PREDICTING INTENTIONS TO VISIT KOPITIAMS AS HALAL FOOD OUTLET: AN EXTENSION OF THE THEORY OF PLANNED BEHAVIOR

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ABSTRACT

Eating and hangout at modern Kopitiams has become a life culture especially among younger generation. This study extended Theory of Planned Behavior (TPB) model to explain the formation of young Muslims' intentions to visit Kopitiams outlet as Halal food outlet. Perceived Kopitiams as a Halal outlet and awareness of Halal food was tested as a mediating factor to the relationship between attitude, subjective norm, and perceived behavioral control with the intentions. A total of 118 university students participated and answered questionnaires in a cross-sectional study. Data was analyzed using partial least squares. Results showed that attitude and subjective norm but not perceived behavioral control was found to have a significant direct effect to the prediction of intention. Further, multiple mediator bootstrap analysis indicated that perceived Halal outlet significantly mediate the subjective norm and perceived behavioral control on intention to visit Kopitiams. The results of this study could provide useful insights to the food outlets provider and religious authorities.

Keywords: *Theory of Planned Behavior, Halal Food, Kopitiams.*

INTRODUCTION

As a modern coffee shop, Kopitiams creating a new phenomenon of gathering or *lepak* culture among young community regardless of ethnic. Most of the Kopitiams was establishing by setting up branches of Chinese coffee shop running by Malaysian-Chinese in the urban area (Siti Nurbaya, 2010). Kopitiams

represents the multicultural society in Malaysia, as the name of Kopitiam refers to "Kopi" (coffee) in Malay and "Tiam" (shop) in Hokkien dialect. The multiculturalism was further manifest by the range of cuisine served. Instead of simple traditional Chinese ethnic food, Kopitiams also served a range of popular dished that has received Malaysian society acclaim, such as noodle, *nasi lemak*, *mee rebus*, *roti canai*, spaghetti, and toasted bread.

Almost all Kopitiams displayed HALAL logo to attract Muslim customers. Recently, many Kopitiams do not have Halal certification. Among the examples, there is not a single Kopitiam in Terengganu and Selangor state has been given a Halal certificate by the state religious department or Department of Islamic Development *Malaysia* (JAKIM) (Suhana, 2013; "Tiada kopitiam di Terengganu miliki sijil halal: JHEAT", 2012). Eventhough Halal certification is not compulsory for Kopitiams operators in Malaysia, displaying HALAL logo will attract Muslim customers. Many people do not know that many restaurants use Kopitiam platform as a concept of clean and modern, but the reality is not Halal by using food sources which are not valid in Shariah ("Kopitiam tidak halal fenomena komuniti Bandar", 2012). Moreover, the previous disclosure has shown there are a number of food products that are considered 'Halal' but turned out to be 'Haram' ("76 food premises has a certificate, JAKIM halal logo", 2010).

Theory of Planned Behavior (TPB) (Ajzen, 1991) is used in this study to explain young Muslim intention to visit Kopitiams. TPB is widely used in consumer behavior research as an approach to predicting intentions and behavior for more than three decades (e.g., Shirley & Peter, 1995, Cheng, Lam & Hsu, 2005; Cheng, & Huang, 2013). Due to the problems discussed above, perceived Halal outlet and Halal food awareness was extended the TPB as mediating variables between attitude, subjective norm, and perceived behavioral control to the intentions.

THEORY OF PLANNED BEHAVIOR

Theory of Planned Behavior (TPB) is an extension of the theory of reasoned action (TRA) (Ajzen, 1991; Ajzen and Fishbein, 1980). According to the TPB the most important determinant of behavior is the intention to engage in a particular behaviour. Behavioural intentions are assumed to ". . .capture the motivational factors that influence a behaviour, they are indicators of how hard people are willing to try, of how much effort they are planning to exert, in order to perform the behaviour." (Ajzen, 1991, p. 181). It substitutes three conceptually independent determinants of intention: attitude towards the behavior, subjective norm, and perceived behavioral control (Ajzen, 1991, 2002; Armitage and Connor, 2001). A meta-analysis of 185 studies indicated that the TPB accounted for 39% of the variance in intentions (Armitage & Conner, 2001). Attitude was the strongest predictor of intention across studies, followed by perceived behavioral control and subjective norm. The relative importance of each antecedent varies across behaviors and situations. The TPB has been applied to predict a range of food related intention behaviors', e.g., consuming healthy food (Kothe, Mullan, & Butow, 2012; Blanchard,et al., 2009), consuming genetically modified food (Prati, Pietrantoni, & Zani, 2012; O'Fallon, Gursoy, Swanger, 2007), and practicing meal program (Lee & Gould, 2012; Mullan & Kothe, 2013).

Proposed Research Model

This study employed the theory of planned behavior (TPB). According to Ajzen (1991) and Perugini and Bagozzi (2001), modifying the TPB model by altering paths and including additional critical constructs in a certain context often contribute to enhancing our understanding of the theoretical mechanism of the model and increasing the prediction power for individuals' intention/behavior in that specific context. Thus, the current study extend the TPB model by including important constructs which are perceived halal outlet and halal food awareness, and by altering the path in the model to improve the prediction of intention to visit Kopitiam among young muslim. The extended TPB model is presented in Figure 1. The dotted lines indicate the newly added paths on the original TPB model.
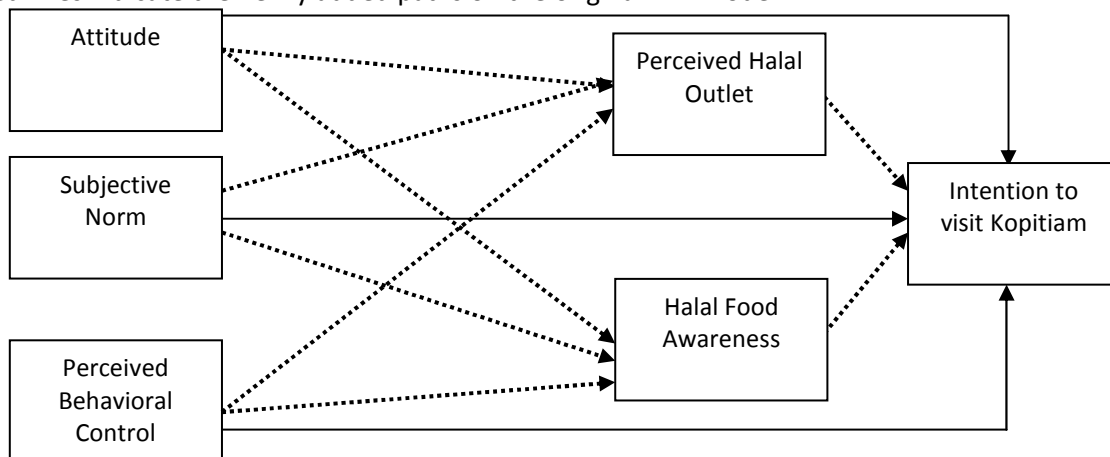

Figure 1: Proposed Research Model

METHODOLOGY

Participants and Data Collection

This cross-sectional study was conducted among Muslim students at one higher education institution in Malaysia. A total of 130 respondents were selected using a random sampling where self-report questionnaires were distributed manually. Surveys not satisfying collection criteria were excluded. There were a total of 121 usable questionnaires used for analysis, giving a respond rate out of around 93%. To handle actual missing data, each individual's composite mean score for each factor was calculated by using valid data and replacing the composite mean for the missing data. The net result was 118 completed surveys.

Measures

The factors underlying attitude, subjective norm, perceived behavioral control were based on the existing validated measures from the previous literature (e.g., Ajzen, 2001; Ajzen and Fishbein, 1980; d'Ardenne, McManus, & Hall, 2011; Atilgan-Inan & Karaca, 2011). The measures were slightly modified for use in a questionnaire suitable for a Kopitiam in Malaysian setting. In particular, a 7-point Likert-type scale ranging from strongly disagree (1) to strongly agree (7) was used for measures the intention to visit Kopitiam (4 item) (e.g., "I'll probably go to the kopitiam"; "I plan to go to the kopitiam") attitude (17 item) (e.g., "Kopitiam has a relaxed atmosphere", "Kopitiam serve meals that are eaten by all ethnics"), subjective norm (6 items) (e.g.," Friends had asked me to join them at Kopitiam", "My parents

introduced Kopitiam to me"), and perceived behavior control (6 items) (e.g., "I am sure that I can control myself from eating doubtful food at Kopitiam", "I will eat and drink in Kopitiam when I could no longer suppress hunger").

The questionnaire also included 6 items for halal food awareness (e.g., "I'm sure all the dishes do not contain any substances banned Islamic sharia", "I have no doubt about halal meals' status in kopitiam") and and 21 items for perceived halal outlet (items)(e.g., "I visit Kopitiam because it shows the Halal Certificate", "There are some features of Islamic symbols such as the writings of Khat, and Quranic verses in the Kopitiam outlet"). These two constructs was generated among research group based on relevance hadith and Al-quran and current phenomena of Kopitiam in Malaysia. A pilot-test was performed with 30 students. The results indicated that the instrument had a sufficient level of reliability and validity.

Data Analysis

Descriptive statistical analysis was performed using SPSS for Windows 19.0 to assess the nature of the data and to develop a profile of the respondents. Partial Least Square (PLS) path modelling was used to estimate the hypothesized research model by using SmartPLS 2.0 (Ringle, Wende, & Will, 2005). PLS approach is a nontraditional alternative to covariance-based structural equation modelling (CBSEM) and becoming widely use approach for empirical research (Hair et al., 2010). PLS maximizes the variance explained in the dependent variable, does not require multivariate normality of the data, and is less demanding on sample size (Hair, et al. 2010; Barclay et al.,1995). Two-step analytical procedures separated to measurement model and structural model are followed (Hair et al. 2010).The direct effect of structural model (see Figure 1) was evaluated using R^2 estimates, standardized path coefficients (β), and significance level (t statistic).

Further, mediation analyses of multiple mediators were performed according to the bootstrap procedure in SPSS outlined by Preacher and Hayes (2004). Bootstrap re-samples the data five thousand times and calculates the total and indirect effect. Applying bootstrap approach, when BC 95% CI does not contain zero then it can be concluded that the total and indirect effects is significant at p < .05 (Preacher & Hayes, 2004, 2008; Shrout & Bolger, 2002).

RESULTS

Respondents' Profile

Among the total 118 usable samples, 75 were females (64%) and 43 were males (36%). The mean age of respondents was 22 years. More than half of the participant comes from village (55%), the rest comes from town (46%). 54% of the young Muslim has an experience of visiting Kopitiams. Most reported they visit Kopitiams during university semester break (32%) and weekend (20%). They frequently visited Kopitiams with their friends (44%), siblings (10%), and parents (4%).

Measurement Validation

Tables 1 and 2 represent the assessment of the measurement model as suggested in Hair et al. (2010). Construct validity was evaluated to ensure that set of measurement items represents the theoretical latent construct these variables were designed to measure. Construct validity consisting of convergent and discriminant validity. Convergent validity indicates the extent of a specific construct's indicator share a high proportion of variance in common. Factor loadings, Average Variance Extracted (AVE) and construct reliability value measures convergent validity. Based on item-factor loadings, items C4, C5, C6, C7, C11, C12, C15, C16, C17, D1, D2, E3, E5, E6, F14, F15, F16, F17, F18, F19, F20, F21 are dropped with loadings less than 0.7 (Hair, Ringle, & Sarstedt, 2011, Barclay et al. 1995; Chin 1998). The correlation pattern in Table 1 indicated that every item had a stronger correlation with its construct than another construct, confirming the measurements reliability.

Table 1. Loadings and Cross-Loadings of Measurement (After dropping)

Construct		INT	ATT	SN	BC	HO	HFA
Intention (INT)	B1	**0.9097**	0.6653	0.6256	0.4604	0.5569	0.5268
	B2	**0.9173**	0.5499	0.5677	0.4165	0.548	0.4815
	B3	**0.9125**	0.5531	0.5822	0.5022	0.5273	0.4872
	B4	**0.9224**	0.6055	0.5368	0.4806	0.5788	0.4763
Attitude (ATT)	C1	0.6444	**0.8034**	0.5731	0.3763	0.6045	0.542
	C10	0.4287	**0.7458**	0.482	0.3719	0.4568	0.361
	C13	0.5402	**0.8231**	0.5539	0.5299	0.5873	0.4825
	C14	0.4181	**0.7402**	0.4821	0.3871	0.5771	0.4393
	C2	0.5303	**0.853**	0.5676	0.3509	0.5521	0.5252
	C3	0.499	**0.8357**	0.4387	0.3778	0.5252	0.4658
	C8	0.5665	**0.7459**	0.5441	0.5336	0.4805	0.4698
	C9	0.4721	**0.8075**	0.5032	0.3935	0.5896	0.4492
Subjective Norm (SN)	D3	0.4753	0.5195	**0.8964**	0.5547	0.5539	0.684
	D4	0.4962	0.4512	**0.8953**	0.5248	0.4965	0.5678
	D5	0.642	0.7199	**0.8617**	0.6146	0.5874	0.6266
	D6	0.5707	0.5539	**0.8097**	0.6468	0.4606	0.4701
Behavioral Control (BC)	E1	0.4708	0.4092	0.562	**0.7893**	0.3525	0.3924
	E2	0.4245	0.4946	0.6232	**0.8936**	0.4946	0.5791
	E4	0.3896	0.4023	0.5081	**0.8279**	0.4028	0.4887
Perceived Halal Outlet (HO)	F1	0.6126	0.5732	0.6188	0.4942	**0.7924**	0.6793
	F10	0.4018	0.5142	0.3899	0.2271	**0.7382**	0.456
	F11	0.4212	0.5481	0.4099	0.2522	**0.7832**	0.4798
	F12	0.3952	0.4886	0.4194	0.2756	**0.7542**	0.4905
	F13	0.3355	0.4776	0.3609	0.2654	**0.7074**	0.4794
	F2	0.5138	0.5592	0.561	0.4931	**0.8221**	0.5656

|						
	F3	0.48	0.5647	0.5293	0.4393	**0.8406**	0.6611
	F4	0.5207	0.5692	0.5661	0.4969	**0.7942**	0.6396
	F5	0.5569	0.5364	0.5124	0.4551	**0.7815**	0.6739
	F6	0.4731	0.4063	0.3836	0.4119	**0.7139**	0.526
	F7	0.4657	0.4678	0.454	0.4634	**0.8088**	0.5655
	F8	0.4582	0.6569	0.429	0.3322	**0.8260**	0.5594
	F9	0.4641	0.6504	0.5065	0.4237	**0.8443**	0.5793
Halal Food Awareness (HFA)	G1	0.4625	0.5916	0.6484	0.5344	0.6413	**0.9015**
	G2	0.5238	0.5977	0.6544	0.5808	0.6904	**0.8992**
	G3	0.4319	0.5389	0.5494	0.4979	0.6731	**0.9118**
	G4	0.5166	0.4948	0.6088	0.5377	0.6314	**0.8931**
	G5	0.4814	0.4818	0.6193	0.4945	0.6563	**0.9087**
	G6	0.4675	0.4577	0.5715	0.4918	0.6014	**0.8456**

From Table 2, average variance extracted (AVE) values for the six constructs were above .50, ranged from 0.62 to 0.84. Likewise, construct reliability (CR) values ranged from 0.88 to 0.92 exceeded the .7 thresholds. Taken together, the evidence supports the convergent validity of this study measurement model (Hair et al., 2010). Discriminant validity examines the extent of a construct is distinct from other constructs. All AVE estimates in Table 2 exceeded the squared value of each correlation between constructs¸ providing evidence of discriminant validity (Fornell and Larcker, 1981; Hair et al., 2010).

Table 2. Internal Consistency and Discriminant Validity of Constructs

Constructs	Mean	SD	AVE	CR	α	1	2	3	4	5	6
Attitude (1)	3.11	.82	0.63	0.93	0.92	**0.80**					
Behavioral Control (2)	2.24	.97	0.70	0.88	0.79	0.52	**0.84**				
Halal Food Aware. (3)	2.78	.99	0.80	0.96	0.95	0.59	0.59	**0.89**			
Halal Outlet (4)	3.33	.84	0.62	0.95	0.95	0.69	0.50	0.73	**0.79**		
Intention (5)	2.85	1.0	0.84	0.95	0.94	0.65	0.51	0.54	0.60	**0.92**	
Subjective Norm (6)	2.58	.91	0.75	0.92	0.89	0.65	0.68	0.68	0.61	0.63	**0.87**

Direct Effects

The structural model in the appendix shows that combination of all predictor variables; explain 52% of the variance in the intention of visiting Kopitiam (INT). As illustrated in Figure 2, the path coefficient of attitude measures to halal food awareness (β = .226, t = 2.16, p < .05), perceived halal outlet (β = .497, t = 4.701, p < .05), and intention to visit Kopitiam (β = .303, t = 2.01, p < .05) were significant. Additionally, The path coefficients between subjective norm to halal food awareness (β = .402, t = 3.41, p < .05) and intention to visit Kopitiam (β = .271, t = 2.13, p < .05) were also significant. The other direct effects were not significant.
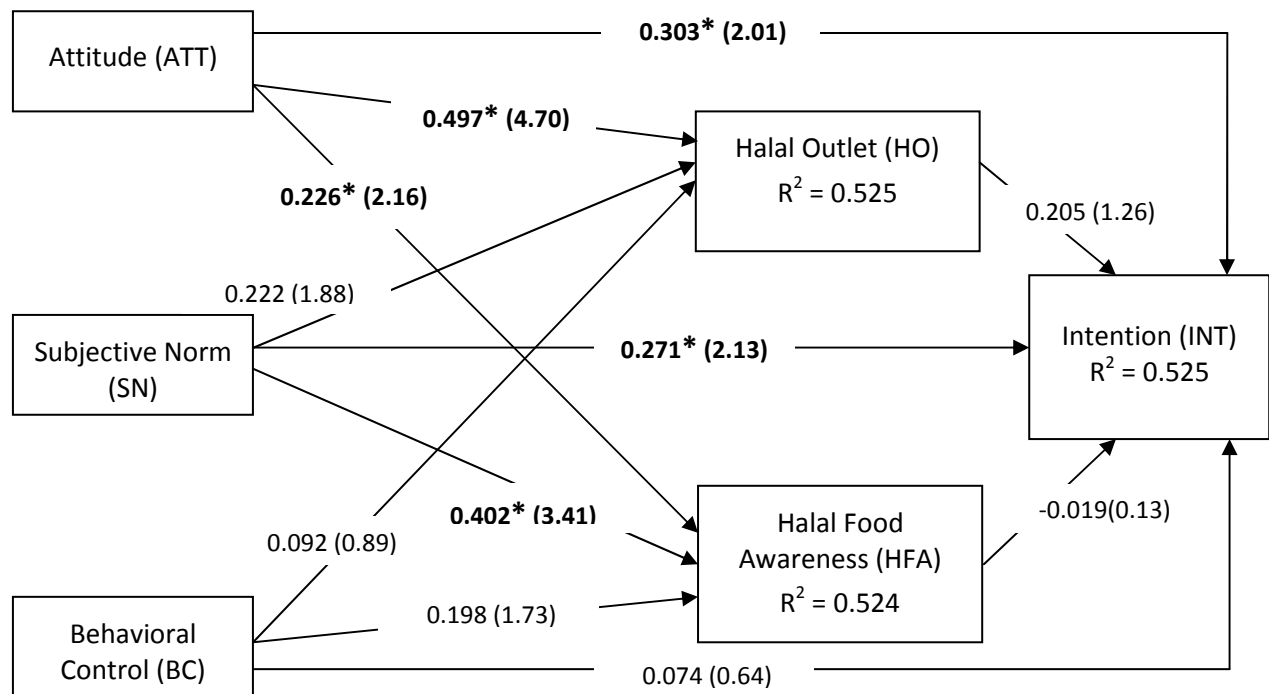
Note: *Significant at the 0.05 level

Figure 2: Research Model Testing Result

Total and Indirect Effects

Results in Table 3 indicated that the total indirect effects of subjective norm (β = .1970, BC 95% CI [.0770, .3237]) and perceived behavioral control (β = .2716, BC 95% CI [.1324, .4103]) on intention to visit Kopitiams was significant, indicating competitive mediation (Zhang et al., 2010). Additionally, the total indirect effect between attitude and intention to visit Kopitiams indicated that halal food awareness and perceived Halal outlet collectively and partially mediated the relationship (β = .2604, BC 95% CI [.1077, .5868]).

Further, a specific indirect effect was examined because a given significant total meditational effect through a set of multiple mediators does not necessarily mean that each of the specific mediators within the set is also significant (Preacher & Hayes, 2008). The mediating variable of halal food awareness and perceived Halal food outlet in this multiple mediation model was tested simultaneously to reduce the likelihood of parameter bias resulting from omitted mediators (Preacher and Hayes, 2008). As shown in Table 3, subjective norm (β =.1910, BC 95% CI [.0773, .3658]) and perceived behavioral control (β =.1910, BC 95% CI [.0773, .3658]) specific indirect effect on intention is significantly mediate by perceived Halal outlet, respectively, but not significantly by the other indirect effect.

Table 3: Results for the total and specific indirect effects based on Bootstrap analysis

Path Effect	Estimate	SE	Bias Corrected 95% Confidence Interval	
			Lower	Upper
Attitude → Intention				
Total Indirect Effect	.2604	.1086	.1077	.5868
Specific Indirect Effects				
Attitude →HFood → Intention	.0967	.0943	-.0732	.2940
Attitude →HOutlet → Intention	.1638	.1240	-.0269	.4939
Subjective Norm → Intention				
Total Indirect Effect	.1970	.0623	.0770	.3237
Specific Indirect Effects				
Subjective Norm → HFood → Intention	.0038	.0060	-.1732	.1577
Subjective Norm → HOutlet → Intention	.1910	.0699	.0733	.3658
Behavioral Control → Intention				
Total Indirect Effect	.2716	.0733	.1324	.4103
Specific Indirect Effects				
Behavioral Control → HFood → Intention	.0638	.0791	-.0910	.2298
Behavioral Control → HOutlet → Intention	.2077	.0703	.0874	.3808

Note: HFood = Halal food awareness, HOutlet = Perceived Halal outlet.

DISCUSSION AND CONCLUSION

The current study sought to provide a deeper understanding of young muslims' intention to visit Kopitiams by incorporating two critical constructs (perceived halal outlet and halal food awareness) into the TPB model. The extended model was tested using PLS, and there was strong support for the model. Specifically, the study results indicated that the proposed model had a satisfactory predictive power of young Muslims' intention to visit Kopitiams.

Subjective norm is important in predicting participation intention (β = .271). Respondent intention to visit koptiam was affected by perceived social pressure from important referent groups. The results in this study support the findings of Pawlak, Malinauskas, and Rivera (2009), who found that subjective norm is the second predictive variables associated with intention to intention to eat a healthful diet among young adults. Accordingly, subjective norm was found to be a significant predictor of Halal food awareness (β = .402, t = 3.41, p < .05). This finding indicated that parents and friends play a vital role to encourage consciousness and increase knowledge of Halal food as outlined by Shariah.

Attitude had a significant positive effect on young Muslims' intention. The results are consistent with studies on food related issues; Pawlak, Malinauskas, and Rivera (2009), Lee and Gould (2012), and Zagata (2012). Among three predictor variables in this study, attitude was the most effective predictor

for participation intention (β = .303). This indicates that the participants who hold positive feelings about Kopitiams are more willing to visit the outlet. A possible reason for the causal relationship between attitude and intention might be the Kopitiams' modern ambience, contemporary interior decor without ethnic characteristics, and the use of Muslim workers. Modern Kopitiam attracted the young Muslim; without prejudice as they visit fast food restaurants and western branded coffee shops. Those factors had more effects than other predictor variables on intention.

The present study result indicated that between the two mediator variables in the proposed model, only perceived Halal outlet significantly mediated the impact of subjective norm (β =.1910, BC 95% CI [.0773, .3658]) and perceived behavioral control (β =.1910, BC 95% CI [.0773, .3658]) on visit intention. This finding further suggested that the modern environment of Kopitiam enhance young Muslims' decisions. Accordingly, religious authority should further inspect the Halal status of Kopitiam's food to increase the level of customers' attitudes toward Halal outlet in order to take full advantage of the impact of perceived Halal outlet on decisions to visit Kopitiam . It should also be noted that the crowd at Kopitiams should not be seen as an alternative to awareness of Halal food status. Additionally, it may be true that Halal logo displayed at the Kopitiam outlet can normally compensate for a perceived Halal outlet. This study supports recommendation proposed by religious and local authority, as well as Muslim community to the food outlet provider specifically Kopitiam's owner towards obtains Halal certificate as an improvement in the service provided.

This study was conducted among young Muslim in higher education institution. Besides the study of the intention to visit Kopitiams, future studies should examine Muslims' decision to visit Kopitiams in an actual Kopitiams setting. Thus, a replication of the study in a field setting is suggested. Future research should also consider a variety of predictive variables (e.g., personal characteristics, religious education, media influence) in extended TPB model in order to increase understanding of Muslims consumer behavior.

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APPENDIX: Structural Model From SmartPLS.