

**INFLUENCE OF ISLAMIC BRANDING ON
BRAND RESONANCE OF NESTLÉ: A
COMPARATIVE STUDY BETWEEN
MALAYSIA AND PAKISTAN**

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by

SYEDA NAZISH ZAHRA BUKHARI

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LIST OF ABBREVIATIONS

AVE	Average Variance Extracted
C.B.B. E	Customer-Based Brand Equity
CB-SEM	Covariance Based – Structural Equation Modeling
CMB	Common Method Bias
CR	Composite Reliability
CSR	Corporate Social Responsibility
GDP	Gross Domestic Product
HTMT	Heterotrait-Monotrait ratio
ICSR	Islamic Corporate Social Responsibility
JAKIM	Jabatan Kemajuan Islam Malaysia
MICOM	Measurement Invariance of Composite Models
MGA	Multi-Group Analysis
PLS	Partial Least Square
SEM	Structural Equation Modeling
TPB	Theory of Planned Behaviour
VIF	Variance Inflation Factor

**PENGARUH JENAMA ISLAM KE ATAS RESONAN JENAMA NESTLÉ:
SATU KAJIAN PERBANDINGAN DI ANTARA MALAYSIA DAN
PAKISTAN**

ABSTRAK

Pasaran pengguna Muslim baru-baru ini muncul sebagai pasaran pengguna yang menarik untuk jenama global kerana jumlah dan daya beli mereka yang semakin meningkat. Namun, jenama yang mensasarkan pengguna Muslim kadang-kadang menghadapi pelbagai bentuk tingkah laku anti-penggunaan yang berpunca daripada ketidaksesuaian agama-jenama yang dirasakan. Kekurangan resonan jenama menjadikan jenama terdedah kepada persepsi negatif pengguna kerana ia berkaitan dengan ketiadaan hubungan emosional antara jenama dan pengguna Muslim. Kajian ini mencadangkan penjenamaan Islam sebagai strategi untuk mewujudkan resonan jenama dalam jenama Islam. Rangka kerja penyelidikan berdasarkan teori kesesuaian diri dan piramid Ekuiti Jenama Berasaskan Pelanggan. Tiga anteseden, iaitu keagamaan, pengetahuan jenama, dan Tanggungjawab Sosial Korporat Islam, dicadangkan berdasarkan piramid C.B.B.E. Kajian ini bersifat komparatif yang dilakukan antara pengguna Muslim di Malaysia dan Pakistan kerana peratusan pengguna Muslim yang berbeza-beza di kedua-dua negara dan perbezaan perkembangan jenama Islam di kedua-dua wilayah geografi. Lapan hipotesis dikembangkan berdasarkan objektif dan persoalan kajian kajian. Data dikumpulkan dari tiga bandar utama Malaysia dan Pakistan melalui persampelan bertujuan. Sebanyak 649 sampel responden (326 dari Malaysia dan 323 dari Pakistan) dikumpulkan melalui soal selidik yang dikendalikan sendiri. Analisis data dilakukan melalui penggunaan IBM SPSS dan SMART PLS 3.2.9. Analisis Multi-Kumpulan

dilakukan untuk menganalisis perbandingan hipotesis kajian. Invarian pengukuran diuji melalui analisis permutasi. Analisis data membuktikan keempat-empat hipotesis dalam ketiga-tiga set data. Sekiranya terdapat hipotesis perbandingan, MGA menunjukkan perbezaan pengaruh penjenamaan Islam terhadap resonan jenama dan kepentingan pengetahuan jenama dan ICSR terhadap penjenamaan Islam. Kajian ini memberikan sumbangan metodologi, teori dan pengurusan yang signifikan dalam bidang penjenamaan Islam. Hingga kini, model pembinaan jenama khusus belum dicadangkan dan diuji secara empirik untuk jenama Islam. Analisis perbandingan pada semua set data dan melalui keputusan model MICOM, MGA dan struktur memberikan gambaran mendalam mengenai pengguna Muslim. Jenama Islam yang mempunyai resonan jenama memerlukan elemen pembinaan jenama yang dirancang sesuai dengan keperluan pasaran pengguna Muslim yang disesuaikan.

INFLUENCE OF ISLAMIC BRANDING ON BRAND RESONANCE OF NESTLÉ: A COMPARATIVE STUDY BETWEEN MALAYSIA AND PAKISTAN

ABSTRACT

The Muslim consumer market has recently emerged as an attractive consumer market for global brands due to their growing numbers and purchasing power. However, the brands targeting Muslim consumers occasionally face various forms of anti-consumption behaviours stemming from perceived brand-religious incongruity. The lack of brand resonance makes the brand vulnerable towards negative consumer perceptions since it is connected to the absence of an emotional connection between the brands and Muslim consumers. This study examines Islamic branding as a strategy for creating brand resonance in Islamic brands. The research framework is based on the theory of self-congruity and the Customer-Based Brand Equity (C.B.B.E) pyramid. The three antecedents, i.e., religiosity, brand knowledge, and Islamic Corporate Social Responsibility (ICSR), are proposed based on the C.B.B.E pyramid. This study is comparative in nature conducted between Muslim consumers in Malaysia and Pakistan due to the varying percentage of Muslim consumers in both countries and differences in the development of Islamic branding in both geographic regions. Eight hypotheses are developed based on the study's research objectives and questions. Data is collected from three major cities of Malaysia and Pakistan through purposive sampling. A total sample size of 649 respondents (326 from Malaysia and 323 from Pakistan) was collected through self-administered questionnaires. Data analysis is conducted through the use of IBM SPSS and SMART PLS 3.2.9. Multi-Group Analysis (MGA) was conducted to analyze the comparative hypotheses of the

study. The measurement invariance was tested through permutation analysis (MICOM). Data analysis proves all four hypotheses in all three data sets. In case of comparative hypotheses, MGA reveals a difference in the influence of Islamic branding on brand resonance and the significance of brand knowledge and ICSR on Islamic branding. The study provides significant methodological, theoretical and managerial contributions in the field of Islamic branding. Up until now, a customized brand-building model has not been proposed and empirically tested for Islamic brands. The comparative analysis on all data sets and through MICOM, MGA and structural model results provides deep insights into the Muslim consumers. An Islamic brand that has brand resonance requires brand building elements designed according to the customized needs of the Muslim consumer market.

CHAPTER 1

INTRODUCTION

1.0 Introduction

This chapter introduces the background of the study through a brief description of the history and development of the concept of Islamic branding. It presents the problem statement, the research gap, research objectives, and research questions of the study. The academic, practical, and methodological significance of the study is also discussed. Lastly, the chapter includes the definitions of the key variables of the research framework and the organization of the remaining thesis chapters.

1.1 Background of the Study

Segmentation as a strategy was first introduced in the field of marketing research by Wendell R. Smith in 1956. The customization of various strategies has since been deployed by almost every brand to attract and retain various viable and profitable consumer segments. Philip Kotler states "It is my belief that the 'mass market' is dead - segmentation has now progressed to the era of mass customization. But even segmented markets are too broad. We must also be aware of the new opportunities to customize". This school of thought advocated the development of customized brands for consumers with different needs (Kotler, 1989). The need for segmentation emerged due to the growing differences in the needs and wants of the consumer markets. Consumer markets are being divided on the basis of similar needs, aspirations and expectations from brands (Chaubey & Subramanian, 2020).

Research reveals that some substantial consumer segments have not been effectively-recognized by the majority of the global brands. The Muslim consumer market is an example of such a market segment. In the past, the Muslim consumer market has mostly been ignored in mainstream academic research and by global brands (El-Bassiouny, 2014; Islam & Chandrasekaran, 2020). The reason behind this may be that consumer market segments that are perceived as economically unattractive by organizations receive relatively less scholarly attention. In the past Muslim consumers were perceived to possess low economic power and insufficient heterogeneity to become a substantial market segment by a majority of the global brands (Alserhan & Alserhan, 2012).

However, Muslim consumers are gradually being acknowledged as a distinct and attractive consumer market in both the academic and practical areas of marketing. According to Miles Young, CEO of Ogilvy & Mather Worldwide, "the Muslim consumer market accounts for approximately 1.8 billion people and has scarcely been tapped. Muslim consumers offer enormous potential to businesses around the world - but only if their values are fully understood" (Temporal, 2011). Muslim consumers are a vibrant segment for both academic researchers and practitioners because of the complex nature of the segment. This consumer segment displays heterogeneity from the other consumer segments in terms of various consumer behaviour dimensions. They are termed as a dynamic and culturally influenced consumer segment (Jumani & Sukhabot, 2020).

Muslim consumer segment is a homogeneous market segment, with respect to the similarity of their faith governing almost all aspects of their consumption behaviour. It has been termed as the 'third billion' consumer market after Chinese and Indian consumer markets (El-Bassiouny, 2014; Izberk-Bilgin & Nakata, 2016).

The homogeneity within the Muslim consumer market mostly stems from religious values (Garg & Joshi, 2018). Simultaneously, Muslim consumers have heterogeneous consumption patterns among themselves due to various geographic, economic, and cultural differences (Alserhan & Alserhan, 2012; Butt et al., 2017).

Heterogeneity within the Muslim consumer market may be caused due to varying levels of brand knowledge or brand expectations (Aziz & Chok, 2013; Pratiwi, 2018). However, the heterogeneity does not exist only between Muslims and other consumer segments. Muslim consumers display a rich diversity and heterogeneity amongst themselves (Abuznaid, 2020). The affiliation of a group of individuals with a particular religion does not guarantee uniformity in their consumption preferences and behaviours. It is the degree of religious commitment, i.e., the religiosity that determines to what degree that individual integrates the religious principles in his/her decision making (Islam & Chandrasekaran, 2020). This creates the need for customized branding strategies for Muslim consumers based on religious commitment and preferences.

Religiosity may also be a source of anti-consumption behaviour towards brands that are perceived as having values against or contradictory to Islam (Uysal & Okumus, 2019). Research reveals several brand anti-consumption behaviours displayed by Muslim consumers in different parts of the world that may be traced to religious sensitivities or the lack of emotional brand attachment felt by Muslim consumers. The next section discusses a few anti-consumption behaviours by Muslim consumers against top brands to briefly describe the background of the problem being studied.

1.1.1 Anti-Consumption Behavior by Muslim Consumers

Anti-consumption has been defined as “resistance to, distaste of, or even resentment or rejection of consumption more generally” (Lee et al., 2020; pg 171). Anti-consumption behavior is closely related with feelings of brand-self incongruity and lack of trust on the brand by the target consumers (Abdelwahab et al., 2020). Negative feelings and attitudes towards a brand have a strong tendency to generate anti-consumption behavior among consumers. In majority of anti-consumption behavior, consumer emotions are mostly the predominant reason (Fetscherin, 2019).

A boycott is one of the most prominent forms of anti-consumption behaviour against a brand. The majority of the boycotts done by Muslim consumers have been religiously-motivated. It is defined as "the refusal to purchase and/or use a brand because of its perceived association with a particular religious group or ideology that the consumer opposes or its violation of or contradiction to a religious or spiritual belief held by the consumer" (Kalliny et al., 2018). In the past, Muslim consumers from around the world boycotted various top valued brands such as Coca Cola, McDonald, Cadburys, PepsiCo, and KFC due to various religion-based reasons (Jumani & Sukhabot, 2020; Justo & Cruz, 2009). In 2012, millions of Muslims participated in a boycott against the United States of America's (USA) consumer brands as a result of an anti-Islamic movie made by a USA citizen (Dekhil et al., 2017; Halimi, 2017).

In 2014, Muslim consumers in India also started boycotting brands such as PepsiCo, Coca-Cola, and Kraft. This was done as a protest against Israel's attack on Gaza and the killing of thousands of Muslims, including children. In this case, a noteworthy aspect of the anti-consumption behaviour was that all the brands

boycotted as a result of religious animosity were not of Israeli origin. PepsiCo and Coca-Cola are USA brands and have no explicit connection with Israel. Muslim consumers boycotted them because they perceived them to be anti-Islamic or pro-Israel. This points towards a high religious sensitivity and a lack of knowledge among the Muslim consumer concerning these brands (Hindustan Times, 2014).

Another example of the loss of brand goodwill due to religious animosities is of Arla Foods. Arla Foods is a Denmark based food brand having its business operations in more than 100 countries. Arla has a robust framework of Corporate Social Responsibility (CSR) and works on all levels to ensure contributions to society through various socially responsible initiatives. The real test of Arla's reputational credit, accumulated as a result of its CSR came on September 30, 2005. On that day Denmark's largest newspaper Jyllands-Posten printed twelve controversial and religiously unacceptable drawings depicting the Holy Prophet Hazrat Muhammad (P.B.U.H). This incident caused an uproar in the Muslim world and created negative feelings amongst the majority of Muslim consumers towards a large variety of foreign products. Massive demonstrations, aggressive speeches, and sentiments by the Muslim scholars caused the boycott of many Danish products (Kalliny et al., 2018).

In 2005, Arla foods had an estimated annual sale of US\$ 550 million in the Middle East, but by the end of January 2006 the company's sale had come to a standstill, and the company was forced to shut down its factory in Riyadh, Saudi Arabia. The brand's spokesman said, 'It has taken 40 years to build up a huge business in the Middle East, and we've seen it come to a complete stop in five days'. The company estimated in March 2006 that the Middle East boycott had cost amounted to US\$ 85 million. During this time, even local companies like Kuwaiti

Danish Dairy (KDD) and Saudi Dairy & Foodstuff Co. suffered consumer boycott because the consumers associated them with Arla Foods. With the rise of the various types of social media platforms, consumer boycotts have become a more pertinent and ever-present threat for all brands. Social media allows instant coverage and dissemination of any incident or information that may be perceived negatively by the target market. This has driven the need for brands to inculcate more effective reputation-insurance strategies in the brand-building process (Butt et al., 2017; Cader, 2015; Knight et al., 2009).

These anti-consumption behaviours by Muslim consumers point towards the existence of an ineffective branding strategy by the brands when targeting Muslim consumers. Different target markets require diverse brand building blocks or brand elements to attract and retain consumers. Muslim consumers require brands that are congruent with their religious beliefs (El-Bassiouny, 2014). When a brand is not successful in building a strong, favourable, and unique brand identity with respect to the target market, it may suffer losses both in financial and Customer-Based Brand Equity (C.B.B.E) (Maamoun & Aggarwal, 2008).

Anti-consumption behaviour may be traced back to various socio-environmental factors and brand-self-incongruence. The brand-self-incongruence means the mismatch between the consumer's self-concept and the brand's personality as perceived by the consumer (Sirgy et al., 1991). The incongruence between a brand's image and the consumer's self-concept can result in the formation of negative emotions or a lack of brand loyalty. The development of congruence between the brand personality and consumer's self-concept causes emotional brand attachment and serves as a crisis management strategy for brands in times of need (Islam et al., 2018). If a firm's crisis management strategy is not in place to protect the brand, the

goodwill of the brand may convert into a bad reputation for the brand. This mostly happens due to the ineffective brand building strategy, which leads to the target market, not believing the brand's claimed congruence with their value system (Shim & Yang, 2016).

Muslims are both intrinsically and extrinsically motivated to boycott any brand that is perceived to violate any of their religious beliefs or teachings. Intrinsically they perceive such brands as bad deeds, the use of which is prohibited and would be considered a sin (Alserhan, 2010a). Research reveals that the majority of the Muslim consumer boycotts are strongly associated with religiosity (Dekhil et al., 2017; Sari et al., 2017). Numerous extrinsic motivations for brand boycotts exist in the form of pressures from various sources, such as "Fatwas" issued by religious scholars (Hashim & Mizerski, 2010). Fatwa means "a new Islamic ruling that is not specifically discussed in the Quran or anecdotes of the Holy Prophet Hazrat Muhammad (P.B.U.H)". Fatwas have become an important issue for marketers all over the world. A report revealed that approximately 350,000 fatwas were issued in Abu Dhabi, in 2010, by the Fatwa Center at the "General Authority of Islamic Affairs and Endowments"; amongst which the majority was regarding business practices and consumer behaviour. Muslim consumers have been forbidden to participate in any competition through SMS on mobile phones, in-car raffles, to use Botox, to buy Danish products, and to buy and supporting Coca Cola products from the USA. Past instances have proved that the religiously motivated boycotts may transcend geographic boundaries (Kalliny et al., 2018; Muhamad & Mizerski, 2013).

Various incidents of hostile behaviour towards top valued global brands, involving Muslim consumers may be traced back to the lack of understanding about Islamic branding among the brand managers (Floren et al., 2019). A feeling of

alienation has been created in the global Muslim consumers due to the lack of perceived brand-self-congruence. A survey conducted by Ogilvy Noor, an Islamic branding agency, reported 86% of the Muslim consumer felt that the brands targeted towards Muslim consumers should make more effort to understand the values of the Muslim consumers. Similarly, 98% of Muslim consumers felt actively ignored by a majority of the brands. It means that the brand managers are not taking into account their specific needs and wants while creating the brand offerings. This produces a feeling of being ignored among the Muslim consumers. 75% of the respondents felt that "brands for Muslim consumers should make Muslim consumers feel like an integral part of the wider community, not like a marginal group" (El-Bassiouny, 2016). This shows that to reduce the threat of Muslim consumer's anti-consumption behaviour, the brands need to create an emotional brand attachment with Muslim consumers. According to the theory of self-congruity and the C.B.B.E pyramid, global brands should create strategies that are built on the values and beliefs and are congruent with the target market's self-concept (Rehman et al., 2018).

A need exists for a customized branding strategy for the Muslim consumer markets in the form of Islamic branding. The concept of Islamic branding is emerging as a dynamic and vibrant marketing domain. It is the application of Shariah principles in every step of the brand-building process, i.e., from need identification to post-purchase behaviour. Shariah is "a set of norms, values, and laws that structure the Islamic way of life". It is the sacred law of Islam derived from the Holy Book (Quran) and the teachings of the Holy Prophet Hazrat Muhammad (P.B.U.H) (Cyril De Run et al., 2010). The concept involves customizing all the branding elements and strategies according to the Muslim consumer market (Alserhan, 2010a; Yusof & Jusoh, 2014).

Islamic branding involves the customization of all marketing processes, from raw material to product disposal, according to Islamic standards. Islamic branding has gained tremendous momentum in the recent past, and marketers have started to realize that it is not a myth but a reality (Al-Hajla et al., 2018; Bukhari & Isa, 2019). Islamic brands are the products or services developed through Islamic branding and targeted to Muslim consumers or both Muslim and non-Muslim consumers. Islamic branding adhere to Shariah principles in all aspects of the brand's life cycle and can originate from either Muslim or non-Muslim countries (Alserhan, 2010b). All the brands targeted towards Muslim consumers cannot be termed as Islamic brands unless they are developed through the Islamic branding process and perceived as Shariah-compliant in the minds of Muslim consumers.

In light of the above discussion, the problem-focused in this study is presented in the next section. This research area derives its significance from the following discussed problem statement.

1.2 Problem Statement

This study is based on the problem of the lack of brand resonance among Muslim consumers for brands targeted towards them. Brand Resonance is created when a consumer has a strong, positive relationship and a high level of emotional attachment with the brand. It is created in the consumer's minds through the development and implementation of various brand elements and strategies. Brand resonance is created through the presence of emotional attachment, behavioral loyalty, and a sense of community felt by the consumer towards a brand. Thus, brands with a high level of brand resonance will be less vulnerable to anti-consumption behaviours and threats to brand equity (Keller, 2001). The anti-

consumption behaviour arising from a lack of brand resonance for brands is a significant problem area for marketers requiring academic attention (Alserhan & Alserhan, 2012; Izberk-Bilgin & Nakata, 2016; Temporal, 2011; Yusof & Jusoh, 2014).

Absence or low levels of brand resonance for various brands in the minds of the Muslim consumer may be deduced from their numerous anti-consumption actions discussed in the previous section. The majority of anti-consumption behaviours in Muslim consumers have been connected to religious sensitivity. Such consumer behaviour may be traced back to the perceived incongruence between the brands and their religious values. The tendency of the Muslim consumer to act against the global brands points towards the lack of an emotional brand attachment and sense of community felt towards those brands. It means that the Muslim consumers do not feel as if the brands are representing the Muslim community and thus believe and act upon any negative religion-based information they get about the brand. Researchers have connected this problem with the lack of Islamic branding strategies implemented for the development of brands targeting Muslim consumers and the dearth of academic research in the field of Islamic branding. If the brands targeting Muslim consumers were developed through an Islamic branding strategy, they would have created a brand resonance in the minds of Muslim consumers (Alserhan & Alserhan, 2012; Kalliny et al., 2018; Temporal, 2011). Islamic branding strategies are based on the congruity between Islamic principles and values of the Muslim consumer market (S. N. Z. Bukhari & Isa, 2019; Jumanı & Siddiqui, 2012). The perceived incongruence between a consumer's value system and a brand's ideology may lead to post-purchase dissonance and psychological discomfort for the

consumers. This may further results in causing various anti-consumption behaviours by the consumers (Sirgy, 2018).

The problem of the low levels of brand resonance in brands targeting the Muslim consumer market may be traced back to the limited understanding among the brand experts regarding the conceptualization of Islamic branding while taking into account the heterogeneity existing within the global Muslim consumers. This leads to inadequate attention, lack of expertise, and superficial customization of the brands developed for Muslim consumers (Alserhan, 2010b; Hashim & Shariff, 2016; Izberk-Bilgin & Nakata, 2016; Temporal, 2011; Yusof & Jusoh, 2014). Based on religious affiliation, Muslims have been considered to be a homogenous consumer market by the brand managers in the past. However, research reveals religious affiliation, i.e., belonging to a particular religion, is a weak determinant of consumer behaviour. To understand the segmentation existing within the global Muslim consumers, brand managers have to focus on their varying religious commitments, i.e., religiosity (Muslichah et al., 2019).

Research conducted on halal (permissible in Islam) brand producers in the USA found that the majority of the manufacturers perceived halal to be limited to only the prohibition of alcohol and a specific way of slaughtering animals. They were not fully aware of the true essence of halal, which is not just limited to food; rather it encompasses the whole spectrum of the consumption cycle (Haque et al., 2015; Ogilvy Noor, 2012). One of the reasons for this misperception may be insufficient knowledge about product-related Islamic teachings, or an abstract understanding of the complexities of Islam and its follower's Islamic branding is much more than the distinction between halal (permissible in Islam) and haram (not permissible in Islam). It cannot be achieved by superficially adding basic Islamic

principles in western developed constructs, as is the general perception of brand managers. Brand elements that do not create an emotional attachment with the target market cannot form the building blocks of a successful brand (Hashim & Shariff, 2016).

For brands targeting Muslim consumers, the lack of brand resonance could become a multiplying problem for the brand managers. Research reveals that Muslim consumers engage actively in anti-consumption behaviour. Active behaviour means that they encourage other consumers to participate in the same anti-consumption behaviour (Alserhan, 2010a) and their representative religious groups are more organized and motivated to communicate and highlight their opinions on public platforms (Cyril De Run et al., 2010). In the survey conducted on Muslim consumers, approximately 99% of the respondents said that they would stop buying a brand that has offended Islam or its followers. When asked the same question with the scenario that no other equally good alternative brand was present in the market, 65% of the respondents remained firm on their earlier stance. Another important survey result was, 83% of the respondents, felt it to be their responsibility to inform their friends and relatives about the brand's religiously unacceptable behaviour (El-Bassiouny, 2016).

The identified problem can be verified through the evidence suggesting the lack of awareness and knowledge among the consumers and industry players concerning Islamic branding (Hashim & Shariff, 2016). Stakeholders are not completely aware of the various brand elements required Islamic branding (Ansari & Mohammed, 2015). For example, a brand that has been manufactured with halal ingredients but is shipped in the same container as a haram product without any precautionary measures will be considered unsuitable for consumption by Muslim

consumers. Therefore, Islamic branding involves the application of Shariah standards on all aspects of the brand's life cycle, such as labelling, packaging, logistics, advertising, etc. It is centered on the more dynamic Islamic concept of Halalan Toyyiban. It involves the addition of the standards of Toyyiban, i.e., brand quality, safety, health, social, and environmentally friendly practices with the Shariah standards of halal. In the case of Islamic branding, the concept of halal inherently inculcates the additional concept of Toyyiban. Therefore, the term halal is considered as a synonym to Halalan Toyyiban in Islamic branding (Haleem et al., 2020; I. A. Latif et al., 2014; Omar et al., 2013; Zainuddin & Shariff, 2016).

The development of brand resonance in the minds of the target market can reduce anti-consumption behaviors against the brands (Gul et al., 2018; Raut et al., 2020). This research empirically examines the influence of Islamic branding on brand resonance of an Islamic brand. This study analyzes the constructs of Religiosity, Brand Knowledge, and Islamic Corporate Social Responsibility (ICSR) as the antecedents or the building blocks of Islamic branding. It further analyzes if Islamic branding leads to the development of brand resonance. The problems lead us to the following gaps addressed by this study.

1.3 Research Gap

Muslims, as a distinct and viable consumer market, have not been adequately studied and understood by the branding experts and researchers (Temporal, 2011). The number and quality of research being conducted on Islamic branding appreciate with each passing day; still, a lot of conceptual and theoretical gaps exist in the area of Islamic branding (Alserhan, 2010b; Wilson & Liu, 2011). Islamic branding is a relatively novel area of academic research and is currently facing a shortage of

Islamic branding experts. The concept has not yet been clearly understood and elaborated in academic research (Al-Hajla et al., 2018; Anam et al., 2018; Floren et al., 2019; Yusof & Jusoh, 2014).

This shortage of Islamic branding literature and experts is not expected to be overcome shortly because of the diversity and depth of the concept. Among the various under-researched but significant consumer segments, such as the Chinese consumer market or the women consumers, the Muslim consumer market has been least researched by academics. The research focused on Muslim consumers started gaining momentum from 2007 – 2011 (Alserhan & Alserhan, 2012; Floren et al., 2019). However, majority of the previous researches have been conducted on Pakistan's Islamic banking sector and not on manufacturing sector (Charag et al., 2019; Kashif et al., 2017).

A systematic literature review of Islamic branding was conducted for the purpose of this study. Table 1.1. shows the results of the data search performed on leading management publishers including Elsevier, Emerald, Taylor & Francis, Wiley, Sage, Springer, and also through Google Scholar. The search was conducted for journal articles with 'Islamic Branding' in the title or in Keywords. The search revealed 26 articles from these publishers and search engine which is a limited number of academic research in the subject area revealing a research gap.

Table 1.1: Islamic Branding Systematic Literature Review

	Journal Article Name	Source
1.	Islamic branding: A conceptualization of related terms	Alserhan, (2010a)
2.	On Islamic branding: brands as good deeds	Alserhan, (2010b)
3.	The challenges of Islamic branding: navigating emotions and halal	J. A. J. Wilson & Liu, (2011)
4.	Islamic branding and marketing: creating a global Islamic business	Temporal, (2011)
5.	Looking at Islamic marketing, branding and Muslim consumer behaviour beyond the 7P's	J. Wilson, (2012)
6.	Islamic Branding and Marketing: Creating a Global Islamic Business (Book)	Temporal, (2012)
7.	Bases of Islamic branding in Pakistan: Perceptions or believes	Jumani & Siddiqui, (2012)
8.	Shari'a compliance in building identified Islamic brands	Fatema et al., (2013)
9.	Crescent marketing, Muslim geographies and brand Islam: Reflections from the JIMA Senior Advisory Board	J. A. J. Wilson et al., (2013)
10.	The Impact of Islamic Branding on Consumer Preference towards Islamic Banking Services: An Empirical Investigation in Malaysia	Jalil & Rahman, (2014)
11.	Islamic Branding: The Understanding and Perception	Yusof & Jusoh, (2014)
12.	Islamic marketing and branding: thinking outside the box	Boulanouar, (2015)
13.	The Impact Of Islamic Branding On Consumer's Attitude Towards Soft Drink Product In Malaysia	Samidi et al., (2016)
14.	Islamic branding and marketing: An insight of consumer perception in Pakistan	Malik & Khan, (2016)
15.	Islamic branding as communication strategy of halal tourism promotion in non-Muslim country	Nisa et al., (2017)
16.	Purchase intention of Islamic brand product among non-Muslim customers	Ya et al., (2017)
17.	The relationship between involvement with travelling to Islamic destinations and Islamic brand equity: a case of Muslim tourists in Malaysia	Shafaei, (2017)
18.	Islamic branding as a tool for customer retention: Antecedents and consequences of Islamic brand loyalty	Polas et al., (2018)
19.	Advancing Islamic branding: The influence of religious beliefs and religion-compliant product adoption	Al-Hajla et al., (2018)
20.	Islamic Branding in Food Service Industry: Qualitative Study of Sellers' and Consumers' Perceptions	Ismail et al., (2018)
21.	The Influence of Islamic Branding and Religiosity on Brand Image	Andini & Rufaidah, (2018)

22.	Islamic branding: insights from a conceptual perspective	Bukhari & Isa, (2019)
23.	Fashion and Lifestyle: Islamic Branding Using Vlog Activities on the Sungkars Family YouTube Channel	Adhha, (2019)
24.	Exploring the effects of an Islamic branding strategy for non-food products in Indonesia	Sari et al., (2019)
25.	Purchase intention towards Islamic branding	Pasha et al., (2019)
26.	Identifying the important attitude of Islamic brands and its effect on buying behavioural intentions among Malaysian Muslims: A quantitative study using smart-PLS	Jumani & Sukhabot, (2020)

Islamic branding is focused on the incorporation of Shariah principles in the complete life cycle of an Islamic brand (Ogilvy Noor, 2012). A shortage of theory-driven research exists in the area of Islamic branding (Alam & Sayuti, 2011). Research gaps have also been identified in the literature regarding the conceptualization of the construct of Islamic branding and its antecedents, including the need to study this topic through the lens of relevant marketing theories and models (Aziz & Chok, 2013; Bukhari & Isa, 2019; Jumani & Sukhabot, 2020; Muslichah et al., 2019; Wilson & Liu, 2011). Researchers can study the various homogenous and heterogeneous attributes of Muslim consumers impacting their consumption patterns and habits. A gap exists in terms of research on the perceptions of Muslim consumers regarding various brand elements and impacts of Islamic branding (Alserhan, 2010b; Alserhan & Alserhan, 2012).

Much of the empirical research done on Muslim consumers have been centered on the concept of halal (Alam & Sayuti, 2011; Azam, 2016; Izberk-Bilgin & Nakata, 2016; Potluri et al., 2017; Qureshi, 2017; Shin et al., 2016). The antecedents of Islamic branding proposed in this study have not been researched upon in Malaysia and Pakistan Muslim consumer markets. Although, the concept of halal is a

basic principle of Islamic ideology, halal alone does not take into account all the elements necessary for the development of an Islamic brand. Most of the research in Malaysia has been conducted on the halal logo and not on all the other elements of Islamic branding. Research on Malaysian Muslim consumers revealed a low brand recall resulting in low brand knowledge of Islamic branding in Malaysia (Ismail et al., 2016). One of the major problems being faced by marketers of the Islamic brand is creating brand awareness through the formation of positive brand knowledge. Lack of brand knowledge regarding Islamic branding may cause low levels of brand awareness. This results in the inability of the brand to create an emotional connection with the consumer (Abd Rahman et al., 2015; Yusof & Jusoh, 2014).

The creation of brand resonance is the highest level of a brand's C.B.B.E. A need exists for exploring the brand elements that can create brand resonance in the minds of the Muslim consumers (Al-Hajla et al., 2018; Butt et al., 2017). A gap has been identified with respect to knowledge regarding the antecedents for developing brand engagement (Franzak et al., 2014). A gap exists regarding the awareness and knowledge about the antecedents of Islamic branding among the industry players and the consumers in the Muslim majority and minority markets (Ansari & Mohammed, 2015; Hashim & Shariff, 2016; Jumanı & Sukhabot, 2020; Wilson & Liu, 2011).

ICSR has been proposed as the antecedent for the development of an Islamic branding. Limited studies have analyzed the perceptions and importance of Corporate Social Responsibility (CSR) in the eyes of the consumer and its impact on brand equity (Fatma et al., 2015; Hur et al., 2020). Similarly, the relationship between ICSR and Muslim consumer perceptions and behaviour has been insufficiently studied (Alshammary, 2014; Arsad et al.2020; Khurshid et al., 2014). Brands targeting the Muslim consumer markets need to understand the Muslim

consumer's perceptions and expectations regarding the brand's ICSR activities (Alfakhri et al., 2018).

This study attempts to fill some of the gaps existing in the area of Islamic branding. Limited comparative studies have been conducted (Rasoolimanesh et al., 2016) especially in Malaysia and Pakistan and in the area of Islamic branding. This is a comparative study conducted between a Muslim majority country (Pakistan) and a multiracial Muslim country (Malaysia). The study examines the consumer's perceptions about the proposed antecedents of Islamic branding and the relationships between Islamic branding and brand resonance of an Islamic brand. The comparative nature of the study enables it to analyze the heterogeneity existing within various Muslim consumer markets and provide insights for Islamic branding strategies across the globe.

The next section states the research objectives of this study.

1.4 Research Objectives

The primary aim of this study is to analyze and compare the influence of Muslim consumer's perceptions about the importance of Islamic branding on the brand resonance of an Islamic brand. The relationship between three antecedents of Islamic branding and Muslim consumer's perceptions about Islamic branding is also analyzed. A comparative analysis is performed between two Muslim countries to identify the similar and varying perceptions of the global Muslim consumer market. The specific objectives of the research are presented below:

1. To examine the relationship between the importance of Islamic branding and the brand resonance of an Islamic brand, i.e., Nestlé.

2. To compare the relationship between the importance of Islamic branding and the brand resonance of an Islamic brand, i.e., Nestlé among Muslim consumers in Malaysia and Pakistan.
3. To analyze the relationship between Muslim consumers' religiosity and the importance of Islamic branding.
4. To compare the relationship between consumers' religiosity and the importance of Islamic branding among Muslim consumers in Malaysia and Pakistan.
5. To examine the relationship between Muslim consumers' brand knowledge about an Islamic brand and the importance of Islamic branding.
6. To compare the relationship between brand knowledge about an Islamic brand and the importance of Islamic branding among Muslim consumers in Malaysia and Pakistan.
7. To analyze the relationship between Muslim consumers' perceptions about Islamic Corporate Social Responsibility and the importance of Islamic branding.
8. To compare the relationship between Islamic Corporate Social Responsibility and the importance of Islamic branding among Muslim consumers in Malaysia and Pakistan.

1.5 Research Questions

The following research questions are formulated from the discussed problem statement:

1. What is the relationship between consumers' perceived importance of Islamic branding and the brand resonance of an Islamic brand?
2. Does a significant difference exist between the relationship of Islamic branding and brand resonance of an Islamic brand among Muslim consumers in Malaysia and Pakistan?
3. Does the Muslim consumer's religiosity influence their perceptions about Islamic branding?
4. Does a significant difference exist between the relationship of religiosity and Islamic branding among Muslim consumers in Malaysia and Pakistan?
5. Does a relationship exist between Muslim consumer's brand knowledge about an Islamic brand and their perception about Islamic branding?
6. Does a significant difference exist between the relationship of Muslim consumer's brand knowledge and Islamic branding in Malaysia and Pakistan?
7. Does a relationship exist between consumer's perceptions about Islamic Corporate Social Responsibility and their perception about the importance of Islamic branding?
8. Does a significant difference exist between the relationship of Islamic Corporate Social Responsibility and Islamic branding perceptions among Muslim consumers in Malaysia and Pakistan?

The next section discusses the significance of the area under study. The significance of the research explains the importance of the problem being studied.

1.6 Significance of the Study

Currently, Islam is the fastest-growing religion in the world which makes Islamic branding a significant area for academic research. The Muslim consumer market requires special focus by brand managers and researchers due to its size, diversity, and complexity. Currently, one-quarter of the world's population is Muslim and has gained the status of the "third billion" consumer market after the Indian and Chinese consumers. In recent years, Islam has become highly visible not only in the marketplace but also in the global media and world politics (El-Bassiouny, 2014). Muslim consumers are increasingly gaining significance in the eyes of both the researchers and the practitioners (Izberk-Bilgin & Nakata, 2016). This section discusses the theoretical, practical, and methodological significance of this study.

1.6.1 Theoretical Significance

Theoretically, the study applies the theory of self-congruity and the C.B.B.E pyramid in the area of Islamic branding. The research framework modifies the work of Keller, (1993), by proposing different brand building blocks as antecedents of Islamic branding. This study empirically examines the relationship between the proposed Islamic branding antecedents, i.e., religiosity, brand knowledge, and ICSR with Islamic branding. Based upon the earlier discussed problems, this study analyzes the impact of Islamic branding on the brand resonance of an Islamic brand, i.e., Nestlé. To add depth and clarity to the proposed antecedents and the relationship between the constructs, the research will be undertaken in two countries for comparative purposes.

Limited literature exists on the emotion-based determinants of C.B.B.E creation for various industries (Dwivedi et al., 2018; Frias et al., 2019). This study contributes to the existing literature on C.B.B.E with respect to Muslim consumers. Earlier researchers have customized the C.B.B.E pyramid for various consumer markets such as the Customer-Based Green Brand Equity pyramid for eco-friendly brands (Khandelwal et al., 2019). This study also contributes to the theory of self-congruity by expanding the conceptualization and application of this theory and empirically analyzing the theoretical application. It extends the scope of the theory by applying it to the area of Islamic branding.

As discussed in the research gaps, the areas of Islamic branding and the brand resonance of Islamic brands have not received significant academic attention. Limited research exists on the theoretical developments of the theory of self-congruity (Frias et al., 2019). A call for more theory-driven research on the various antecedents of Islamic branding and its relationship with consumer perceptions and behaviour has been made by researchers (Alam & Sayuti, 2011; Aziz & Chok, 2013; Bukhari & Isa, 2019).

The majority of the theories and models in the field of marketing have been developed on the western ideologies. Researchers have observed that studies on the development of Islamic brands through Western cultural models and theoretical paradigms may produce inadequate or even inaccurate research. For example, in the case of a brand's supply chain, the western developed principles of supply chain management ensure that the products are of high quality, delivered quickly, have lower costs, and strong brand presence but do not ensure that the products are halal. Due to this reason, Islamic branding require the principles of halal supply chain management (Floren et al., 2019). Given the distinctive characteristics and needs of

the Muslim consumer segment, this study empirically examines antecedents to Islamic branding that is customized according to the Muslim consumer market. This can be a significant academic contribution since the concept of C.B.B.E has not been customized for Muslim consumers up until now.

This study attempts to make significant academic contributions by analyzing consumer's perceptions about various elements of an Islamic branding based on consumer's religious intensity, brand knowledge, and ICSR. The construct of brand knowledge has also not been sufficiently studied with respect to Islamic branding. This study measures and compares the influence of brand knowledge among different Muslim consumer markets. This provides a novel application of the theory of self-congruity in the field of Islamic branding.

1.6.2 Methodological Significance

The study is a comparative analysis between a Muslim majority country (Pakistan) and a multiracial country (Malaysia), thus, attempting to fill the research gap with respect to the homogeneity and heterogeneity among the Muslim consumer markets. A comparative analysis will be conducted in SMART PLS through the use of Structural Equation Modeling (SEM). The analysis involves the performance of Multi-Group Analysis (MGA) in SMART PLS to determine whether some difference exists between countries with varying percentage of Muslim population with respect to the research questions. Before the MGA, the study applies the Measurement Invariance of Composite Models (MICOM) for assessment of the invariance in the study's measurement model. The presence of measurement invariance means that the observed heterogeneity between the data groups is due to the different perceptions of the respondents instead of a difference in understanding of the construct's indicators.

The MICOM technique has been developed by Henseler et al., (2016) for application to PLS-SEM models. It is the most suitable invariance measurement technique for PLS-SEM models in cross-country comparison. Up until now, only a few studies have applied the MICOM analysis in comparative studies (Henseler et al., 2016; Hernández-Perlines, 2016; Pinho & Thompson, 2017; Rasoolimanesh et al., 2017; Schlägel & Sarstedt, 2016; Shafaei et al., 2019).

MGA is conducted using Henseler et al. (2016) MGA technique, Permutation, and Welch-Satterthwaite analysis to provide greater methodological contributions to the area of study. Up until now, MGA has not been performed to examine the antecedents of Islamic branding and its relationship with the brand resonance of an Islamic brand. A systematic literature review of articles published in A and A* ranked marketing and consumer behaviour related journals revealed only 31 publications on this subject from 2010-2018 and the majority of these studies have not applied MICOM as an invariance measurement technique. Among these, only two articles provided cross-country comparisons regarding Muslim consumer behaviours (Floren et al., 2019). The majority of the studies conducted on various aspects of Islamic branding have been done in a single Muslim majority country. Need has been identified to study this phenomenon in multiple countries (Maison et al., 2019). This identifies the absence of comparative studies in the area of Islamic branding, which are required to understand the homogeneity and heterogeneity existing within different Muslim consumer markets. This study attempts to fill this gap through its methodological contributions.

1.6.3 Practical Significance

This section discusses the practical significance of the problem being addressed in this study. Muslim consumers are being considered as the most attractive and the 'third billion' consumer market for brands in today's world (Ab Talib et al., 2020). As compared to the other 'billion' consumer markets, the Muslim consumer market is being considered as a more lucrative market in the future because of its greater global impact and dispersion. Another characteristic of this consumer market is that the majority of the Muslim population is young consumers that may create a longer-term consumer base for the brands (Alserhan & Alserhan, 2012; El-Bassiouny, 2014; Izberk-Bilgin & Nakata, 2016). The practical significance of this research area can be interpreted from the following statistics:

Globally, the Muslim population is expected to increase by 70%, i.e., from 1.8 billion in 2015 to approximately 3 billion in 2060 (Hackett & Lipka, 2018). In 2050, the number of Muslims worldwide will grow to 2.76 billion, or 29.7% of the world's population (Desilver & Masci, 2017). Muslims are projected to grow more than twice as fast as the overall world population between 2015 and 2060. In the second half of this century, Muslims will likely surpass Christians as the world's largest religious group (Floren et al., 2019). Data reveals that 52% of the world Muslim population is under the age of 24 years; thus presenting an enormous future opportunity for marketers (Alserhan & Alserhan, 2012; Diamant, 2019; Fardila et al., 2020). The purchasing potential of this consumer segment is evident from the global economic data. In 2018, the Muslim consumers spent US\$ 2.2 trillion on food products, pharmaceutical and lifestyle sectors and this is forecasted to reach US\$ 3.2 trillion by 2024 through a 6.2% annual growth rate (Thomson Reuters & Dinar Standard, 2019).