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ISSGBM 2016 Preface

2016 3rd International Conference in Humanities, Social Sciences and Global Business Management (ISSGBM 2016) will be held on May 4-5, 2016, in Singapore. ISSGBM 2016 is co-sponsored by Singapore Management and Sports Science Institute (SMSSI) and Academic Conference Institute, USA. All accepted papers in the conference proceedings will be published by SMSSI Press and will be indexed by CPCI-SSH.

At present, ISSGBM 2016 is the 3rd conference. The 1st ISSGBM 2012 and the 2nd ISSGBM 2014) have been respectively held on December 30-31, 2012, in Singapore and on June 21-22, 2014, in London, UK. All accepted papers in the two conference proceedings have been indexed by CPCI-SSH.

ISSGBM 2016 will be one of the most comprehensive conferences, focusing on the various aspects of Humanities, Social Sciences and Global Business Management. The goal of this conference is to bring together the researchers from academia and industry as well as practitioners to share ideas, problems and solutions relating to the multifaceted aspects of Humanities, Social Sciences and Global Business Management. It is certain that our conference provides a chance for academic and industry professionals to discuss the recent progresses in those areas of tourist industry, fashion culture, education, psychology, law, economics, business management and so on.

ISSGBM 2016 has received 65 papers. All accepted papers have undergone a rigorous reviewing process, which is performed by the international conference committees. Each submission is peer reviewed by 3 PC members. The PC members consist of Professors, Doctors, and leading experts in ISSGBM 2016 conference topics. The review process refers to the academic value, experiment procedure, method and results. What’s more, the format and frequent expression as well as grammar may affect your paper. Thus, those factors should reflect and show in the paper. Whether the paper will be accepted or not depends on two members of PC. Both of the PC passed the paper, this paper can be accepted. After the strict review finished and the recommendations from the members of the organization committee, 21 papers are finally accepted in the conference proceedings, representing 32.3% accepted rate.

We are extremely grateful for the support of ISSGBM 2016 International Committee here, for their valuable suggestions to the conference. And we would like to acknowledge the support of the general chairs and publication chairs, for their great contribution to this conference. Finally, thank the authors, for sharing their knowledge in the proceedings and participating in this conference.

Harry Zhang, Singapore Management and Sports Science Institute, Singapore
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The Second-Order Confirmatory Factor Analysis of Muslim Consumers' Religious Behavior

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Abstract. The purpose of this study was to test the implementation of a second-order Confirmatory Factor Analysis (CFA) model for the factorial validity of Muslim Consumers’ Religious Behavior (MCRB) framework. To test the proposed theoretical model, 219 data sets were evaluated through a survey and were analyzed by using structural equation modeling (SEM) with AMOS 22.0 application. The findings show that the higher order CFA model for Muslim consumer’s religious behavior have an acceptable goodness-of-fit. Thus, by using a second-order CFA model as the continuity from previous research which only implemented the first-order CFA model, this study offers further understanding that supports to produce more accurate parameters and measurements of Muslim consumers’ religious behavior, especially in Indonesia.

1. Introduction

Consumer behavior is a combination of customers' buying consciousness and external incentives which are likely to result in behavior remodeling. The society’s culture such as norms, convention, customs religion, festivity, class, lifestyle and other subculture influence how individual consumers buy and use products, and help explain how groups of consumers behave[1]. Studies in the marketing literature suggest that religion is a key element of culture, influencing both behavior and purchasing decisions [2]. Religion as one of particular culture forms which develop among the class of society, gives identification for its members. Many scholars would agree that a religion represents a unified systems of beliefs and practices relative to sacred things, religiosity is viewed as the degree to which beliefs in specific religious values and ideals are held and practiced by an individual, affect buying consumption pattern in so many ways [3].

Understanding the influence of religion on consumer behavior is complicated. Almost all factors related to religion are aggregated to form a religious commitment concept, thus complicating efforts to unravel the components of religion’s influences [4]. However concluded that influence of religion on consumer behavior is found to be mediated through several factors including an individual’s religious affiliation, commitment to religious beliefs and practices, the extent of consumers’ religious knowledge, views and perceptions on societal issues, and the motivation in following their religious affiliation and commitment. These factors are mostly used in marketing to explain religion influences in the marketplace [5].

Many Islamic cultures as well as some Catholic cultures are much more religiously oriented. Islam as a way of life is interpreted as a Muslim religious behavior that accordance with Islamic law which is derived from the holy Al Qur’an and Hadith of the Prophet Muhammad [6]. Religious behavior is
attitudes, intensity and a person way to become religious [7]. Social-culture system and religious values which develop and grow in a family, schools and societies that gain through a learning process and experiences, either deliberately or not, will slowly form one’s religious soul or behavior. In other words, religious behavior will show from someone’s personality if he grows in environments that cultivating, educating and adapting Islamic teachings on their daily lives.

Islam as a way of live is a human effort to achieve welfare in his or her life and hereafter. Allah already gave guidance through His messengers that include everything humans need in order to obtain their welfare in accordance to aqidah (faith), akhlak (manner) and sharia (Islamic law). Aqidah and akhlak are constant and not changing from time to time. Meanwhile, sharia is always changing in accordance to the people needs and civilization which appropriate in every different messengers period of time. Sharia in Islamic teaching emphasizes on ibadat (worshiping God) and muamalat (human interaction) with a good and proper way by understanding its etiquette and implement it in everyday life in order to be a good Muslim [8]. Ibadat emphasizes on Islamic provisions and procedures of human interaction with God (hablumminallah behavior). Meanwhile, muamalat emphasizes on Islamic provisions and procedures of human interaction with others (hablumminannas behavior).

This study provides a better understanding of the statistical measurement of religious behavior of Muslim consumers by tested the factorial validity of Muslim consumers based religious behavior scale using a second-order CFA model. This study will establish whether:

- It is possible to validate the Muslim consumers’ religious behavior measurement model by using a high-order factorial validity.
- The second-order CFA model for factorial validity of Muslim consumers’ religious behavior has a goodness-of-fit.

The objective of this study is relevant for companies in general and for marketing management in particular. This study is organized as follows: the first section presents a literature review from previous Muslim religious behavior research, the second section provides a description of the structural equation modeling used in this article and the hypothesized model, the third section presents the methodology, the data sources, as well as the model estimations, and the last section provides a summary and discussion of the results.

2. Muslim consumers’ religious behavior

The criteria which are expected to be owned by Muslim are having a good relationship with God and a good Islamic personality. The Muslim behavior that is related to his or her relationship with God is measured by three indicators: 1) having knowledge of the Pillars of Faith and the Pillars of Islam; 2) believe in the truth of Faith and Worship; and 3) practicing the Faith and Worship into everyday life. The Islamic teaching dimension is about faith and worship aspects which reflect human being praiseworthy behavior (akhlakul karimah). A Muslim who has faith and obedient in his or her worship, will be a praiseworthy person. Therefore, a Muslim behavior is also internalized with Islamic values in his or her daily life [9]. The Islamic personality is also measured by three indicators, those are Islamic personality towards: 1) him or herself, 2) fellow human being, and 3) natural surroundings. Thus, in this study, the Muslim consumers’ religious behavior framework is formed from two dimensions: consumer’s relationships with God (namely as hablumminallah behavior), and consumer’s Islamic personality in daily life (namely as hablumminannas behavior) in accordance to the Islamic teaching.

2.1 Hablumminallah behavior

The concept of hablumminallah is precisely about Muslim religious behavior which formed from cognition, affection and conation behavior in Faith and Worship aspects of a Muslim in his relationship with God, which clearly written in the two Islamic foundations, the Pillars of Faith and the Pillars of Islam/Worship [10]. Hablumminallah behavior is measured from three indicators, those are knowledge, attitudes and the implementation or practice of Faith and Worship[11, 12].

Knowledge of Faith is measured those are knowledge of faith in Allah’s providence and hereafter. Knowledge of the five Pillars of Islam (faith), the mandatory and procedure (tithe), and hajj (pilgrim). Attitudes of the truth of Islamic teachings as the practice of Faith and Worship is men and desist God’s prohibition by stand higher the knowledge, the higher the Faith and Worship aspects. The higher is

2.2 Hablumminannas behavior

The concept of hablumminannass is personality, habit, event, and ikhwana measured based on three indicators, beings and natural surroundings [11, 12].

Islamic personality toward oneself behavior. Islamic personality toward generosity, willing to cooperate, the personality toward natural surroundings, preserve the nature. The higher the natural surroundings, the higher the

3. Methodology

3.1 Structural equation modeling

First and Second-order factorial validity that applies a confirmatory approach causal processes which generate observed statistically in a simultaneous analysis to which it fits with the collected data among variables if goodness-of-fit is rejected [15]. The best-known statistical and latent variables is factor analysis identify underlying latent constructs.[16]

There are two basic types of factor analysis (CFA) [15]. For the present analysis is used when the research latent variable structure. The research underlying factors for a priori and then test of the CFA model allows the specific restricts their loadings on the remain means to determine the its goodness-of-fit.

Following the Muslim consumers’ factors, namely hablumminallah behavior independent variables; each could be from the observed variables. Such factor argues for a higher level factor that is.

Although the model schematically or stylized the structure as the one shown in Fig. 1, it
Knowledge of Faith is measured from one’s knowledge about the six Pillars of Faith in Islam, those are knowledge of faith in Allah, Allah’s angels, Allah’s holy books, Allah’s messengers, Allah’s providence and hereafter. Meanwhile, knowledge of Worship is measured from the knowledge of the five Pillars of Islam, those are knowledge about shahadah (Islamic profession of faith), the mandatory and procedure requirements in ritual activities of sholat (pray), fasting, zakah (tithe), and hajj (pilgrim). Attitudes of Faith and Worship is measured from one’s belief in receiving the truth of Islamic teachings as the outcomes of his knowledge of Faith and Worship. Meanwhile, practice of Faith and Worship is measured from one’s actual actions in following God’s commands and desist God’s prohibition by standing firmly on the Pillars of Faith and the Pillars of Islam. The higher the knowledge, the higher the attitudes. The higher the attitudes, the higher the practice of Faith and Worship aspects. The higher the practice, the higher the hablumminannah behavior.

2.2 Hablumminannah behavior

The concept of hablumminannahs is essentially about the fact of nature of human life, human personality, habit, event, and ikhwali/ causes [13]. In this study, hablumminannahs behavior is measured based on three indicators, those are Islamic personality towards oneself, fellow human beings and natural surroundings [11, 12].

Islamic personality toward oneself is measured from one’s honesty, discipline, and diligence behavior. Islamic personality toward fellow human being is measured from one’s sharing habit, generosity, willing to cooperate, tolerant, caring, and respecting others. Meanwhile, Islamic personality toward natural surrounding is measured from one’s concern of nature and effort to preserve the nature. The higher the Islamic personality toward oneself, fellow human beings and natural surroundings, the higher the hablumminannahs behavior.

3. Methodology

3.1 Structural equation modeling

First and Second-order factorial validity structural equation modeling (SEM) is a statistical technique that applies a confirmatory approach to the structural analysis of a theory. The theory represents causal processes which generate observations on multiple variables [14]. The hypothesized model is tested statistically in a simultaneous analysis of the whole system of variables to determine the extent to which it fits with the collected data. The model supports the plausibility of postulated relations among variables if goodness-of-fit is adequate. In case of poor fit, the plausibility of such relations is rejected [15]. The best-known statistical procedure for exploring relations between sets of observed and latent variables is factor analysis. Covariation among a set of observed variables is used to identify underlying latent constructs [16].

There are two basic types of factor analysis, exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) [15]. For the purposes of this study only CFA was considered. Confirmatory factor analysis is used when the researcher has theoretical or empirical knowledge of the underlying latent variable structure. The researcher postulates relations between the observed measures and the underlying factors a priori and then tests the hypothesized structure statistically. A priori specification of the CFA model allows the specific items measures to load on their own postulated factors, but restricts their loadings on the remaining constructs to zero. The model is evaluated by statistical means to determine the its goodness-of-fit to the sample data [16].

Following the Muslim consumers’ religious behavior introduced in this study (Fig. 1), used two factors, namely hablumminallah behavior and hablumminannah behavior which are operated as independent variables; each could be considered to be one level, or one unidirectional arrow, away from the observed variables. Such factors are termed first-order factors. In some cases the theory argues for a higher level factor that is considered accountable for the lower order factors.

Although the model schematically portrayed in Fig. 2 has essentially the same first-order factor structure as the one shown in Fig. 1, it differs in that a higher order Muslim Consumers’ Religious
Behavior (MCRB) factors hypothesized as accounting for, or explaining, all variance and covariance related to the first-order factors. As such, Muslim Consumers Religious Behavior is termed the second-order factor. To determine whether a second-order factor represents the most appropriate factorial structure of Muslim Consumers Religious Behavior, it was necessary to specify the model and empirically confirm its goodness-of-fit.

Fig. 1. Conceptual Framework of MCRB – First-order Factors

Hablumminallah Behavior

Hablumminanna Behavior

Fig. 2. Conceptual Framework of MCRB – Second-order Factors

3.2 Hypothesized model

The CFA model to be tested in this study hypothesized a priori that (a) responses to the Muslim Consumers’ Religious Behavior (MCRB) scale can be explained by two first-order factors (Hablumminallah behavior and Hablumminanna behavior) and one second-order factor (MCRB); (b) each indicator has a non-zero loading on the first-order factor it was designed to measure, while having zero loadings on the other first-order factors; (c) error terms associated with each item are uncorrelated; and (d) covariation among the four first-order factors is explained fully by their regression on the second-order factor. A diagrammatic representation of this second-order model is presented in Fig. 2. As suggested in literature, in an initial check of the hypothesized model, it is recommended to determine a priori the number of degrees of freedom associated with the model under test to ascertain its model identification status. In relation to the model shown in Fig. 3, there are 21 pieces of information contained in the covariance matrix, and 14 parameters to be estimated, thereby leaving 7 degrees of freedom. These include the following 17 variables (6 observed variables and 11 unobserved variables):

- Observed variables (6): 6 MCRB items
- Unobserved variables (11): 6 error terms, 2 first-order factors, 1 second-order factor, and 2 residual terms
- Exogenous variables (9): 6 error terms, 1 second-order factor, and 2 residual terms
- Endogenous variables (8): 6 observed variables and 2 first-order factors

Fixed parameters (12):
- Weights (11): 6 error term regression paths (fixed to 1.0), 3 factor loadings (fixed to 1.0), and 2 residual regression paths (fixed to 1.0)
- Variances (1): 1 second-order factor

Unlabeled parameters (14):
- Weights (5): 5 factor loadings, 1 factor covariance
- Variances (8): 6 error variances and 2 residual variances.

3.3 Sample and procedure

To examine whether the implementation of a second-order CFA model for the factorial validity of MCRB is feasible, data was collected using a standardized survey. The questionnaire was collected for 6 months, from July to December 2015. In total, 350 questionnaires were delivered. As recommended in literature, data screening and detecting univariate outliers were performed[17], and non-valid questionnaires were excluded. The survey was administered among Muslim consumers.

The items in this study were measured using three items, three first-order factors (Worship, and practice of Faith and surrounding), and by three items, those are Islamic human being, and Islamic personalit.
For explaining, all variance and covariance among Religious Behavior is termed the first factor represents the most appropriate behavior it was necessary to specify the

priori that (a) responses to the Muslim life can be explained by two first-order factors: (b) error terms with three first-order factors is explained fully by representation of this second-order model. The empirical check of the hypothesized model, it was demonstrated that the model shown in Fig. 3, there was no violation in Table 3, that 17 variables (6 observed variables, 1 second-order factor, and 2 first-order factors), 3 factor loadings (fixed to 1.0), and 2 error terms

CFA model for the factorial validity of the scale. The questionnaire was collected from 150 questionnaires were delivered. As there were no more than 5% non-valid questionnaires were excluded from the analysis, resulting in a total of 219 valid questionnaires. The survey was administered in Ciputat, South Tangerang.

The items in this study were measured using a five-point Likert scale. Hablumminallah behavior was measured using three items, those are Knowledge of Faith and Worship, attitude of Faith and Worship, and practice of Faith and Worship. While Hablumminannas behavior was also measured by three items, those are Islamic personality toward oneself, Islamic personality toward fellow human being, and Islamic personality toward natural surrounding.

Fig. 3. Hypothesized and Output of 2nd CFA model of MCRB

Table 1. Standardized Regression Weights

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hablumminallah</td>
<td>MCRB</td>
<td>.986</td>
</tr>
<tr>
<td>Hablumminannas</td>
<td>MCRB</td>
<td>.573</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Hablumminallah</td>
<td>.923</td>
</tr>
<tr>
<td>Attitude</td>
<td>Hablumminallah</td>
<td>.827</td>
</tr>
<tr>
<td>Practice</td>
<td>Hablumminallah</td>
<td>.630</td>
</tr>
<tr>
<td>Oneself</td>
<td>Hablumminannas</td>
<td>.733</td>
</tr>
<tr>
<td>Fellow</td>
<td>Hablumminannas</td>
<td>.842</td>
</tr>
<tr>
<td>Surrounding</td>
<td>Hablumminannas</td>
<td>.806</td>
</tr>
</tbody>
</table>

3.2. Measurement procedures and results

Reflective measurements were used to evaluate the conceptual model. Cronbach’s coefficients were calculated and confirmatory factor analysis was performed to ensure the reliability and validity of the scales. Cronbach’s alpha coefficients exceed the 0.60 level for the constructs used in the reliability analysis. All of the items in each scale loaded on single factor, suggesting that MCRB constructs are unidimensional[15]. All factor loadings approached the 0.50 level (Table 1).

All independent and dependent latent variables were included in one single multifactorial CFA model in AMOS 21.0 software. The model demonstrated a goodness-of-fit. The Chi-square and DF values were 13.025 and 7 (CMIN/DF = 1.861 (<2)) with probability 0.072 (>0.05), the Goodness of Fit Index (GFI) was 0.981 (>0.90), the Incremental Fit Index (IFI) was 0.991 (>0.90), the Comparative Fit Index (CFI) was 0.990 (>0.90), the Adjusted Goodness-of-Fit Index (AGFI) was 0.943 (>0.90), the Tucker-Lewis coefficient Index (TLI) was 0.979 (>0.90), the Root Mean Square Error of Approximation (RMSEA) was 0.063 (>0.08), and the Root Mean square Residual (RMR) was 0.008 (<0.005). Therefore, the given values reach the permitted threshold accepted in literature.
4. Summary

The Muslim consumers' religious behavior (MCRB) framework, introduced and examined in this study, which used indicators each with total 6 items, was tested using a single second-order factor CFA model. The two scales used to measure the constructs achieved high levels of cronbach's, proving to be valid and reliable, and when a high order CFA was performed on the two constructs, the goodness-of-fit and marginal fit model was reach. This concludes that it is possible to validate the MCRB measurement model by using a high-order factorial validity because the second-order CFA model for factorial validity of MCRB has a goodness-of-fit, thus, the model could measure the MCRB significantly which offers further understanding about Muslim religious behavior in marketplace and societies. For a further confirmation of the scale and the multidimensionality of the MCRB constructs, further researches on higher order CFA and wider study cases should be considered for analyses.

5. Acknowledgement

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