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## Cause-Related Marketing: Will Religious Consumers Buy?

### *Hubungkait Penyebab Pemasaran: Adakah Pengguna yang Akan Beli?*

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#### ABSTRACT

*To meet the UN Sustainable Consumption and Production goal, more companies are integrating sustainability value through corporate social responsibility (CSR) activities as part of their marketing strategies. To highlight the CSR activities and sustainable development, the marketing strategies may change the focus from consumer to social framework such as from customer price discounts to corporate sponsorship or cause-related marketing (CRM). The question remains whether sponsorship or CRM carried out by corporate are perceived as being more socially responsible especially by the religious consumers. This study assesses the influence of religiosity on attitude towards CRM and purchase intention for brands supporting religious, social or environmental causes. A conceptual model with a multi-dimensional construct of religiosity was developed to examine the relationship between religiosity and attitudes towards CRM and purchase intent. A survey among young Muslim adults in Malaysia was carried out to test the influence of religiosity on CRM and purchase intention. The results revealed contradicting support between intra- and inter-personal religiosity. Theoretically, the findings warrant additional research that focuses on the multi-dimensional construct of religiosity and its linkage to CRM as an incentive mechanism. While CRM activities are viewed positively by those who are religious in a more socially manner, those who are inwardly religious however, may reject and perceive the marketing approach negatively.*

*Keywords: Religiosity; cause-related marketing; Islam; consumer; sustainable development*

#### ABSTRAK

*Bagi memenuhi matlamat Penggunaan dan Pengeluaran Lestari PBB, lebih banyak syarikat mengintegrasikan nilai kemapanan melalui aktiviti tanggungjawab sosial korporat (CSR) sebagai sebahagian daripada strategi pemasaran mereka. Untuk menengahkan aktiviti CSR dan pembangunan lestari, strategi pemasaran perlu mengubah fokus daripada kerangka pengguna kepada sosial, misalnya daripada harga diskaun pelanggan kepada penajaan korporat atau pemasaran berkait sosial (CRM). Sama ada penajaan atau CRM yang dijalankan oleh korporat dianggap sebagai lebih memenuhi tanggungjawab sosial oleh pengguna beragama terus menjadi persoalan. Justeru kajian ini menilai pengaruh keagamaan terhadap CRM dan niat pembelian bagi jenama yang menyokong program pembangunan agama, sosial atau alam sekitar. Model yang berkonsepkan multi-dimensi keagamaan telah dibangunkan untuk mengkaji hubungan di antara tingkat keagamaan, persepsi terhadap CRM dan niat pembelian. Satu kaji selidik di kalangan golongan muda Muslim di Malaysia telah dijalankan untuk menguji pengaruh keagamaan terhadap CRM dan niat pembelian. Dapatan kajian menunjukkan sokongan yang bertentangan antara dimensi keagamaan peribadi dan dimensi keagamaan sosial. Secara teori, kajian ini mencadangkan penyelidikan lanjut terhadap pengukuran keagamaan multi-dimensi dan mengkaji hubungannya dengan CRM sebagai insentif pembelian. Walaupun aktiviti CRM dilihat secara positif oleh Muslim yang tinggi keagamaan dari dimensi sosial, Muslim yang tinggi keagamaan dari dimensi peribadi berkemungkinan menolak pembelian serta mempunyai persepsi negatif terhadap strategi pemasaran CRM.*

*Kata kunci: Keagamaan; pemasaran berkait sosial; Islam; pengguna; pembangunan mapan*

## INTRODUCTION

Sustainable Consumption and Production (SCP) represents one of the key target goals for the United Nations 2030 Agenda for Sustainable Development. To meet the SCP goal, more companies are integrating the sustainability value through corporate social responsibility (CSR) activities as part of the marketing strategies. To highlight the CSR activities and sustainable development, the marketing strategies may change the focus from consumer to social framework such as from customer price discounts to corporate sponsorship or cause-related marketing (CRM). Sponsorship can take in many forms, such as by providing money or land to conservation projects or contributing to infrastructure or community projects in developing countries, as well as linking purchases to donations to social or environmental causes through CRM.

In the religion of Islam, SCP can be considered in line with the Maqasid Shariah or Islamic goals, which is to protect the life (both human life and all other creations). The environmental ethics in Islam are guided based on the sources of divine revelation in the Quran and the authentic collection of hadiths. Sustainability in Islamic worldview recognises God as the Sustainer (Qur'an 51:58) and describes humankind as vicegerent of God on earth (Qur'an 2:30). Thus, SCP is part of the religious duty of the Muslims (i.e. adherents of Islam) and CSR in the forms of CRM activities may be perceived positively by the religious Muslims.

Although several studies show that customers, employees, and investors tend to favour companies they perceive as socially and environmentally responsible, the question remains whether companies' promotional efforts perceived as more socially responsible through, for example, sponsorship or charitable promotion, would also be perceived positively by religious consumers. Therefore, the objective of this study is to examine how religious consumers perceive the value of CRM and whether their willingness to participate in such strategy transfers to purchase intention.

## LITERATURE REVIEW

Consumer research in social orientation is not new (Drumwright 1996; Webb & Mohr 1998), and has contributed to the topic's significance and widely accepted marketing practices (Barnes & Fitzgerald 1992; Ross, Patterson & Stutts 1992). Previous

research on social causes examines the benefits of different types of donations (Ellen, Mohr & Webb 2000; Garretson & Landret, 2005), product categories (Strahilevitz & Myers 1998), donation amounts (Dahl and Lavack 1995; Polonsky and Speed 2001), and advertising messages (Landreth & Pirsch 2004; Olsen, Pracejus & Brown 2003; Polonsky & Speed 2001; Pracejus, Olsen & Brown 2004). In cause-related marketing (CRM), for example, the focus is on corporate reputation (Brown & Dacin 1997) or consumer attitudes towards marketing activities at the strategic level (Sen and Bhattacharya 2001). However, the research in general, ignores the main research questions within the scope of sales promotion or at the tactical level (Arora & Handerson 2007). That is, research on CRM attempts to understand how firms should implement it or to answer "what should be" questions. In contrast, only few consumer behaviour studies regarding CRM or charitable promotions answer "what is" questions (Arora & Handerson 2007).

Most studies examining social cause marketing or CRM are based on analyses of Western countries. However, from the Asian perspective, though sparse, research has begun to flourish (Subrahmanyam 2004). For example, in Taiwan, several successful CRM cases are available, such as the affiliations between Procter & Gamble and Susan G. Komen Breast Cancer Foundation, 7-Eleven and World Vision, Citibank and United Way, and Estée Lauder Companies and the Breast Cancer Research Foundation (Chang 2008).

Prior studies show that all religious groups may have values that are common across them. For example, Ruhe & Lee (2008) show that charity is an important value that is common to all major religions in the world. However, although religious people may tend to value charity and social responsibility more than non-religious people, Brammer, Williams & Zinkin (2005) find that not all religious groups hold positive attitudes towards all aspects of CSR. Surprisingly, their findings also show that Muslims give low scores to many of CSR's critical factors, even though Islam, of all the major faiths under review, has a business philosophy that is in line with the United Nations' Global Compact (Zinkin 2007). This finding raises the question whether Muslims will have favourable attitudes towards charitable sales promotion, which is a dimension of CSR. Conversely, if Muslim consumers reveal unfavourable attitudes towards charitable promotion, will these attitudes be due to something

inherent in Islam or to other determinants, such as Muslims' beliefs about the benefit of the social cause, their constraints to participate in the promotion (e.g., income level), or other similar factors specifically related to Muslims in society.

In general, research on Muslim consumers' behaviour is limited, except for a number of behavioural studies in advertising, such as those on the appropriateness of advertising message for Muslims (Al-Makaty, Tubergen, Whitlow & Boyd 1996; Rice & Al-Mossawi 2002) the categories of sensitive products advertised to Muslims (Fam, Waller & Erdogan 2004), and the proper banking products advertised for Muslim consumers (Perry & Motley 2010). In Essoo and Dibb's (2004) studies related to Muslim shopping behaviour, the result of a comparative study among Hindu, Muslim, and Catholic consumers shows that unlike the Hindus and Catholics, the level of religiosity among Muslims did not influence their shopping behaviour, except for the more trendy Muslim shoppers.

Given these differences in cultural values from the Islamic perspective and the level of religious commitment among the adherents, further studies need to investigate the nature of the Muslim culture and its influence on consumer behaviours. Therefore, the goal of this study is to contribute to knowledge in marketing and consumer behaviour from the perspective of religious culture. In particular, this research aims to fill the gap in current literature with regards to the relationship between the Muslim culture and charitable sales promotion strategy.

### CONCEPTUAL MODEL AND HYPOTHESES

Building on the previous discussion and literature review, the conceptual model (see Figure 1) positions attitude towards charitable promotion as a positive mediator between purchase intentions for brands promoted with charitable promotion and intra- and inter-personal religiosity. The model hypothesizes that all the paths in Figure 1 are positive.

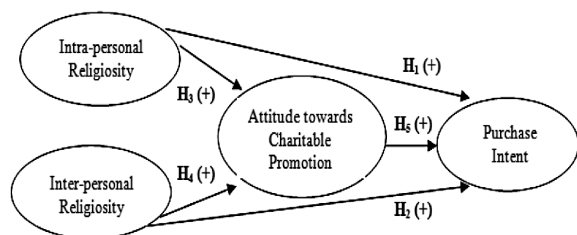


FIGURE 1. Conceptual model

### RELIGIOSITY AS A DIRECT INFLUENCE ON PURCHASE INTENT

Prior research describes the importance of religion to a religious person as "religious commitment" (Worthington 1988) or "religious salience" (Bahr, Barter & Chadwick, 1971; Gibbs; Mueller & Wood 1973; Hoge & DeZulcuta 1985; Roof & Perkins 1975). The description of religious salience can be applied in three contexts (Clark & Worthington 1987). Firstly, religious salience may refer to religious environmental characteristics, such as the identification of "religious" cues observed in a family environment. Secondly, religious salience may refer to observable religious behaviour (e.g., church attendance, Bible reading). Third, religious salience may refer to a self-schema cognitive condition (Markus 1983), such as when a person with high religious salience debates any issues as "religious" compared with a person with low religious salience (Worthington 1988).

Worthington (1988) theorizes that people who are highly committed to religion tend to evaluate their world from the perspective of their religious values, and he proposes that his research model is applicable to all religious clients. According to the model, religious commitment can be measured in at least eight ways: (1) frequency of church attendance, (2) frequency of church-related activities attended, (3) agreement with religious principles or policies, (4) frequency of reference to sacred writings, (5) self-reports of religious intensity, (6) personal devotional practices, (7) incorporation of religious beliefs into daily decisions, and (8) formal church membership (Basset et al. 1981; Davidson and Quinn 1976; Gorsuch 1984; Rytting & Christensen 1980). The model is also applicable to clients whose religion is most salient in environment, behaviour, and cognition contexts (Worthington 1988).

Prior research conceptualizes religiosity as a one-dimensional construct, with frequency of church attendance being the measurement indicator (Bergan 2001). However, many scholars argue that the one-dimensional measurement may be insufficient and lead to incorrect conclusions. For example, a person may attend church congregation for several reasons, such as to avoid social isolation or to please family and friends, rather than for a purely devotional reason. Thus, the development of multi-dimensional constructs of religiosity allows for a more thorough understanding, and as a result, several scales have emerged to measure a wide

variety of religious phenomena, including attitudes, beliefs, and values (Hill & Hood 1999).

Most research conceptualizes religiosity as multi-dimensional based on three constructs—namely, intrinsic (religion as an end or terminal value), extrinsic (religion as a means or instrumental value), and quest (religion as a search). Using the theory of religious orientations, Allport (1950) identifies a person with extrinsic religious orientation as motivated to participate in religious activities with the hope of gaining something, whereas a person with an intrinsic orientation participates because of his or her conviction and beliefs. To date, no consensus exists as to the concrete number of dimensions that make up the religiosity construct. Thus, the number and content of religious dimensions vary and are subject to the nature, purpose, and context of research, as is evident in prior studies in psychology (King & Crowther 2004; Worthington et al. 2003) and consumer behaviour (Delener 1990a, 1990b, 1994; Essoo and Dibb 2004; LaBarbera & Stern 1990; McDaniel & Burnett 1990; Siguaw & Simpson 1997; Sood & Nasu 1995; Wilkes, Burnett & Howell 1986). Furthermore, Wilkes et al. (1986) contend that the use of a multi-item measurement of religiosity provides a better understanding of its true nature and “may achieve high validity at the cost of sheer impracticality for almost all consumer research.”

Prior studies examined the relationship between religious orientation and various behavioural conducts, such as helping behaviour. The literature on altruism extensively discusses the phenomenon of helping behaviour. Although no single acceptable definition of altruism exists among scholars (Piliavin & Chang 1990), in general altruism refers to a cognitive desire to help others (Brewer, 2003), an attitude (Frydman; Ledruc; Hofmans, & Molinier 1995), a motive (Sober 1990), a helping behaviour (Schwartz 1970; Webb, Green, & Brashear 2000), or a desire to improve another’s condition (Karylowski 1982). The study of the relationship between altruism and religiosity dimension, however, has produced mixed results. Faith maturity, as measured by vertical faith (defined as one’s relationship with God) and horizontal faith (defined as one’s relationship with others, such as social service), is positively related to various pro-social attitudes and behaviours, including charitable of diversity, global concern, and general pro-social behaviours (Benson, Donahue & Erickson 1993). The dimension of

intrinsic religiosity is positively correlated with self-charitable altruistic empathy (Watson, Hood & Morris 1985), altruistic motivation (Trimble 1997), and behavioural intentions to volunteer to assist charitable causes (Hunsberger & Platonow 1986). Other studies find that intrinsic religiosity is insignificant to altruism (Eckert & Lester 1997) and helping behaviour (Batson 1976). On the contrary, extrinsic religiosity has an insignificant or inverse relationship to pro-social motives and behaviours, which may suggest that the motivation to help others among highly extrinsic people is either to avoid looking bad or to gain social rewards (Batson; Schoenrade & Ventis 1993). Finally, quest-oriented people may be motivated to help others because of their concern with the victims’ needs and well-being (Batson; Eidelman; Higley & Russell 2001; Batson, Floyd, Meyer & Winner 1999; Batson et al. 1993).

Consistent with previous research, this study conceptualizes religiosity as a multi-dimensional construct, and thus this study examines the relationship between religiosity and charitable promotion. Charitable promotion is a type of promotion strategy that links to a cause (i.e. religious, social or environmental cause) and a proportion amount of the price of goods and/or services is donated to a linked cause. This type of promotion is applicable to religious perspectives because, as discussed previously, social and charitable acts constitute universal values across all religions; a person who is highly committed to religion (highly religious) tends to respond more positively towards a marketing strategy with social and charitable values. In several studies, Brooks (2007) identifies religion as the main reason for people to engage in charitable behaviour:

“It is not to say that people who are secular have a coarse culture and people who are secular can’t give. We’re just saying that faith predicts so accurately many of these social phenomena that you can’t ignore it. It’s causal, actually.”

In light of the religiosity dimension and its association with altruism and helping behaviour, this study proposes the following:

- H1. Intrapersonal religiosity has a positive association with purchase intent.
- H2. Interpersonal religiosity has a positive association with purchase intent.

## RELIGIOSITY AS AN INDIRECT INFLUENCE ON PURCHASE INTENT

This purpose of this study is to understand the relationship between religiosity and consumers' attitude and how this may influence their buying behaviour for goods and services associated with charitable promotion. The study of the "attitude" concept in psychology can be traced back to 1888 when L. Lange discovered the phenomenon of a subject's *aufgabe* or task attitude (Kiesler, Collins & Miller 1969). The initial work of attitude in psychology was later carried out by sociologists for the purpose of understanding social change. Fundamentally, the attitude concept remains as "attitudes towards something," which explains "individual differences in reaction to socially significant objects such as out group persons, legislation, countries and institutions" (Kiesler et al. 1969).

In general, attitude refers to a learned predisposition to behave in a consistently favourable or unfavourable way with respect to a given object. Attitude is a tri-component model consisting of cognitive, affective, and conation elements. The cognitive element represents thoughts and thinking processes and the affective element represents the feeling or emotion towards something, such as love and empathy. The conation element represents a person's experience with regards to desire (e.g., yearning) or intent towards an object. Cognitive, affective, and conation elements co-exist to form "learned predispositions" or "attitudes" towards an object. In turn, this "object" can be a specific concept, such as an issue, behaviour, a person, or an event. When formed, attitude has a consistency that can be reflected in a person's behaviour. Though usually occurring within a specific situation (e.g., space, time), attitude can also be transferred across situations. For example, a person who has a conservative attitude towards fashion styles (situation in buying a dress) is also likely to have a conservative attitude when choosing a mode of transportation (situation in buying a car).

Prior research applies the expectancy value theory to model consumer choice behaviour, with the development of a multi-attribute model. Several sub-types of this model are available, including the ideal point model, conjunctive model, lexicographic model, and determinance model (Kotler 1991). The ideal point model assumes that consumers select a brand that has attributes that most closely

match those of their ideal brand. In the conjunctive model, a brand must exceed a minimum level of attributes for consumers to consider it their brand choice. The lexicographic model assumes that consumers rank the important attributes and then make a brand judgement based on the presence of the most important attribute. For example, if two or more competing brands contain the most important attributes equally, the comparison shifts to the second most important attribute, and so on. Finally, the determinance model assumes that consumers make their brand judgement in a situation when all competing brands contain similar important attributes. Therefore, rather than focusing on the brand's competing attributes, this model determines how the attributes actually influence consumers' preferences (Allen 2008).

Apart from understanding the nature of consumers' attitudes within the multi-attribute model, analyzing the attitude function and how this may influence consumers' buying behaviour is also important. Katz (1960) proposes four types of attitude functions: utilitarian, ego-defensive, value-expressive, and knowledge functions. An attitude can include one or some combination of these functions. For example, the knowledge function in attitudes works to create meaning to the self in relation to objects in the environment. This knowledge function may also be present in other functions because all attitudes help organize information about objects (Fazio 1989). The utilitarian function in attitudes works to maximize rewards and minimize punishments within the operating environment, and the ego-defensive function in attitudes works to protect the ego from unacceptable impulses that cause anxiety. Finally, the value-expressive function in attitudes helps people express central values and self-concept (Maio & Olson 1995).

According to the expectancy value theory, consumers form attitudes towards buying goods and services associated with charitable promotion before they engage into buying behaviour. Unlike traditional promotion strategies (e.g., discounts, coupons), charitable promotion is an enhancement that involves a social cause added on to a product. Technically, the enhancement may be in the form of product design or monetary contribution that gives support to a social cause. Regardless of any multi-attribute model it represents, the charity attribute in a promotion strategy may be an attribute that consumers will consider when choosing a brand.

Similarly, consumers may also have positive or negative attitudes towards charitable promotion depending on whether the attitudes serve utilitarian, knowledge, ego-defensive, or value-expressive functions.

Religiosity is another important factor to consider when evaluating consumers' attitudes towards charitable promotion as the nature of religious commitment demands charitable acts and emphasizes social welfare. For example, in the study of charitable donations, Ranganathan & Henley (2008) found that religiosity is an antecedent variable for predicting charitable donation intentions. Their results indicate that religiosity is an important determinant of attitude towards helping others, attitude towards charitable organizations, attitude towards the advertisement, and behavioural intentions.

In summary, attitude towards buying brands associated with charitable promotion depends on the consumers' level of positive or negative evaluation on purchase behaviour towards brands associated with charitable promotion. With the use of the expectancy value theory, the purchase intention for brands associated with charitable promotion depends on the attitude towards buying those promotional brand's items and services. Although religiosity may directly influence the buying behaviour, the person's attitude (towards the buying behaviour) may mediate the degree of the cause-effect relationship. In this case, a person's religiosity may influence the buying behaviour (for brands associated with charitable promotion), but the person's attitude (towards the buying behaviour) will be the intervening variable in the whole behavioural process. Therefore, this study proposes the following:

- H3. Intrapersonal religiosity has a positive association with attitude towards charitable promotion.
- H4. Interpersonal religiosity has a positive association with attitude towards charitable promotion.
- H5. Attitude towards charitable promotion has a positive association with purchase intent.

## METHODOLOGY

This research examines the nature of religious consumers and how that religiosity influences their buying behaviour for brands associated with

charitable promotion. This study aims to understand how the process of buying behaviour takes place, directly and indirectly. Because the behavioural process does not occur in a social vacuum and varies across religions, this research undertakes a rigorous sample selection to ensure that other non-religious factors do not influence the religiosity effect, which could result in spurious regression and misleading conclusions.

The sampling frame included students in two public universities located in Malaysia, from which a representative sample was obtained. The two public universities were chosen on the basis of stratified random sampling; both offer similar courses and Muslims represent the majority of the student population. In determining the ideal sample size for a study, Tull and Hawkins (1990) provide a typical sample size for the studies of human and institutional populations. Depending on the number of sub-groups analyses to be run, national studies of individuals or households may have sample sizes ranging from 1,000 to more than 2,500, and regional studies may have sample sizes ranging from 200 to more than 1,000. This study used approximately 400 completed responses as the appropriate sample size to conduct data analysis for this study.

## MEASURES AND SCALE ITEMS

The scales for all variables were measured with seven-point semantic scales. The sources for each construct and the items used in the questionnaire in the conceptual model are as follows: First, the antecedent, religiosity, came from Worthington et al. (2003). Second, the mediator, attitude towards charitable promotion, was adapted from Ross et al. (1992), Chaney & Dolli (2001), Deshpandé & Hitchon (2002) and Huff & Alden (1998). Third, the outcome was purchase intention, which came from Hou, Du, & Li (2008).

## RESULTS AND DISCUSSION

### MEASUREMENT AND STRUCTURAL MODELS

To examine and test the measurement and structural properties between the constructs of the conceptual model, the study used confirmatory factor analysis and structural equation modelling (Hair, Black, Babin, and Anderson 2010). Firstly, a confirmatory factor analysis was run with a four-construct

measurement model (i.e., 19 indicator variables) using the SPSS/AMOS software.

Secondly, the measurement model was tested to determine fit; however, some of the goodness-of-fit measures were not within recommended guidelines (Hair et al. 2010). Thus, from the initial findings in testing the measurement model, eight items were dropped from the scales, and the revised structural model was used to retest the hypotheses. The revised model fit the data well. The chi-square was 314.748 with 114 degrees of freedom and was statistically significant ( $p = .000$ ) with a sample size of 435. The fit statistics are as follows: the normed chi-square ( $\chi^2/df$ ) was 2.761, the incremental fit index (IFI) was 0.974, the Tucker–Lewis index (TLI) was 0.962, the comparative fit index (CFI) was 0.974, and the

root mean square error of approximation (RMSEA) was 0.032.

The structural model's chi-square was 314.748 with 114 degrees of freedom and was statistically significant ( $p = .000$ ). As is common practice, the other fit statistics were examined, and all were within recommended guidelines: the normed chi-square ( $\chi^2/df$ ) was 2.761, the IFI was 0.974, the TLI was 0.962, the CFI was 0.974, and the RMSEA was 0.0032. The fit statistics between the measurement and the structural models were similar, with standardized regression weights ranging between  $-0.26$  and  $0.538$  (see Table 1). Subsequently, the findings testing the model support three of the five hypotheses.

TABLE 1. Tests of hypotheses

Hypo-Theses	Exogenous Construct	Endogenous Construct	Regression Weight	Sig.	Finding
1	Inter-personal Religiosity	Purchase Intention	0.538	0.000	Supported
2	Intra-personal Religiosity	Purchase Intention	-0.026	0.997	Not Supported
3	Inter-personal Religiosity	Attitude towards Charitable Promotion	0.433	0.000	Supported
4	Intra-personal Religiosity	Attitude towards Charitable Promotion	0.000	0.574	Not Supported
5	Attitude towards Charitable Promotion	Purchase Intention	0.439	0.000	Supported

#### CONSTRUCT RELIABILITY AND VALIDITY

Several measures assessed the validity and reliability of the tested model's constructs (see Table 1). Convergent validity is the extent to which the individual items in a construct share variance and is measured on the basis of the variance extracted from each construct. The variance extracted for all constructs exceeded the recommended 50%. Reliability also helps evaluate constructs. Except for intra-personal religiosity, all constructs exhibited composite trait reliability levels exceeding 0.70.

This study assessed whether the constructs measure different concepts by comparing the variance extracted with the squared inter-construct

correlations. The variance extracted should be larger than the corresponding inter-construct correlations; this condition was met in all cases (see Table 2). Consequently, the model exhibited discriminant validity. The construct relationships were significant and consistent with theory, thus conforming to nomological validity. In summary, other than the intra-personal construct, the recommended guidelines for convergent, discriminant, and nomological validity, as well as construct reliability, were all met. Therefore, the measurement and structural properties of the tested model applied to Malaysian religious consumers indicate acceptable validity and reliability.

TABLE 2. Correlations and summary statistics

Variable	Inter-personal Religiosity	Intra-personal Religiosity	Attitude towards Charitable Promotion	Purchase Intention
Inter-personal Religiosity	1.000	0.226	0.187	0.513
Intra-personal Religiosity	0.475	1.000	0.042	0.098
Attitude towards Charitable Promotion	0.433	0.206	1.000	0.444
Purchase Intention	0.716	0.320	0.666	1.000
Average Variance Extracted (%)	64	46	64	68
Composite trait reliability	0.82	0.67	0.82	0.84

The model has acceptable fit, validity, and reliability of both the measurement and structural properties. The findings indicate that in general, Muslims' commitment to their Islamic faith shapes their personal values for non-materialism, such as benevolence. This non-material value develops their positive attitude towards the charity-linked sales promotion. As Muslims evaluate the charity-linked promotion favourably, this will finally lead them to purchase the charity-linked brands. However, this may only explain the Muslim behaviour in a condition where religiosity is defined and measured as a single (uni) dimension. By deconstructing the Muslim religiosity into inter and intrapersonal dimensions, the findings provide a better view of how Muslims religious personalities influence their buying behaviour for the charity-linked brands.

Muslims with different religious personality demonstrate different attitude towards charity-linked sales promotion. For those with interpersonal religiosity, they view charity-linked brands as socially desirable and consider charitable promotion as an incentive to purchase. Therefore, charitable promotion has positive impact on their purchase intent. In contrast, those with intrapersonal religiosity may perceive charitable promotion negatively and therefore do not influence their purchase intent favourably.

A contribution of this study is its examination of the sequential logic of relationship constructs in religious consumer models. As a result, this study makes a contribution to both theory and practice in the field of promotional theory. That is, not only does the study test the measurement and structural properties of the presented conceptual model for the benefit of research, but it also presents findings of managerial interest. In particular, managers should benefit from the knowledge that multi-dimensional religiosity is a key factor between attitude towards charitable promotion and purchase intent for brands associated with charitable promotion.

## CONCLUSION

This article examines and tests the measurement and structural properties of a model in which intra-personal and inter-personal religiosity are positive precursors to attitude towards charitable promotion and attitude is a positive precursor to purchase intention. Consistent with previous studies on the influence of Muslim's religiosity towards consumption behaviour (Ilter, Bayraktaroglu & Ipek 2017; Rahman, Albaity & Maruf 2017), this study indicates that different dimensions of religiosity affect Muslim consumers' purchase behaviour for brands associated with charitable promotion in different ways.

Muslims with interpersonal religious dimension are defined by the characteristics of having higher commitment to develop strong relationship with other people (*hablum minannas*). They normally involve with social or religious organizations and actively participate in organized social events. This type of Muslim regularly attends the congregational prayers at mosques and strongly connected with their communities to fulfil their family, neighbourhood and societal needs. This social obligation manifested their personal value for non-material life, which is by advocating the welfare of other people above themselves. This explains why they have positive attitude towards charity-linked promotion; partly because of their religious belief that encourage charitable and helping behaviour. At the end, the religious commitment as well as their non-material value and buying attitude leads them to develop the intent to purchase the charity-linked brands as a way to express their social belongingness.

Muslims with intrapersonal religious dimension are defined by the characteristics of having higher commitment to develop strong relationship with *Allah*, their God (*hablum minannallah*). They prefer quiet life and have minimal involvement with social



activities that they perceive as unnecessary. As they detach themselves from the material possession, they may be found in remote areas and choose to live in poverty. A mystical (*sufi*) Muslim may fit well into this intrapersonal traits and to some extent, have similar characteristics with the Gnostic of Christianity, the Kabbalah of Jews, or the Zen of Buddhism. Their desire to reach 'self-actualization', the highest level of Maslow hierarchical needs, predisposes their non-material value through voluntary activities. Unlike the religious Muslim with interpersonal trait, Muslims with intrapersonal religiosity may prefer to give private donation instead of expressing it in public. This explains why they may have negative attitude towards charity-linked promotion; a marketized philanthropy which they perceive may indulge people to make unnecessary purchase.

Despite the contributions of this study, however, some research limitations exist, which could provide opportunities for further research. First, the sample in this study includes only the Muslim population in Malaysia. As such, this sample might lessen the ability to generalize findings to larger religious population in other countries or cultures. Second, the sample does not cover all age cohort. These limitations present opportunities to conduct additional research in other Muslim cohorts in different countries or cultures. Another suggestion for further research is to test competing models that vary in terms of positioning the religiosity with behavioural outcomes across a broad spectrum of situational contexts. As studies of religious consumer models in sales promotion theory are limited, such additional research would be informative to help advance the literature in sales promotion significantly.

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