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DESCRIPTIVE ANALYSIS - PREDICTORS OF ATTITUDE TOWARDS PURCHASING HALAL SKIN CARE PRODUCTS

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ABSTRACT

The purpose of this paper is to discuss the percentage of frequencies with measures of central tendency (mean value) and dispersion (standard deviation) of predictors of attitude, namely, spiritual intelligence, spiritual congruence, product image and product involvement of halal skin care products towards a continuous intention to purchase. The primary objective of the descriptive analysis is to explore and gain an initial understanding and get the feel of the data gathered from the survey. It was based upon a representative sample of adult urban Muslim career woman (users and non-users) who work or live in the target area for this study. These areas are the federal territory of the Klang Valley which are considered urbanised. The survey reached 449 adults, achieving 100 percent of the target sample size of 400. The respondents involved are those who have experience in purchasing and continue to purchase the halal skin care products. The quota sampling technique was employed. Two demographic variables have been determined as a mechanism to control the composition of the sample (gender and age).

Keywords: *spiritual intelligence, spiritual congruence, product image, product involvement*

INTRODUCTION

There are various benefits of implementing Islamic business practices. Among them are the products can be used by Muslims without any doubts as most of the Malaysian products are produced by non-Muslims (Azmi, 2014). The industry has been forecasted to emerge as the next important segment of the halal industry. It is essential as the consumers will become more halal-conscious and they will consider products which not only satisfy their needs, but also give them 'peace of mind'. Within the perspective of halal skin care products, it would be more effective to place the value of halal prominence and influence to the spiritual needs as a Muslim in gaining momentum amongst the Muslims. There are many skin care products in the market that vigorously attempt to encourage customers to purchase. The local brands are no less exceptional, they have obtained places in the eyes of customers today and claim them as an 'Islamic' brand by offering creative and eye-catching promotions. Nevertheless, Malaysia's skin care products have yet to become a 'home brand' for the Muslim woman customers in Malaysia today.

Thus, the scholars have focused enormous attention on the phenomenon of spiritual intelligence in organisations and workplaces. However, the researcher is focusing on the construct of spiritual intelligence from an individual's perspective, specifically in the marketing research stream which is limited and an established scale to operationalise the concept has been under explored.

PREDICTORS OF ATTITUDE

The emphasis of the antecedent of attitude which has extended the understanding of the concept of attitude in the TPB which provides more accurate (Baker, Al-Gahtani and Hubona, 2007), comprehensive and meaningful results in examining the user and non-user's attitude towards purchasing Halal skin care products.

OVERALL SAMPLE DEMOGRAPHIC PROFILE

This section is designed to present an overview of the research sample profile. Firstly, it has been reported in several empirical studies conducted in Malaysia as well as in other similar countries, where women make up a significantly larger percentage of purchasers of cosmetic products. Secondly, it is obvious that the specific product categories that are under study (skin care product) have direct appeal to women. Hence, the present focuses only on women's group for present purposes. Age also plays a role for example, previous research reported that age is a significant discriminator of halal skin care products.

In this study, 470 survey questionnaires were initially distributed to targeted survey respondents, consisting of career women and well-educated office-workers. A total of 449 (95%) legible questionnaires was returned. A univariate frequency distribution analysis examines and describes the demographic profiles of the current sample population. The percentages for the results are also included. Respondents were asked to provide demographic characteristics such as age, marital status, educational back group, employment sectors, occupation and income. The results of the present study seem consistent with most previous empirical findings. Table 1 displays a detailed breakdown of the survey of the participants' characteristics.

Table 1: Overall Sample Demographic Profile

Demographic		User	Percentages	Non-user	Percentages
Group	User	227	51%		
	Non-User			222	49%
Age	20 - 29 years old	32	14	44	20
	30 - 39 years old	166	73	144	65
	40 - 49 years old	29	13	34	15
Education Level	SPM/ STPM	27	12%	31	14%
	Diploma	57	25%	24	11%
	Degree	64	28%	100	45%
	Post graduate	79	35%	67	30%
Occupation	Executive	61	27%	104	47%
	Non-Executive	47	21%	44	20%
	Senior Management	57	25%	33	15%
	Professional	52	23%	33	15%
	Others	7	3%	7	3%
Household Monthly Income	RM1000 - RM3000	43	19 %	89	35%
	RM3001 - RM 5000	90	40%	89	40%
	RM5001 - RM7000	79	35	33	20%
	More than RM7000	14	6%	11	5%

It needs to be reiterated that all target respondents are well educated office workers employed in both private and local sectors within the commercial regions of the Klang Valley. They hold various occupational organisation positions and have equivalent qualifications. The respondents were fairly evenly split in terms of groups between users and non-users of halal skin care products. Malaysia’s three major ethnic groups were also approximately represented, revealing some consistencies with the level of ethnic composition in the study. As Malays comprise the largest ethnic group in this country, the religion distribution ratio is approximately 65%

‘Muslim’ which consists of Malay ethnic groups. For the user respondents, as for age, the majority of the respondents are 30-99 years old (73%). Most of the respondents are degree holders which contributes 35%. On the whole, most of the respondents are among the senior management which indicates 27%.

Finally, the highest level of income of the respondents is from RM3000–RM5000 per month. While for the non-users respondents, as for age, the majority of the respondents are 30-39 years old (65%). Most of the respondents are Degree holders which contribute to 45%. On the whole, most of the respondents are among the executives group which indicates 47%. Therefore, due to the aforementioned similarities, the sample of this research is believed to be representative of the wider population of adult urban Muslim career women in Malaysia.

This section describes in detail the user respondents’ exposure and experience concerning purchasing the purchase of halal skin care products. The questions had to be answered just among the users of halal skin care products. Additionally, any pertinent brand name, perception and factors that influence purchasing, in terms of purchase frequency will be discussed.

DESCRIPTIVE ANALYSIS

Descriptive statistics in this paper describe basic data analysis, such as mean values, standard deviations and test of significance among selected variables (Chatfield, 1989). The findings are displayed using tables and graphs to illuminate the features of the data as well as to provide a simplified picture of large data sets. These constructs comprise of the predictors and criterion variables identified within the final conceptual model of international behaviour. The main aim of conducting such an analyses is to explore and gain an initial understanding of and ‘feel’ for the gathered survey data (Hair *et al.*, 2003). Discussion focuses on the respondents general viewpoint of agreement or disagreement about the examined key factors. Most of the results reveal the respondents strong agreement and strong likelihood of each of the statements identified in measuring the relevant constructs. Most of the standard deviations reported for each of these items are from 0.5 to 0.9. The results were acceptable since the responses are generally clustered round the mean value and do not exceed a value of 2.5 (Hair, *et al.*, 2003).

SPIRITUAL INTELLIGENCE

With congruity between the development of ummah and its teaching, the relationship between human and creator, the relationship between the different components in oneself and another and creating balance in mind, spirit and body (Lubis, 2015). In this section, three spiritual intelligence constructs, which consist of Sense of Purpose (God), Sense of Community (Society) and Well Being (Self) will be examined. A seven point Likert scale anchored scale, ranging from (1) which denotes “Strongly Disagree”, (2) For “Disagree”, (3) For Slightly Disagree, (4) Neutral, (5) “Slightly Agree” (6) “Agree”, (7) “Strongly Agree” was utilised to elicit participants’ response. Agree-Disagree ratings were utilised to evaluate spiritual intelligence rather than having respondents rate spiritual intelligence based on the attributes of the goods or products.

SPIRITUAL INTELLIGENCE - SENSE OF PURPOSE (GOD)

An examination of the results revealed in Table 2 illustrates the extent of respondents’ (users and non-users) spiritual intelligence concerning each of the items in the scale investigated. The total respondents among users are 222 while non-users are 227. All the items in the scale are closely related to the spiritual strength behaviour aspect. Earlier studies have proclaimed that these items are established and results in higher scores in measuring the individual’s level of spiritual intelligence among the employees in an organisation (Akmar, 2011; Karakas, 2009; Freeman, 2011). Although one of the items for ‘life is a gift’ (non-users results) reported above 1.00, this is still acceptable since responses are still generally clustered around the mean value, and do not exceed a value of 2.5 (Putit, 2007).

Table 2: Descriptive statistical analysis of measurement scales for respective hypothesised constructs

Scales	User		Non-user	
	Mean	SD	Mean	Std. Deviation
I feel deep inner peace and harmony	6.00	0.68	5.32	1.12
My life is a gift and I try to value each moment in	5.91	0.73	5.75	0.71
I find comfort and strength in my religion	6.02	0.67	5.98	0.68
I enjoy listening Islamic channel in radio	5.86	0.70	5.96	0.71
I enjoy watching Islamic channel on television	5.88	0.73	5.76	0.69
I feel blessed with what I have today	5.58	0.86	5.87	0.72
Prayer is for peace and happiness	5.56	0.81	5.45	0.83

SPIRITUAL INTELLIGENCE-SENSE OF COMMUNITY (SOCIETY)

Table 3 provides an account of response frequencies, the mean value and standard deviation for measurement of individuals towards society. Respondents were asked to rate their degree of how they see themselves when dealing with others in their daily life. From the table, it can be observed that both respondent groups perceived a level of dealing with society generally favourable, since all items are reportedly identified at the positive endpoints of the Likert scale. Compared to the users and non-users of standard deviation score results, the users of halal skin care products is slightly higher than non-users.

The findings suggest that in regards to the sense of community, user held in high concern and awareness towards society and people surrounding them, with the mean score of 5.95. While the highest mean score for the nonuser is 6.00. All the standard deviations exhibit a value of less than 1, which suggest that the results are packed around the mean.

Table 3: Sense of Community - Descriptive Statistics

Scales	User		Non-user	
	Mean	SD	Mean	Std. Deviation
I feel a deep sense of respect for others	5.95	0.74	5.84	0.67
I have a deep sense of interconnectedness and community	5.96	0.73	5.90	0.69
I feel deep concern towards the environment	5.91	0.75	5.95	0.66
I do not like feeling controlled by other people	5.83	0.72	5.91	0.71
I do not like other people telling me what to do	5.75	0.72	6.00	0.68
I like to make my own decisions and not be too influenced by others	5.19	0.93	5.43	0.83

SPIRITUAL INTELLIGENCE – WELL-BEING (SELF)

Table 4 provides descriptive statistic results of well being, which the sub-dimension of spiritual intelligence describes the respondent’s perspective of self well-being. This includes individual level positive effects of spirituality; integrity, hygiene, forgiveness, materialism and patient. A careful examination of the frequency distribution, mean score and standard deviation presented in Table 4 convinces that all the items investigated in the measurement scale obtain a result of higher than 5.

Table 4: Well-being (self) - Descriptive Statistics

Scales	User		Non-user	
	Mean	SD	Mean	Std. Deviation
I am genuinely open, honest about who I am	5.91	0.71	5.89	.687
I am the same person in public that I am in private	6.00	0.68	6.00	.670
If I promise something I can be certain that it will happen	6.02	0.67	6.05	.634
Money is important	5.71	0.73	6.60	0.82
Money reflects my accomplishment	5.59	0.86	6.67	0.81
I like to own luxury things in my life	5.68	0.80	5.58	0.80
My life will be more enjoyable if I am rich and have more money	5.66	0.76	5.89	0.69
Being hygienic (to be clean) is a duty to act	5.68	0.84	5.71	0.77
Being hygienic (to be clean) is part of my religion	5.59	0.88	6.01	0.73
The bathrooms and toilets should always be kept clean and pleasant to use	5.54	0.92	5.86	0.79
I do not mind traffic jams	5.64	0.89	5.84	0.86
I get upset while waiting	5.68	0.74	5.86	0.81
I can always find something to do when I have to wait	5.40	0.98	5.67	0.87
It is easy for me to admit that I am wrong	5.63	0.85	5.78	0.78
I believed that God forgives me	5.78	0.75	5.94	0.65
I believe that there are times when God has punished me	5.53	0.77	5.86	0.69

SPIRITUAL CONGRUENCE

Table 5 illustrates the response frequencies and descriptive statistics for each of the spiritual congruence items investigated. Participants response are captured on an eight-items, measure on seven-Likert scale. Finally the items presented only four items as stated in Table 5. Respondents are requested to evaluate the extent to which their purchasing attitude from users and non-users respondents of halal skin care products.

Table 5: Spiritual Congruence – Descriptive Statistics

Scales	User		Non-user	
	Mean	SD	Mean	Std. Deviation
By using halal skin care products reflects who I am	6.19	0.93	4.35	1.44
Halal skin care products describe me as a person	5.42	1.09	4.24	1.43
Halal skin care products are similar to my personality	5.43	0.83	4.4	1.4
I can identify myself with halal skin care products	5.53	0.77	5.65	1.05
User of halal skin care products typically signify how I would like to be	5.78	0.98	5.89	0.69
Halal skin care products are similar to my preference	5.69	0.875	5.71	0.77
The price of the halal skin care products is similar to the price I expected	5.73	0.903	5.49	0.985
The innovativeness of halal skin care products has been just like myself	5.5	0.945	5.3	1.22

PRODUCT IMAGE

A three-item, seven point Likert scales was utilised to capture the respondent’s perception towards the product image of the products that includes the packaging, price range, ingredient, reliability and quality of the

product. The scales were adapted by Wilkie (1994) by modifying the items to fit the halal skin care products context. Results from Table 6 demonstrate that the items of packaging in the scale record the highest score for users, mean- (5.82 and 5.59), an item on the quality is the lowest score mean 5.32 for users. While for the non-users, the lowest mean score which equals to 5.40 (price). Overall, the evidence derived from the results suggests that the respondent's perception towards the product image towards the halal skin care products was over 5 which shows that this construct plays a vital role in halal skin care products to have a good product image to create confidence and are attractive to purchase.

Table 6: Product Image – Descriptive Statistics

Scales	User		Non-user	
	Mean	SD	Mean	Std. Deviation
The design of the halal skin care product packaging really appeals to me	5.66	0.76	5.54	0.92
The halal skin care products has an affordable price range	5.78	0.75	5.40	0.98
The packaging of the halal skin care products is as pleasing as the product	5.82	0.71	5.59	0.88
The ingredient of the halal skin care products, product are better than another product	5.65	1.05	5.68	0.84
The halal skin care products are consistently high quality	5.32	1.04	5.46	.915
The halal cosmetic product is reliable	5.46	.909	5.50	.921

PRODUCT INVOLVEMENT – DESCRIPTIVE STATISTICS

A detailed inspection of the results in Table 7 reveals the response of users and non-users frequencies and descriptive statistics for each of the 'purchase involvement' items. These are adapted by (Mittal, 1989; Musa, 2004) and refined to purchase halal skin care products. Respondents were captured on a three-item measure on a seven-point bipolar phases.

Table 7: Product Involvement – Descriptive Statistics

Scales	User		Non-user	
	Mean	SD	Mean	Std. Deviation
In selecting from the many types of skin care products available in the market, would you say that	5.81	0.76	5.81	0.98
Do you think that the various types of skin care products available in the market are all very alike or are all very different?	4.13	0.73	5.74	0.82
How important would it be for you to make a right choice of skin care products?	5.55	0.78	5.59	0.75
In making your selection of skin care products, how concerned would you be about the outcome of your choice	5.60	0.78	5.58	0.75
How important will be the purchase of skin care products in my life?	5.57	0.76	5.58	0.78

CONCLUSION

The overall results provide the evidence that for this particular purchase decision, it could be concluded that both the respondents are particular in making a purchase decision that they could be highly involved in. The standard deviation for all items is less than 1, which indicates that the data clusters closely around the mean. These findings provide the evidence that both respondent groups have an intention to purchase halal skin care products. Initially, spiritual intelligence and spiritual congruence have a positive significant effect on attitude and influences continuous to purchase halal skin care products for users, but not for non-users. Consequently, product image is the most influential predictor's of attitude and has positive significant influence in intention to purchase halal skin care products for non-users, and spiritual intelligence for users' respondents. Finally, it was revealed that product involvement found to be a significant predictor of attitude towards purchasing halal skin care products for both users and

non-users. In terms of the predictors of intention of purchasing halal skin care products, the results delineate several interesting findings. Primarily, attitude, subjective norms and perceived behaviour control have positive significant effect in influencing user and non-users to continue to purchase and intention to purchase halal skin care products. The research unveils four new links, namely for users, spiritual intelligence, spiritual congruence (that have not been examined empirically by previous research), product image and product involvement. On the other hand, for the non-users, product image and product involvement seem to be significant predictors of intention to purchase halal skin care products. Notably, the research has also developed and validated a new measuring scale of spiritual intelligence particularly in halal skin care products (Hashim & Musa, 2013). These findings form part of the strategic recommendations to marketing strategy in the face of understanding purchaser attitude and behavioural intention which has established an empirical foundation for future research.

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