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**Perceived Value and Perceived Usefulness of Halal Labeling:
The Role of Religion and Culture**

Abstract

This research identifies the impact of the perceived value and perceived usefulness of a halal-labeled product, culture and religion on purchase intentions using data from 10 in-depth interviews and 303 self-administered questionnaires. Factor analysis and hierarchical multiple regression are used for data analysis. The results show that perceived usefulness, vertical collectivism, horizontal collectivism and religiosity predict a significant amount of variance in intentions. Specifically, perceived usefulness, vertical collectivism and religiosity have a positive relationship with intentions to buy. Horizontal collectivism associates negatively with intentions to buy. Religiosity moderates the relationships between horizontal collectivism and intentions to buy. Perceived value associates positively only with intentions to patronize stores and religiosity moderates this link. The study is the first to emphasize the need to develop halal labeling to enhance the shopping experiences of British Muslims.

1. Introduction

The trend toward convergence and divergence is occurring simultaneously with increasing globalization, multiculturalism and transnational cosmopolitism (e.g., Cleveland, Laroche & Hallab, 2013) giving rise to social changes at local, regional and international levels. Ethnic subcultures co-exist with mainstream cultures in many countries (e.g., Jamal, 2003), but buffeted by globalization and external cultural forces, consumer members of these subcultures seek identity anchors (e.g., Cleveland & Chang, 2009) and engage in culture-swapping (e.g., Oswald, 1999).

Islam is the second-largest religion in the United Kingdom (UK), smaller only than Christianity, and British Muslims account for 2.9 percent of the UK population and contribute significantly to the economy (Lewis, 2007). Given the stigma currently attached to being a Muslim in the Western world (e.g., Sandikci & Ger, 2010), British Muslims experience a heightened sense of religious, cultural and ethnic identity.

Islamic law specifies foods that are halal (lawful) or haram (unlawful). In particular, Islam forbids consumption of pork and alcohol. Small businesses owned and operated by British Muslims sell fresh halal meat, and some mainstream supermarkets (e.g., ASDA, Morrison) also sell packed halal meat in neighborhoods with substantial British Muslim populations (Ahmed, 2008). However, consumers' lifestyles, including those of British Muslims, are changing (e.g., eating out rather than cooking at home), and there is a rapid

growth in the convenience food market (Shiu, Dawson & Marshall, 2004). British Muslims are increasingly searching for halal-labeled meat and convenience food (Knot, 2009).

Consumption of halal-labeled foods is a basic qualifying condition for developing, maintaining and reinforcing an overall Islamic lifestyle and identity and is a mechanism for comforting stability (e.g., Sandikci & Ger, 2010). Islamic ideology transcends all acts of life, providing British Muslims with a set of resources and ideals for identity creation in a multicultural context. The British Muslims' identity in the context of the global consumer culture (e.g., Cleveland & Laroche, 2007) creates numerous acculturation outcomes (e.g., Penaloza, 1994) and culture-swapping. It is probable that the relative paucity of research on the consumption behaviors of religious subcultures like that of British Muslims is due in part to the complexity of acculturation outcomes.

Delivering value or perceived value (PV) is a fundamental basis for marketing activities and an effective source of competitive advantage (Woodruff, 1997). Prior research investigates consumers' search and use of nutrition (Balasubramanian & Cole, 2002), green energy labelling (Hartmann & Apaolaza-Ibánez, 2012) and organic food labeling (Bauer, Heinrick & Schafer, 2013), providing insights into PV and consumer motives, but it ignores the role of culture and religion. The goal of the present study is to investigate the direct effects of perceived value (PV), perceived usefulness (PU), culture and religion on a) intention to buy food products with a halal label (IB), and b) intention to patronize stores selling halal labelled food products (IP). A further motivation is to investigate the moderating role of religion.

Culture can explain differences in adherence to religious dietary prescriptions. The term *halal*, an all-encompassing concept with wide social and cultural connotations, encourages Muslims to use products that promote goodness and social welfare in all aspects of life (Alserhan, 2010). A significant majority of British Muslims originate from collectivist cultures, with first generations showing commitment to a collective self and a need to conform to religious and cultural traditions (Jamal, 2003). The second and third generations feel the full force of the clash of cultures with some assimilating, others integrating and a minority either separating or marginalizing themselves (Jamal & Shukor, 2014). Consuming halal increases in importance as reinforcing self and collective/cultural identities, so it may appeal more to those with collectivist orientations than to those who care less about conformity and collective identity.

The purchase of food is an important component of the family budget, and food consumption is a fundamental aspect of family life (Mennell, Murcott & Otterloo, 1992), so

religious beliefs and commitment can guide decision-making about food (Sood & Nasu, 1995). Peattie, Peattie and Jamal (2006) report that those who shop for British Muslim households spend considerable time and effort seeking out halal food and reading food labels in order to ensure that none of the ingredients are haram. In some cases, manufacturers replace the names of food additives with E-numbers[1], further complicating the decision-making process. These shoppers also often use the "suitable for vegetarian" logo as a cue to establish that a food product is halal, in addition to ensuring that the product does not contain alcohol.

Empirical studies that investigate the impact of culture and religion on consumer responses to food labeling are scarce. Inspired by the theories of reasoned action (Fishbein & Azjen, 1975), PV (e.g., Sweeny & Soutar, 2001), PU (e.g., Davis et al., 1989), CO (Triandis & Gelfand, 1998), and religion (e.g., Lindridge, 2005), this study investigates the antecedents of intentions and moderating role of religiosity.

2. Literature Review

2.1 Perceived value and usefulness

Zeithaml (1988) defines PV as "an overall assessment of the utility of a product (or service) based on perceptions of what is received and what is given" (p. 14). The price-quality studies on predicting product choice (e.g., Rao & Manro, 1989) usually apply the benefit minus the cost, although such an approach may not account for all of the value provided by consumption experiences. Consumers may use products to seek various types of value, including functional, emotional and social value (Sheth, Newman & Gross, 1991). Woodruff (1997) states that value is inherent in the use of some products and related to the consumer's perception, rather than determined by the marketer. PV may be product-oriented, self-oriented or other-oriented (Holbrook, 2005), as it varies according to the circumstances within which the consumer thinks about value.

Product labels provide a range of benefits to consumers, contributing to perceptions of value and usefulness. For example, consumers attach high hedonic value to a product labeled "organic" (Tagbata & Sirieix, 2008), as they assume it tastes better than its non-organic counterpart (McEachern & McClean, 2002), that it is better for the human body, that it is better for the Earth, and even that it is a more moral choice. The halal label may similarly

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[1] E numbers refer to a numbering scheme based on an International Numbering Scheme (INS), as determined by the Codex Alimentarius Committee, which uses a single unified list for additives, colors, preservatives, antioxidants, emulsifiers, stabilizers, thickeners and gelling agents. E-numbers (E stands for Europe) are commonly found on food labels throughout the European Union. The UK Food Standards Agency provides a list of current EU-approved additives and their E Numbers on their website. The Halal Food Guide (also available online) contains a list of E numbers that contain haram ingredients.

provide value-expressive benefits (e.g., consumers feel that they are responsible buyers simultaneously fulfilling religious and market related roles) by providing opportunities for self-expression and connecting with others.

Halal labeling remains a recent phenomenon, and finding halal food remains a challenging task in the UK, outside the limited number of ethnic Muslim shops (e.g., Alserhan, 2010). British Muslims face a market situation characterized by *asymmetric information*: the marketers know the relevant information, but the buyers do not (e.g., Golan, Kuchler & Mitchell, 2001). Halal labelling is necessary to help British-Muslims make informed choices.

Cue utilization theory and the literature on signaling provide a conceptual framework to understand PV and PU of halal labeling. Following Davis, Bagozzi and Warsaw (1989), this study defines PU as the extent to which a British Muslim consumer believes that purchasing a halal-labeled product improves his or her experience of shopping for food products. According to cue utilization theory, consumers use cues for information to assist decision making (e.g., Dodds & College, 1995) and British-Muslims consider the halal label a relevant information cue enhancing the label's PV and PU. Signaling is a process of implicitly communicating information about oneself by engaging in behaviors that reveal personal traits and preference to observers (e.g., Glazer & Konard, 1996). British-Muslims should experience psychological and emotional benefits from signaling their consumption of halal-labeled products. Self-expression, as a psychological motive, may induce British-Muslims' IB and IP.

PV and PU reflect cognitive beliefs about purchasing and using halal-labeled products and, according to the theory of reasoned action (Fishbein & Azjen, 1975), affect behavioral intentions. Product labelling literature (e.g., Hartmann & Apaolaza-Ibánez, 2012) reports a positive link between perceptions of a label's utilitarian and self-expressive benefits and intentions. Other scholarly work (e.g., Chang & Dibb, 2012) provides further support by arguing that consumers' evaluations of product value trigger emotional response (e.g., feelings of satisfaction), which influences behavioral intentions. Therefore, the first set of hypotheses appears as:

H_1: A significant positive relationship exists between a) PV and IB, and b) PV and IP.

H_2: A significant positive relationship exists between a) PU and IB, and b) PU and IP.

2.1.1 Role of culture

A growing body of scholarly work (e.g., Shavitt, Lalwani, Zhang & Torelli, 2006; Triandis & Gelfand, 1998) argues that individualism and collectivism are both horizontal (emphasizing equality) and vertical (emphasizing hierarchy) in nature. The vertical dimension is associated with a hierarchical social perspective that emphasizes social competition with those perceived as outside the in-group (Shavitt et al., 2006). The horizontal dimension places importance on benevolence, social equality and cooperation among close others (Triandis & Gelfand, 1998).

Shavitt et al., (2006) argue that conformity in product choice may be unique to vertical collectivism (VC), which stresses deference to authority figures and to in-group wishes. For a vertical collectivist British Muslim, a halal label may be a cultural symbol and a reflection of cultural tradition. Such consumers may operate as networks of informal relationships and communications that facilitate the development and transmission of distinctive norms concerning food consumption. Building on this discussion, the study suggests the following hypothesis:

H3: A significant positive relationship exists between a) VC and IB, and b) VC and IP.

According to Ellemers, Spears & Dooseje, (2002), members of a stigmatized minority group often feel that their identities are at threat, particularly due to negative stereotyping and criticism of their values, ideas and even existence. Consequently, their behavioural responses tend to be directed towards not only restoring and enhancing in-group self-esteem but also the derogation of the out-group (Hildebrand, DeMotta, Sen & Kongsomopong, 2013). Ahmed (2009) reports British-Muslims feel a very strong sense of patriotism but feel let down by negative media portrayal. They feel pressured from a society that increasingly stereotypes them as simply fundamentalists. The resultant stigma (Sandikci & Ger, 2010) may force them to engage in competitive thoughts and actions towards an out-group such as multinational firms originating from non-Muslim countries (e.g., Alserhan, 2010; Hildebrand et al., 2013).

Horizontal collectivism (HC) emphasizes sociability but not deference or hierarchy, so those in such contexts may observe much lower levels of conformity. A British Muslim with a horizontal collectivist orientation may feel cynical about firms' halal-labeling efforts, believing that the firms manipulate the information (e.g., Chylinski & Chu, 2010). Mass media and word-of-mouth communications about fraud in the food supply chain (e.g., Verbeke et al., 2013) reinforce such views, triggering resistance to marketing efforts like product labeling. Hence, the next hypothesis states that:

H4: A significant negative relationship exists between a) HC and IB, b) HC and IP.

The study considers British Muslims with traits associated with vertical individualism (VI) and horizontal individualism (HI) to have assimilated to the host culture more than those with collectivist orientations have, so they generally feel less motivated to comply with peer pressure or normative rules. Bonne and Vermeir (2007) report that individualistic Muslims consider consumption of halal a matter of personal conviction and choice, while collectivistic Muslims accept the opinion of important persons and institutions. Oyserman (2006) argues that individualism generally promotes decontextualized reasoning that assumes that social information is not bound to social context. Building on this discussion, the next set of hypotheses state that:

H5: A significant negative relationship exists between a) VI and IB and b) VI and IP.

H6: A significant negative relationship exists between a) HI and IB, and b) HI and IP.

2.1.1 Role of religiosity

Religious commitment (or religiosity) refers to the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living (Worthington et al., 2003). The halal label is not simply a packaging element but part of a belief system and moral code of conduct that is integral in devout Muslims' daily living as an assertion of Islamic identity and worldview and a realization of spiritual purity (El-Bassiouny, 2013). British Muslims' trust in halal food labels may relate to certainty not only about what goes inside the package but also about processing and handling of ingredients according to the Islamic law (Verbeke, Rutsaert, Bonne & Vermeir, 2013). A halal label can signal self-expressive benefits (Hartmann & Apaolaza-Ibánez, 2012), inspiring religious British Muslims to identify themselves with and express their loyalty to a brand (e.g., Alserhan, 2010). Thus, the next hypothesis states:

H7: A significant positive relationship exists between a) religiosity and IB and b) religiosity and IP.

2.1.2 Moderating effects of religiosity

Prior research examines the impact of religiosity on attitudes toward materialism (Cleveland & Chang, 2009), cultural identity (Lindridge, 2005), shopping behavior (Sood & Nasu, 1995) and consumers' use of product information (Choi, Kale & Shin, 2010). Findings

suggest that the buying behavior of consumers with high levels of religiosity differ from the behavior of those with low levels of religiosity.

British Muslims are no exception (e.g., Ahmed, 2008). A highly religious British Muslim will try to identify what is halal and what is not, as consciously consuming a product that is not halal carries the risk of spiritual punishment in this world and the hereafter (Wilson & Liu, 2010). Hino (2010) finds that many Muslims shop at mainstream supermarkets only for products whose halal status is clear. Thus, the next set of hypotheses states that:

H8: The effect of PV on intentions is greater for those with high religiosity than it is for those with low religiosity in terms of a) IB and b) IP

H9: The effect of PU on intentions is greater for those with high religiosity than those with low religiosity in terms of a) IB and b) IP.

Although empirical investigations of direct links between individualism/collectivism and religiosity are scarce (Cukur, Guzman & Carlo, 2004), scholars argue that most religions promote particular values and attitudes that link to either individualism or collectivism (Sampson, 2000). In the context of Islam, Wilson and Liu (2010) argue that the interpretations and practices concerning what is halal may differ among Muslims because of cultural differences. Prior research reports a positive link between religiosity and values like tradition, conformity and security (e.g., Cukur et al., 2004) and a tendency of vertical collectivist cultures to focus on compliance and enhancing the cohesion and status of their in-groups (Shavitt et al., 2006). Therefore, the following hypothesis states:

H10. The effect of VC on intentions is greater for those with high religiosity than it is for those with low religiosity in terms of a) IB and b) IP.

Horizontal collectivist cultures emphasize equality (Triandis & Gelfand, 1998) and focus on sociability and interdependence with others within an egalitarian framework (Shavitt et al., 2006). People in such cultures value honesty, directness and cooperation within a framework of assumed equality (Triandis & Gelfand, 1998). Islam also declares equality among people, placing importance on honesty and helping others. While horizontal collectivist British Muslims may feel cynical about halal labeling, their level of religiosity may offset these negative feelings. Hence, the next hypothesis states:

H11: The effect of HC on intentions is weaker for those with high religiosity than it is for those with low religiosity in terms of a) IB and b) IP.

Individualism and religiosity are not necessarily in opposition (Cukur et al., 2004), and it is possible for a British Muslim with an individualistic orientation to value and practice religion in daily life. It is a central tenet of Islam that each Muslim is independent and on his

or her own on the path to following God. Building on this discussion, the final set of hypotheses states:

H12: The effect of VI on intentions is weaker for those with high religiosity than it is for those with low religiosity in terms of a) IB and b) IP.

H13: The effect of HI on intentions is weaker for those with high religiosity than it is for those with low religiosity in terms of a) IB and b) IP.

Figure 1 shows the research framework for the study and depicts the proposed relationships among PV, PU, VC, HC, VI, HI and intentions. Religiosity appears as a moderating variable.

[Insert Fig 1 here]

3. Methodology

The study collects data using a multi-phase and a multi-method approach. The first phase involves in-depth interviews (McCracken, 1988) with 10 British-Muslim consumers from a leading metropolitan city in the UK. The aim is to investigate the motivations in searching for information and assessing the suitability of brands for consumption according to the Islamic Shariah principles. Recruitment of participants involves establishing links with the community and fully briefing potential participants about the study's objectives. Participants are between 25 and 60 years of age, and their genders and ethnicities vary. The study tape-records and transcribed the interviews, each of which lasts for around one hour, and takes detailed notes during and immediately after the interviews. The interviews follow a short discussion guide with open-ended questions. Following the tradition of interpretive research (e.g., Wallendorf & Belk, 1989), the authors discuss and analyze the underlying logic of participants' responses with one another and interpret the data by combining perspectives from the interviews with those drawn from the literature review. This interpretive analytic process leads to a number of themes that are common to all participants.

The second phase compares and contrasts British Muslim consumers' attitudes toward the "halal" logo and the "suitable for vegetarian" logo and explores the contributions of PV and PU to predicting attitudes. Based on an extensive review of the literature and findings from the first phase, the second phase develops, pilot-tests and administers two versions of the same questionnaire (one each for the "halal" and "suitable for vegetarian" logos, using ice cream as a product category) among a sample of British Muslim consumers in a leading UK city.

The study acquires participants for the second phase by means of links to the community and the snowballing technique (McCracken, 1988). Participants receive one

randomly assigned version of the questionnaire to help ensure the findings' validity (e.g., Hair, Anderson, Tatham & Black, 1998). The introduction section of the questionnaire describes aims and objectives assuring anonymity and confidentiality. The data collection procedure results in 102 completed questionnaires (halal logo, n=50, "suitable for vegetarian" logo, n=52).

Consistent with prior research, the questionnaire uses 7-point Likert-type scales (1=strongly disagree and 7 = strongly agree) to measure the constructs. Eighteen items from Sweeny and Soutar (2001) measure PV capturing all four dimensions of value. Four items based on prior research (e.g., Saade & Bahli, 2005) measure PU. Ten items from a widely known scale (Worthington et al., 2003) measure religious commitment. Sixteen items based on work by Triandis and Gelfand (1998) measure horizontal and individual collectivism and individualism. Following Ajzen and Fishbein (1980), four items each measure beliefs evaluation of beliefs respectively. Based on Ajzen and Fishbein (1980), three items measure the IB, and four items measure the IP.

The third phase of the study (the main study) focuses on issues related only to the halal logo and extends its scope to cover three product types that British Muslims frequently purchase for personal and family use: frozen chicken pizza, ice cream and crisps. Muslims are specifically sensitive when buying a meat based product like chicken pizza. Ice cream is a dairy-based product that may or may not be halal, whereas chips may sometimes contain meat-based flavorings. In this stage, a convenience sample of British Muslim consumers in London, Birmingham, Manchester and Cardiff answer one of three versions of the same questionnaire concerning halal-labeled ice cream, chips or frozen chicken pizza. Like the second phase, the third phase collects data by recruiting participants via personal links to the community and the snowballing technique. The procedure results in 303 completed questionnaires (chips, n=100, ice cream, n=102, frozen chicken pizza, n=101).

4. Data Analysis

4. 1 Exploratory factor analysis

The exploratory factor analysis (Table 1) of the sixteen-item scale for collectivism and individualism (Triandis & Gelfand, 1998) shows that a four-factor solution emerges subsequent to deletion of one item each for HC, VI and HI because of cross loadings. The four factors account for 67.7 percent of the total variance explained and reflect four facets— VC, HC, VI and HI—of CO, with Eigen values of 3.5, 3.0, 1.3 and 1.0, respectively. The remaining items load highly on their corresponding factors (0.63 to 0.93), confirming the

unidimensionality of the constructs and providing strong empirical evidence for their validity. Cronbach's alpha scores for VC, HC and VI (0.68 to 0.89, respectively) are satisfactory, although the Cronbach's alpha for HI is low (0.56). However, according to Triandis and Gelfand (1998), a relatively low alpha score in a study involving only one culture can be acceptable.

The exploratory factor analysis extracts a single factor for interpersonal and intrapersonal facets of religiosity (Worthington et al., 2003). Factor loadings ranging from 0.83 to .94 and the Cronbach's alpha ($\alpha = 0.98$) are satisfactory. Subsequent to deletion of two items because of cross loadings, three sub-dimensions of PV emerge: one each for quality/emotional value, monetary value and social value. Factor loadings (.56–0.92) and Cronbach's alpha scores (0.93–0.98) are satisfactory. Like other multidimensional constructs such as service quality, this study treats PV as an aggregate construct by summing the individual sub-dimensions to obtain an estimate of overall PV ($\alpha = 0.95$). PU emerges as a single-dimension construct with factor loadings ranging from 0.88 to 0.95 and a satisfactory Cronbach's alpha ($\alpha = 0.93$). In line with expectations, IB and IP each emerges as a single factor. Factor loadings (0.92–0.98) and Cronbach's alpha scores (0.94 and 0.97) are satisfactory.

The average variance extracted (AVE) for each construct (Table 2) ranges from 0.61 to 0.94, exceeding the acceptable level (Hair et al., 1998). Following Fornell and Larcker's (1981) procedure to assess discriminant validity, this study compares the squared correlation between a pair of constructs against the average variance extracted (AVE) for each of the two constructs and repeats the procedure for all of the constructs. In all cases the squared correlation is smaller than the respective AVEs, providing support for discriminant validity (Table 2).

[Insert Tables 1 & 2 here]

5. Findings

5.1 Phase 1 – qualitative

As per the qualitative analysis, participants frequently speak of their frustrations for not being able to find halal labeled products and speak of using "suitable for vegetarian" logo as an alternative. For instance, Mrs. Malik (married with two children) states: 'Well I can't find halal food easily in the supermarket. I often go for the vegetarian side, suitable for vegetarians, and they are quite plainly printed. But if I can't do that, then I look for gluten-free, or something like that. But it is quite frustrating to keep on reading labels all the time …

looking at all the E ingredients and you know like looking at the back of a chocolate to see if it is 100% halal. '

Another participant, aged 44 comments: 'If they can put a little thing [halal label] at the back, you know, like they do with ingredients and calories and stuff. I think it would be much easier for us Muslims to shop. [Then] We don't have to look at everything at the back. Like, now, you could go to the Tesco and you could probably be there (reading labels) for ever!'. Responding to a question about the value of a halal label, a participant states: 'Yes it will be very useful. Like in some shops they have it on the windows, 'Halal', so you know they got halal stuff there. You know it's alright to go in there. Like sometimes you see leaflets in the door, these food leaflets, and the first thing I look for 'Is it Halal? If not, then you know it's not worth looking at it.' Comments about the PV and PU of halal label are common across the board and participants seek halal choices not only for products containing meat but also for products like ice cream and chips. Phase 1 findings provide solid support for the second phase.

5.2 Phase 2 – suitable for vegetarian vs. halal logo

Findings from the second phase reveal that PU ($\beta = 0.58$, $p<0.001$) is a stronger predictor of attitudes toward food products with a halal label than is PV ($\beta = 0.12$, $p<0.001$). Both PU ($\beta = 0.12$) and PV ($\beta = 0.19$) are weak predictors of attitude toward food products with a "suitable for vegetarian" label. An independent-samples t-test that compares the two groups' mean scores on attitudes suggests that there is a significant difference between the scores, with more positive attitudes are toward halal-labeled food products (Mean=41.34; $t(50) =2.29$, $p= .024$.) than toward "suitable for vegetarian" products (Mean=37.65).

5.3 Phase 3 - demographics

The majority (79%) of the sample for the main study (all product types) is aged 18–44 years, with an additional 13 percent in the 44–55 age category. Sixty-nine percent are married, 57 percent hold college/university degrees, 79 percent earn £15,000–£75,000 per year, and 68 percent are female. The participants in the sample represent a wide range of occupations.

5.4 Phase 3 - differences across product types

Given the findings of the first phase, the third phase explores differences in PV, PU, IB and IP among three product types (ice cream, chips and frozen chicken pizza) using ANOVA. The findings suggest that there are no significant differences among the three product types in terms of PV ($F_{(2, 300)} = 0.16$, $p = 0.853$), IB ($F_{(2, 300)} = 0.12$, $p = .891$) or IP ($F_{(2, 300)} = 0.13$, $p = 0.880$). Findings reveal a marginally significant ($p < 0.05$) difference among the three product types in terms of PU.

Scheffé post hoc comparisons show that PU is marginally higher in the chicken pizza condition (M=6.12) than it is in the ice cream condition (M=5.73), p=0.07 (two-tailed). One possible explanation for this result is that a majority of Muslims are more sensitive to eating halal meat than they are to a dairy-based product like ice cream (Verbeke et al., 2013). In all other cases, Scheffé post hoc comparisons show that none of the four means differ significantly from the others. Therefore, the next part of the analysis uses data across product types (total sample).

5.5 Phase 3 - relationships (direct effects)

The study employs hierarchical multiple regression analysis in evaluating the relationships among the independent, moderating and dependent variables to test the hypotheses for the main study. The predictor and moderating variables enter the model in two steps. Results appear in Tables 3a and 3b.

Model 1 is statistically significant ($F_{(7, 295)} = 119.89$; $p < 0.001$) and explains 74 percent of the variance in IB (Table 3a). The results show significant evidence for direct positive effects of PU (t= 11.88; $p < 0.001$), VC (t= 5.49; $p < 0.001$) and religiosity (t= 5.38; $p < 0.001$) and a direct negative effect of HC (t= -4.78; $p < 0.001$) on IB, but no evidence of significant effects of PV, VI or HI on IB. Therefore, H_{2a}, H_{3a}, H_{4a} and H_{7a} find support, but H_{1a}, H_{5a} and H_{6a} do not.

[Insert Table 3a here]

Similarly, results in Table 3b show that model 1 is statistically significant ($F_{(7, 295)} = 128.26$; $p < .001$) and explains 75 percent of the variance in IP. The results show significant evidence for direct positive effects of PV (t= 3.36; $p < 0.001$), PU (t= 13.02; $p < 0.001$), VC (t= 2.62; $p < 0.001$), VI (t= 2.71; $p < 0.001$) and religiosity (t= 5.51; $p < 0.001$) on IP, and a direct negative effect of HC (t= -3.31; $p < 0.001$) on IP. There is no evidence of a significant

effect of HI on IB. Therefore, H_{1b}, H_{2b}, H_{3b}, H_{4b}, H_{5b} (modified form) and H_{7b} find support, but H_{6b} does not.

[Insert Table 3b here]

5.6 Phase 3 - relationships (moderating effects)

The results in Table 3a show that the total variance explained by model 2 is 80 percent (F (13, 289) = 88.62; p <0.001). The introduction of religion as a moderating variable explains an additional 6 percent of the variance in IB (R^2 change = 0.06; F (6, 289) = 14.30; p <0.001) and an additional 5 percent of the variance in IP (R^2 change = 0.05; F (6, 289) = 11.50; p <0.001). Significant evidence emerges for the proposed moderating effect of religiosity on the relationship between PV and IP (t= -4.42; p <0.001) and between HC and IB and IP (t= 5.98; p <0.001 and t= 4.21; p <0.001, respectively). By and large, religiosity does not moderate the paths from H-V individualism to intentions and from HI to intentions. Thus, the latter's role is independent from these sub-dimensions, implying that these cultural constructs, at least for this particular sample and context, uniquely and independently relate to both type of intentions with obvious theoretical and methodological implications. Therefore, H_{8b} (modified form), H_{11a} and H_{11b} find support, whereas H_{8a}, H_{9a}, H_{10a}, H_{12a}, H_{13a} and H_{9b}, H_{10b}, H_{12b} and H_{13b} do not.

6. Discussion

6.1 Perceived value and usefulness of the halal label

The present builds on value, usefulness and attitude-intention theories by developing a case for the relevance of halal labeling in predicting product- and store-related purchase intentions. A summary of hypotheses and supporting evidence appears in Table 4.

The study finds a significant link between PV and IP but a non-significant link between PV and IB. The anomaly in results could be due to consumers' tendency to consider value several times, such as when making a purchase and when considering where to shop (e.g., Woodruff, 1997). Thoughts about specific product attributes may play a significant role in purchase decisions, whereas consequences (e.g., non-availability of halal) may be more salient in decisions about shopping at retail stores. Perhaps the presence of other factors, such as CO and religiosity, renders the direct path between PV and IB insignificant. Nonetheless, a halal label seems to be relevant to the participants when deciding where to shop and this is a significant finding for the retailers aiming to target British-Muslims.

[Insert Table 4 here]

As expected, PU positively influences both types of intention. As applied in prior conceptualizations (e.g., Davis et al., 1989), PU implies utility, making it easier for the shopper to make choices. The findings suggest that halal-labeling enhances British Muslim consumers' overall shopping experiences by reducing the time, search and evaluation costs that are associated with buying food products. The most likely explanation for the result is that the halal label acts as a strong extrinsic information cue (Dodds & College, 1995).

The effect of PU on IP suggests that retail stores that provide a halal label on products increase the likelihood that consumers will visit the stores, simplify their shopping experiences and enhance their loyalty to the store. Prior research (e.g., Verbeke et al., 2013) considers food manufacturers' introduction of a halal label an incremental innovation with significant potential to target Muslims. As per this research, providing a halal label may significantly boost the adoption, consumption and use of such products, as British Muslim consumers recognize the advantage of the halal label.

Prior research explores the impact of PV (Sweeny & Soutar, 2001; Woodruff, 1997) and PU (Davis et al., 1989) in isolation. Despite the conceptual similarity between PV and PU, no prior research has explored their impact on intentions, so this study makes an important contribution to the literature.

This research considers PV and PU to be attitudinal predispositions that help to predict IP. Therefore, this study advances our understanding of the outcomes of attitude and expands the limited understanding of attitudes toward food products among British Muslims, providing a solid foundation from which to understand Islamic consumers' behavior.

6.2 Role of culture

As hypothesized, VC positively influences both types of intention. Given their focus on complying with authorities and enhancing the cohesion and status of their in-groups, vertical collectivists tend to appreciate the value and usefulness of a halal label (e.g., Shavitt et al., 2006), triggering a positive response in the form of purchase intentions.

As expected, HC relates negatively to the IB and the IP, perhaps because the respondents feel cynical about marketers' halal-labeling efforts. This suggestion is in line with Shavitt et al. (2006), who argue that horizontal collectivists do not tend to embrace group conformity. Being a member of a stigmatized minority group, such participants may feel the full force of stigma and, hence, negatively construe marketing efforts such as halal labeling. The present study's findings also suggest that not all collectivist consumers are the same and that the role of the vertical/horizontal facets of collectivism is relevant to consumer

behavior.

While this study finds no link between VI and the IB, a positive association emerges between VI and the IP. Perhaps the respondents judge the competitive superiority of stores based on type of products sold, which would be in line with prior research that finds that consumers in some cultures make consumption choices based on the competitive superiority of products (Gurhan-Canli & Maheswaran, 2000). Patronizing stores that sell halal-labeled products may signal status, prestige and distinction from others (e.g., Triandis & Singelis, 1998), resulting in the IP.

Similarly, HI does not appear to impact intentions. Halal labeling has strong religious and cultural connotations, so perhaps the horizontal individualist participants have assimilated significantly to the mainstream consumer and care little about halal-labeled products. Another reason for some of the unexpected results may lie in the context of this study, as the value and usefulness of a halal label appear to be much more complex than anticipated. Nonetheless, respondents' horizontal individualistic and horizontal collectivistic orientations do not appear to be appropriate targets for halal-labeled products.

Previous research tends to overlook the cultural contexts in which intentions develop, but it does suggest that consumer behavior is meaningful (Levy, 1959). Typical approaches to understanding consumers' value perceptions and intentions focus largely on individual consumers in isolation of their cultural and religious identities. Therefore, this research's theoretical contribution lies in its study of the impact of culture and religion on intentions.

6.3 Role of religiosity

As hypothesized, religiosity influences both types of intention. Religious symbols like a halal label reflect religious ideals (e.g., Sandikci & Ger, 2010) consumption of halal appears to act as a vehicle through which to experience the sacred (e.g., Belk, Wallendorf & Sherry, 1989). The research concurs with prior research that argues that religiosity plays a dominant role in shaping a person's perceptions and intentions (e.g., Lindridge, 2005).

The study finds that religiosity negatively moderates the positive link between PV and the IP such that the effect is stronger for those with low religiosity than for those with high religiosity. Given the religious nature of halal labeling, it is likely that those with high levels of religiosity perceive greater value in a halal label than do those with low levels of religiosity. However, the halal label has some value even for the latter group; like vertical individualists, those with low religiosity appear to make consumption choices based on the competitive superiority (Gurhan-Canli & Maheswaran, 2000) of alternative retail stores.

The study also finds that religiosity positively moderates the negative link between HC and both types of intention, so the effect is less negative for highly religious participants than it is for the less religious. Horizontal collectivist cultures tend to emphasize sociability but not hierarchy (Triandis & Gelfand, 1998), and it appears that a highly religious horizontal collectivist feels less cynical about halal-labeling efforts than does a less religious horizontal collectivist.

7. Conclusion

7.1. Managerial implications

This research calls for a clear halal-labeling product strategy. Creating and delivering value for customers is at the heart of relationship marketing (e.g., Woodruff, 1997), and a halal-labeling strategy is likely to win the hearts of British Muslims and to generate high levels of satisfaction, commitment and loyalty among these consumers.

Food manufacturers and retailers should also address marketing communications and in-store displays. This research suggests that British Muslims with vertical collectivist orientations and high levels of religiosity are most likely to buy halal-labeled products and to patronize stores that sell such products. The study calls for developing promotional messages that encourage such consumers to think about the quality, emotional, monetary and social value of a halal logo. Promotional messages can also highlight the usefulness of a halal logo by using a slice-of-life advertising format that depicts how the label solves a common problem in shopping for halal food products. Retailers can use point-of-sale displays that target vertical collectivist and highly religious shoppers; the British Muslim community relies strongly on word of mouth (Jamal, 2003), and highly religious and vertical collectivists are frequently opinion leaders and spokespersons. By undertaking these strategies, food manufacturers and retailers will build relationships and demonstrate their commitment to religious and cultural aspirations that are relevant to British Muslims.

7.2. Limitations and future research

Since the impact of PV, PU, culture and religion on intentions could differ in other product-labeling contexts (e.g., organic food, genetically modified food, non-food products), the results of this study may not be generalizable. Future research could consider the impact of culture and religion on product labeling across a range of product contexts. The study measures all of the constructs at one point in time, but investigating the impact of culture and religion on intentions over time would reveal the dynamics in consumption behavior. Future

research may also adopt a different approach, such as an experimental design.

The British Muslim community is diverse, especially in terms of their regions of origin, so conclusions about the overall community may not be valid. The study also uses a single religious and cultural group, further restricting generalizability of findings. Future research could use a more diverse sample (a range of religious/cultural groups) in order to make cross-cultural comparisons. Like kosher and organic food, halal products appeal to consumers who want high-quality, ethical products (Alserhan, 2010; Wilson & Liu, 2010), so future research could also investigate non-Muslim consumers' responses to halal-labeled products.

Positioning horizontal and vertical dimensions as antecedents of intentions represents relatively new territory and no prior research specifically elaborates on the consequences of horizontal and vertical differences in the context of religious labelling such as halal. Hypotheses concerning the impact of culture remain exploratory in nature. Prior research identifies measurement problems associated with culture and this study is not an exception. Future research can incorporate alternative measures to further enhance convergent/discriminant validity of horizontal and vertical dimensions of individualism and collectivism.

The Muslim population is growing in many parts of the world, including the United States (US) and Europe. An estimated eight million Muslims reside in the US and seventeen million reside in Western Europe (El-Bassiouny, 2013). Although this study's focus is limited to British Muslims, findings related to the effects of PV, PU, culture and religion on intentions may be equally valid for Muslim consumers in others parts of the world and for other types of products (e.g., services like banking and travel and leisure and products like toiletries, cosmetics, and pharmaceuticals).

Given that no prior research has investigated the combined effects of PV, PU, VC, HC, VI, HI and religion on and intentions, this study goes a long way toward helping marketers increase their understanding of consumer behavior in the important sub-culture of British Muslims, and moreover, to the roles of religiosity and cultural-value orientation in general.

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