The Effects of Religiosity on New Product Adoption

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Abstract

This study is elected to explore the connection between religiosity and new product adoption amongst Pakistani consumers. This paper sheds some light on measured effects of religiosity and the perceived ideologies of Pakistani’s about proffered pharmaceutical products in the country. Total 500 respondents were involved in the study from (fourth largest city) Faisalabad through judgmental sampling to envisage the adoption pattern of Pakistani Muslim consumers. Here religiosity is taken as an independent variable and was analyzed in five dimensions: sacramental, rational, ideological, consequential, and Practical. Moreover new product development is signified as a dependent variable.Islamic tenets influence the adoption of new pharmaceutical products among Pakistani consumers as their attitude persuades adoption patterns that rely on religiosity. All possible substitutes within different dimensions were assessed to find out the most appropriate combination of dimensions which provided the output. Religion is an element of culture that permeates every aspect of a society and saturates the life of individuals whether one is a believer or a non-believer and cultural dimensions are very vibrant in a society, as religious doctrines shape a secure and stagnant pillar in the society. This paper will assist to highlight its significance and implications in product development related decisions of pharmaceutical industry with reference to the use (prescription/recommendation) of pharmaceutical products by Muslim patients (doctors).

Keywords: Religiosity, New products, Pakistan; Values

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1. Introduction

Religion is a set of thoughts and practices by which group of people construes and reacts to what they feel is mystical and sanctified (Johnstone, 1975). Usually religion prescribes or proscribes certain actions including product development and utilization behavior. Schiffman and Kanuk (1997) avowed that follower’s of different religious groups buying decisions are influenced by their religious identity. Such fact is extensively recognized in international business and marketing textbooks. Firms with a clear knowledge of their products’ end users are likely to perform more effectively because they can control existing resources to develop preferred processes (Prahalad and Hamel, 1990).

Since Muslim religious practice seems being reinforced, with a more tangible respect to religious duties and prescriptions, there is hence a vast opportunity to adapt products and services to this market. Religious obligations had a vital position in shaping the approach of people towards life. Dissimilar religious factions like Muslims, Christians and Jews etc have conflicting beliefs about products and their forms. These values cannot be shunned while analyzing a society (Fam et al., 2002). Religious tenets control the approach and stances of people towards life. Dissimilar religious factions like Muslims, Christians and Jews etc have conflicting beliefs about products and their forms. These values cannot be shunned while analyzing a society (Fam et al., 2002). Religious obligations had a vital position in shaping the approach of people towards life. Dissimilar religious factions like Muslims, Christians and Jews etc have conflicting beliefs about products and their forms. These values cannot be shunned while analyzing a society (Fam et al., 2002).

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Adila (1999) indicated Islamic practices as a dimension of religiousness and entitled it more evident and noticeable than other, and divided it into different proportions like; knowledge, belief, consequences and understanding of excellence. Practice of Islam comprised of behavior of a Muslim, which is painstaking for righteousness rather than a dependent measure. Islamic knowledge is based on Quran and Prophet Mohammad (SAWW)’s sayings and acts (including those by his companion and he remained silent). Breaching Islamic teaching is a sin, while acting upon them is considered as worship. Islam proscribes Riba, profits without liability/risk, confiscation of others’ wealth by prohibited ways and proffers the concept of Halal which is elucidated as Shairah compliant that involves prohibition of haram ingredients, mistreatment with labor or environment and harm consumption of any product. It’s compulsory for Muslims to clearly inspect products whether they are halal and stay away from products those are dubious.

A Muslim with full knowledge of Islam has high sense of its understanding, which drives him towards strong affirmation of truth with tongue, witnessed by his heart and reflected in his actions, is assumed as a practicing Muslim. Thus, authors supposed that a person who acts upon the religious obligations would be more religious rather than those who do not persistently and vigilantly performing them. Judgments about the extent of religiosity were gauged using five dimensions; these are ideological dimension, sacramental dimension, rational dimension, consequential dimension and practical dimension.

This study presents a noteworthy contribution towards a thoughtful of the Muslim consumer’s attitude in adoption of new products. It assists producers, marketers and consumers of pharmaceutical products.

Most non-Islamic items being proffered in the market are pork and its outcomes like pork, lard, gelatin, and many others. Besides, it is also possible to find meat of dead animals, blood (especially in local market) and meat attained from slaughtering in non Islamic way. Achmad Mursyidi (2012) articulated, besides in food, some non-halal items are also found in medical preparation which can be listed as Insulin, which is similar to human insulin. Nowadays, it is still being used for about 17 % of the time, but human insulin and cow insulin of about 70 and 8 %, respectively in medicine formation other is, Heparin, which is being used as anti-coagulating agent to prevent blocking blood vessel, and is obtained from pig (sodium heparin recognized as Lovenox), third is Gelatin, that can be derived from animal collagen like pig. Gelatin from pig is more abundant than to gelatin derived from halal animals and plants and Alcohol, is being used in cough syrups or many other medicines. Muslim must be aware to this unfortunate reality.

The major rationale of this research is to seal the knowledge breach through getting verification from the second biggest Muslim country worldwide, Pakistan, through investigating the collision of shopper’s religiosity on consumers new pharmaceutical product adoption.

2. Literature Review:

Research indicated that consumers are more eager to buy a new product that is more innovative and anticipated to perform well (Hirunyawipada and Paswan, 2006). Being conversant about the new product also affects consumers’ choice to accept or reject it; as stated that insufficient knowledge about any product can avoid its purchase (Lai, 1991) as product knowledge is pertinent to adopt new product. Literature brazened out the brunt of religiosity on purchasing behavior of consumers (Jackson, 1995; Bonne, 2007; Yun et al., 2008; Montgomery, 2002; Anderson et al., 2000). Predilection for new products is dependent on sanctified values (Yun et al., 2008). Separate discipline is not solely due to an identified need and demand generated by consumers; but more importantly because existing schools of brand thought and frameworks appear to have gaps, which necessitate investigation and refinement. Many proactive factors have spectacled a constructive relationship between adoption of new product and religiosity. To inspect the association between religiosity and its influential power on attitudes of people, religiosity will be treated as the independent variable on the other hand new product adoption will be treated as dependent variable. Usually, religion can be defined as a strong confidence in a supernormal authority that pedals human fate or a foundation to have faith in a divine supremacy. However, a more specific description is required to accomplish this study. (Glock, 1972) presented a model in which religiosity has been defined through harnessing the ideological, sacramental, rational, consequential, and practical dimensions. Here, ideological consists of general values allied with the religion like faith in Allah and His Prophet (SAWW). The sacramental dimensions comprised of the actions prearranged by religion like prayer, pilgrimage, and etc. rational refers to an individual’s awareness about religion. Consequential dimensions passed on to the consequences of the religion though, practical dimensions portray the realism of a religion. Relationship between the variables is recapitulated in the following hypothesis: Consumers are likely to use products existing value observation to assess the new offerings if an existing brand is used to introduce a new product (Vaidyanathan and Aggarwal, 2000). New product adoption can be based on many factors named as; product exclusivity, suitability,
functionality and, full information about the new product also persuades consumers’ judgment to accept or reject any product; as consumers with less information tend to shun purchase of a particular product (Lai, 1991). The collision of religion on diverse human aspects has been examined by many researchers in the social sciences (Jackson, 1995; Bonne, 2007; Yun et al., 2008; Montgomery, 2002; Anderson et al., 2000) and elucidates the significance of religion in the social life of human beings.

Thus, consumer’s wish to hold halal brands, may work as a symbolic indicator for consumers, and to match the majority view, consumers utilize the perceived extended self-value to enhance their self-concept (McCracken, 1986; Belk, 1988; Dittmar, 1994).

3. Conceptual framework

The conceptual framework of this study centers on the development of this model to measure the impact of religious factors on new pharmaceutical product adoption through investigating the relationship between religiosity of a consumers and their acceptance towards any upcoming pharmaceutical product.

Fig .1.

In this study, Overall religiosity of any consumer has been accessed through five dimensions, which are ideological, sacramental, rational, consequential and practical dimensions. These are taken as independent variables. On the other hand adoption of any new pharmaceutical product is taken as dependent variable.

Further, authors believe that adoption of any new pharmaceutical product is arbitrated by religiosity. The present study thus attempts to bridge the gap by providing a basis for a thorough and insightful discernment of religiosity of Pakistani consumers and their behavior to take on any pharmaceutical product. The model proposed that there is a strong relationship between the dimensions of religiosity and Muslim consumer product adoption.

4. Methodology

To envisage the relationship between religiosity and new product adoption, Self administered questionnaires were distributed among university students of Lahore Faisalabad in Pakistan, via judgmental sampling methodology. The intensity of responses will be noticed on Likert scale, where 1 meant strongly disagree and 5 meant strongly agree. The questionnaire is divided into two sections. The first section of the questionnaire is about general information of the respondents. Second section focuses on factors which may have an effect in adoption of a new product. A pilot study was also performed to test the aptness of the instrument. A total of 500 questionnaires was distributed, collected, and examined among respondents. Consequentially correlation between religiosity and New pharmaceutical product adoption will be measured using the correlation through SPSS to determine the overall sample size.

4.1. Hypotheses development

Based on the literature review, following hypotheses are proposed:

H1. There is a significant relationship between religiosity and Muslim consumers’ adoption patterns regarding new pharmaceutical products.
5. Results and analysis

5.1 Demographic profile

520 survey questionnaires were distributed, and 500 were received back. Out of them 10 respondents or 2.0 % of the total sample, were researchers from different countries like UAE, Malaysia and United States, and survey questionnaire was sent to them electronically through emails, who can better understand research objective, other 490 respondents were students, housewives, businessmen and lecturers from different universities in Faisalabad, but majority of 79% were students. Females were more in number and male were only 167 or 33% of the total sample. The general profiles of the respondents are summarized in Table I

| Gender     | Frequency | Percentage |
|------------|-----------|------------|
| Male       | 167       | 33.4       |
| Female     | 333       | 66.6       |
| Total      | 500       | 100.0      |

| Age (in years) | Frequency | Percentage |
|----------------|-----------|------------|
| 15-25          | 435       | 87.0       |
| 26-35          | 52        | 10.4       |
| 36-45          | 10        | 2.0        |
| Above 50       | 3         | 0.6        |
| Total          | 500       | 100.0      |

| Working status   | Frequency | Percentage |
|------------------|-----------|------------|
| Student          | 395       | 79.0       |
| Housewife        | 10        | 2.0        |
| Businessman      | 16        | 3.2        |
| Employed         | 79        | 15.8       |
| Total            | 500       | 100.0      |

Table I (Brief summary of Table I: 33.4 percent of the respondents were male, while a majority i.e. 66.6 percent of them were females, 87.0 percent of the respondents had age 15-25 years, while 10.4 percent of them had 26-35 years, 2.0 percent of them had 36-45 and only 0.6 percent of them had above 50 years of age. 79.0 percent respondents were students, while only 2.0 percent of them were housewives, 3.2 percent of them were businessmen and 15.8 percent of them were employed)
5.2. Ideological dimension of religiosity:

In table II, responses of respondents were evaluated on the basis of basic ideologies of Islam, to assess how much one accepts basic ideologies of Islam.

| Ideological dimension                                | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree | Mean | SD |
|-----------------------------------------------------|----------------|-------|---------|----------|-------------------|------|----|
| N = 500                                             |                |       |         |          |                   |      |    |
| Strongly believe, basic ideologies of Islam          | 466            | 93.2  | 26      | 5.2      | 8                 | 1.6  |    |
|                                                      | 0              | 0     | 0       | 0        | 0                 | 0    |    |
|                                                      | 4.92           | .33   |         |          |                   |      |    |
| Muhammad (PBUH) is Allah’s last Prophet              | 493            | 98.6  | 7       | 1.4      | 0                 | 0    |    |
|                                                      | 0              | 0     | 0       | 0        | 0                 | 0    |    |
|                                                      | 4.99           | .12   |         |          |                   |      |    |
| Allah is only One                                   | 489            | 97.8  | 9       | 1.8      | 2                 | 0.4  |    |
|                                                      | 0              | 0     | 0       | 0        | 0                 | 0    |    |
|                                                      | 4.97           | .18   |         |          |                   |      |    |

Table II:

Table II presents the ideological dimensions of religiosity. A greater part i.e. 93.2 percent of the respondents were strongly agreed, 5.2 percent of them were agreed with the statement “I have firm belief in all basic ideological dimensions of Islam”, while only 1.6 percent of them were neutral with this statement. Mean value (4.92) also shows that overall respondents had thinking that they have firm belief in all basic ideological dimensions of Islam.

98.6 percent respondents were strongly agreed and 1.4 percent of them were agreed with the statement “Muhammad (PBUH) is His last Prophet”. Mean value (4.99) also highlighted that all of the respondents reported that the Muhammad (PBUH) is His last Prophet. 97.8 percent respondents were strongly agreed and 1.8 percent of them were agreed with that they believe in Oneness of Allah. Mean value (4.97) also showed that all of the respondents all of the respondents were of same opinion.

5.3. Sacramental dimensions of religiosity:

Sacramental variables were comprised of obedience of a person towards the basic ideologies of Islam; during the survey some important questions were raised to best evaluate the sacramental dimensions of religiosity. 28.8% respondents were strongly following, pre-prescribed criteria of five times obligatory prayers, 36.2% were of opinion that they try their best to offer their five times prayers and agreed with the statement.33.6% were those, who offer their prayers off and on the other hand 4.92% were not offering their prayers. 87.6% respondents were used to regularly observe fasts during Ramadan, only 0.4% people were not fasting and 12% were neutral. 63.2% were agreed that, recite holy Quran regularly, only 2.4% were not agreed that they are used to recite regularly, others were neutral. Another question was asked about pilgrimage, whether respondents would love to perform it if capable of, and got an opportunity too, so 98.4% respondents said “Insha Allah” (If Allah wills) with full excitement, 1.6% respondents were neutral, and no one disagreed.
5.4. Rational dimensions of religiosity:

In this section, rational approach of respondents regarding sacramental believes of Islam was assessed. 436 respondents that were 75% of respondents said that they would never prostrate to anyone else except Allah, others were those, who were prostrating to saints graves.460 responded that they always try to avoid haram means of earning; others were either neutral or sometimes disagreed.423 were those who said we always try to avoid major and minor sins, while remaining 77 were not following this. Out of 500 respondents, 474 were following Islamic junctions in all matters of life, remaining others were not following.

(Table III) Scale: 1 = strongly disagree, 2 = Agree, 3 = Neutral, 4 = Agree, 5 = strongly agree
5.5. Consequential dimensions of religiosity:

Consequential is the actually the resultant of three, upper discussed dimensions. Every Muslim knows the basic ideologies of Islam, tries to follow basic sacramental rules and interpreters them according to their notion of believe.

| Consequential dimensions | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree | Mean | SD |
|--------------------------|----------------|-------|---------|----------|-------------------|------|----|
| N = 500                  |                |       |         |          |                   |      |    |
| It is essential to give respect to others according to Islamic tenets. | 323 64.6 | 160 32.0 | 17 3.4 | 0 0.0 | 0 0.0 | 4.61 | .55 |
| Avoid any activity, which hurt others | 298 59.6 | 169 33.8 | 28 5.6 | 0 0.0 | 5 1.0 | 4.51 | .69 |
| I always try to help those who need my help | 312 62.4 | 176 35.2 | 9 1.8 | 0 0.0 | 3 0.6 | 4.59 | .59 |
| I try to be honest and fair with others | 303 60.6 | 154 30.8 | 36 7.2 | 4 0.8 | 3 0.6 | 4.50 | .72 |
| I always avoid humiliating others because Islam does not allow doing so | 285 57.0 | 188 37.6 | 25 5.0 | 3 0.6 | 0 0.0 | 4.51 | .61 |

| Table IV |

Consequential variables are derived from their interpretations those are based on particular notions of believe, according to which 483 respondents stipulated that they always respect others, only 20.4 were neutral, and were saying that it depends on people, with whom you are dealing, and how is the other person, similarly, 467 were of opinion, that they avoid to hurt others. Most of the people during the survey responded positively, to all of the questions lying in consequential dimension as, 488 people were willing to help people, who need their help,457 were trying to be honest and fair with other people,473 said they try their best not to humiliate others with mean value of 0.61.

5.6. Practical dimensions of religiosity:

This section comprised of; what people do in their daily practice, how do they react in following situations.

| Practical dimensions | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree | Mean | SD |
|---------------------|----------------|-------|---------|----------|-------------------|------|----|
| N = 500             |                |       |         |          |                   |      |    |
| I feel sorrow and dissatisfaction when I do something against my faith | 348 69.6 | 143 28.6 | 9 1.8 | 0 0.0 | 0 0.0 | 4.68 | .50 |
| I have feeling of being tempted by devil | 159 31.8 | 214 42.8 | 112 22.4 | 9 1.8 | 6 1.2 | 4.02 | .85 |
| I have feeling of being afraid of Allah | 374 74.4 | 116 23.2 | 10 2.0 | 0 0.0 | 0 0.0 | 4.7  | .53 |

| Table V |

491 surveyed respondents said they really feel bad, when they do something against their faith, 373 felt, they are being tempted by devil, but reaction of each individual is directed by one’s own will power, bestowed by Allah, otherwise
no one can be protected against devil. 490 respondents said, they are afraid of Allah in every matter of life, with mean value of 4.7.

5.7. “New pharmaceutical product Adoption” Variables:

During Authors survey it was culminated that Adoption of any new pharmaceutical product is reliant on their religiosity, so for this concern, some questions were raised, and their responses were as under; 380 people were saying they would personally assess by seeing ingredients of each medicines and analyze to decide whether they should consume it or not, on the other hand 66 were saying they would go for knowing others experiences about a certain pharmaceutical brand and then consume it.

| New product Adoption | Strongly Agree | Agree | Neutral | Disagree | Strongly Disagree | Mean | SD |
|----------------------|----------------|-------|---------|----------|-------------------|------|----|
| I will buy medicine (pharmaceuticals) what I feel good about and never care about others’ opinions | 148 | 29.6 | 232 | 46.4 | 54 | 10.8 | 32 | 6.4 | 34 | 6.8 | 3.86 | 1.12 |
| I feel pleasure by seeing others following Islamic teaching in medicine utilization. | 388 | 77.6 | 96 | 19.2 | 16 | 3.2 | 0 | 0.0 | 0 | 0.0 | 4.74 | .50 |
| I will prefer to buy medicines free of alcohol | 314 | 62.8 | 95 | 19.0 | 83 | 16.6 | 8 | 1.6 | 0 | 0.0 | 4.43 | .82 |
| I prefer to buy pharmaceuticals recommended by doctor ( if Islamic only, halal) | 310 | 62.0 | 125 | 25.0 | 60 | 12.0 | 0 | 0.0 | 5 | 1.0 | 4.48 | .76 |
| I will never purchase medicines with gelatin ( taken from pork) | 284 | 56.8 | 149 | 29.8 | 48 | 9.6 | 8 | 1.6 | 11 | 2.2 | 4.37 | .89 |
| I believe any ingredient prescribed in Islamic teachings is not good for health as well (medicines) | 4 | 0.8 | 12 | 2.4 | 36 | 7.2 | 158 | 31.6 | 290 | 58.0 | 1.56 | .79 |

Table VI:

484 people told that, they really feel happy while seeing others following Islamic tenets in medicine utilization, and others were neutral, as overall responses were looked, total mean value was 4.74. During the survey 409 people responded that they would always prefer to utilize medicines free of alcohol, 16 were neutral about the statement, and 66 disagreed. 435 were saying that they would only consume medicine, which is recommended by doctor, if Islamic only, remaining 5 were disagreed and others were neutral with mean value of 4.43. Majority of 433 were avoiding medicines with gelatin derived from pork, 19 disagreed and remaining were neutral. During author’s survey it was asked, if Islam permitted ingredients, are not good for health; responses were so astounding, as most of them (448) disagreed and said it’s impossible that anything which is permissible in Islam, is not good for health, only 16 disagreed and others were neutral.
5.8. Correlation between independents and dependent variables

| Variables          | Pearson correlation | P-value |
|--------------------|---------------------|---------|
| Ideological Dimension | .088*               | .049    |
| Sacramental dimensions | .100*              | .025    |
| Rational dimensions | .243**              | .000    |
| Consequential dimensions | .321**          | .000    |
| Practical dimensions. | .281**             | .000    |
| Overall religiosity | .327**              | .000    |

Table V: Dependent variable: New Product Adoption

* = Significant  
** = Highly significant

5.9. Hypotheses results:

Pearson correlation analysis was done to determine the role of religiosity on the adoption of new pharmaceutical product adoption. Table (V) shows two different ways of analysis. Firstly, each religiositic dimension was separately analyzed whether it is significantly correlated with new pharmaceutical product adoption or not, consequently, all of these variables were significantly correlated to NPPA, then overall religiosity was checked, to culminate out whether it is significantly correlated with the NPPA or not. Hence H1 was supported, and overall religiosity was found highly significant (.327**, p .000) with NPPA. So H1 was accepted.

6. Conclusion:

It was so appealing for the authors to see the influence of Islam in terms of effecting purchase and adoption of any pharmaceutical product, in the context of Pakistan. Hypotheses H1 examined in this research have supported the assumption that religion has greater control on the adoption of new pharmaceutical product. Consequently, it is factual that in Islam the actions of consumers are ruled by religious tenets. It was also inspected whether the results of the hypotheses can be supported empirically. This has been done by using data that were collected from a sample of 500 Muslims in Faisalabad, as Adila (1999), avowed Muslims take Islam as their source of reference when purchasing in general, or specific products. While this effect of religiosity on pharmaceutical product adoption has not been investigated before, highly religious individuals tend to perform in a relatively more mature, disciplined and responsible way, regarding adoption of new PPA, and found that religiosity is highly significant with new pharmaceutical product adoption. Islam as a religion has big influence on the purchase decision of Muslim consumers so, entrepreneurs whose countries have majority of Muslims, or who wants to penetrate the Muslim countries with their business should deem the ingredient of religion in the development and marketing of products, which contains developing a new product, promoting, pricing and placing as those are some of the main focus of Muslim consumers nowadays.

7. Limitations of the study and future research:

The respondents were only limited to a small segment of Pakistan, still results are generalized to the overall Muslim population of Pakistan. Moreover, similar effects of other religion like Christianity, Judaism or any other can also be assessed.

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