



Religiosity Among Muslim Consumers and Its Impact On Consumer Buying Behaviour Towards Food Products In Aurangabad

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Abstract: The present study is based on the field survey conducted with the help of a well-structured questionnaire and interviews with Muslim consumers. The study is confined to Aurangabad city in Maharashtra state and the primary data was collected from derivate sampling method 200 respondents had been selected from Aurangabad city. Secondary data- The data collected from various book and research journal and government agencies. There is a positive perception towards halal food contributed to formation of positive attitude towards halal food products and thus finally lead to the buying and purchase of halal food products. It was found that respondents were not ready to compromise on halalness of food

Keywords: Muslim consumer, Halal food, Religiosity

Introduction:

. Religion is an inseparable part of the culture which makes influence on the consumer behaviour of individuals as it influences the life style of people and thus it affects their buying behaviour as a consumer. It was observed that religion binds people in a particular choice of behaviour. People belonging to different religions have different buying behaviour. Thus, from the marketing perspective, the influence of religion on buying habits of people will help the marketers in developing effective strategies in advance so that they can respond in a better way for fulfilment of consumers' requirements

Also Religion is documented as an essential factor that profoundly influences consumer buying decisions. Religion may serve to link consumers to a style of life that determines the pattern of consumption. Studies examining the effect or impact of religion on consumer behavior are based on two aspects: religious affiliation and religiosity. The religious association mainly explored in comparison with the



denominational association or the religious identification of a person (e.g., Catholic, Protestant, and Jewish). Although religiosity (in other words, religious commitment) is a significant construct to identify the effect of ethical behavior on a consumer's consumption and purchase behavior.

Islam, as a religion, presents a comprehensive way of life and controls the behavior of Muslim buyers, to achieve satisfaction with this life and hereafter. Religious beliefs (e.g., concerning halal food) are the best guiding principle to identify food consumption choices for Muslims who actively follow religious guidelines as these rules address the Islamic tenets of food consumption. Over the next 40 years, Islam will grow more rapidly than any other dominant faith. If current trends persist, by 2050, there will be nearly as many Muslims as Christians in the world. This rapid increase of the global Muslim population indicates an opportunity for researchers to investigate more about Islam and Muslim consumers' behavior in various contexts such as food consumption. Investigation of Islamic consumption patterns may add value to the academic literature on consumer behavior. Among Muslim consumers, Islamic rules administer the culture, which assists as a direction in their daily lives.

Muslims must spend their money for explicit purposes only such as for general living, education, health, and aiding the poor and those in need. Hence, the concept of moderation is encouraged and Muslims are told to base their usage on strict observance to this practice. The Pakistani population is 97 percent Muslim with different religious beliefs as compared to the western part of the world. In spite of these Islamic guidelines on appropriate food consumption and moderate spending, money spent on western imported food has been increasing. Therefore, it is advantageous to know the consumer perception or motives behind the purchase of western imported food. Especially, as this is an increasing trend as the population grows and the general economy has developed so that there is increased discretionary personal spending for the middle and upper classes.

Muslim consumers

Muslim consumers are becoming the subject of interest to marketers and academicians. Global brands are waking up to the huge potential offered by Muslim



markets worldwide. The Muslim market is reckoned to be the next big market opportunity after India and China. Muslims follow the Sharia (Islamic law) guidelines to decide what is allowed (referred to as Halal) and what is prohibited (referred to as Haram). There is a substantial demand for Sharia compliant products and services generated by 1.8 billion Muslims living in different parts of the world.

Review of literature

Mc. Willam, Bruce et.al (2016) made an attempt to investigate the people of specific religious affiliation in Israel. Their aim was to know the effects of religious intensity on the consumption of different food inputs which consisted of four types of chicken i.e. frozen cut, fresh cut, fresh whole and frozen whole. *Ibrahim, Adham (2015)* conducted a survey of British Muslim consumers to explore the dynamics of fast food consumption, to measure the growth of Halal fast food choices and to understand the negotiation process of identity constructs of British Muslims within the context of religious, social, and cultural forces. *Abdul Rahaman et.al (2015)* investigated the impact of religiosity, attitude and intentions of Malaysian consumers towards cosmetic and food products which are halal. Their study was based on the "Theory of Reason Action (TRA) Model". A positive relationship was found between knowledge of halal and attitudes towards Halal food product. It was found that Malaysian consumers were highly cautious while purchasing Halal food products in comparison to cosmetic products. In contrast, insignificant relation was there between knowledge and attitude.

Statement of problem

Muslim religiosity is both, the evidence and the expression of Muslim identity". There exists huge differences about the concept of religion in Islam and Judaism and Christianity on every aspect whether it is related to the meaning and scope of religion or in the acts of worship. These differences can be well represented by an example that for Jews and Christians religion is spiritual not material on the other hand there is no separation between the two. Islam is the only religion which covers every aspect of human existence and therefore Islam can be defined as "the way of life based on the commands of God". If we talk about Judeo-Christian religion,



for them worshipping means to build up the state of mind of discipline, to live a monkish life in isolation, but these dispositions are not basic for a Muslim. Thus the content dimension of religiosity in Islam or Islamic Religiosity is totally distinct from the Judeo-Christians traditions. “Islam is a religion that drives Muslim culture” therefore, it accordingly affects their consumer behaviour. Muslims, all over the world believes that proper way of food consumption is very important and it plays an effective role in identity creation. Though Islam is same but there exists differences in culture of Muslims, in their understanding of Islamic Principles and in world markets which leads to differences in their consumer behaviour.

Objectives of the Study

1. To review the concept of religiosity and consumer buying behaviour.
2. To Study the dietary law of Indian religions’ and food consumption pattern in Aurangabad city
3. To identify the religiosity among Muslim consumers and food product buying intentions in Aurangabad city.

Research Methodology

The present study is based on the field survey conducted with the help of a well-structured questionnaire and interviews with Muslim consumers. The study is confined to Aurangabad city in Maharashtra state and the primary data was collected from derivate sampling method 200 respondents had been selected from Aurangabad city. Secondary data- The data collected from various book and research journal and government agencies.

Socio-economic profile of Respondents

It was observed from table 1 Age wise distribution of the respondents indicated that majority of the respondents i.e. 35 per cent were in the age group 35-45 years. Working and dynamic group age of the respondents.

Table 1
Socio economic profile of Respondents

Sr. No.	Socio-Economic Aspects (Sample size 200)		
		No. of Respondents	Percentage
1.	Age		
	Below 25	15	8.25
	25 - 35	52	26.50
	35 – 45	70	35.00
	45 – 55	58	27.75
	Above 55	5	2.50
2.	Annual income	No. of Respondents	Percentage
	Below Rs. 1,00,000	7	3.50
	Rs. 1,00,000 – Rs. 2,00,000	64	32.00
	Rs. 2,00,000 – Rs. 3,00,000	47	23.50
	Rs. 3,00,000 – Rs. 4,00,000	44	22.00
	Rs. 4,00,000 – Rs. 5,00,000	23	11.50
	Above Rs. 5,00,000	15	7.50
3.	Annual expenditure	No. of Respondents	Percentage
	Below Rs. 1,00,000	17	8.50
	Rs. 1,00,000 – Rs. 2,00,000	78	39.00
	Rs. 2,00,000 – Rs. 3,00,000	42	21.00
	Rs. 3,00,000 – Rs. 4,00,000	29	14.50
	Rs. 4,00,000 – Rs. 5,00,000	25	12.50
	Above Rs. 5,00,000	9	4.50

Source: Field Survey

The annual income of respondents is represented in the living standard of peoples. It directly or indirectly impacts life style of peoples. The data given in table 1 indicated that out of 200 respondents, 22.00 per cent of respondents the annual income had between Rs. 3 to 4 lakh; 23.50 percent of respondents earned annual income Rs. 2- 3 lakh; 32.00 percent of the respondents have earned between Rs. 1 to 2 lakh; 11.50 per cent of respondents have earned annual income between the Rs. 4 lakh to 5 lakh, 7.50 percent of the respondents who had annual income more than Rs.

5 lakhs and there were 3.50 per cent of respondents have annual earnings below Rs.1 lakh; It is observed that very less number of Muslim people belongs to high income category as compared to respondents falling in other categories of income.

The annual expenditure of respondents is also represented in the living standard of peoples. It directly or indirectly indicated the life style of peoples. The data given in table.1 indicated that out of 200 respondents, 39.00 per cent of respondents the annual expenditure had between Rs. 1 to 2 lakhs; 21.00 per cent of respondents annual expenditure had Rs. 2- 3 lakhs; 14.50 per cent of the respondents annual expenditure had Rs. 3- 4 lakhs; 12.50 per cent of respondents annual expenditure had between the Rs. 4 lakhs to 5 lakhs, 8.50 per cent of respondents annual expenditure had below Rs.1 lakh and 4.50 percent of the respondents annual expenditure had more than Rs. 5 lakhs. It is observed that less number of muslim people belongs to high expenditure category as compared to respondents falling in other categories of expenditure

Table 2

Purchase Intentions of Muslim Consumers towards Food Products

Food product buying intentions	No. of Respondents	Percentage
I intend to buy packaged food from a Muslim manufacturer.	123	61.50
I have consider buying and consuming Halal food even if the brand is not popular.	135	67.50
The probability that I would consider buying and consuming halal food product is high	154	77.00
would recommend buying and consuming Halal food to all those who are important to me	118	59.00
I have intend to dine in hotels which serves only Halal	122	61.00

Note: sample size n=200

Source: Field Survey

It was found from table 2 that 61.50% respondents agreed to buy food from a Muslim seller or manufacturer, 67.50% respondents had consider buying and consuming Halal food even if the brand is not popular. It was found that 77.00%



respondents agreed The probability that I would consider buying and consuming halal food product is high, 59.00 per cent of respondents has would recommend buying and consuming Halal food to all those who are important to them; per cent respondents have intend to dine in hotels which serves only Halal.

Conclusion

From the above discussion it can be concluded that majority of Muslim people buy food prepared by Muslims. Also, Muslims have a different culture. It is also noted that significant relationship was found between attitude of Muslim consumers towards halal food products and their purchase intentions. There is a positive perception towards halal food contributed to formation of positive attitude towards halal food products and thus finally lead to the buying and purchase of halal food products. It was found that respondents were not ready to compromise on halalness of food.

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