

Influence of Religious Factor on the Attitudes towards the Advertisements of Family Planning

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Abstract:

Television advertisements play an important to reduce the gap between population growth and contraceptives. It is evident that people who watch advertisements about family planning adopt contraceptives as compare to those people who do not watch family planning advertisements. But almost 75% of viewers from Pakistan have shown negative attitudes towards the advertisements for the use of contraceptives. Contraceptives are adopted all over the globe where these family planning campaigns are watched and help to minimize and lower the knowledge gap about the use of different contraceptives. The major purpose of this research work was to see the impact of religious factors on attitudes and behavior towards the use of contraceptives. The cross-sectional study research was implied for this purpose and data was collected from 525 persons of different cities in Pakistan. Snowball sampling technique was used for this study through a personal administrated method, knowing the findings and testing the hypothesis in this study researcher used (PLS-SEM) partial least square structure equation modeling for this purpose. This research study shows that religious beliefs have a greater influence on the attitudes & behavior toward advertisements, while the

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connections between willingness & religious leaders & attitudes towards the advertising of contraceptives were not found on a significant level.

Keywords: Religious Beliefs, Religious Scholars, Religiosity, Controversial Ads

Introduction:

To promote the use of contraceptives advertisements are the most popular medium in Pakistan through TV channels around 82% of Pakistan watch television through the different source (1). Amor, Ghachem, Garrouch, and Mzoughi wrote that components of advertisements alter the behavior of the viewer, on the other hand, the sex is not discussed along with other issues of daily life in many other countries(2) whereas religious beliefs have an important part in the use of birth control methods & as well regulations related to fertility, senses results show most of the countries in Asia continent through implementing & imposing the different laws for the use and practice of contraceptives hereby particularly the traditional religious believes of Islam have a significant effect on the fertility attitudes.

Literature reviews that the advising related to family planning can lover and minimize gap to use of contraceptives, the reason is that the gap between the awareness & its practice of use of contraceptive methods is on a wider level in Pakistan. It is broadly acknowledged by investigating researchers that ads can invigorate customer conduct through impacting perspectives. As per study investigations as per individuals, those who have an introduction to media's family-arranging effort were bound to settle on contraceptives than those with no presentation(3), however, over 75% reaction from Pakistan indicated unpalatability towards ads of contraceptives(4).

As taking about Pakistan most of the Muslims here do not like advising content that is related to sexual content and due to this dis likeness towards these ads there forms an opposite negative behavior. Al-Salehin in his study that advertisements related to

controversial topics like condoms should not be aired publicly TV channels the reason these all types of products are forbidden in Islam(5).

According to the literature of the theological aspects of advertisements, it is revealed that the need for a thorough study is important on this matter. Scholars and researchers are needed to know to behaviors and attitudes of the consumers related to the advertisements of controversial and offensive topics like the use of contraceptives and their nature towards these advertisements, & in which consequences they proceed towards to these ads. In Islam due to lack of central authorities family planning and birth control or the use of contraceptives methods these topics are still controversial topics the scholars of Islam contraception is a taboo and controversial talk in a conservative, traditional social society likewise in Pakistan. Dues to different boundaries in Islam in Pakistan people are bounded to flow and practice the rules and laws and stay within the boundaries in Islam. Because of these Religious believes a number of Pakistani married women have wish & desire to avoid giving birth to babies for a little period but they are bound because of these religious concerns. Religiously conservative typical religious practitioner like Mullas addresses the Muslim majorities of Pakistan that Quran the holy book instructs the women to have babies as many as they can bear on the other side these conservative Islamic practitioners say that birth control methods are a sin to use as they are haram in Islamic society(6).

It has been seen that religious believes play an important function in how the viewer or the consumers watch and react to advertisements. A research study tells that religious beliefs have been involved significantly in the controversial products and offensive aspects of advertisements that are aired on television channels(7). The strict milieu without a doubt undermined open help for birth control methods in Pakistani society and they authoritatively contradict the birth control method as an "unIslamic". Recent researches and studies show that strict convictions and strictness discernibly affect

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demeanor toward an item that prompts the conduct of Muslim (Pakistani) customers toward reception. In Pakistani societies, the focal point of research that purpose examines the matter of religion and strictness is restricted. The effect of religion on the disposition of individuals about ripeness has as of late stirred new consideration by researchers and needs further discussion.

Many of contraceptive methods exist throughout the globe even there are now modern methods of contraceptives that are used worldwide but the unintended and unplanned pregnancy exists in different parts of the world the basic reason is that there still exists the gap and knowledge and the opposite behaviors towards the birth control methods. The negative attitudes and behaviors towards the advertising of contentious products & family planning ads still exist due to these religious beliefs and stay unstudied to date. Dr. Ansar Ali Khan the United Nations advisor, said that: “Baseless traditional beliefs play a big role against family planning and contraceptives in Pakistan”(IRI Nnews, 2005).

In the light of the existing reports of literature, it was enchanting for the scholars and researchers to know the effectiveness of the religious beliefs on the behaviors of Pakistani Muslims towards the advertising of family planning methods, religious practice and beliefs performs a significant visible role in the building behaviors of the followers, to act according to their religious beliefs and respond by not leaving the boundaries that have been drawn by their religion this is why the religious factor-like religious practice and believes for the family planning the will and consent of religious leaders (like Mullas), are taken as an important variable in this case.

Questions:

- What is the influence of the Religious factor about the Family Planning & consent of the Religious Leaders and measuring the religiosity level of Muslims of Pakistan and their beliefs related to the advertisements of contraceptive methods or family planning?

Literature Review:

In Islam Family and marriages are considered very important and seen as a beautiful connection between the families in traditional Islamic culture and as well it can be seen in Pakistan, but it is not forced on Muslims in reality. In Islam, parents are responsible for meeting all the needs of their children. Mehta (2000) states that attitude towards advertising is an important aspect that has the potential to influence consumer response(9). Muda et al. (2014) also explain on condition that consumers having favorable attitudes towards advertising, in that case, they will make decisions about buying or consuming. Muslim followers' views on contraception vary from "allowed" to "allowed but discouraged" to "not allowed"(10).

In Muslim communities, people who want to use contraceptives face opposition from different sections of society, such as family and religion. It has been observed that these two sectors of society, namely family and religion, have a great influence on the decisions of members of the community, especially in religious communities. The question that often arises in Muslim societies is always whether or not to use contraception in Islam. Attitudes toward advertising are "a foretaste of learning to respond to advertising positively or unfavorably, or contrary to the viewer's or advertising"(10). Attitudes towards advertisements, affect consumers' responses to any ad. People use advertising to obtain information about products &to support their purchasing&, depletion decisions(11).

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The researches of advertisements and previous studies have proven it says there's a productive as well significant relation between advertisement exposure and behavior toward advertisements, but the nature of attitudes about advertising varies. Previous studies on this topic have shown that exposure to advertising sometimes produces a positive attitude toward advertising, or that it sometimes produces a negative attitude. Huck et al. (2011) emphasize that consumer intent to acquire an understanding of prejudice arising from religious stupidity and the desire to engage in religiously experiences are related closely to religion, likewise, Swimberg, Sharma, and Fleury (2009) hold that religious believes determine consumer's' depletion choices also believes religiosity has a momentous contribution in the success of promoting business and also consumer behaviors(12).In today's world, religion and religion still play an important consequential part in determining consumer attitudes. Patil (2013) revealed that a person's religiosity also affects individuals 'perceptions of advertising.

Religious messages influence consumer ideas that lead to behavior. It can be seen that Islam is the newest of the major religions that are seen and accepted by many people on earth. The population of Muslims is 1.6 billion and the global population will exceed 8 billion by 2030, and 26.4% of that population will be Muslims. Important research conducted by Noah et al. (2013) to dig up the link between religious interference&controversial items as well as controversial advertisements. Recently a survey was done on 279 undergraduate students from a university in "South of Peninsular Malaysia". Analysis including Statistical data of the study revealed there is a significant relationship between religious beliefs and controversial products. It also reveals that religiosity and conflict statements were also positively associated. Another Kim (2006) study found that culture and religion influence attitudes towards socially sensitive advertising of products and are judged "social ills" with contradictory effects on traditional societies and their acceptance in society, especially in the Muslim community(13). Similarly, Ammar et al (2014) research Pakistan, the results of the

research suggest that a link between socially sensitive advertising & brand rejection exists.

Hopkins et al. (2014) also noted that people with high religiosity were more likely to suffer from advertising for controversial products. Individuals with strong religious beliefs were mostly concerned about controversial products (e.g, cigarettes, alcohol, lingerie, contraceptives, and condoms) and their advertising because they have a more conservative outlook and ethical standards. He noted that marketers and advertisers should focus more on religion and try to understand the role of religion in creating consumer reactions to controversial ads. He also noted that religious connections also reshape attitudes towards products and services. Muslims respond strongly to the statement based on their religious principles. Previous literature has suggested that there is a link between religiosity and advertising, particularly the controversial advertising and advertising of controversial products(14). Waller, Family and Erdogan (2005) conducted a study in four different countries, Turkey, Britain, Malaysia and New Zealand, and found that religion has a visible role in influencing public behavior about controversial products and results in advertising - geography is not the main determinant of policy(15).

Bailey and Sood (1993) conducted a study and presented their findings that consumers of different religious backgrounds had different consumption behaviors. Also, Muslim consumers believe in luck and they buy the lowest quality products compared to people of other religions(16). Michaels and al-Mosawi (1995) completed a study to determine the effects of religious beliefs on users' response to advertising messages between Muslims and Christians. The results of their study illustrated that Muslims and Christians of high religiosity had less favorable responses to advertising messages and that traditional Muslims had smaller recall points than liberal Muslims. Family and others examined the effect of religious beliefs on behavior towards advertising for

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contraceptive products (such as condoms). Data were collected from students of three different religions who were non-believers in Islam, Christianity, Buddhism, and other religious countries.

Methodology:

The study follows a quantitative approach and a cross-sectional study method selected using questionnaires as a tool for the collection of data from the study. The basic focus of research is to find, analyze the impact of religious beliefs on religious attitudes on family control, religious leaders' consent, and attitudes toward family control advertising. Therefore, Pakistani Muslims were the unit of analysis for present research according to need.

Given the nature and vulnerability of the present study, the “snowball sampling” technique was used to contact the respondents and obtain data from Pakistani citizens. Several related studies(17,18) have also used the snowball sampling method and found this study to be highly suitable for sensitive studies. Structural equation modeling (SEM) has proven to be a better model that performs better than first-generation and other covariance-based regression models for predicting mediation and control. In particular, the PLS-SEM was adopted for the present study due to scalable tests based on arguments for selecting the appropriate technique for estimating SEM.

This study maintains religiosity as a limit to the commitment of Pakistan's Muslims to perform religious activities. All ten items were assumed from Worthington et al(2012)(19) and estimated using - five-point Leach-type scale. According to Hair, et al.'s (2012)(20) rule of thumb, if rather study seem to be exploratory, & the study of existing structured theory is to determine rather main target structures or "drive" structures, then PLS-SEM is recommended. In light of these thumb rules, PLS-SEM fits well with this current study as all of the objectives of this study are related to the prediction of the

main goal setting. Therefore, here used Smart PLS v 2.0 so determine external models ("validity", "convergent reliability" & "discriminant validity") & internal models ("significant of paths coefficient").

A trend towards family control advertising Pakistanis respond to or favor family control ads. Fifteen items have been adopted to measure attitudes toward advertising (Butt & Run, 2012; Henthorn, Latour, & Natarajan, 1993). For this current study, religious beliefs about the Qur'an and their interpretations, Islamic religious laws, and fertility regulations developed by religious leaders and defined by religious leaders are operationally defined as the religious beliefs of Muslims. The structure is also one-dimensional and consists of five elements adapted from Emmons (2008); Maurice (2010) and Podell (2013) with a five-digit Likert-type scale. The present study considers Pakistani Muslims to be more accepting of religious leaders to adopt family control practices. Two measures with five-points lines-types were taken from Ajen (2006, 2012) to measure the consent of religious practitioners(21)(22)

Finding:

The data used for this research was collected from Pakistan. A total of 550 respondents were approach for collecting data individually by using snowball sampling methodology the 550 questionnaires, in which 535 questionnaires were filled and 15 respondents refused to fill out the questionnaire due to a sensitive issue. As a result, it creates a response rate of 97.27%; However, out of 535 responses acquired, 10 questionnaires were found to be incomplete and excluded from this study, only 525 questionnaires were used for further go through study to create 95.45% valid feedback rate. In this research there 5% of the missing value analysis indicators indicated absent values. It ranged 0.2% to 1.5%. Therefore, the lost values were later converted by SPSS 17. Tools and standard deviation results were used to assess the accuracy of the data

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input after confirming that the data were missing values. A closer look at the responses found that there were no missing values.

After testing data described in recent discussions, step after is in the evaluation of the external model & internal model. In the present research, PLS-SEM here used to get a measure of an external model (assessment model) & internal (structural model). External factor loadings have been considered as important criteria in assessing the contribution of an indicator to an assigned construct. External values were scrutinized based on values of 0.55 & above, Hair (2009) asserted external loadings are above than 0.41, but that's lesser than 0.77 & analyzed carefully and then removed if CR and AVE increase in value. Based on these recommendations about item elimination, 13 of the 48 items were deleted(20).

In this study, the "total reliability" (CR) and "Cronbeck alpha" values (CA) of all contrive (construct) examined, onwards results from the table (i) illustrates overall CA & CR values fall in suggested range 0.71. The value of CR in the study fall between 0.84 and 0.95, showing the reliability of the measuring model; so here we can say convergent validity has been acknowledged.

Table (i)

Shows, Convergent Validity , Reliability, & Value

| Variables | Items | Loadings | [IR] | [CA] | [CR] | [AVE] |
|------------------|--------------|-----------------|-------------|-------------|-------------|--------------|
| Attitude | ATA1 | 0.68 | .848 | | | |
| | ATA10 | 0.80 | .838 | | | |
| | ATA12 | 0.79 | .840 | | | |
| | ATA13 | 0.69 | .852 | 0.86 | 0.88 | 0.50 |
| | ATA2 | 0.69 | .848 | | | |
| | ATA3 | 0.64 | .847 | | | |
| | ATA4 | 0.66 | .843 | | | |

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|---------------------|------|--------|------|----------------------------|------|------|
| | ATA5 | 0.72 | .852 | | | |
| Religious Beliefs | RB1 | 0.95 | .843 | | | |
| | RB2 | 0.97 | .838 | | | |
| Religiosity | REL4 | 0.63 | .825 | 0.91 | 0.96 | 0.92 |
| | REL5 | 0.86 | .796 | | | |
| | REL6 | 0.80 | .811 | | | |
| | REL7 | 0.80 | .719 | | | |
| | REL8 | 0.79 | .804 | 0.84 | 0.88 | 0.55 |
| Religious Leaders | REL9 | 0.49 | .845 | | | |
| | RL1 | 0.96 | .799 | | | |
| | RL2 | 0.70 | .791 | 0.65 | 0.83 | 0.71 |

Note: CR=Composite Reliability, av=average ve= Variance, Extract, IR= Indicator Reliable,CA= CronbachAlpha.

In the current scenario in research, “difference validity” is estimated by matching the square root ($\sqrt{}$) of “Average variance extract” for each construct with the co-relationship shown in the correlations matrix.

Table (ii)

Difference Validity

| | ATA | RB | REL | RL |
|-------------------|-------------|-------------|-------------|-------------|
| Attitude | 0.71 | | | |
| Religious Beliefs | 0.22 | 0.96 | | |
| Religiosity | -0.22 | -0.03 | 0.74 | |
| Religious Leaders | 0.09 | 0.27 | 0.05 | 0.84 |

A "difference validity" can be formed when the external loading of the index in the structure exceeds the cross-loading of all its structures. Therefore, the lack of a

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"differential validity" problem is indicated in Table 3 because the loadings are greater than 0.5, and none of the other indicators have a high load to measure.

Table (iii)

Cross Loading

| | ATA | RB | REL | RL |
|-------|-------|-------|-------|-------|
| ATA1 | 0.68 | 0.14 | -0.16 | 0.02 |
| ATA10 | 0.80 | 0.16 | -0.19 | 0.11 |
| ATA12 | 0.79 | 0.11 | -0.23 | 0.07 |
| ATA13 | 0.69 | 0.21 | -0.13 | 0.05 |
| ATA2 | 0.69 | 0.19 | -0.08 | 0.13 |
| ATA3 | 0.64 | 0.08 | -0.11 | -0.13 |
| ATA4 | 0.66 | 0.08 | -0.04 | 0.00 |
| ATA5 | 0.72 | 0.21 | -0.22 | 0.10 |
| RB1 | 0.18 | 0.95 | 0.00 | 0.22 |
| RB2 | 0.24 | 0.97 | -0.05 | 0.29 |
| REL4 | -0.04 | 0.00 | 0.63 | 0.02 |
| REL5 | -0.24 | -0.02 | 0.86 | -0.04 |
| REL6 | -0.19 | -0.01 | 0.80 | 0.10 |
| REL7 | -0.16 | -0.10 | 0.80 | 0.02 |
| REL8 | -0.16 | 0.03 | 0.79 | 0.10 |

In the time following a greater evaluation result of the "external model" (here "measurement model"), adequate latent variables represent convenient authentication of validity and reliability. This includes assessing linkages between capabilities and structures, as urged by (Heir et al., (2013), Nirma Atmaka before evaluating samples, to check out the incident.

Table (iv)

correlation between predictor variables

Collinearity

| Variables | Tolerance | VIF |
|-------------------|------------------|------------|
| Religiosity | .995 | 1.005 |
| Religious Beliefs | .975 | 1.025 |
| Religious Leaders | .974 | 1.027 |

Attitude and family control toward religious community leaders Advertisements are minimal.

Table (v)

Results showing Direct Relationship

| Paths | B | SE | T | P | Decision |
|-----------------------------|----------|-----------|----------|----------|-----------------|
| Religious Beliefs->Attitude | 0.20 | 0.10 | 2.02 | 0.02** | Supported |
| Religious Leaders->Attitude | 0.04 | 0.15 | 0.29 | 0.39 | Not Supported |
| Religiosity->Attitude | -0.22 | 0.17 | 1.32 | 0.09* | Supported |

*:p<0.1; **:p<0.05;***:p<0.01

Here more often criteria used for estimating and judging structural models is a coefficient of a latent variable (endogenous) determination (R²)(23). As Cohan (1989) said the R² value of .02, .13, .27, and represent adequate, median, & weekend R² values, there result indicates that the R² value represents the three exogenous variables (PF, NF, ATA and REL), explaining 9% of the variance in the model combined endogenous variables (attitude toward family planning advertising). Consequently, based on R²'s evaluation of endogenous latent variables, according to the current scenario, it resulted in that here model having sufficient predictive validity. In this study, effect sizes statistically detected exogenous structures affecting endogenous

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variables were analyzed and were 0.02 & 0.15, and 0.35 are supposed as a small, medium, & large effect, respectively. The result here shows the effect size of a specific exogenous construct on the associated structure. The result specifies exogenous structures have small effect sizes on their endogenous structures.

Table (vi)

Effects Sizes (f^2)

| Variables | Effect Size | |
|------------------|--------------------|-------|
| RB ->ATA | 0.051 | Small |
| RL ->ATA | 0.061 | Small |
| REL ->ATA | 0.049 | Small |

Cross-validated redundancy results to adopt Family Planning Methods (BI) indicate that the value of Q2 intent (.11) is greater than zero; This represents a significant prediction of the model indicate a time image of the model that represents values greater than zero, whereas values lesser than zero indicates the model does not have any issue.

Table (vii)

(Predictive), Relevance (Q^2)

| Total | SSO | SSE | 1-SSE/SSO |
|--------------|------------|------------|------------------|
| BI | 1576 | 1501.67 | 0.035 |

Discussion & conclusion:

This section presents a review of research findings based on study objectives. The primary objectives of the study were in order, to analyze the impacts of religious beliefs

of Pakistan Muslims on religiousness in the areas of family control, religious leaders' consent and attitude towards family control statements. Three hypotheses were formulated & examined based on the main objective of the study based on PLS-SEM using SmartLS 2.0.

First, H1 indicates that religious belief about family control is significantly associated with attitudes toward family control advertising. The result specifies that religious beliefs have an important & positive effect on family control over attitudes toward family control advertising. Therefore, H1 is supported. Analysis of the study shows that religious beliefs are very strong in developing and shaping people's attitudes toward specific subjects.

Second, H2 indicates that religious elders' consent about family control is significantly related to attitudes toward family control statements. Research shows that religious elders' attitudes toward consent and family control statements are not significant. So, H2 is not supported.

Third, H3 indicates that religiosity is largely associated with family control statements. This specifies that religiosity has a negative and moral impact on attitudes toward advertising for family control. Therefore, H3 is supported. Findings are in support of previous studies(24)(25)

This study also concludes that religious factors are most important to disseminate messages of family planning, especially through advertisements. Religious beliefs are found most important to build public opinion and for developing a positive public opinion about family planning religious leaders can play an important role. There is also a need to conduct more empirical studies on the topic of religious factors and advertisements of family planning by using advanced scientific tools to understand

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relationships among family planning, advertisements of family planning and religious factors.

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