

UNDERSTANDING THE ATTITUDE AND REPURCHASE INTENTION
TOWARDS HALAL FOOD PRODUCT AMONG NON-MUSLIM CONSUMERS
IN MALAYSIA

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DEDICATION

This thesis is dedicated to my great parents, Mr. Awang Damit Hussin and Mrs.

Noor Suriyati Abdullah

*To my wonderful and incredible husband Halim Bin Ahmad, thank you for always
stood by me with love and confidence*

My sweet princess Daleela Aishah Rahmatia Binti Halim, Mama love you so much

My siblings-Diwi, Linda, Ija and Effie-Thank you for being there.

My friends

Prof. Madya. Dr. Amran Bin Harun-my amazing and awesome main supervisor.

Finally, we made it



PTTA UTHM
PERPUSTAKAAN TUNKU TUN AMINAH

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ABSTRACT

The purpose of this study was to understand the factors that influence the attitude and repurchase intention of non-Muslim consumer in Malaysia towards Halal food product. This study highlighted the conceptual insights of the multidimensional constructs of buyer factors (i.e. religion adoption, lifestyles, halal awareness, consumers past experience); and the product attribute factors (i.e. halal logo, perceived product quality and product country-of-origins) on the attitude of non-Muslim consumer on Halal food product. The study also examined the influence of non-Muslim consumer attitude on Halal food and subjective norm as the independent variables to the repurchase intention of non-Muslim consumer towards Halal food product. Thus, this study investigated the mediating effect of consumer trust between product attribute factors and the attitude of non-Muslim consumer on Halal food product. In addition, two theoretical lenses-the Theory of Planned Behaviour and Model of Buyer Behaviour are utilized in this study to explain the influence buyer factors and product attribute factors to non-Muslim attitude on Halal food product; and the influence of attitude and subjective norm to repurchase intention of non-Muslim consumers toward halal food product in Malaysia. Results from a survey of 444 Non-Muslim consumers whom have prior experience of consuming Halal food product were used for the statistical analysis. The data were drawn from five (5) states in Malaysia which consist of Pahang, Penang, Selangor, Johor and Sabah. Smart Partial Least Square 3.0 was used to analyse the data. The findings revealed that the buyer factors of religion adoption and consumer past experience influence the attitude of non-Muslim consumer towards halal food product. This study empirically proved that product attributes factors (i.e. halal logo, perceived product quality, and product country-of-origin) positively influence the attitude of non-Muslim consumer towards halal food product. The finding of the study also evident the attitude of non-Muslim consumer towards halal food product and subjective norm does influence non-Muslim consumers' repurchase intention of the halal food product. Finally, mediation analysis results show that consumer trust mediated the path between the influence of product factors (halal logo, product country-of-origin, and perceived product quality) and the attitude of non-Muslim consumer towards halal food product. More importantly, this study has provide further insights into the non-Muslim consumers' attitude and intention behaviour towards halal product as well as the prospect of halal industry in Malaysia.

ABSTRAK

Kajian ini bertujuan untuk mengkaji faktor-faktor yang mempengaruhi sikap dan niat pembelian semula pengguna bukan Islam di Malaysia terhadap produk makanan Halal. Tesis ini mengkaji secara lebih lanjut pengaruh faktor pembeli (iaitu penerimaan agama, gaya hidup, kesedaran halal, pengalaman lalu pengguna) dan pengaruh faktor atribut produk (iaitu logo halal, kualiti produk yang dilihat, dan negara asal produk) ke atas sikap pengguna bukan Islam di Malaysia keatas produk makanan Halal. Diandaikan bahawa sikap pengguna bukan Islam keatas produk makanan halal dan norma subjektif boleh mempengaruhi niat mereka untuk membeli semula produk makanan halal. Kajian ini juga mendalami kesan mediasi kepercayaan pengguna antara faktor atribut produk dan dan sikap pengguna bukan Islam di Malaysia terhadap produk makanan Halal. Kajian ini menggunakan Teori Perilaku yang Direncanakan (TBP) dan Model Perilaku Pembeli untuk menjelaskan pengaruh faktor pembeli dan faktor atribut produk kepada sikap pengguna bukan Islam terhadap produk makanan halal; dan pengaruh sikap pengguna bukan Islam terhadap produk makanan halal dan norma subjektif keatas niat pembelian semula pengguna bukan Islam terhadap produk makanan halal di Malaysia. Keputusan tinjauan dikalangan 444 pengguna bukan Islam Malaysia dari 5 buah negeri terpilih iaitu Pahang, Pulau Pinang, Selangor, Johor dan Sabah telah digunakan untuk analisis statistik. Responden yang terpilih adalah dikalangan pengguna bukan Islam yang mempunyai pengalaman lalu mengambil produk makanan Halal. Perisian Smart Partial Least Squared, versi 3.0 telah digunakan untuk menganalisis data. Hasil kajian ini mendapati faktor pembeli iaitu penerimaan agama dan pengalaman pengguna yang lalu mempunyai kesan signifikan terhadap sikap pengguna bukan Islam keatas produk makanan halal. Hasil kajian ini juga mendapati faktor atribut produk iaitu logo halal, kualiti produk dilihat and negara asal produk mempunyai pengaruh keatas sikap pengguna bukan Islam terhadap produk makanan halal. Disamping itu, keputusan kajian ini juga mendapati sikap pengguna bukan Islam terhadap produk makanan halal dan norma subjektif mempengaruhi niat membeli semula pengguna bukan Islam terhadap produk makanan halal. Akhir sekali, hasil analisa mediasi menunjukkan bahawa kepercayaan pengguna mempunyai kesan mediasi diantara faktor atribut produk (logo halal, kualiti produk yang dirasa dan negara asal produk) dan sikap pengguna bukan Islam terhadap produk makanan halal. Tambahan lagi, kajian ini memberi gambaran lanjut mengenai tingkah laku pengguna bukan Islam terhadap produk halal serta prospek industri halal di Malaysia.

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CHAPTER 1

INTRODUCTION

1.0 Overview

Discussion in this chapter is mainly centred on the overall view and direction of the study. It encompasses the background of the study, research problems, research questions and study objectives. The discussion is also extended to the significance of the study as well as the study's scope. Lastly, the definition of the variables used in the present study is presented at the end of the chapter.

1.1 Background of the study

The concept of Halal is very significant to the Muslim life. For the Muslim, it is a definite obligation to apply the Halal concept and practice which in accordance with the Laws of the Syariah, where until today, continuing to govern the lives of Muslims (Ahmad et al., 2013). Halal defines as something that allowed or permitted by Islam and the opposite part of Halal is haram (non-Halal) which refers to something that is forbidden and unlawful to consume or to act (Mohamed Syazwan and Mohd Remie, 2012). Basically, in the food context, foods are considered as halal unless it is specified to be Haram as mentioned in the Quran or Hadith (Arif and Ahmad, 2011). Interestingly, whenever the concept of Halal is presented in the context of food, the concept of Halal is explicitly compliment the concept of Tayyib (Alzeer, Rieder, and Hadeed, 2018). The concept of Tayyib refers to clean, pure, and comply with Sharia (Arif and Ahmad, 2011). As illustrated by Izberk-Bilgin and Nakata (2016), Tayyib used as a terminology to describe a product that originate from pure substance that closest to its natural state. In sum, the terms of Halalan-

Toyyiban merely means allowed, and permissible, safe and not harmful for consumption in accordance to Syariah law which highlighted in Surah Al-Maidah, verse 5:4 “They ask you (O Muhammad SAW) what is lawful for them (as food) and say “Lawful into you are At-Tayyibaat (all kinds of Halal foods)”. Islam emphasizes that all Muslims should find risk (substance) and consume food which is Halal and Toyyiban as to ensure better healthy life which able to portray good attitudes and behaviors (Yousef, 2010).

In the trade context, to ease the business entities in Malaysia in adopting the concept of Halal in their operation and production the HDC (Halal Development Corporation) basis of Malaysian government authority of Malaysian Standard of Halal, has set up Malaysian Standard of Halal which determines both Halal and Toyyiban aspects to be followed by industrial players. This Halal standard covers in the aspect of safety, cleanness, nutritious, and quality of the product, which explained, based on the circumstances below:

1. Does not contain any parts or products of animals that are non-Halal to Muslims or products of animals, which are not slaughtered according to Shariah law;
2. Does not contain any ingredients that are Najs according to Shariah law;
3. is safe and not harmful;
4. Is not prepared, processed or manufactured using equipment that is contaminated with things that are Najs (filth or unclean) according to Shari'ah law;
5. The food or its ingredients, do not contain any human parts or its derivatives that are not permitted by Shariah law, and;
6. And during its preparation, processing, packaging, storage or transportation, the food is physically separated from any other food that does not meet the requirements stated in items 1., 2., 3., 4., and 5. or any other things that have been decreed as Najs (filth or unclean) by Shari'ah law.

Source: The Malaysian Halal Standard Conditions (MS1500: 2009). Department of Standards Malaysia

The Halal concept today is beyond religious motive and is not limited to the dietary requirements. Based on the general rule of Islamic jurisdiction, Halal holds the definition of everything that is legal, permitted, allowed, permitted, admissible and not prohibited to be consumed (Baalbaki, 1997). Hence, a Muslim that exercises the Islamic way of life and that has some grounding of Islam might have the knowledge to distinguish between Halal and Haram. In view of Islamic perspective, those who engaged with something that deems in doing or consuming harm where without repentance will result is spiritual and physical punishment were it within the Islamic law or in the hereafter life (Al-Qaradawi,1999). Therefore, Muslims tend to adopt what they consider as rightful according to Islamic view and will try to avoid which consider as wrongful (Mohd Daud et al., 2012). In Malaysia, the term of haram is alternately used with the term of non-Halal where obviously pertain by the food seller in Malaysia (Tieman, 2011), this to help the consumer towards the status of the products that offer by the seller.

Business today does have put much consideration into the concept of Halalan-Toyibban in their product manufacturing (Mathew, Abdullah and Ismail, 2014). Razak et al. (2015) have stressed that the Halal market is an important emerging sector that should not be overlooked. According to Mohamed (2016), the number of Halal certified companies has doubled from 2336 companies in 2011 to 5726 companies in 2015 which shows significant growth of Malaysia's Halal Industry. Malaysia has come a long way in the development of the Halal industry. Initially, Malaysia has continuous positioned its strength to become Global Halal Hub (Muhammad, Isa and Kifli, 2009). The idea of making the Malaysia become the Global Halal Hub is first initiated by the former Prime Minister of Malaysia, Datuk Seri Najib Tun Razak stated that the hub would be managed under a system based on Halalan-toyyiban ("Halal" and the best) requirements (Bernama, 2005). This is in tandem with his statement:

".... Plans to turn Malaysia into a Halal hub does not mean operations to produce Halal food must be based only in the country. Malaysian investors could invest in countries where research and development

facilities and expertise are available to produce and export Halal food”

(Najib, 2005)

Strategically, the Malaysia government has placed an immense emphasis on the importance of Halal products and services by engaging with various initiatives involving the nation with national and international Halal market (Kabir, 2014). Malaysia has undertaken the initiatives by engaging as a host country for two of the most important annual events in the Halal industry, which namely the Malaysia International Halal Showcase (MIHAS) and the World Halal Forum (WHF) (Hasan et al., 2011). Both play a vital role in creating and sustaining the country's reputation as the global reference and trade center for the new mainstream Halal industry. With the government's full support and heavy involvements in enhancing Halal practice in business, it increases the recognition of Organization of Islamic Cooperation (OIC) platform for Malaysia in expanding and generating business alliances while discovering business emergence of potential markets. Presently, China set as the top export market for Halal products followed by Singapore, the United States, Indonesia, Japan, and Thailand (Mohamed, 2016). This proved that there is a significant demand for business from the emerging countries that open vast opportunity for Malaysia.

Halal products has increased significantly not only in the food category, but also for the non-food products which includes cosmetics, hygiene products, pharmaceuticals, also services covering restaurants and hotels, banking and financing, tourism and logistics (Mansor et al., 2014; Mohamad et al., 2015). As highlighted by Mohamed (2016), the overall global Halal Industry current valued is estimated about RM8.4 trillion which RM 2.5 trillion of that total is represented by Halal food sector. Furthermore, the worldwide Muslim population is expected to form about 26 percent of the global population by the year 2030 (Euromonitor, 2015). Prospects of the Halal economy are indeed encouraging. In fact, the Global Islamic Economy (GIE) Report 2015-2016 already estimates that the international Halal and lifestyle market will be worth USD3.7 trillion just by 2019.

Following the recent development of the Halal concept in business, some adjustment to the companies' practices and components in production are needed.

With the requirement sanction by Malaysia, companies that claimed to offer Halal products need to obtain a proper certification by the Department of Islamic Development Malaysia (JAKIM), State Islamic Religious Department (JAIN) and State Islamic Religious Council (MAIN) in Malaysia (Nor Sara Nadia et al., 2014). Such certification compliment the company with strategic advantages in the market which viewed as a competitive company thus having the conception of being a structured company (Buang and Mahmud, 2012). In ensuring the Halal compliance among the industry player, the government has also collaborated with a number of Halal institutions (Syed Shah Alam and Nazura, 2011). Apart of that, the government has established the Halal Industry Development Corporation (HIDC) which in charge of the development of Halal standards and audit verification procedures that govern the integrity of Halal in Malaysia (Zainalabidin et al., 2008). Halal certification yields not only as an identification of the company name but also served as recognition of the products (Syed Shah Alam, Rohani and Badrul, 2011).

1.2 Halal foods is for everybody-Muslim and Non-Muslim

As stated in the holy Al-Quran in Surah Al-Baqarah verses 2.172 “O mankind! Eat of that which is lawful and good on the earth”. Accordingly, the above verse was interpreted by Ibn Kathir in Muhammad (2009, p. 59) in view as Allah permits everyone (refer the term of “O mankind!” in the verse) to consume any pure and lawful things on earth that do not cause harm to the body and mind which consider as Halal. As a whole, this verse specifically reflects a very important point that consuming Halal is applicable to everyone. Although, it was commonly understood that Halal foods is closely linked with Muslim consumers (Shah Alam and Nazura, 2011), the Halal does have some place in the heart of non-Muslim community particularly in the contexts of Halal products due to its benefits (Jamal et al., 2013). Halal products have started to become the choice of consumers from various places, races and religions extending it relevancy to everyone (Mustafa and Azlin, 2014). Notably, there are no obvious restrictions from the Islamic teaching for the consumers other than Muslim to consume Halal products and following from this; it makes the Halal products pertinent to everyone.

In the business context, Halal products and services were not limit only to the Muslim consumer, it also spread out to the non-Muslim consumer proven that Halal is becoming a global making it generally applicable to everyone (Iftikhar, Saleem, Arshad and Salman, 2016). Hence, most of the non-Muslim consumers tend to put their choice of buying products that are Halal due to having the belief that halal certified products are hygienic and safe to be consumed (Fara et al., 2015). Corresponded from the earlier discussion, this serves as a good evidenced that Halal product and service were appropriate to all group of consumers from all types of religious practice and ethnicity.

Even though there are a significant number of literatures that underlines on the Halal theme as the core context, even so, much of this literature has mentioned on halal food consumption among Muslim. Additionally, Siti and Haslenna (2013) have noted that the non-Muslims community is very much acquainted with the high standard associated with the Halal certification system. Sensibly the earlier notion can serve as a good point for the consumers that are non-Muslims to practically engage with Halal products that available in the market. Interestingly, few researchers have noted that non-Muslim consumers more likely responded positively to food that certified with Halal (e.g. Fara et al., 2015; Ahsanul et al., 2015; Vloreen, Ardiana and Siti, 2014; Yuhanis and Nyen, 2013), hence the study set a greater need of considering the non-Muslim consumers Halal consumption as it provides a greater impact on the growth of Halal industry. Interestingly, Mohamad et al. (2015) have noted a gainful acceptability of Halal product and services among the non-Muslim. In the food context, it is observed that non-Muslims and Muslims consume Halal food with different grounding (Bonn and Verbeke, 2008; Mohamad et al., 2015). Muslims are obligated to consume Halal (lawful) food (Zainuddin et al., 2015) while the non-Muslims community is not required and obligated to consume Halal products, and this could lead to a different decision process and specific set of predictors in consuming Halal products. The numerous selection of Halal products in the market, also affect the non-Muslim consumers in considering consuming Halal products (Rezai et al., 2012b). There are several studies have been done to explained and understanding consumer Halal purchase (Issa et al., 2009; Khairi et

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