The Impact of Goal Relevance and Symbolic Relevance of a Brand on Islamic Identity and Royalty*

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Abstract
This study aims to investigate the meanings of goal relevance and symbolic relevance of a brand and its’ impact on Islamic identity. A total of 200 sets of questionnaires were distributed randomly in Bangladesh and the exact 180 sets of questionnaires were used to test the hypotheses by using ANOVA. The result of this study shows the goal relevance and the symbolic relevance of a brand has a significant influence on Islamic Identity. On the other hand, Islamic identity shows a positive attitude toward the brand with goal relevance and symbolic relevance. This study also found a positive impact of goal relevance and symbolic relevance of a brand on Islamic identity, and those who holds Islamic identity are called Muslim shows positive a attitude toward the brand. We expect that this paper will be a small contribution to the advancement of the Islamic market by governments and businesses.

Keywords
Halal, Haram, Symbolic Relevance, Goal Relevance, Islamic Identity, Brand Attitudes

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I. Introduction

An estimated Halal market value of USD 2.31 trillion annually has provided a great business opportunity for making a big profit from Muslims’ consumer market (Yunus, Rashid, Ariffin, & Rashid, 2014). Nowadays, there is a strong demand for the Halal product that complies with Islamic requirements from 1.9 billion Muslim consumers with money to spend (Ariffin, 2007).

Consumer research on Muslims has focused on veiling practices (Sandıkçı & Ger, 2005) and the transformation of the veil from a sacred to a fashionable practice (Kılıççabay & Binark, 2002; Sandıkçı & Ger, 2010; White, 2002). The past research unveiled many religious aspects that impact Muslim consumers such as Halal awareness, Islamic brand and product ingredients (Yunus, Rashid, & Ariffin, Rashid, 2014), and Halal knowledge, religious value (Simanjuntak & Dewantara, 2014). As far as our knowledge goes, those researches do not address how Islam might influence consumption practices, discourses, and how consumer identity works. This research is about to set up a link between Islamic identity and consumption and how Muslim actually behaves towards their daily consumptions.

The relationship between Islamic identity and a brand could be intertwined in complex ways in Muslims’ minds to form their attitude toward a brand (Miller, 2009; Pink, 2009). Therefore, it is necessary to explore the significance of goal relevance and symbolic relevance on Islamic Identity and a brand to form a consumption attitude.

The simplest way by which Muslim consumers self-associate with products or brands could be judged by whether they hold Halal properties or not (Shafie & Othman, 2006). In addition, they also consider that the fact that the brands they consume have such ability to induce consumer identity in society (Miller, 2009; Pink, 2009). Despite the Halal market attractiveness and its potential growth, research on Muslim market has not been largely conducted (Bonne & Verbeke, 2008). Eventually, the past researchers have not put much effort to catch the meanings given by Muslims to the Halal properties of products or brand. Therefore, it is necessary to explore how Muslim consumers form an attitude toward the products or brands linked to category labels with which they self-associate. Therefore, the purposes of this study are established as follows:

We will theoretically review the meanings of congruity between Islamic identity and Halal properties of a brand, and explore the roles of goal relevance and symbolic relevance in the effects of congruity between Islamic identity and Halal properties of a brand on the brand attitude.

II. Theoretical Background and Literature Review

The global company makes efforts to visualize the role of Islam on consumers’ purchasing and disposing
of a Halal brand (Mukhtar & Butt, 2012; Alserhan, 2010; Jamal & Sharifuddin, 2015). In the context of Islam, the ‘Halal’ indicates the assurance of Islamic authority (Wilson & Liu, 2010). Indeed, it is a spiritual obligation, visible and invisible boundaries for Muslims (Alserhan, 2010), which could help shape their personality as Muslim consumers (Ahmad, 2015).

2.1 Religions and Consumption

Religious groups and the teaching of religion could play a significant role in constructing a religious identity that influences consumer’s developing attitudes towards a brand or a product. Religious consumption boundaries should serve as psychologically starting and stopping points by which consumers make a decision about what sorts of products they should consume. In this section, this study will explore the association between religions and consumption in a broader spectrum.

2.1.1 Definition of Religion

Most scholars have found difficulties in developing a theory of what religion actually means and its power and controllability over human beings (Clarke & Byrne, 1993). Thus, Peterson (2001) added, “It is hard to make any generalization [concerning religion] that is universally valid”. Nevertheless, scholars in theology rectify the most common three aspects in the term of religion: (1) a supernatural power to which individuals must respond; (2) a feeling present in the individual who conceives such a power; and (3) the ritual acts carried out in respect of that power (Wulff, 1997). Therefore, most scholars define religion in different ways without violating the above three aspects. Arnould, Price & Zikhan (2004) defined religion as a cultural subsystem that refers to a unified system of beliefs and practices linked to a sacred ultimate reality or deity. Sheth & Mittal, (2004) proposed religion as “a system of beliefs about the supernatural and spiritual world, about God, and about how humans as creatures of God are supposed to behave on this earth”. Most religions on earth are guided by some principles, which are “belief in God”, “A belief in God accompanied by a commitment to following principles believed to be set forth by God” (McDaniel & Burnett, 1990) which is admitted by the code of conduct and roles and regulations of the scriptures.

2.1.2 Religious Affiliation

Religious affiliation is an identification, association, denomination, or sub-denomination of an individual with a religious group, which technically helps to identify what religion the person belongs to. In addition, religious affiliation or adherence of an individual to a particular religious group has been termed an ascribed status (Hirschman, 1983). The effects of religion are clearly identified from the birth of an infant, and it generally determines the size of a family, the level of education achieved, the amount of wealth gathered, and the type
Most of the religious affiliations of individuals are pre-determined by the religious group or the institutes where they are born. Thus, religious affiliations are studied as a “cognitive system” in society. Hirschman (1983) acknowledged that the religious denominational affiliations might consider as a “cognitive system”. Furthermore, the cognitive system is defined as “a set of beliefs, values, expectations, and behaviors which are shared by the members of a religious institution (Berger, 1961; Gurvitch, 1971; Merton, 1937). Therefore, it is assumed that the determine the level of education, the amount of wealth accumulation, the daily lifestyle, the decision-making and the consumption patterns of a person are significantly influenced by the adherent religion.

2.1.3 Religiosity and Consumption

Religiosity refers to a quality or a state of being religious, piety and devoutness in any certain religious activity, which is used as a tool to measure the level of religious commitment and to state the importance of religion in personal life (Sood & Nasu, 1995). It is an important cultural force and a key aspect that influences buying behavior (Delener, 1990). Religious consumers make their buying decision considering the aspect of their religious obligations. In addition, religion considers as one of the vital aspects of nature that affects the beliefs and behaviors of a person based on the degree of his or her religiosity and the importance of religion in his life (Sood & Nasu, 1995).

Thus, religious people consume products or brands which are spiritually admitted by their religion, which expresses the sign of a strong religious commitment consciously or unconsciously influences decision-making.

2.2 Consumer Identity and its Relevance Principle

2.2.1 Consumer Identity

Identity refers to the concept of individuals who they are, what sort of persons they are, and how they connect to others (Abrams & Hogg, 1988). It can also be defined on the basis of religion, culture, language, ethnicity (Deng, 1995) and encompasses the capacity for self-reflection and the awareness of self (Leary & Tangney, 2003). Who am I? The personal identity contains some certain properties and features to which a person feels a special sense of attachment or ownership that define ‘who he is, what type of person he is, and which group he belongs to. Consumption literally defines the characteristics, status, and power of a person in our society. In consumption culture, adopting and using brands can play a symbolic role in constructing and maintaining consumer identity.

2.2.2 Consumer Identity Relevance Principle

Relevance is the concept of two topics connected to each other in a way that makes it useful to consider
the second topic when considering the first one. As defined, anything (A) is relevant to a task (T) if it increases the likelihood of accomplishing the goal (G), which is implied by T (Hjørland & Sejer Christensen, 2002). A thing, a piece of information, or a document might be relevant to another one.

Informal reasoning, relevance is an elusive concept that has proved its demand in the field of marketing. It establishes its importance because the solution of any distinguished problem needs a pre-identification of relevant aspects from which a meaningful solution can be developed. Besides, the relevance is considered elusive, because the meaning of relevance might be complex, or ambiguous, or unattainable in respect of conventional logical systems.

From the conscious level, stimuli frequently get connected to the identities when they carry the personality traits of consumers (Aaker, 1997) and reflect an expected self-image, or demonstrate the “kind” of person that the consumer pursues to think, feel and be like (Belk, Mayer, & Bahn, 1982). In this case, the consumer’s identity functions as the motivational stimuli that encourage the person to construct and deliver identity-oriented beliefs and behaviors that link or segregate him or her from his original form or imagined others (Escalas & Bettman, 2005). These types of identity-oriented behaviors and attitudes aid consumers to distinguish themselves from others and establish themselves as a target group (Escalas & Bettman, 2003; White & Dahl, 2007). In addition, the influence of identity information depends directly on the applicability of the identity to the domain of evaluation, and the level of identity-related information helps differentiation of the options.

Consequently, a strong connection of the self with an “Islamic” identity not only encourages a positive attitude towards the ‘Halal’ symbol but also creates a prototype of a “True Muslim”. In that regard, the consumers who hold an “Islamic” identity might motivate them to facilitate product choices for strengthening the identities of “True Muslims”.

2.2.2.1 The Goal Relevance

Goal relevance occurs when a possible faith, belief, or behavior is linked to a consequence or a result that is significant to the accessible identity of a person. These beliefs could include a particular group related behavior, the expression of personal attitudes or the affiliation with a product or a brand. Researchers established the fact that when consumers get benefits from affirmative action, they would encounter higher goal relevance during their affirmative action debate comparing to the consumers who are deprived of by such actions (Lowery, Unzueta, Knowles, & Goff, 2006). For an example, a study found that goal relevance significantly affects relative preference for brands in areas where US automakers manufacture. Ownership of a US automobile provides sufficient external supports for the industry in these areas by which they can reinforce the identification of a consumer with their brands. Such effects are especially so strong when the identity is self-important to the consumers (Gollwitzer, Sheeran, Michalski, & Seifert, 2009). Applied to Halal brand consumption contexts, Islamic goal relevance to the brand with Halal properties of a brand positively influences the preference for the brand.
2.2.2.2 The Symbolic Relevance

Symbols play a significant role in human psychology (mental health) as well as the social activities of a person. Each and Every symbol carries two values: “face” and “hidden”. Most scholars emphasized more on studying the function of this hidden value in society. This hidden value maintains a surplus amount of consistent feelings and impulses (Gibson, 1998), which might unconsciously impact the behavior of a consumer. Another function of symbols is to provide facilities to preserve the identities of groups (Gibson, 1998), which would significantly deliver harmony and loyalty among group members. This social function can broadly be identified in religious symbols. As a result, individuals are supposed to be more interested to respect and honor the symbol as a means of identification and faith.

Symbolic relevance exists when an object can be viewed by others as tools of expressing self-concept or identity and has enough attributes to communicate or reinforce their identity in the eyes of other persons (Belk, 1988; Shavitt & Nelson, 2000). Products provide a “social stock of knowledge that people use in typifying those they meet” (Shavitt & Nelson, 2000). Observers immediately make an impression and a judgment about themselves based on their knowledge of other people's purchase decisions. Therefore, the symbolic congruence between consumers' identity and objects has been used to explain the attractions of consumers to products and retail environments (Malhotra, 1988; Sirgy, Grewal, & Mangleburg, 2000).

2.3 Religiosity, Commitment and Islamic Identity of a Brand

2.3.1 Commitment and Islamic Religiosity

Commitment is recognized as one of the two significant dimensions of attitude strength (Pomerantz, Chaiken, & Tordesillas 1995) and has been perceived to be an enhanced desire to enfold a specific attitude (Pomerantz, Chaiken, & Tordesillas 1995). It stems from an association between a consumer's attitude and a public behavior supporting their standings (Ahluwalia, Burnkrant & Uunava, 2000).

Religiosity has been identified to be synonymous with such terms as belief, devotion, faith, religiousness, orthodoxy, pioussness, commitment, and holiness (Lewis, 1978). It can be defined as a commitment, devotion, and religiousness of a person to the teachings and the code of conducts of the religion, and the commitment reflects on their attitudes and behaviors (Johnson, Jang, Larson, and Li, 2001). Thought the religious consumers follow the beliefs of their religion, it may impact on adopting products or brands.

The relationship between religiosity and consumer behavior is inseparable. Consequently, the level of religious commitment of individuals takes an important place in their life. The study of religiosity and consumer behavior found that religiosity influences several aspects lifestyles which eventually might influence choices or choice behavior (Wilkes, Burnett & Howell, 1986).
2.3.2 Islamic Identity Congruity with Halal Properties of a Brand

Congruity is related to the relationship of the ideas or thoughts in an individual’s mind. The fundamental idea is that most people expect congruity, or harmony in their ideas and thoughts. In addition, consistency theories denote that when individuals have inconsistent thoughts, this inconsistency (also known as incongruity or imbalance) motivates them to change their ideas or thoughts to restore their consistency. For example, if I really like Michael Jordan, and if I know that he strongly recommends Nike athletic shoes, then it is easier for me to choose if I like Nike shoes too: I like Mike, Mike likes Nike, I like Nike.

The Islamic identity is constructed from different types of components that formulate Muslim’s mind-sets and shape their view towards themselves: their Lord, animals, plants, and the whole universe at large. The beliefs and values that Muslims hold in their life come from the Holy Quran that reflects in everyday life. Thus, those beliefs and values formulate the aspects to shape the mind-sets and construct an Islamic identity.

Cultivating an Islamic identity depends on an individual’s religious commitment that encourages a virtuous Muslim to embrace the Halal and to abstain from Haram. Therefore, Islamic identity and the Halal properties of a brand are inter-connected to establish the self as a good Muslim.

2.4 Halal vs. Haram

The word ‘Halal’ used by Muslims refers to anything, which is considered permissible and lawful while Haram refers to something which is unlawful, forbidden and punishable under the Islamic law. The word ‘Halal’ is originated from ‘Halla’ cited to be or become lawful, permissible, undo, legitimate, and admissible (Jallad, 2008). Literally, the Halal-Haram dichotomy applies to everything from behavior to consumption.

On the other hand, the word Haram refers to the opposite meaning of Halal. The word Haram means offensive, sin, scared, and taboo, ill-gotten (Baalbaki, 1993). It is originated from the verb ‘Harrama’ that means unlawful, prohibited, interdict, ban, illegal, and proscribe.

To sum up, Halal and Haram concept represents the Islamic law that is constructed by the teachings of the Quran and Sunnah, which is governed in every aspect of Muslims’ life. Literally, it is the dichotomy of rights and wrongs and dos and don’ts for constructing the collective consciousness of the Islamic community (Jallad, 2008).

III. Developing Hypotheses

3.1 The Goal Relevance and Brand Attitudes

Goal plays a significant role to evoke emotion in a person. It refers to a cognitive representation of a future
object that a person is strongly committed to approach or avoid it (Elliot & Fryer, 2008) because the person may meet with different types of stimuli at any time. However, goal relevance denotes the extent to which an action or a result is relevant to a present goal of an individual (Gorayska & Lindsay, 1993; Hjørland & Christensen, 2002; Scherer, 2001). Furthermore, the goal relevance appraisal evaluates how strongly an event affects an individual’s momentary (Vogt, Lozo, Koster & Houwer, 2011).

The goal of every action that is performed by the Muslim consumer is to satisfy Allah. That is one of the reasons why Muslim consumers may adopt a Halal brand to express their beliefs and attitudes. They further believe that their identity is relevant to the Halal consumption that might significantly impact their daily consumption activities.

Based on the symbolic relevance of a brand, the following hypothesis have been proposed:

**Hypothesis 1:** Goal relevance of a brand has a significant influence on Islamic Identity.

### 3.2 Symbolic Relevance and Brand Attitude

Religious symbols or religious symbolic products take on a sacredness that gives them a very strong presence and power in many people's daily lives (Zwick & Chelariu, 2006). The buying of religious dress, symbols, and products is an important expression of an individual’s religious identity (Kulenovic, 2006). It may reflect the beliefs and traditions of consumers. Purchasing this kind of dress or symbols or products as marks of their religious commitment that helps to enhance their spiritual and daily life. Furthermore, It may express a desire to affirm the identity to which these are connected. This interpretation and affiliation may emerge in information processing of Muslims when they encounter a message carrying this religious symbol. It may have an effect on forming attitudes toward a brand that is symbolically relevant to a religious identity. We assume that this kind of symbolic relevance of a brand might influence Muslim consumers’ buying decisions.

Based on the symbolic relevance of a brand, the following hypothesis have been proposed:

**Hypothesis 2:** Symbolic relevance of a brand has a significant influence on Islamic Identity.

### 3.3 Islamic Identity and Brand with goal and symbolic relevance

The Islamic Identity is considered as the way of life of a Muslim, a comprehensive set of beliefs, ideologies, and practice of laws as derived from the Holy Quran and the life of Prophet Muhammad (PBUH). One of those ideologies and laws is to possess Halal and abstain from Haram. Therefore, the congruence between Islamic identity and Halal properties of a brand is a spiritual obligation for Muslim

Goal relevance occurs when a possible faith, belie, or behavior is linked to a consequence or result that is
significant to the accessible identity of a person. These beliefs could include a particular group related behavior, the expression of personal attitudes or the affiliation with a product or brand. Consuming a brand that interprets the goal of Islamic identity is assumed to have a significant impact on consumption.

Consequently, a brand with a symbolic meaning that interprets the self has a degree of positive impact on consumer buying decisions depending on how much power the brand carries to express the self/identity. Researchers establish that people consume products or brands for both functional value and symbolic meanings (Belk, 1988; Lee & Hyman, 2008; Leigh & Gabel, 1992). Consumers purchase products or brand not only for what they are able to do, but also for what they mean to others (Levy, 1959). In addition, Symbolic consumption reflects the personality and lifestyle of consumers, expressing social distinctions (Sirgy, 1982). Consequently, consumption of a Halal brand (holding Halal properties) is symbolized as a tool of expressing Islamic identity.

Based on above theory, following hypothesis have been proposed:

Hypothesis 3: Islamic Identity shows positive attitude toward the brand with goal and symbolic relevance.

3.4 Analysis of ANOVA and results

3.4.1 Analysis Method

3.4.1.1 Frequency Testing

Therefore, statistically, “there is a significant difference” in the chi-square test means that the sum of the statistics ($X^2$) was larger than the rejection value corresponding to the set significance level. $X^2$ verification (chi-square text) is a statistical method based on the $X^2$ distribution. Like the t distribution, the $X^2$ distribution is a distribution determined by one degree of freedom. The degree of freedom of the $X^2$ distribution using the contingency table is calculated from the following as the number of contingency table cells.

$$df = (r-1)(c-1)$$

$r$: number of rows

$c$: number of columns

In the $X^2$ distribution, the smaller the degree of freedom, the larger the flagellum, the asymmetrical shape, and the long tail to the right, and always has only positive values. It means that it takes the form of a static distribution. On the other hand, as the degree of freedom increases, the $X^2$ distribution becomes symmetrical and forms a bell shape. In particular, it has more than 30 degrees of freedom and forms a normal distribution. When the degrees of freedom are 2 or more, the calculation method of the $X^2$ statistic is as follows.

$$X^2 = \sum_{i=1}^{k} \frac{(o_i - e_i)^2}{E_i}$$
oi: observed frequency of the I-th intersection
ei: expected frequency of the I-th intersection
k: number of intersections, df=k-1

The observation frequency of the i-th intersection in Oi of Equation (2) above is the sum of the number of characters that have actually selected a specific determinant variable. Also, the expected frequency Ei of the i-th intersection is multiplied by the sum of the rows and columns of the Oi column and divided by the total sum of the observation frequencies. Therefore, the larger the sum of X2 obtained for each variable is, the greater the difference between the observed frequency and the expected frequency, indicating that the survey results have statistical significance.

\[ V = \sqrt{\frac{X^2}{n}} \]  \hspace{0.5cm} (3)

n: number of cases
m: the smaller of the degrees of freedom of (r-1) and (c-1)

In addition, the statistical value and the corresponding p-value were high in the crossover test, which analyzes whether there is a difference in performance according to gender differences. The meaning of the low significance probability means that the hypothesis of "there is no difference in satisfaction between the two groups (male and female)", which is the key hypothesis of the cross-analysis, is conclusively concluded that there is no difference in satisfaction between the two groups.

3.4.1.2 Cross-over analysis (ANOVA)

Cross-over analysis (ANOVA) is described as follows.

\[ y_{ij} = \mu_j + \epsilon_{ij} \]

yij: I-th observation for the j-th treatment
j: parameter mean of the jth treatment
ij: error term

The mean of the j-th population can be considered to be equal to the sum of the overall mean and the factor level effect j, which is a component of the population.

\[ \mu_j = \mu + \alpha_j \]

\[ \Rightarrow y_{ij} = \mu + \alpha_j + \epsilon_{ij} \]

\[ \Rightarrow y_{ij} = \bar{y} + (\bar{y}_i - \bar{y}) + (y_{ij} - \bar{y}_i) \]
3.4.1.3 Reliability Test (Cronbach Test)

Lastly, the reliability test is a test to understand the correlation between questionnaire items and the distraction of responses, and the Cronbach test, which can be conducted on a single sample, was applied. Cronbach verification has a function that shows the change in reliability in advance when items with high correlation to other items or items that show the trend of response are removed, thereby increasing the reliability by finding and removing inappropriate items from the questionnaire. There are advantages to be able.

There is a tendency to underestimate the reliability of the Cronbach alpha value test tool, but both bipartite questions and consecutive scores can be used, and there is no need to divide the test. This is an evaluation value proposed in 1951 by a statistician named Cronbach to evaluate the reliability of a questionnaire. It is mainly used to evaluate the reliability of the questionnaire. This test is used to find and remove items (questions) that impair the reliability of survey items. Based on the average correlation between variables, it is determined whether the test questions are composed of homogeneous elements. In general, if it is 0.50 or higher, it is judged to be reliable, and all items are synthesized and analyzed with one scale.

The Cronbach Test is described as follows.

\[ \text{Cronbach} = \frac{(\text{number of questions}) - (\text{number of questions} - 1)) \times (1 - (\text{sum of variance} ÷ \text{variance of sum}))}{(\text{number of questions}) - (\text{number of questions} - 1))} \]

3.4.2 Testing Result

3.4.2.1 Hypothesis 1.

Hypothesis 1: Goal relevance of a brand has a significant influence on Islamic Identity.

<table>
<thead>
<tr>
<th>Item analysis</th>
<th>Reliability Test</th>
<th>Frequency Analysis</th>
<th>Crosstabulation Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>alpha</td>
<td>item deleting</td>
<td>Average Value</td>
</tr>
<tr>
<td>1) Using this brand can improve my Islamic image</td>
<td>.76</td>
<td>–</td>
<td>3.74</td>
</tr>
<tr>
<td>2) I can express my Islamic identity by using this brand</td>
<td>.76</td>
<td>–</td>
<td>3.33</td>
</tr>
<tr>
<td>3) I can express who I am to others by using this brand</td>
<td>.76</td>
<td>–</td>
<td>3.50</td>
</tr>
<tr>
<td>4) I can communicate my Islamic identity to others by using this brand</td>
<td>.76</td>
<td>–</td>
<td>3.04</td>
</tr>
</tbody>
</table>

* Item deletion refers to an alpha value that will increase or decrease when the item is deleted by the Cronbach Alpha reliability test. In other words, if the value is high after deleting an item, it means that the reliability of the item is lower than that of other items.
<Table 1> above is the analysis result of “Hypothesis 1: Goal relevance of a brand has a significant influence on Islamic Identity” through a satisfaction survey. In order to analyze the performance of each indicator, 200 Muslims were asked about “Goal relevance of a brand has a significant influence on their Islamic identity”. The questionnaire was a 5-point Likert questionnaire. A frequency analysis was performed based on 180 valid data obtained accordingly to obtain the mean and standard deviation of the sample. Next, by dividing the sex into two, cross-analysis (chi verification) was conducted to verify the difference in satisfaction due to the difference in age. Finally, through reliability analysis, it was verified whether the questionnaire items were correlated and whether the response was distracted.

3.4.2.2 Testing Hypothesis 2.

Hypothesis 2: Symbolic relevance of a brand has a significant influence on Islamic Identity.

<table>
<thead>
<tr>
<th></th>
<th>Analysis of Variance (ANOVA) Result, Hypothesis 2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Item analysis</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>1) My friends know that I’m using the brand.</td>
<td>.7,9</td>
</tr>
<tr>
<td>2) My friends also know the brand.</td>
<td>.7,9</td>
</tr>
<tr>
<td>3) My friends also know the identity of the brand.</td>
<td>.7,9</td>
</tr>
<tr>
<td>4) The opinions of my friends about the brand are same as my opinions about the brand.</td>
<td>.7,9</td>
</tr>
<tr>
<td>5) My friends and I share the meaning of using this brand.</td>
<td>.7,9</td>
</tr>
</tbody>
</table>

* Item deletion refers to an alpha value that will increase or decrease when the item is deleted by the Cronbach Alpha reliability test. In other words, if the value is high after deleting an item, it means that the reliability of the item is lower than that of other items.

<Table 2> above is the analysis result of “Hypothesis 2: Symbolic relevance of a brand has a significant influence on Islamic Identity” through satisfaction survey. The results were shown to be as significant.

3.4.2.3 Testing Hypothesis 3.

Hypothesis 3: Islamic Identity shows a positive attitude toward a brand with goal and symbolic relevance.
### Analysis of Variance (ANOVA) Result, Hypothesis 3

<table>
<thead>
<tr>
<th>Item analysis</th>
<th>Reliability Test</th>
<th>Frequency Analysis</th>
<th>Crosstabulation Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>alpha</td>
<td>Item deleting*</td>
<td>Average Value</td>
</tr>
<tr>
<td>1) I like the brand,</td>
<td>.76</td>
<td>–</td>
<td>3.39</td>
</tr>
<tr>
<td>2) I think the brand is valuable,</td>
<td>.76</td>
<td>Item deleted</td>
<td>2.75</td>
</tr>
<tr>
<td>3) I feel good toward the brand,</td>
<td>.76</td>
<td>–</td>
<td>4.77</td>
</tr>
<tr>
<td>4) I react favorably to the brand,</td>
<td>.76</td>
<td>–</td>
<td>2.82</td>
</tr>
</tbody>
</table>

* Item deletion refers to an alpha value that will increase or decrease when the item is deleted by the Cronbach Alpha reliability test. In other words, if the value is high after deleting an item, it means that the reliability of the item is lower than that of other items.

**Table 3** above is the analysis result of “Hypothesis 3: Islamic Identity shows positive attitude toward the brand with goal and symbolic relevance.” through satisfaction survey. The results were shown to be as significant.

### IV. Conclusion

So far, this study has conducted an empirical analysis on the premise of three hypotheses related to Halal. It can be seen that Halal is deeply established as a part of life in Islamic society. In Islam, individuals recognize and affirm their identity as Islam by selecting products with Halal applied. Products incorporating the goals pursued by Islam and products representing the symbols of Islam are like a medium that confirms their identity to people in Islamic culture. Therefore, the people of Islamic culture have the same loyalty to the products marked with such goals and symbols.

What the conclusions in this study imply to us is that if a product with Islamic goals and symbols is attached, there is a high possibility that it will be able to secure customers by entering the large Islamic market of 1.8 billion, which is 24% of the world's population in the future. It is true that Korea has been far from Islamic culture until now. Most of Korea's trade in the Islamic world was focused on projects such as construction and machinery. It was a field that could be approached without understanding Islamic culture and without consideration of Halal.

However, this paper shows that we can now have an opportunity to access a larger market by understanding Halal. This is because we knew that if we could make a product in which the spirit and symbol of Islam were melted, the possibility of a new market could be opened. This is because people in Islamic culture have no choice but to loyal to Islamic products.
The scale of the Halal industry is estimated to be $381 trillion in 2022 (average annual growth of 7.4%), of which the halal food market is expected to grow from $1.245 trillion in 2016 to $1.93 trillion in 2022. (An annual average of 7.6% growth) is expected. (Statistical data: Multiple data sources such as HDC, statistics estimates vary depending on the research institute)

For example, before, when someone ran a Korean-style bingsu shop, they used Halal dairy products and hired Muslim employees wearing hijabs, and they experienced a rapid increase in Muslim customers. Although it is not a product, the wearing of the hijab itself has become the goal and symbol of Islam, and the goods and food sold there are recognized as a brand that matches Islam, and attracts the loyalty of people in Islamic culture.

This study demonstrates through empirical research that the symbolic mark of Islam confirms the identity of Islam and causes loyalty to products and brands. If this paper can be used as information for basic strategy establishment when entering the Islamic world, it will be a contribution and suggestion of this study. The government also needs support for in-depth research on Islamic culture in future export marketing. This is because research on the market, which accounts for 24% of the world's population, is of great value. As Korea's trade structure focused on the US and China has recently made the trade environment unstable, many variables are darkening the future. At this time, it can be said that advancing into the Islamic culture is an essential option for survival.

In particular, we hope that Korean professional entrepreneurs can have a broader understanding of Islamic culture based on such research results. In recent years, Islamic culture, including Saudi Arabia, is actively opening to the West. Thanks to this phenomenon, the Korean Wave is also advancing into Islamic culture. If Islamic symbolism is added to Korean Wave products, it will be a successful marketing strategy. Using Islamic ideals and symbolism as a marketing strategy may not be friendly to Korean companies. However, through the empirical analysis of this paper, Korean professional entrepreneurs may have found that people in Islamic cultures have high loyalty to products that represent Islamic ideals and symbols. Therefore, this study provided information for Korean professional entrepreneurs to create new opportunities in Islamic business. We hope that this paper will be a small contribution to the advancement of the Islamic market by governments and businesses.
References


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할랄 브랜드가 가지는 종교적 이상과 상징성이 이슬람 고객 충성도에 미치는 영향분석*

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요 약
본 연구의 목적인 할랄 브랜드가 가지는 종교적 이상과 상징성이 이슬람 고객의 정체성과 브랜드 충성도에 미치는 영향을 분석한 연구이다. 본 연구의 방법은 설문지를 이용한 1차 데이터를 ANOVA 분석을 통해 가설을 검증하였다. 가설을 위해 사용된 데이터는 방글라데시 거주 남녀 총 200명에게 설문을 실시하여 이중 유효한 180명의 응답자로부터 얻어진 것이다. 연구의 결과 브랜드가 가지는 종교적 이상과 상징성은 이슬람 고객의 정체성과 브랜드 충성도에 영향을 미치는 것으로 나타났다. 본 논문이 가지는 공헌과 정책적 시사점은 향후 개방이 가속되는 이슬람 문화권에 진출할 한국기업에게 마케팅 전략수립을 위한 기초자료를 제공한다는 점이다.

주제어
할랄, 허람, 상징적 연관성, 목표 연관성, 이슬람 정체성, 고객 충성도

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