereas nationalism had a negative moderating effect on the relationship between brand and product attitudes. Similarly, the relationship between a consumer's attitudes to religion and religiously labelled products was positively moderated by the consumer's cosmopolitanism. However, cosmopolitanism did not did not have an effect on the relationship between brand and product attitudes (Rauschnabel *et al.*, 2015). Schlegelmilch *et al.* (2016) concluded that social dominance theory (using racism and ethnocentrism as predictors) is positively related with animosity toward out-group endorsements, and that higher levels of animosity among non-Muslims lowers their willingness to buy products with halal endorsements.

The studies by Rauschnabel *et al.* (2015) and Schlegelmilch *et al.* (2016) were both concerned with the possible negative spillover effects resulting from halal labelling or endorsements. The focus of these studies was the possible effects of consumer animosity toward the target religion. Our research differs from these two studies in three ways. First, our model does not consist of only negative influences on consumers' attitudes to halal and willingness to buy halal. By including consumer cosmopolitanism in our model, we have introduced a consumer attribute that may be associated with positive product judgements. It should be noted that Rauschnabel *et al.* (2015) only considered cosmopolitanism as a moderating variable rather than as a variable that could by itself have a direct effect on consumer product judgements. Second, we introduce the concept of consumer awareness about halal in a context where halal labelling or endorsements are not clearly offered in Western societies. The vast majority of served halal food (i.e. in cafés, fast food outlets and restaurants) is not clearly labelled as such, and therefore consumers may not realise they are consuming halal and they may not know what it is. Hence, we do not use halal labelling or endorsements as the stimulus to assess consumer product judgements. Third, our study can claim greater generalisability across the major Western nations, as we used data collected in three different countries rather than a single country. It should also be noted that the Schlegelmilch *et al.* (2016) study was conducted in Austria, and according to the percentage of votes won by nationalist parties in Europe's most recent elections, Austria is the joint second most right-wing country in Europe (Osborne, 2016). Therefore, the results from this study cannot be considered representative of the Western world.

3. Prestudy focus group: exploring non-Muslim views about halal food

Given the dearth of literature on non-Muslim consumer attitudes to halal marketing, two focus groups, each with six meat-eating non-Muslim participants (three male, three female) were set up to explore their opinions, beliefs and attitudes to halal food. In order to achieve a diverse sample in terms of gender, age, and socio-economic and ethnic/religious backgrounds, the chain-referral sampling method (also known as snowballing) was used to recruit the focus group participants from a range of health and leisure clubs in one medium-sized city in the South-West of the UK. Three of the twelve participants were not UK nationals. Each group engaged in discussion for 45-55 minutes. Examples of the questions asked include: Do you consider yourself as British? Does being British (or not British) affect the products and service you buy? What do you know about halal food? Have you ever tried halal food? Does your religion have an influence on the food that you buy and eat? The discussions were recorded, transcribed and coded. Contributions that were similar were initially grouped together, and then later categorised. Eventually, four themes emerged.

The first theme identified was concerned with *religious identity*. One participant said, "My religion is important to me, so yes, it does impact on the choices I make as a consumer." Talking about halal food, another participant said, "As a practising Christian, I am somewhat concerned that my food has been blessed. I don't think this is right, really." The second theme identified was concerned with *national identification*. Examples of things said by the focus group participants include, “To be honest, I am British and I tend to like British things”, and “I was not born in Britain but having lived here for over fifteen years I do consider myself British, and I do try to fit in whenever and wherever possible.”

The third theme to emerge was related to *consumer ethnocentrism*. One group discussed this theme not in the context of food consumption but in the context of local industry and employment. The naval dockyard is a major employer in the region but several participants felt that the government was not supporting local workers or British firms enough. It appeared that some participants tended to reject foreign things in general, in preference to British products. One participant said, “I think the supermarket groups buy too much of their fresh produce from abroad, as many of the products they sell could easily be supplied by local farmers and manufacturers.” Another participant said, “The government killed off British manufacturing and now they want us to think that a Honda or Nissan made in Britain is a British car, but it isn’t. Yes, these companies provide jobs for British workers but, in the end, all the real wealth leaves this country and goes back to Japan, or wherever.”

The fourth and final theme to emerge was concerned with *consumer cosmopolitanism*, or world mindedness. One participant said, “This city used to be very insular and inward-looking but now it is like any other British city. We now have people from diverse cultures living here and they have brought with them new things. For example, I enjoy the vibrant Afro-Latin dance scene and I love trying cuisines from different parts of the world, which twenty years ago were not available in XX (name of city).”

Having identified these four themes, associated keywords were used to search the literature, in order to develop a conceptual model.

4. Conceptual model and hypotheses development

4.1 Religious identity

All individuals identify with a multitude of identities, which include family, religious, regional and national identities (Béji-Bécheur *et al.,* 2012). Religious identity is among the most powerful identities because religion and religious institutions offer social, economic and psychological benefits in addition to satisfying spiritual needs (Peek, 2005). Religion is a key meaning system that helps individuals to deal with existential anxiety and make sense of existence (Greenberg *et al.*, 1997). According to self-concept theory, religious consumers will behave in ways that maintain and enhance their sense of religious self (Hollenbeck and Kaikati, 2012). Individuals who have strong faith are more likely to engage in behaviours that complement their religious beliefs, values and practices (Delener, 1994; Minton *et al.*, 2015). Religious identity and religiosity have been shown to influence consumers’ product selection (Rahman *et al*., 2015).

According to social identity theory (Tajfel and Turner, 1979), individuals who believe in the same faith may be considered an ‘in-group’. Religious identity refers specifically to religious group membership regardless of the individual’s religious activity or participation. Identification with such a group has cognitive, emotional and evaluative dimensions (Tajfel, 1982). Cognitively, the individual is aware of their group membership and they recognise their similarities with other members, which include their shared beliefs, values and practices. The emotional aspect of social identification promotes in-group behaviours and strengthens loyalty to the group. Finally, the evaluative dimension involves the individual appreciating the benefits of group membership, such as self-esteem and self-worth. Belonging to an in-group makes an individual aware of the out-group.

Social identity theory argues that the individual will discriminate in favour of their in-group in order to achieve positive group distinctiveness, which will enhance the individual’s self-esteem (Schlegelmilch *et al.,* 2016). Building on this logic, we hypothesise that the stronger an individual's identification with a *non-Muslim* faith, the lower will be their rating (judgement) of halal food, which is associated with the out-group religion. Hence:

H1. Non-Muslim religious identity is negatively related to halal product judgement.

4.2 National identification

Blank and Schmidt (2003, p. 296) define national identity as 'the importance of national affiliation as well as the subjective significance of an inner bond with the nation.' Although national identification varies on a positive-negative continuum, it is most often positive because people usually hold a positive view of themselves, which they then transfer to the nation to which they belong (Mackie and Smith, 1998). An individual who identifies strongly with a nation need not necessarily be hostile towards other countries or cultures; however, some individuals with strong national identification do hold feelings of animosity towards other countries and cultures (Rawwas *et al.*, 1996). Such individuals may perceive the introduction of a new product, which is rooted in a different culture, as an intrusion of a foreign culture that has the potential to weaken the national culture.

Social identity theory (Tajfel and Turner, 1979) applies to national identification as it does to religious identity. However, Brewer (1999) argues that in-group bias due to national identification results solely from an individual's feeling of attachment to the in-group, without any explicit reference to out-groups. Therefore, national identification operates as a pro-in-group construct rather than an anti-out-group construct (Bizumic *et al.*, 2009). Individuals with strong national identification tend to perceive the quality of domestic products as being higher than that of foreign ones (Han, 1989).

Consumers with high national identification tend to consider country-of-origin as an important feature in their purchase decision process (Rawwas *et al.*, 1996), and Shoham and Gavish (2016) found that national identification acted as a partial mediator in the relationship between product judgement and willingness to buy. We hypothesise that consumers with high national identification also consider the salient religious attributes of a product that may be associated with other countries. Therefore:

H2. National identification (with a Western nation) is negatively related to halal product judgement.

4.3 Consumer ethnocentrism

Consumer ethnocentrism may be defined as the beliefs held by consumers about the appropriateness, indeed morality, of purchasing foreign-made products (based on Shimp and Sharma, 1987, p. 280). Some ethnocentric consumers may favour domestic products over foreign ones in order to protect the home economy or as a sign of their loyalty and support for their nation (Shoham and Gavish, 2016; Verlegh, 2007). Such motivations result in pro-in-group behaviours. However, other ethnocentric consumers may tend to reject foreign products in general, or indeed, anything foreign (Siamagka and Balabanis, 2015).

Ethnocentric consumers may perceive foreign products as lower quality or they may simply feel that it is wrong to support foreign firms over home producers (Balabanis and Diamantopoulos, 2004; Shoham and Gavish, 2016). Although the majority of halal food sold in Western nations is actually made in the country of consumption, our focus groups revealed that some consumers regard halal products as foreign regardless of where they are actually made. Some consumers may oppose products favoured by an out-group if it is perceived that these products pose a threat or danger to the home nation (McGregor, 2006). For example, consuming halal products may be interpreted as a form of Islamic worship (Wilson and Liu, 2010). Thus, consumers may avoid purchasing halal products if it is considered that doing so contributes to the Islamification of their society. Hence, we propose the following:

H3. Consumer ethnocentrism (in Western nations) is negatively related to halal product judgement.

4.4 Consumer cosmopolitanism

Consumer cosmopolitanism is the term used to refer to individuals who are open-minded toward foreign countries and cultures, and who are positively disposed towards consuming products from different countries and cultures (Riefler *et al.*, 2012). Cosmopolitan consumers are open to learning and having new experiences, and they appreciate the diversity derived from products with different national and cultural origins (Featherstone, 2002). Cosmopolitan individuals are often described as 'world citizens', and they identify more with a world than national in-group. Although cosmopolitan consumers are aware that they belong to a national in-group, they do not see this as precluding them from simultaneously belonging to what others may regard as an out-group (Thompson and Tambyah, 1999). Because these consumers like to experience other cultures and new experiences, they are attracted to products that may be targeted at out-group consumers (Cannon and Yaprak, 2002). Thus, from a marketing perspective, these individuals can be regarded as favouring a foreign out-group (Zeuger-Roth *et al.*, 2015).

Increased ethnic diversity in societies, global communications, and increased international travel has all contributed to the growth in cosmopolitanism. In countries such as Belgium, Canada and Switzerland, where there are substantial ethnic groups, hybrid cultures have emerged that promote tolerance, understanding and appreciation of other cultures (Rawwas *et al.*, 1996). Indeed, most North American and European countries can be considered multi-ethnic and multi-cultural. We do not know, however, the extent to which consumer cosmopolitanism affects product quality judgements. We hypothesise that because cosmopolitan consumers are more open-minded toward foreign countries and cultures, and because they appreciate diversity and new experiences, they will be more inclined to favourably judge halal products. Thus:

H4. Consumer cosmopolitanism is positively related to halal product judgement.

4.5 Product judgements and willingness to consume halal

The perceived quality of food products is usually determined by consumers through a range of sensory, perceived health and convenience factors (Bredahl, 2003). The quality of meat cannot usually be fully evaluated until it has been cooked, eaten and digested. Meat is usually evaluated with respect to nutritional value, freshness, leanness, tenderness, taste and whether it is safe (ibid.). Restaurants rely heavily on consumers' past experiences, positive word of mouth, and favourable comments on review websites like *Trip Advisor*. Research has indicated that both Muslim and non-Muslim consumers may consider halalness as a quality dimension of food products (Bergeaud-Blackler, 2004; Golnaz *et al.*, 2010). We do not know, however, whether there is widespread support for halal products among non-Muslims globally. In a related but distinct research, it is logical to suppose that consumers who judge halal products favourably will be more willing to consume halal food. Therefore:

H5. Favourable halal product judgement is positively related to willingness to consume halal food.

Based on the above discussion and proposed hypotheses, we propose the following conceptual model (Fig. 1). We also tested for possible moderating effects among a range of variables, namely country, halal knowledge, gender, age and education of respondents.

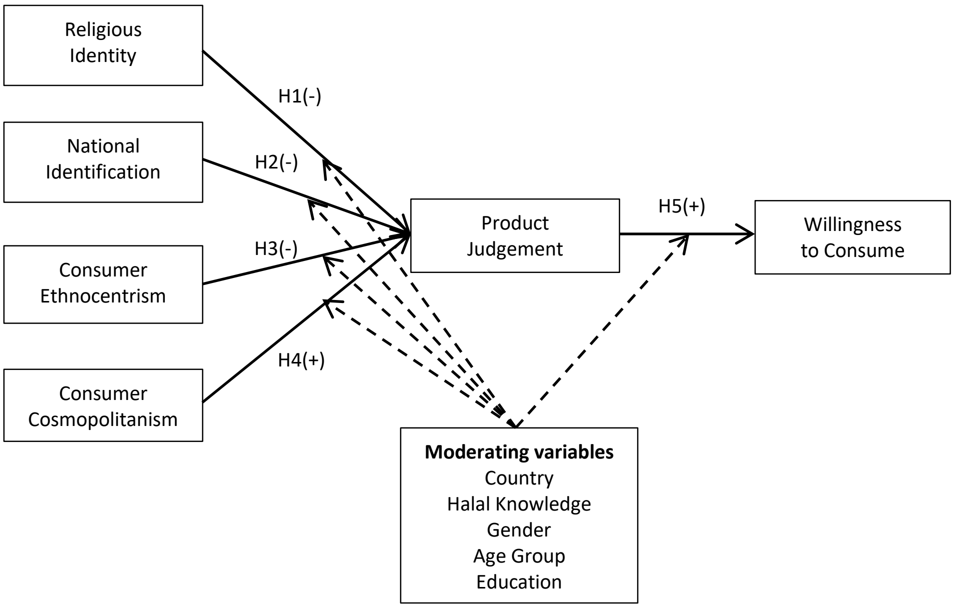

Figure 1.
Proposed conceptual model

5. Method

5.1. Measurement instrument

The data for this study were collected using a survey questionnaire. Likert scale statements were used to measure all of the latent constructs in the conceptual model, where 1 = strongly disagree and 7 = strongly agree. As the respondents lived in Canada, Spain or the UK, three country specific versions of the questionnaire were required. The Spanish version was professionally translated from English into Spanish, and then back into English from Spanish, to ensure that the meaning of items had not changed. No specific problems were encountered with the translations, although two items needed careful consideration of word choice, for example, due to different education systems.

All of the scales used were previously validated in the literature. Table I provides the sources of scales and examples of the items used. Where necessary, items were adapted to reflect the context of food consumption in restaurants and the fact that respondents were non-Muslims living in Canada, Spain or the UK.

A pretest of the questionnaire was conducted that involved eighteen British consumers. As the research is concerned with non-Muslims' attitudes towards halal dining, the self-selected participants had to be non-Muslim, and also meat-eaters. The pretest participants were consumers with diverse backgrounds that closely reflect with the desired characteristics of our respondents in the main study. The participants provided feedback and suggestions in individual semi-structured interviews with one of the authors. Although no major issues were raised by the participants, some minor changes in the wording of few items were made to improve clarity and understanding.

Table I.
Sources of scales and examples of items

Construct	Source(s)	Number of items	Examples of items
Religious identity	Verkuyten and Yildiz (2007)	6	My religious identity is an important part of myself; I am proud of my religion
National identification	Zeugner-Roth *et al.* (2015)	4	I see myself as British/Canadian/Spanish; Being British/Canadian/Spanish is important to me
Consumer ethnocentrism	Zeugner-Roth *et al.* (2015)	5	It is not right to purchase foreign products; A real British/Canadian/Spanish person should always buy British/Canadian/Spanish products
Consumer cosmopolitanism	Rawwas *et al.* (1996), Zeugner-Roth *et al.* (2015)	6	I am open minded to foreign cultures; I appreciate diversity in society; I have respect for other religions; Canada/Spain/the UK should allow immigration by foreigners
Product judgement	Bredahl (2003).	7	Halal produce has nutritional value; Halal produce is healthy; Halal produce is fresh; Halal produce is tasty
Willingness to consume	Zeugner-Roth *et al.* (2015)	4	I will definitely try halal produce; I am happy to consume halal produce in restaurants; I would prefer to consume halal-produced meat

5.2. Sample and data collection

To satisfy our research context and to allow a degree of generalisation from our findings, countries that are multi-ethnic were selected, as different ethnic groups typically follow different religions. Official government statistics indicate that Canada, Spain and the UK are countries that each has a range of ethnic minorities as well as a distinct ethnic majority. This is illustrated by the fact that although these three countries are all officially Christian, only 59.8% of the survey respondents classified themselves as Christian. Each of the three sample countries has followers of Islam: in Canada, Muslims account for 3.2% of the population (Statistics Canada, 2016); in Spain, the figure is 4.2% (Ucide, 2018); while in the UK (based on the government census in England and Wales), the figure is approximately 4.8% (Office for National Statistics, 2011).

The survey questionnaire was distributed in both hard and soft versions to non-Muslim meat-eating consumers in Canada, Spain and the UK. Hard copies of the questionnaire were distributed in the food halls of shopping malls and university campuses, and to work colleagues and acquaintances. The soft version was distributed using email, social media (Facebook, Twitter and LinkedIn) and mobile apps (WhatsApp and Telegram). Approximately 970 hard copies of the questionnaire were issued (500 in Canada; 150 in Spain; and 320 in the UK); 696 usable responses were received, representing a response rate of around 71.7%. Due to the use of the chain-referral sampling method to maximise the sample size (respondents sharing the online survey link with their acquaintances), it is not possible to state an accurate figure for the number of soft version questionnaires distributed or accessed. However, the online version of the questionnaire yielded an additional 404 usable responses, giving a total sample size of 1,100 (392 in Canada; 374 in Spain; and 334 in the UK).

Of the 1,100 respondents, males represented 50.1% of the total sample and females 49.9%. The respondents reported their religion as follows: Christian 59.8%; Judaism 1.9%; Hinduism 0.7%; Sikhism 0.7%; and Buddhism 0.4%. Some 22.5% of respondents described themselves as ‘atheist’ and 14.0% responded ‘other/prefer not to say’. 14.7% of respondents had a high school education; 12.8% had a technical education; 40.5% had an undergraduate education; and 32.0% had a graduate education. 12.5% of respondents were aged less than 20 years old; 76.9% of the respondents were between 20 and 49 years; and 10.6% were aged over 49 years.

When the respondents were asked to report their knowledge about halal food, 47.5% had no knowledge; 44.2% said they have some knowledge; and 7.6% claimed to have good knowledge about halal.

6. Results

IBM SPSS Statistics and SPSS Amos (version 23.0) were used to analyse the data. First, we compared the demographic characteristics of our country samples with the actual population profile of each country. Following this, confirmatory factor analysis (CFA) was conducted to establish the convergent and discriminant validity of the measurement scales used in the study (Hair *et al.*, 2010). The results of the measurement model for the combined data from three countries as well as individual countries are presented in Table II.

Table II.
Overall and country CFA results

Model	X^2	*df*	*p*	X^2/df	CFI	NFI	IFI	RMSEA
1. Overall	1298.79	436	.001	2.97	.96	.95	.95	.042
2. Canada	1056.55	473	.001	2.23	.94	.90	.94	.056
3. Spain	978.62	473	.001	2.06	.94	.90	.94	.054
4. UK	784.48	473	.001	1.65	.97	.92	.96	.044

A Chi-square difference test shows that the Canadian and UK samples are slightly biased towards males and the Spanish sample towards female respondents. However, no significant difference was found between the UK sample gender characteristics and the UK population gender mix (χ^2 = 1.984, p = .159) (Office for National Statistics, 2016). Furthermore, as compared to the general populations in each country, our samples are slightly less representative of people aged 50 and above. However, we do not consider this a serious limitation, as this age group of people may be less likely to dine out at fast food restaurants. The results also indicate that our total sample is over-representative of people with a degree in each of the three countries. However, the busy lifestyles of these educated individuals may actually make our sample more representative of the actual consumers of fast food and casual dining.

Table III presents the construct reliability (CR) and average variance extracted (AVE) for each construct in the research model. All the scales yielded acceptable values for CR (>.70) and AVE (>.50), thus establishing convergent reliability (Yap and Khong, 2006). To test for discriminant validity, we used Fornell and Larcker's (1981) test. Based on this test, the correlation between any two constructs in the model should be smaller than the square root of the AVE of each construct. Table III shows the results of discriminant validity tests on the pairs of six constructs.

Table III.
Reliability and validity results

	CR	AVE	Alpha	RI	NI	CE	CC	PJ	WC
Religious identity	0.97	0.85	0.97	*0.92*					
National identification	0.91	0.71	0.90	-0.05	*0.84*				
Consumer ethnocentrism	0.84	0.53	0.85	-0.12*	0.07*	*0.73*			
Consumer cosmopolitanism	0.85	0.53	0.78	0.04	-0.02	-0.47*	*0.73*		
Product judgement	0.91	0.56	0.91	0.06*	-0.03*	-0.19*	0.28*	*0.75*	
Willingness to consume	0.92	0.73	0.91	-0.02	-0.12*	-0.24*	0.33*	0.69*	*0.86*

Notes: *p < .05. The square roots of AVE are shown on the diagonal in italics.

The results presented in Table III show that all constructs have acceptable discriminant validity, as the lower bound square root of AVEs (0.73) is higher than the highest correlation (.69) between product judgement and willingness to consume. This allows us to conclude that all of the constructs used in the proposed research model (Figure 1) are valid, reliable and distinct from each other (Yap and Khong, 2006). Based on the final measurement model, the results of reliability tests show the following Cronbach's alpha scores: religious identity (RI) = .97; national identity (NI) = .90; consumers' ethnocentrism (CE) = .85; and consumer cosmopolitanism (CC) = .78, indicating acceptable internal consistency for the scales (Nunnally and Bernstein, 1994).

To assess for possible common method bias in our data, we used the common latent factor (CLF) method test. This method adds an unmeasured first order latent factor reflected by all the existing indictors in the measurement model (Podsakoff *et al.*, 2003). Then, the standardised loadings of this new measurement model are compared with the standardised loadings in the original measurement model. The results indicate that the difference between the two sets of standardised loadings range from -0.12 to 0.001, thus providing strong evidence that the data is free from common method bias.

As this research involves cross cultural samples, establishing an invariant measurement model across the three countries is a pre-requisite before testing the structural model (Byrne, 2010). Multigroup configural invariance tests were conducted to establish that the group measurement model is invariant across countries. To establish configural invariance, the results of multigroup confirmatory factor analysis (MGCFA) should meet acceptable model fit criteria. The MGCFA results indicate that the model adequately fits the data, thus establishing the configural invariance of our measurement model: χ^2 (1308) = 2300.06, $p < .001$; $\chi^2/df = 1.75$; CFI = .96; NFI= .92; IFI = .96; RMSEA = .028.

In the second step, we proceeded to test the metric invariant structure by comparing the baseline multigroup measurement model with a constrained model, in which all the factor loadings were constrained equal. To establish the metric invariant structure we used the criteria developed by Chen (2007). The chi square difference test is extremely sensitive and thus not an appropriate criterion to judge the metric invariance of a model (Chen, 2007; Cieciuch *et al.*, 2014). Thus, instead of using the chi square difference test, the change in the values of CFI and RMSEA were assessed, using the cut-off criteria of > .01 for CFI and > .015 for RMSEA. Table IV provides the results of the tests, indicating that the factor structure across groups has metric invariance, as the difference between the CFI and RMSEA values are within the acceptable range for the constrained and unconstrained multigroup measurement models (Byrne and Stewart, 2006; Chen, 2007).

Table IV.
Metric invariance of measurement model (Canada, Spain and UK)

Model	X^2	*df*	*p*	X^2/df	Δ CFI	Δ RMSEA
1. Unconstrained	2300.06	1308	.001	1.75	-	-
2. All factor loadings constrained	2527.03	1358	.001	1.87	.007	.002

Based on the CFA, we created composite variables of each latent variable using their respective indicators. Table IV presents the overall means for the combined country samples, as well as the mean values for each country for each of the six constructs in our model. The results indicate that apart from ethnocentrism, Canadian respondents scored higher mean values compared to the overall data. In contrast, the UK respondents scored lower mean values compared to the overall data, again with ethnocentrism being the exception. A summary of the descriptive statistics is presented in Table V.

Table V.
Mean scores and standard deviations

	Overall n = 1100		Canada n = 392		Spain n = 374		UK n = 334	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Religious identity	3.28	1.87	3.41	1.89	3.20	1.79	3.22	1.94
National identification	5.71	1.32	6.14*	1.29	5.75*	1.29	5.17*	1.32
Consumer ethnocentrism	3.41	1.38	3.16	1.21	3.16	1.44	3.97*	1.32
Consumer cosmopolitism	5.71	0.89	5.95*	0.85	5.69*	0.94	5.43*	0.81
Product judgement	4.15	1.00	4.38*	0.98	4.06	0.95	3.99	1.01
Willingness to consume	3.89	1.49	4.30*	1.36	3.68	1.37	3.62	1.65

*Mean value significantly different from other countries at p < .001.

A one-way ANOVA with Bonferroni post hoc analysis shows that the mean scores across the three countries is not significantly different for national identification and consumer cosmopolitanism. However, for ethnocentrism, the UK sample mean value is significantly different from Canada and Spain. For product judgement and willingness to consume, the mean values are significantly different between Canada and the UK as well as Canada and Spain, but there is no significant difference between Spain and the UK.

In line with Byrne's (2010) recommendations for structural equation modelling (SEM), we proceeded to test the structural model using maximum likelihood estimation (MLE). This reveals how well our data fits the conceptual model, and the strength and significance of our proposed hypotheses. As recommended by Hair *et al.* (2010), we divided our overall sample into two groups, to create a main and holdout sample from the data set. To ensure the randomisation of case selection for the holdout sample, we generated a 50% holdout sample using the SPSS random case selection function. This resulted in a main sample of 550 cases and a holdout sample of 550 cases (Schlegelmilch *et al.*, 2016). The results of the main sample indicates that the data has a reasonably good fit with the proposed model: χ^2 (440) = 992.55, p < .001; χ^2/df = 2.25; CFI = .96; TLI= .96; NFI = .93; RMSEA = .048.

We proceeded to test the structural model with our holdout sample. The results of the holdout sample also indicates that the data has a reasonably good fit with the proposed model: χ^2 (440) = 909.42, p < .001; χ^2/df = 2.06; CFI = .96; TLI= .96; NFI = .93; RMSEA = .044. To establish that the holdout sample validates our original model, we opted for a multigroup comparison of the structural model between the two sets of data. Using both the chi square difference test and the change in the value of CFI and RMSEA, we conclude that our main and holdout samples have invariant structural paths, thus providing validation of our model (Table VI).

Table VI.
Group comparison of the structural paths based on main and hold out sample

Model	X^2	df	p	X^2/df	Δ CFI	Δ X^2	p	Δ RMSEA
1. Unconstrained	1901.97	880	.001	2.16	-			-
2. Constrained	1904.53	885	.001	2.15	.000	2.57	.76	.001

As the holdout sample validates our model, we merged the two files again to run the rest of our analysis. The results indicate that the combined sample data has a reasonably good fit with the proposed model: χ^2 (440) = 1353.93, p < .001; χ^2/df = 3.07; CFI = .96; TLI= .96; NFI = .95; RMSEA = .043. All of the paths in the model are significant. Table VII presents the structural model results.

Table VII.

Structural model results

		Standardised estimates	Standard error	Critical ratio	Result
H1	Religious identity to Product judgement	.073	.016	2.33*	Not Supported
H2	National identification to Product judgement	-.045	.024	-1.41*	Supported
H3	Consumer ethnocentrism to Product judgement	-.083	.048	-2.18*	Supported
H4	Consumer cosmopolitism to Product judgement	.259	.050	6.34***	Supported
H5	Product judgement to Willingness to consume	.692	.046	17.85***	Supported

Notes: * $p < .05$, *** $p < .001$.

We then proceeded to investigate possible group differences based on the country, halal knowledge, gender, age and education of respondents. We tested five multigroup models to establish if the path coefficients in our model are significantly different in their magnitude when compared across country, halal knowledge, gender, age and education of respondents. In each multigroup model, we compared the model with unconstrained structural paths with the model with all structural paths constrained equal across groups. As discussed earlier, due to the high sensitivity of the chi-square difference test, we opted to use the change in the value of CFI and RMSEA to detect group differences (Byrne and Stewart, 2006; Chen, 2007). The results indicate that none of the paths in our conceptual model vary across respondents grouped by country, halal knowledge, gender, age or education. This is very interesting, as it indicates that our model is not affected by common demographic differences such as gender, age and education, and is therefore quite robust in explaining Western consumers' product judgements and willingness to consume halal food.

7. Discussion, implications and conclusion

The aim of this study was to develop and test a conceptual model that explains the factors of acceptance or non-acceptance of halal food by non-Muslim consumers in Western nations. Like any new 'foreign' product, it is possible that halal could suffer from both liability of newness and liability of foreignness. We developed a model that predicts Western citizens' judgements and behavioural intentions toward halal food products. Based on the results of our qualitative research and the existing literature, we proposed four social constructs as the important predictors of non-Muslim consumers' judgement toward halal products and its subsequent influence on their willingness to consume halal products. We proposed that both religious and national identities are relevant constructs to predict consumers' product judgements. Based on the literature, we suggested that as the religious identity of non-Muslim consumers is in conflict with the nature of halal products, it will negatively affect their judgement. Also, being a foreign concept, halal products were proposed as incongruent with the national identities of Western societies.

Our results indicate that religious identity has a positive relationship with consumer product judgement ($\beta = .073$, $p < .05$). In other words, individuals with a stronger identification with a non-Muslim faith are slightly more likely to judge halal food positively. This suggests that religious people are more likely to favour religious products, even when these products are not targeted at their own faith. Interestingly, this contrasts with the findings of Schlegelmilch *et al.* (2016), which found a relationship between religiosity and animosity toward the firms' target group and a significant negative relationship between animosity and willingness to buy halal. However, based on the standardised estimates of this path in our model, we can conclude that despite being significant, the relationship is quite weak. Although the relationship between religious identity and halal product judgement was expected to be negative, there are some logical explanations for this unexpected result. Despite the recent reported increases in Islamophobia, the state and religious institutions in the West are quite vocal in their opposition towards such attitudes. Extremist views do exist at the fringes of Western societies but these views rarely reflect the true attitudes of a society.

Our results indicate a significant negative relationship between national identification and product judgement, supporting the finding of Rauschnabel *et al.* (2015) that nationalism acts as a moderator in the relationship between attitude to religion and product judgement. However, in our model, national identification has a relatively weak influence on consumers' judgements of halal products (β = -.045, p < .05). This suggests that there is much less negative bias toward halal products compared to what is being propagated in the mainstream media. Thus, despite some tiny groups protesting against the introduction of halal food products by multinational companies, the reality is that there does not appear to be a strong negative relationship between non-Muslim religious or national identities and consumers' acceptance of halal food products.

We also proposed that ethnocentrism would influence consumer judgements of halal products. We found a weak but negative relationship between consumers' self-reported ethnocentrism and their judgement of halal food products (β = -.083, p < .05). This is interesting as ethnocentrism can be reflected in both patronising local products and rejecting foreign products. Although there appears to be a negative relationship between ethnocentrism and product judgement, the relationship may be weakened by the fact that most of the international restaurant and fast food chains offering halal products are actually Western brands, such as KFC and McDonald's. This applies also to large food retailers that sell halal, such as Walmart in the US, Carrefour in France, and Tesco in the UK.

Finally, we proposed that cosmopolitanism would be a significant and positive influence on consumer judgements of halal products. The results suggest that cosmopolitanism is the strongest predictor of consumers' judgements of halal products (β = .259, p < .001). This strong relationship reflects the general cosmopolitan outlook of Western societies and the globalisation of consumption behaviour (cf, Cleveland *et al.*, 2013). Thus, it appears that large segments of 'out-group' consumers *are* prepared to accept faith-based marketing. By emphasising the Western values of openness and inclusiveness, firms may find it easier to deflect the negative propaganda against their decision to introduce halal products.

We found that consumer halal product judgements are very strongly related to willingness to consume halal products (β = .692, p < .001). This fits with Shoham and Gavish's (2016) finding that product judgement acts as a partial mediator in the relationships between national identification and ethnocentrism with willingness to buy. It is important to note that consumer product judgements are based on multiple attributes. Thus, firms offering halal products should focus on promoting the positive attributes of halal products, while avoiding controversial issues such as the animal slaughtering practices. We also tested for multiple moderating variables (e.g. country, halal knowledge and age) that could have the potential to influence the relationships among different variables in our structural model. Interestingly, none of the possible moderators has any significant effect on the relationships proposed in our model. This provides evidence that our model is quite robust in predicting Western consumers' attitudes and purchasing intentions.

7.1. Practical implications

This study provides a validated faith-based marketing acceptance model that may also be applicable to minority religions other than Islam. The model represents a significant theoretical contribution to the scholarly literature on halal marketing as it helps us better understand the links between consumer attitudes, judgements and behaviour. Specifically, the results suggest that it may be possible for firms to satisfy specific niche market segments with standardised mass market products. However, this product standardisation strategy may pose a serious challenge for firms, as supply chains will need to be managed in such a way that satisfy the requirements of halal certification bodies. For example, it is essential that halal food ingredients are not stored with non halal ingredients in the same location. Nevertheless, the practical implications of our findings for firms are great. For example, in countries or regions where there are many consumers with high levels of national identification or consumer ethnocentrism, firms should not expect non-target consumers to accept halal products. In these locations, it may be more appropriate for firms to create specific outlets that clearly and specifically cater for the needs of the religious target segment, with other outlets continuing to meet the needs of consumers who are not in the religious target segment.

Our results suggest that non-Muslim consumers possess very little knowledge about the concept of halal and its specific implications in the food industry (47.5% of our total sample reported having no knowledge about halal, and 44.2% said that they have only some knowledge). Firms that want to introduce halal products in Western societies may encourage interfaith harmony by improving the knowledge and understanding of halal by non-Muslims. Firms may achieve this by sponsoring and participating in halal food festivals. Firms can also support debate and discussion among different stakeholders on the nature and scope of halal products, such as its health benefits and its application beyond slaughtering. Animal welfare organisations argue that animals should be stunned before slaughter, and Western consumers generally share this view (Havinga, 2010). Although some Muslims are opposed to pre-slaughter stunning, nowadays many Muslim consumers and muftis (Muslim legal experts) are of the view that stunning to make animals unconscious before slaughter can reduce the pain experienced by the animals, and thus it is acceptable.

It is clear that firms operating in Western countries may need to implement strategies that influence the attitudes of both non-Muslims (e.g. to recognise the benefits of halal) and Muslims (e.g. to accept pre-slaughter stunning). In order to successfully sell halal food to both Muslims and non-Muslims, firms' marketing will need to move through evolutionary and revolutionary phases of meaning and practice, in order to maintain its relevance and efficacy in new market environments (Wilson and Grant, 2013). Branding activities should be carefully planned and implemented. Brand managers need to develop strategies that push more attractive and emotionally led brand messages to Muslim consumers (Wilson and Liu, 2011), but these must not have negative impacts upon the attitudes of non-Muslim consumers.

7.2. Limitations

Our study is not without limitations. We treated all non-Muslims as one homogenous group, but, in reality, it is likely that individuals following different faiths will have different attitudes and beliefs, at least to some extent. The task of achieving a random stratified sample was believed too complex an undertaking, and even a few professional survey companies that were approached were reluctant to collect data for us using stratified sampling based on religion. Our religious identity and national identification constructs are unable to fully capture the diversity that exists in societies today.

7.3. Future research

Future research may use experimental designs to test the proposed hypotheses in our model, by manipulating endorsers (e.g. certification bodies, national versus private, local versus foreign) or country of origin of a product (e.g. certified halal meat imported from Muslim versus non-Muslim countries). The second or third generation of immigrants (for example, Muslim immigrants in Western countries) often construct dual or hybrid identities, both in terms of nationality and religion. Their response to a faith-based product like halal food has not been explored in our study and requires both qualitative and quantitative studies, which could lead to the development of more advanced theories in this field. Such research could build on the study by Jamal (1998). Finally, our study has considered the impacts of faith-based marketing in only one industry, namely food. Future studies could be conducted in a range of other industries, such as fashion, entertainment and tourism.

7.4. Conclusion

In conclusion, our findings indicate that faith-based marketing, and specifically halal marketing, may provide promising business opportunities for international restaurant and fast food chains, as well as food manufacturers and retailers. There appears potential for firms to sell halal products to non-Muslim consumers in non-Muslim countries as part of a market segmentation strategy targeting Muslims, but the success of such a strategy depends on the firm's ability to minimise the possible unintended negative effects among certain 'out group' consumers. Thus, our research makes a practical contribution to corporate entrepreneurship, as well as providing the foundation on to which to add further studies on faith-based marketing.

References

Abdur Razzaque, M. and Nosheen Chaudhry, S. (2013), "Religiosity and Muslim consumers' decision-making process in a non-Muslim society", *Journal of Islamic Marketing,* Vol. 4 No. 2, pp. 198-217.

Ab Talib, M.S., Md. Sawari, S.S., Abdul Hamid, A.B. and Chin, T.A. (2016), "Emerging Halal food market: an Institutional Theory of Halal certificate implementation", *Management Research Review,* Vol. 39 No. 9, pp, 987-997.

Annabi, C. and Ibidapo-Obe, O.O. (2017). "Halal certification organizations in the United Kingdom: an exploration of halal cosmetic certification", *Journal of Islamic Marketing,* Vol. 8 No. 1, pp.107-126.

Ayyub, R. M. (2015a). "An empirical investigation of ethnic food consumption: a perspective of majority ethnic group", *British Food Journal*, Vol. 117 No. 4, pp. 1239-1255.

Ayyub, R.M. (2015b). "Exploring perceptions of non-Muslims towards Halal foods in UK", *British Food Journal,* Vol. 117 No. 9, pp. 2328-2343.

Aziz, Y.A. and Chok, N.V. (2013), "The role of halal awareness, halal certification, and marketing components in determining halal purchase intention among non-Muslims in Malaysia: a structural equation modeling approach", *Journal of International Food and Agribusiness Marketing,* Vol. 25 No. 1, pp. 1-23.

Balabanis, G. and Diamantopoulos, A. (2004), "Domestic country bias, country-of-origin effects, and consumer ethnocentrism: a multidimensional unfolding approach", *Journal of the Academy of Marketing Science,* Vol. 32 No. 1, pp. 80-95.

Battour, M.M., Ismail, M.N. and Battor, M. (2010), "Toward a halal tourism market", *Tourism Analysis,* Vol. 15 No. 4, pp. 461-470.

Béji-Bécheur, A., Özçağlar-Toulouse, N. and Zouaghi, S. (2012), "Ethnicity introspected: researchers in search of their identity", *Journal of Business Research,* Vol. 65 No. 4, pp. 504-510.

Bennett, P.D. (1995), *Dictionary of Marketing Terms* (2nd ed.), American Marketing Association Chicago.

Bergeaud-Blackler, F. (2004), "Social definitions of halal quality: the case of Maghrebi Muslims in France", in Harvey, M., McMeekin, A. and Warde, A. (Eds.), *Qualities of food,* Manchester University Press, New York, pp. 94-107.

Bizumic, B., Duckitt, J., Popadic, D., Dru, V. and Krauss, S. (2009), "A cross-cultural investigation into a reconceptualization of ethnocentrism", *European Journal of Social Psychology*, Vol. *39* No. 6, pp. 871-899.

Blank, T. and Schmidt, P. (2003), "National identity in a united Germany: nationalism or patriotism? An empirical test with representative data", *Political Psychology*, Vol. 24 No. 2, pp. 289-312.

Bredahl, L. (2003), "Cue utilisation and quality perception with regard to branded beef", *Food Quality and Preference*, Vol. 15 No. 1, pp. 65-75.

Brewer, M.B. (1999), "The psychology of prejudice: ingroup love or outgroup hate?", *Journal of Social Issues*, Vol. 55 No. 3, pp. 429-444.

Butt, M.M. and de Run, E.C. (2011), "Do target and non-target ethnic group adolescents process advertisements differently?" *Australasian Marketing Journal*, Vol. 19 No. 2, pp. 77-84.

Butt, M.M., Rose, S., Wilkins, S. and Haq, J.U. (2017), "MNCs and religious influences in global markets: drivers of consumer-based halal brand equity", *International Marketing Review*, Vol. 34 No. 6, pp. 885-908.

Byrne, B.M. (2010), *Structural Equation Modeling with AMOS: Basic Concepts, Applications, and Programming*, 2nd ed., Routledge, New York, NY.

Byrne, B.M. and Stewart, S.M. (2006), "Teacher's corner: the MACS approach to testing for multigroup invariance of a second-order structure: a walk through the process", *Structural Equation Modeling*, Vol. 13 No. 2, pp. 287-321.

Cannon, H.M. and Yaprak, A. (2002), "Will the real world class citizen please stand up! The many faces of cosmopolitan consumer behavior", *Journal of International Marketing*, Vol. 10 No. 4, pp. 30-52.

Carney, J. (2013), "McDonald's, KFC and Pizza Hut say no to request to offer halal meat", *South China Morning Post*, September 22, 2013, available at: http://www.scmp.com/news/hong-kong/article/1314887/mcdonalds-kfc-and-pizza-hut-say-no-request-offer-halal-meat (accessed 3 November 2016).

Chen, F.F. (2007), "Sensitivity of goodness of fit indexes to lack of measurement invariance", *Structural Equation Modeling*, Vol. 14 No. 3, pp. 464-504.

Cleveland, M., Laroche, M. and Hallab, R. (2013), "Globalization, culture, religion, and values: comparing consumption patterns of Lebanese Muslims and Christians", *Journal of Business Research*, Vol. 66 No. 8, pp. 958-967.

Delener, N. (1994), "Religious contrasts in consumer decision behaviour patterns: their dimensions and marketing implications", *European Journal of Marketing*, Vol. 28 No. 5, pp. 36-53.

El-Bassiouny, N. (2016), "Where is "Islamic marketing" heading? A commentary on Jafari and Sandikci's (2015) "Islamic" consumers, markets, and marketing", *Journal of Business Research*, Vol. 69 No. 2, pp. 569-578.

Featherstone, M. (2002), *Global Culture: Nationalism, Globalization, and Modernity*, Sage Publications, London.

Foedermayr, E. K. and Diamantopoulos, A. (2008), "Market segmentation in practice: review of empirical studies, methodological assessment, and agenda for future research", *Journal of Strategic Marketing*, Vol. 16 No. 3, pp. 223-265.

Fornell, C. and Larcker, D.F. (1981), "Structural equation models with unobservable variables and measurement error: algebra and statistics", *Journal of Marketing Research*, Vol. 18 No. 3, pp. 382-388.

Golnaz, R., Zainalabidin, M., Nasir, M.S. and Chiew, E.F.C. (2010), "Non-Muslims' awareness of Halal principles and related food products in Malaysia", *International Food Research Journal*, Vol. 17 No. 3, pp. 667-674.

Green, J. and Giammona, C. (2016), "How halal food became a $20 billion hit in America", *Bloomberg*, September 14, 2016, available at: http://www.bloomberg.com/news/articles/2016-09-14/america-loves-muslim-food-so-much-for-a-clash-of-civilizations (Accessed 25 October 2016).

Greenberg, J., Solomon, S. and Pyszczynski, T. (1997), "Terror management theory or self-esteem and cultural worldviews: empirical assessments and cultural refinements", in Zanna, M. (Ed.), *Advances in Experimental Social Psychology*, Academic Press, San Diego, CA, pp. 61-139.

Gruber, V. (2012), "Case study: KFC in France", in Rudolph, T., Schlegelmilch, B.B., Frebch, J., Bauer, A. and Meise, J.N. (Eds.), *Diversity in European Marketing: Text and Cases*, Springer Gabler, Wiesbaden, pp. 41-55).

Havinga, T. (2010). "Regulating halal and kosher foods: different arrangements between state, industry and religious actors", *Erasmus Law Review*, Vol. 3 No. 4, pp. 241-255.

Hair, J.F., Black, W.C., Babin, B.J., Anderson, R.E. and Tatham, R.L. (2010), *Multivariate Data Analysis*, 7th ed., Prentice Hall, Upper Saddle River, NJ.

Haque, A., Sarwar, A., Yasmin, F., Tarofder, A.K. and Hossain, M.A. (2015), "Non-Muslim consumers' perception toward purchasing halal food products in Malaysia", *Journal of Islamic Marketing*, Vol. 6 No. 1, pp. 133-147.

Han, C.M. (1989), "Country image: halo or summary construct?", *Journal of Marketing Research*, Vol. 26 No. 2, pp. 222-229.

Hollenbeck, C.R. and Kaikati, A.M. (2012), "Consumers' use of brands to reflect their actual and ideal selves on Facebook", *International Journal of Research in Marketing*, Vol. 29 No. 4, pp. 395-405.

Izberk-Belgin, E. and Nakata, C.C. (2016), "A new look at faith-based marketing: the global halal market", *Business Horizons*, Vol. 59 No. 3, pp. 285-292.

Jafari, A. and Sandıkcı, Ö. (2015), "'Islamic' consumers, markets, and marketing: a critique of El-Bassiouny's (2014) "The one-billion-plus marginalization"", *Journal of Business Research*, Vol. 68 No. 12, pp. 2676-2682.

Jamal, A. (1998). "Food consumption among ethnic minorities: the case of British-Pakistanis in Bradford, UK", *British Food Journal*, Vol. 100 No. 5, pp. 221-227.

Jamal, A. and Sharifuddin, J. (2015), "Perceived value and perceived usefulness of halal labelling: the role of religion and culture", *Journal of Business Research*, Vol. 68 No. 5, pp. 933-941.

Kotler, P. and Keller, K.L. (2008), *Marketing Management*, Prentice Hall, Upper Saddle River, NJ.

Lada, S., Harvey Tanakinjal, G. and Amin, H. (2009), "Predicting intention to choose halal products using theory of reasoned action", *International Journal of Islamic and Middle Eastern Finance and Management*, Vol. 2 No. 1, pp. 66-76.

Leroy, F. and Praet, I. (2015), "Meat traditions. The co-evolution of humans and meat", *Appetite*, Vol. 90, 1st July 2015, pp. 200-211.

Mackie, D.M. and Smith, E.R. (1998), "Intergroup relations: insights from a theoretically integrative approach", *Psychological Review*, Vol. 105 No. 4, pp. 499-529.

McGregor, S.L.T. (2006), "Understanding consumers' moral consciousness", *International Journal of Consumer Studies*, Vol. 30 No. 2, pp. 164-178.

Minton, E.A., Kahle, L.R. and Kim, C.H. (2015), "Religion and motives for sustainable behaviors: a cross-cultural comparison and contrast", *Journal of Business Research*, Vol. *68* No. 9, pp. 1937-1944.

Muhamad, R. and Alwi, S. (2015), "Explicating consumer segmentation and brand positioning in the Islamic financial services industry: a Malaysian perspective", *Asia-Pacific Journal of Business Administration*, Vol. 7 No. 3, pp. 253-274.

Muhamad, R., Melewar, T.C. and Alwi, S.F.S. (2012), "Segmentation and brand positioning for Islamic financial services", *European Journal of Marketing*, Vol. 46 No. 7/8, pp. 900-921.

Mukhtar, A. and Butt, M.M. (2012), "Intention to choose Halal products: the role of religiosity", *Journal of Islamic Marketing*, Vol. 3 No. 2, pp. 108-120.

Muir, H. (2014), "The Sun's halal Pizza Express story is a half-baked attempt to provoke outrage", *The Guardian*, May 7, 2014, available at: https://www.theguardian.com/commentisfree/2014/may/07/sun-halal-pizza-express-story-ethnic-restaurant (accessed 25 October 2016).

Navarro-Prado, S., González-Jiménez, E., Perona, J. S., Montero-Alonso, M. A., López-Bueno, M. and Schmidt-RioValle, J. (2017), "Need of improvement of diet and life habits among university student regardless of religion professed", *Appetite*, Vol. 114, 1st July 2017, pp. 6-14.

Ng, P.F., Butt, M.M., Khong, K.W. and Ong, F.S. (2014), "Antecedents of green brand equity: an integrated approach", *Journal of Business Ethics*, Vol. 121 No. 2, pp. 203-215.

Nunnally, J.C. and Bernstein, I.H. (1994), *Psychometric Theory*, 3rd ed., McGraw-Hill, New York, NY.

Office for National Statistics. (2011). "Religion in England and Wales 2011", available at: https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11 (accessed 27 December 2018).

Office for National Statistics. (2016). "Overview of the UK population: February 2016", available at: https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/articles/overviewoftheukpopulation/february2016 (accessed 17 June 2017).

Osborne, S. (2016), "The most far-right countries in Europe, mapped", *Independent*, May 23, 2016, available at: http://www.independent.co.uk/news/world/europe/the-most-far-right-countries-in-europe-mapped-a7043816.html (accessed 22 March 2017).

Ouellet, J.F. (2007). "Consumer racism and its effects on domestic cross-ethnic product purchase: an empirical test in the United States, Canada, and France", *Journal of Marketing*, Vol. 71 No. 1, pp.113-128.

Peek, L. (2005), "Becoming Muslim: the development of a religious identity", *Sociology of Religion*, Vol. 66 No. 3, pp. 215-242.

Pew Research Centre (2016), "A new estimate of the U.S. Muslim population", January 6, 2016, available at: http://www.pewresearch.org/fact-tank/2016/01/06/a-new-estimate-of-the-u-s-muslim-population/. (accessed 3 November 2016).

Podsakoff, P.M., MacKenzie, S.B., Lee, J.Y. and Podsakoff, N.P. (2003), "Common method biases in behavioral research: a critical review of the literature and recommended remedies", *Journal of Applied Psychology*, Vol. 88 No. 5, pp. 879-903.

Power, C. (2009), "Halal: buying Muslim", *Time*, June 15, 2009, available at: http://content.time.com/time/magazine/article/0,9171,1902837,00.html. (accessed 12 October 2016).

Rahman, A.A., Asrarhaghighi, E. and Rahman, S.A. (2015), "Consumers and halal cosmetic products: knowledge, religiosity, attitude and intention", *Journal of Islamic Marketing*, Vol. 6 No. 1, pp. 148-163.

Rarick, C., Falk, G., Barczyk, C. and Feldman, L. (2012), "Marketing to Muslims: the growing importance of halal products", *Journal of the International Academy for Case Studies*, Vol. 18 No. 1, pp. 81-86.

Rauschnabel, P.A., Herz, M., Schlegelmilch, B.B. and Ivens, B.S. (2015), "Brands and religious labels: a spillover perspective", *Journal of Marketing Management*, Vol. 31 No. 11/12, pp. 1285-1309.

Rawwas, M.Y.A., Rajendran, K.N. and Wueher, G.A. (1996), "The influence of worldmindedness and nationalism on consumer evaluation of domestic and foreign products", *International Marketing Review,* Vol. 13 No. 2, pp. 20-38.

Rezai, G., Mohamed, Z. and Shamsudin, M.N. (2012), "Non-Muslim consumers' understanding of Halal principles in Malaysia", *Journal of Islamic Marketing,* Vol. 3 No. 1, pp. 35-46.

Riefler, P., Diamantopoulos, A. and Siguaw, J.A. (2012), "Cosmopolitan consumers as target group for segmentation", *Journal of International Business Studies*, Vol. 43 No. 3, pp. 285-305.

Sandikci, Ö. and Ger, G. (2010), "Veiling in style: how does a stigmatized practice become fashionable?" *Journal of Consumer Research,* Vol. 37 No. 1, pp. 15-36.

Schlegelmilch, B.B., Khan, M.M. and Hair, J.F. (2016), "Halal endorsements: stirring controversy or gaining new customers?" *International Marketing Review,* Vol. 33 No. 1, pp. 156-174.

Shoham, A. and Gavish, Y. (2016), "Antecedents and buying behavior consequences of consumer racism, national identification, consumer animosity, and consumer ethnocentrism", *Journal of International Consumer Marketing*, Vol. 28 No. 5, pp. 296-308.

Siamagka, NT. and Balabanis, G. (2015), "Revisiting consumer ethnocentrism: review, reconceptualization, and empirical testing", *Journal of International Marketing*, Vol. 23 No. 3, pp. 66-86.

Statistics Canada (2016), "Canadian Demographics at a Glance", available at: https://www150.statcan.gc.ca/n1/pub/91-003-x/2014001/section03/33-eng.htm (accessed 27 December 2018).

Süerdem, A. (2013), "Yes my name is Ahmet, but please don't target me. Islamic marketing: Marketing IslamTM?", *Marketing Theory,* Vol. 13 No. 4, pp. 485-495.

Tajfel, H. (1982), "Social psychology of intergroup relations", *Annual Review of Psychology,* Vol. 33 No. 1, pp. 1-39.

Tajfel, H. and Turner, J.C. (1979), "An integrative theory of intergroup conflict", in Austin, W.G. and Worchel, S. (Eds.), *The Social Psychology of Intergroup Relations*, Brooks/Cole, Monterey, CA, pp. 33-47).

Temporal, P. (2011), *Islamic Branding and Marketing: Creating a Global Islamic Business*, John Wiley and Sons, Singapore.

Thompson, C.J. and Tambyah, S.K. (1999), "Trying to be cosmopolitan", *Journal of Consumer Research*, Vol. 26 No. 3, pp. 214-241.

Ucide. (2018), "Demographic study of the Muslim population", available at: http://ucide.org/sites/default/files/revistas/27_estademograf17.pdf (accessed 27 December 2018).

Verlegh, P.W.J. (2007), "Home country bias in product evaluation: the complementary roles of economic and socio-psychological motives", *Journal of International Business Studies*, Vol. 38 No. 3, pp. 361-373.

Verkuyten, M. and Yildiz, A.A. (2007), "National (Dis)identification and ethnic and religious identity: a study among Turkish-Dutch Muslims", *Personality and Social Psychology Bulletin,* Vol. 33 No. 10, pp. 1448-1462.

Warikoo, N. (2013), "McDonald's drops halal food from U.S. menu", *USA Today,* June 24, 2013, available at: https://www.usatoday.com/story/news/nation/2013/06/24/mcdonalds-drops-halal-food-from-us-menu/2451243/. (accessed 3 April 2017).

Wilson, J.A.J. (2014), "The halal phenomenon: an extension or a new paradigm?" *Social Business,* Vol. 4 No. 3, pp. 255-271.

Wilson, J.A.J, and Grant, J. (2013). "Islamic marketing: a challenger to the classical marketing canon?", *Journal of Islamic Marketing*, Vol. 4 No. 1, pp. 7-21.

Wilson, J.A.J. and Liu, J. (2010), "Shaping the Halal into a brand", *Journal of Islamic Marketing*, Vol. 1 No. 2, pp. 107-123.

Wilson, J.A.J. and Liu, J. (2011), "The challenges of Islamic branding: navigating emotions and halal", *Journal of Islamic Marketing*, Vol. 2 No. 1, pp. 28-42.

Wright, W. and Annes, A. (2013), "Halal on the menu? Contested food politics and French identity in fast-food", *Journal of Rural Studies*, Vol. 32, pp. 388-399.

Yankelovich, D. and Meer, D. (2006), "Rediscovering market segmentation", *Harvard Business Review*, Vol. 84 No. 2, pp. 122-131.

Yap, B.W. and Khong, K.W. (2006), "Examining the effects of customer service management (CSM) on perceived business performance via structural equation modeling", *Applied Stochastic Models in Business and Industry*, Vol. 22 No. 5, pp. 587-606.

Yuhas, A. (2015), "Muslim population in Europe to reach 10% by 2050, new forecast shows", *The Guardian*, April 2, 2015, available at: http://www.theguardian.com/world/2015/apr/02/muslim-population-growth-christians-religion-pew. (accessed 12 October 2016).

Zeugner-Roth, K.P., Žabkar, V. and Diamantopoulos, A. (2015), "Consumer ethnocentrism, national identity, and consumer cosmopolitanism as drivers of consumer behavior: a social identity theory perspective", *Journal of International Marketing*, Vol. 23 No. 2, pp. 25-54.