

# Muslim Consumer Behavior: Understanding Their Service Requirements and Purchase Intentions

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**Muslim Consumer Behavior:**

**Understanding Their Service Requirements and Purchase Intentions**

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## Abstract

In the field of consumer behavior, religion is considered as an important cultural element. It influences consumers' beliefs, values, and behavior. Religion can play an important role in deciding food purchases and establishing food habits as seen in the Muslim consumption of *halal* food. Muslims are known as the "Fourth-Billion" consumer segment, after India, China, and women, and show a strong foundation for future growth. The increase in the interest in Muslim consumers and the Islamic market is due to the rise in buying power of Muslim consumers, an increase in their disposable income and a growing number of successful Muslim entrepreneurs. Additionally, the appearance of articles, journals and conferences that focus on the topic of Muslim consumers and Islamic market and marketing, are in response to this growing interest. This study responds to the demand for more research in the area of Islamic marketing and contributes to the growing pool of data available for marketers and managers for planning future marketing strategies. It also addresses the subject of Muslim consumers' religious based requirements and *halal* food in Japan, in response to the global *halal* phenomenon. This study focuses on three main objectives, namely; 1) to demonstrate how religion influences Muslim consumer behavior and the existence of heterogeneous and homogeneous aspects of Muslim consumers; 2) to analyze religious based requirements of hotel services and products for Muslim consumers via the Kano model; 3) to analyze intentions and attitude towards the consumption of *halal* food using the Theory of Planned Behavior (TPB). By outlining the foundations of the Islamic market, it provides information for Japanese businesses to take the first steps in order to formulate effective marketing strategies to target this market. This study employed two surveys in its methodology. The first survey

followed the Kano model methodology to identify and categorize Muslim consumers' religious based requirements. The second survey followed the methodology of Bonne et. al. (2007) to identify determinants of halal food consumption intention in Japan by introducing a modified model of the Theory of Planned Behavior. This research confirms the role of religion as central to decision-making behavior and purchase intentions of the Muslim market and provides a clearer understanding of the *halal* phenomenon in Japan. The findings show that Islam is an important factor that influences Muslim consumer decision-making. It also shows that Muslim consumers' religious based needs are attractive attributes, provision of which exceeds expectations leading to higher satisfaction. The results show that Muslim consumers search for the same attributes as other consumers in their choice of hotel accommodations regardless of age, gender, and nationality. Results also show that attachment plays a significant role in influencing Muslim consumers' intention towards the consumption of *halal* food. This study also found that the Muslim market is not a homogenous entity. Regional differences and cultural norms vary throughout the population, such as different practices, and culture. However, when it comes to *halal* food, Muslim consumers are homogenous. The study also found that the laws pertaining to *halal* and *haram* food are derivatives of the *Quran*, thus, it is important to understand the Islamic reasoning behind the prohibition and permission of food. Though Muslim consumers differ in the practical implementation of Islamic law, the basic foundation of Muslim communities is in essence the same. This research fills the need for more research in the area of Islamic marketing and Muslim consumers and contributes to a deeper understanding of the needs and requirements of Muslim consumers and the factors that influence their purchase intention of *halal* food. As an implication for Japanese businesses, it is important to increase measures to

provide more *halal* food options for Muslim consumers living and visiting Japan. A clear and firm grasp of the essence and knowledge of the Islamic market and *halal* food is also encouraged. Part of the limitation of this study is the small sample size and the phrasing of some of the survey questions. Exploring in more detail the influence of religious rulings, *shariah* law, on Muslim consumers' behavior towards certain brands and products. For future studies, it is recommended to exploring the role of *fatwa* rulings on different products and services as well as the influence of religious rulings on Muslim consumers' behavior towards certain brands, products, and services.

**Key words:** Japan, Muslim Consumers, Fourth-Billion Consumer Segment, Islamic Marketing, Halal Food, Service Requirements, The Kano Model, Theory of Planned Behavior, Muslims as homogeneous/heterogeneous.

## **Chapter One**

### **Introduction**

Designing and executing successful marketing strategies requires an ongoing understanding and inquiry into consumer behavior. Consumer behavior is the study of individual decision-making when purchasing, using, and disposing of products, services, ideas, or experiences to satisfy needs and desires (Solomon, 2004). As individuals and decision-makers, consumers are influenced by internal and external factors. Personal aspects such as age, lifestyle, occupation and income; psychological factors like motivation, beliefs and attitude. External factors like cultural, including religion and social class; and social, involving family, reference groups, role and status. Religion is an important cultural component acknowledged by marketers and researchers. It influences consumers' beliefs, values, and behavior. Existing data on this subject, i.e. the study of marketing and consumer behavior of Muslim consumers and the Islamic market, remains insufficient. The earliest research examining religion's influence on consumer behavior began in the mid-1970s (Minton, 2015). It focuses on whether religion is a viable segmentation variable and makes connections to ethical behavior derived from religious scriptures.

Religion affects the consumer's decision-making process and intention to purchase and consume certain products and services. For macro-marketers, religion influences the process of economic pursuits including marketing. The prohibition or promotion of

certain products, i.e. exclusion of alcohol in Muslim markets and the fostering of *halal* food consumption, can be affected by religion. On a micro-marketing level, religious affiliation, that is the consumer's beliefs and religiosity, or the extent to which a consumer's beliefs influence his or her behavior, also have an impact on economic activities. In deciding food purchases and establishing food habits, religion can play a powerful role, as seen in the Muslim consumption of *halal* food and Jewish consumption of *kosher* foods.

Muslims are known as the "Fourth-Billion" consumer segment, after India, China, and women, and show a strong foundation for future growth (Bikramjit & Halder, 2015). The market for *shariah* compliant products and services, that is products or services that conform to Islamic law, totals \$2 trillion annually and is growing rapidly. While many Muslim consumers' lives are defined by the dietary, lifestyle, and financial rules of the Islamic faith, they are not a homogeneous whole (Bikramjit & Halder, 2015). The recent rise of interest in the field of Islamic Marketing is due to the appearance of several attempts in journals, articles and at conferences in a push to comprehend marketing proposals based on a framework of the principles of Islam and a context of the Muslim population. Islamic Marketing has gained prominence over the last decade because of the shifting demographics within the Muslim population, an increase in purchasing power of the community, and the increasing number of Muslim entrepreneurs. This growing market segment, with its \$200 billion spending propensity in the US alone, is viewed by companies as an attractive avenue for economic growth. In addition, Muslim consumers are inclined to show extreme loyalty towards specific brands, freely advertising a brand's values via positive, word-of-mouth networks (Mabe, 2011). Islamic Marketing represents

a new and innovative strain of marketing that is a “focal phase torch bearer.” It challenges convention but at the same time remains fit for the purpose of marketing. Hence, the concept of a Muslim market is in many ways vague (Bikramjit & Halder, 2015).

Japan is renowned for providing high-quality services with its service sector accounting for three-quarters of the country’s total economic output (Global Finance, 2013). Generating millions of jobs domestically and with a global ranking of 4th for Travel & Tourism GDP (World Tourism Organization, 2017), Japan has seen a steady rise in international visitors. In 2012, Japan was the third most-visited country in the Asia Pacific region, in 2013, Japan received 11.25 million visitors (World Tourism Organization, 2013). Between 2015 to 2016 Japan saw a 22% increase in international tourists to 24 million and has set targets of 40 million by 2020, and 60 million by 2030 (World Tourism Organization, 2017). A substantial section of service providers, in Japan, falls under the division of hotel services. Various categories, such as luxury hotels and business hotels, offer different services specific to each category. Thus, experiences in hotels may vary greatly from one establishment to the next. For service providers, like hotels, it is essential to create memorable experiences for their customers that positively affect consumer satisfaction in order to gain a competitive advantage over other companies within the same sector. The hotel industry often faces challenges due to a lack of uniformity in their services, such as a lack of experienced staff and other problems that might occur during or after the service (Yang, C.-C., Yung-Tsan, J., & Lai-Yu, C.2009). By increasing cultural awareness, some competitors in the hospitality industry have broadened their services to meet the increasing demands and ever-changing requirements of their customer demographic. Therefore, creating exceptional experiences that meet the demands of consumers and give businesses

a competitive edge are necessary components of the ongoing success of the hospitality industry in Japan.

To achieve service satisfaction, customer needs and expectations must be fulfilled. Customer satisfaction is a key element for the success of any business. Studies have shown that a rise in customer loyalty can increase the profits of a company. Anderson and Mittal (2000) conducted a study on Swedish companies as part of a customer satisfaction barometer and found that an increase of 1% in customer satisfaction was associated with a 2.37% increase in the ROI (Return Over Investment), while a decrease of 1% equaled a decrease of 5.08% in the ROI (Anderson & Mittal, 2000). These results show that creating memorable experiences will not only grant a competitive advantage over rival companies, but also increase the profits of an organization. It is therefore important to clearly identify and highlight the attributes in hotel services that consumers seek. With this in mind, measuring and identifying these attributes are obstacles service providers face when they evaluate their services.

The fulfillment of a customer's needs depends on a hotel's ability to meet their requirements via products and services. However, customer requirements shift over time due to changes in their needs. In addition, a company's ability to substitute or evolve specific services, which adapt to customers' needs, are crucial. As a result, service providers should distinguish the main attributes of consumer satisfaction and identify strengths and weaknesses in their performance. Some studies were conducted to develop theoretical frameworks that introduce various means to identify attributes that are



important to consumers in the hotel industry. The results of these studies showed that there were different elements of service quality in the hotel industry that served different international markets. Moreover, some of the studies investigated the elements that led consumers to select their accommodation. Some elements such as staff attitude, cleanliness of rooms, locations, security, room rates, and additional services were considered the most important factors in the selection process.

Quality Function Deployment (QFD) is an example of a model that has been tested to define customer needs or requirements and translate them into specific plans to produce products or services that meet those needs (Crow, 2014). The QFD model is powerful because it conveys an organization's process and how each process interacts to create customer satisfaction and profit (Tontini, 2007). The Kano model of service quality was developed to identify service attributes that affect customer satisfaction; thus, helping organizations to understand which attributes will increase their customers' satisfaction. These attributes increase customer satisfaction if they meet customer requirements when they visit a certain hotel or use a certain product. Customer requirements vary based on their needs and desires. The more precise an attribute is for an aim fulfillment, the higher the satisfaction. Mittal et. al. (1999) indicated that the relative importance of service and product attributes changes over time as the importance of each attribute to the customer changes with time (Mittal et. al 1999). For instance, Kano (2001) conducted a study investigating customers' perception of TV remote controls through his questionnaire in 1983, 1989, and 1998 (Kano, 2001). The study found that a remote control was an attractive attribute in 1983, one-dimensional in 1989, and in 1998 it was perceived as a must-be attribute (Kano, 2001).

Muslim tourist expenditure is expected to increase by 13% of the entire global tourism expenditure by 2020. The service sector is aiming to address the needs of Muslim consumers by providing prayer facilities and serving *halal* food at restaurants. These additional services have been a boon to the promotion of *halal* tourism (the catering to the needs of Muslim consumers in accordance with Islamic law), which represents 12.3% of the global outbound tourism market (Hughes, 2012). In addition, the *halal* industry is one of the biggest and fastest growing industries in the world. The annual global market is around \$2.1 trillion, 60% of which is generated by *halal* food (Abdul Khalek & Syed Ismail, 2015). This growing demand of Muslim consumers creates and generates business opportunities for companies that are able to articulate this growing market segment. World leaders in the fast-food industry, such as KFC and McDonald's, have introduced *halal* food items to their menus. Accordingly, retailers like Carrefour and Albert Heijn have also introduced *halal* meat to their product lines (Arrnitage & Conner, 2011).

Previous literature (Bonne et al., 2007, Salman and Siddiqui, 2011, Nutrition Unit, 1993, Abdul Khalek and Syed Ismail, 2015) has articulated the topic of *halal* food consumption from a theoretical and empirical perspective in different contexts and societies. Several studies have touched on the topic of *halal* food consumption by applying the Theory of Planned Behavior (TPB). The Theory of Planned Behavior is a theory that explains human behavior by linking beliefs to behavior. Developed by Icek Ajzen, TPB states that attitude towards behavior, subjective norms, and perceived behavioral control come together to shape an individual's behavioral intentions and behaviors. Attitude represents a complex amalgamation of negative and positive reactions to behavioral outcomes. Subjective norms are the perception of behaviors and whether they are influenced by

external factors like family, friends, and others. Perceived behavioral control is the individual's perceived ease or difficulty of performing the behavior of interest. Previous researchers (Abdul Khalek and Syed Ismail, 2015, bonne et al., 2007) have tested the influence of attitude, subjective norms, perceived behavioral control and religiosity on *halal* food consumption.

### **Why Japan is Targeting Muslim Consumers.**

Japan has been aiming to increase the number of tourists to 20 million visitors by 2020, when Tokyo will host the Olympics Games (Singleton, 2014). In 2013, 11.25 million tourists visited Japan, a number 27% higher than 2012 (Holliday, 2014). This increase in the number of tourists to Japan is largely due to the economic growth of neighboring Asian countries and other Southeast Asian countries (Holliday, 2014). The Islamic market represents 23% of the world market (Temporal, 2011), therefore, targeting this market creates opportunities for different industries such as tourism, hospitality, and the food and beverage industry. Japan has intensified efforts to increase the number of tourists and meet the demands of the Islamic market, garnering huge potential gains and allowing for new economic growth in the country (Tang, 2014). In 2013, 11.25 million tourists visited Japan. Thirty-seven percent of this number were tourists from Indonesia (Singleton, 2014), representing 13.1% of the total Islamic market, or 209,120,000 Muslims (Maps of World, 2012). Twenty-one percent were from Malaysia, where Muslims account for 60.4% of the total population (Ali, 2014). The number of Indonesian tourists in 2013 surged to 27.3%, much higher than that of 2012, while the number of Malaysian tourists

increased by 65.5%. Muslim tourists from the Gulf Area also increased by 50% (Asia News, 2014).

With the increasing numbers of tourists from Islamic countries, Japan's courtship of Muslim tourists started by providing prayer rooms, *halal* food restaurants and most importantly, establishing the Japan *Halal* Association. Founded in 2012, it issued 40 *halal* certificates to different restaurants around Japan (NY Daily News, 2014). This rising interest in meeting the demands of Muslim tourists is in response to the rising number of tourists visiting Japan from different Islamic countries, in addition to the rise of the middle class in Southeast Asia, and finally the influx of different Muslim athletes and audiences that the hosting of the Olympics Games in Tokyo will bring to Japan (NY Daily News, 2014).

### **Japan's popularity among Muslim tourists.**

The total number of tourist arrivals in Japan in 2016 exceeded 24 million, ahead of the 20 million-target set by the national government for 2020. Tourists from Muslim nations accounted for a growing number of the arrivals. According to the Japan National Tourism Organization (JNTO), nearly 271,000 Indonesians travelled to Japan in 2016, up from just 63,000 in 2009 (Shusuke, 2016). Similarly, more than 394,000 Malaysians arrived in 2017, up from 89,000 of the previous year (Shusuke, 2016). The increase in the number of tourists from Southeast Asia is a result of several factors; the Japanese government relaxing visa requirements, growth in low-cost-carrier airlines serving Japan, an increase

in the middle class having a larger disposable income, and better exchange rates making it easier for travelers to enjoy Japan.

Although the Japanese government is intensifying their efforts to attract Muslim consumers, this is not the main reason that Japan has become an attractive destination for Muslim travelers. Japan is very well known for its extraordinary services, products, and technology, but also for a modern culture deeply ingrained with a traditional past.

Modern culture in Japan retains many historical traditions. Habits such as food rituals, daily religious practices, ancestor worship, and observing festivals are characteristics that Muslims respect and empathize with. Whilst many Japanese customs remain traditional, a coexisting pop culture of economic importance thrives. A combination of anime, comics, video games, robotics, and offshoots of Otaku/geek culture and popular culture is a huge drawcard for many visitors to Japan. The anime industry alone nets substantial international profits, overseas sales in 2008 totaled ¥ 13.3 billion, and continues to grow in popularity (Nagata, 2018).

Japan's social and cultural environment is community-centered. Low crime rates and strong neighborhood inter-relations have helped Japan to build a reputation of safety and trust (Kyodo, 2018), traits that many Muslims value and identify with. When compared to other destinations, Japan is viewed as a favorable tourist spot with modern conveniences, language options, and an infrastructure that encourages visitors to explore. This positive reputation overlaps the service industry particularly in hotels. Hotels in

Japan provide Muslim-friendly facilities, English language services, high levels of hygiene, and a willingness to satisfy and cater to tourist needs.

Furthermore, Japan's reputation in the retail industry is trustworthy and of high quality. The "Made in Japan" seal of approval communicates a strong sense of value and legitimacy. Japan's retail industry is extensive, accounting for about 55% of the Asian retail industry (Japan Retail News, 2018). Cultivating this secure and trustworthy reputation serves to increase Japan's attractiveness for Muslim tourists wanting to shop. With the establishment of Japan *Halal* Certification, implementation of *Halal* Media Japan and a myriad of *Halal* mobile apps, Japan entices Muslim tourists with the promise of safety, service, convenience, and tradition.

### **Problem statement and Significance of the Study**

The Islamic market represents 23% of the world market. It is expected to grow to represent 26% of the world market by 2030 (Hughes, 2012). Therefore, Muslim consumers and the Islamic market represent viable and profitable business opportunities for various industries. The expanding Islamic market has motivated companies to address the needs of Muslim consumers. This market expansion is a result of a growing Muslim population, a rise in overall consumption, and an increase in disposable income. Thus, many companies have recognized the market potential, starting a global trend towards *halal* (lawful or permitted in Islam) products and services. The annual growth of *halal* food consumption represents 16% of global consumption. The *halal* market is estimated to be worth \$667 billion and represents 20% of the global food market (Hughes, 2012).

The demand for *halal* food is expected to increase by more than 70% by 2050. This demand has motivated companies to provide *halal* products for their consumers. For example, Nestle, by expanding its *halal* product lines to address the needs of Muslim consumers, has become the biggest food manufacturer in the *halal* industry claiming \$5 billion of annual global sales. As Muslim tourist expenditure continues to increase, furthering the ongoing success of *halal* tourism (catering to the needs of Muslim consumers in accordance with Islamic law), and representing a substantial chunk of the global outbound tourism market (Hughes, 2012), companies need to focus their efforts on acquiring information necessary to better understand and formulate their policies towards this growing market.

There are three main objectives of this study. First, this study demonstrates the influence of religion on Muslim consumer behavior and the existence of heterogeneous and homogeneous aspects among Muslim consumers. Second, to analyze Muslim consumers' religious requirements from hotel services and products through the implementation of the Kano model. Third, to analyze Muslim consumers' intentions and attitude towards the consumption of *halal* food by employing the Theory of Planned Behavior (TPB). This research provides an insight on the growing interest in Muslim consumer behavior. It also brings about a clearer understanding of the *halal* phenomenon in Japan. It offers valuable information for companies wanting to plan and implement steps for providing *halal* food options and services. In addition, this research highlights the similarities and differences of Muslim consumers by the identifying broader, homogenous traits, like *halal* food consumption and prayer, whilst clarifying the existence of more region-specific traits,

like adherence to dress code. This study responds to the burgeoning need for more research on Islamic marketing, Islamic markets, and Muslim consumers.

The increase in Muslim buying power and rise of the middle class has made it necessary to understand and strive to meet the demands of Muslim consumers through the provision of services and products. This study addresses the topic of Muslim consumers and *halal* food in Japan, in response to the global *halal* phenomenon. This research focuses on Japan, as the country is expecting to receive an influx of Muslims visitors for the 2020Tokyo Olympics and hopes to articulate this as an ongoing market segment. From the period of September 2016 to February 2017, Japan received 26,700 tourists from Malaysia and 17,900 tourists from Indonesia (Japan Tourism Research & Consulting Co., 2017) and this number is expected to increase. This research also focuses on Muslim consumer requirements, resending hotel services, and *halal* food in the Japanese market. This research aims to provide an understanding of Muslim consumer *halal* food demands and their service requirements by implementing the Theory of Planned Behavior (TPB) and the Kano model of Service quality. TPB has been chosen as it helps in understanding the determinants of *halal* food consumption in Japan. In existing literature, the Kano model has been proven to be an effective tool to identify attributes that affect customer satisfaction. Thus, the Kano model is often employed to identify elements of customers' requirements and satisfaction in hotels located in specific areas around Japan. The Kano model has been chosen because of the "applicability" and "generalizability" of the model for quality assessment (Yang C., 2005). It also helps organizations to better understand the relationship between the degree of fulfillment and the level of customer satisfaction



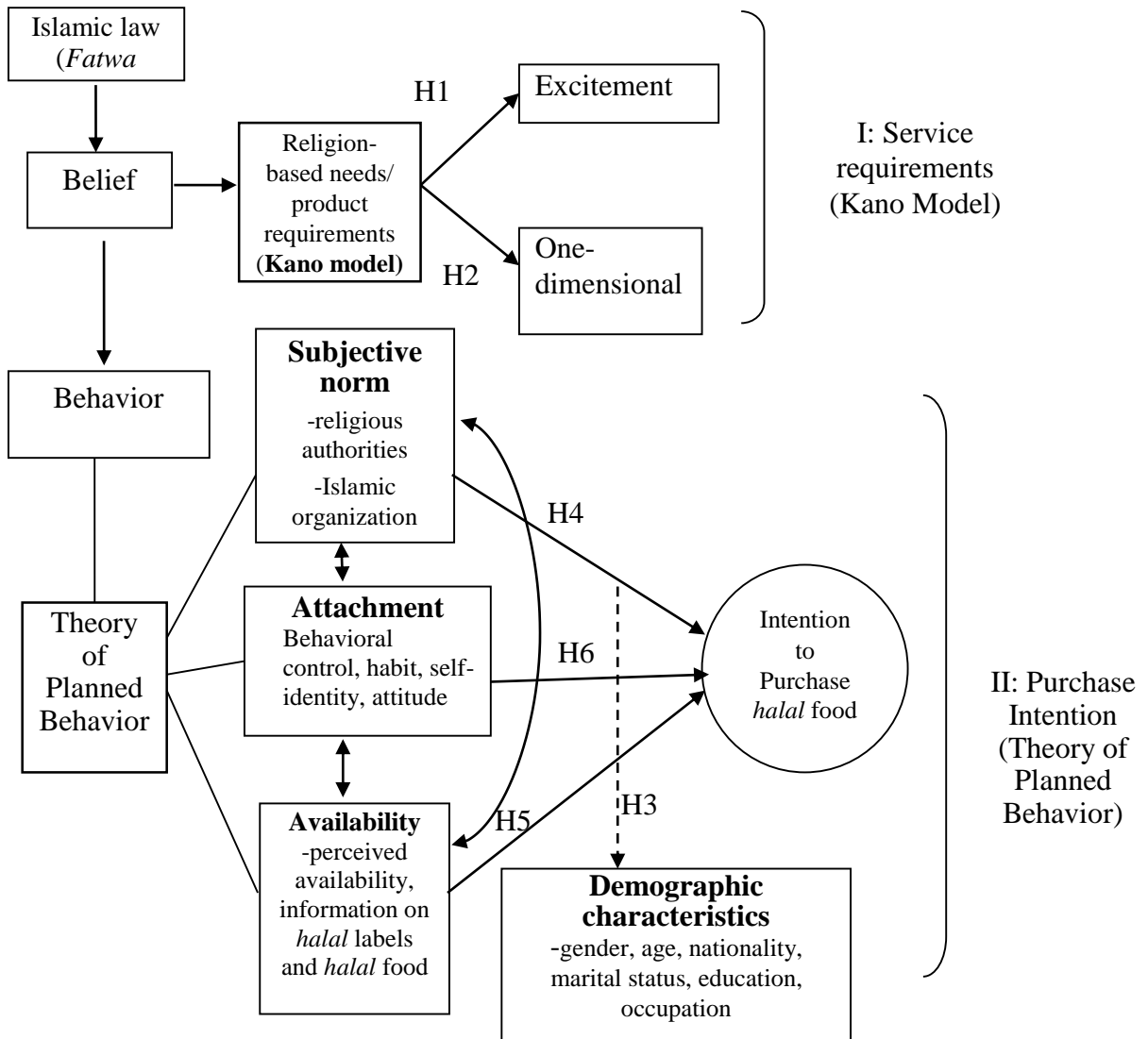
within certain attributes provided by different service providers (Kano et. al, 1984). The Kano model also helps service providers to prioritize the criteria that should be focused on. It highlights the different needs of the customer based on segmentations, as different segments have different needs (Kurt et. al, 1996). It also allows service providers to achieve competitive advantages by focusing on attractive attributes (Kurt et. al, 1996) and clearly outlining one-dimensional attributes.

The service sector accounts for 64% of the global wealth, thus, focusing on achieving high levels of service satisfaction is essential in generating revenues. Service satisfaction is achieved when customer needs and expectations are fulfilled. Customers' satisfaction is a key element for the success of any business. Studies have shown that an increase in customer loyalty can increase the profits of a company. The fulfillment of customer needs depends on a service provider's ability to meet customer requirements in services. Japan is well known for its high-quality services. In Japan, the service sector accounts for 75% of the country's GDP (Nikkei Asian Review, 2016). Japan has become one of the most-visited destinations in Asia and the Pacific, with 8.3 billion tourists visiting the country in 2012 and tourist numbers continuing to increase annually (World Tourism Organization, 2013). As mentioned previously, a main category of service providers in Japan falls under hotels, with different types of hotels and services resulting in varied customer experiences. Creating memorable experiences for customers that positively affect consumer satisfaction and overcoming the issues associated with the hotel industry is paramount for companies wanting to establish a reputation in the Muslim market.

### **Framework of the Study (Figure 1)**

Religion influences the consumer decision-making process and subsequent purchase intentions. Understanding how religious beliefs interact and influence Muslim consumer behavior comprises the fundamental framework of this study. This may be achieved by understanding the essence of Islam and *shariah* law sources which have a direct influence on beliefs. Thus, knowledge of the heterogeneous and homogenous characteristics of the Muslim market sector is an essential foundation for those wishing to realize the potential of this market. Beliefs influence Muslim consumers' needs and behavior. One of the focuses of this research is to provide an understanding of Muslim consumer religious based needs from their choice of hotel accommodation. This objective is achieved through the application of the Kano model, which results in two hypotheses as shown in figure 1. The second objective is to identify determinants influencing Muslim consumers' *halal* food consumption behavior through the implementation of the Theory of Planned Behavior. The Theory of Planned Behavior (TPB) consists of three components, attachment, subjective norms and availability. These three components form three hypotheses that demonstrate the influence of attachment, subjective norms, and availability on intention. The fourth component of the model is demographic characteristics. This has been added to the modified model of the TPB as demographic characteristics may influence behavioral intention, thus a new hypothesis has been proposed. The data accrued via the implementation of the Theory of Planned Behavior (TPB) and the Kano model of service quality, diverges thus; the TBP Model deals with behavioral intention and the Kano Model outlines consumer needs.

**Figure 1: Framework of the Study**



## **Structure of This Study**

Chapter one covers the main objectives of this research. It introduces religion, as viewed in the field of marketing, as a sub-cultural factor in the consumer decision-making process. In addition, it introduces the concept of Islamic marketing, Muslim consumers, and the need to address this market. This chapter also discusses the service industry and the *halal* market in Japan. It explains why these two markets were selected for this study.

Chapter two is divided into three parts. The first part discusses the topic of Islam and Muslim consumers. It then discusses religion as an independent factor that influences the Muslim consumer's decision-making process. The second part covers the theoretical frameworks used in the research, the main sources of *shariah* law, or Islamic law, and its influence on the Muslim consumer's decision-making process. The third part tackles literature that covers the two theoretical frameworks used in this study, i.e. The Kano model and the TPB model. Chapter two also tackles the hypotheses proposed for both models.

Chapter three is divided into two sections. The first section discusses the implementation of the Kano model. It provides detailed information regarding how the interview for the Kano model survey was conducted and for what purpose. It also details the construction of the survey used in this study. The second section covers the questions used in the TPB survey the purpose and scale of each question. In addition, it covers the analysis method used to analyze the survey results.

Chapter four is also divided into two sections. The first section analyzes the results of the Kano model survey, the steps taken to analyze the data, and the hypothesis testing. It also covers the discussion of the Kano model results, clarifying and identifying Muslim consumers' requirements from hotel accommodation. The second section of chapter four details and analyzes the results of the TPB survey to test the hypothesis and to identify factors influencing Muslim consumers' intentions to consume *halal* food. After the analysis, a discussion of the results and findings of the research follows.

The final chapter, chapter five, discusses the results of the study's findings, theoretical and managerial implications, limitations, and future recommendations for further research.

## **Chapter Two**

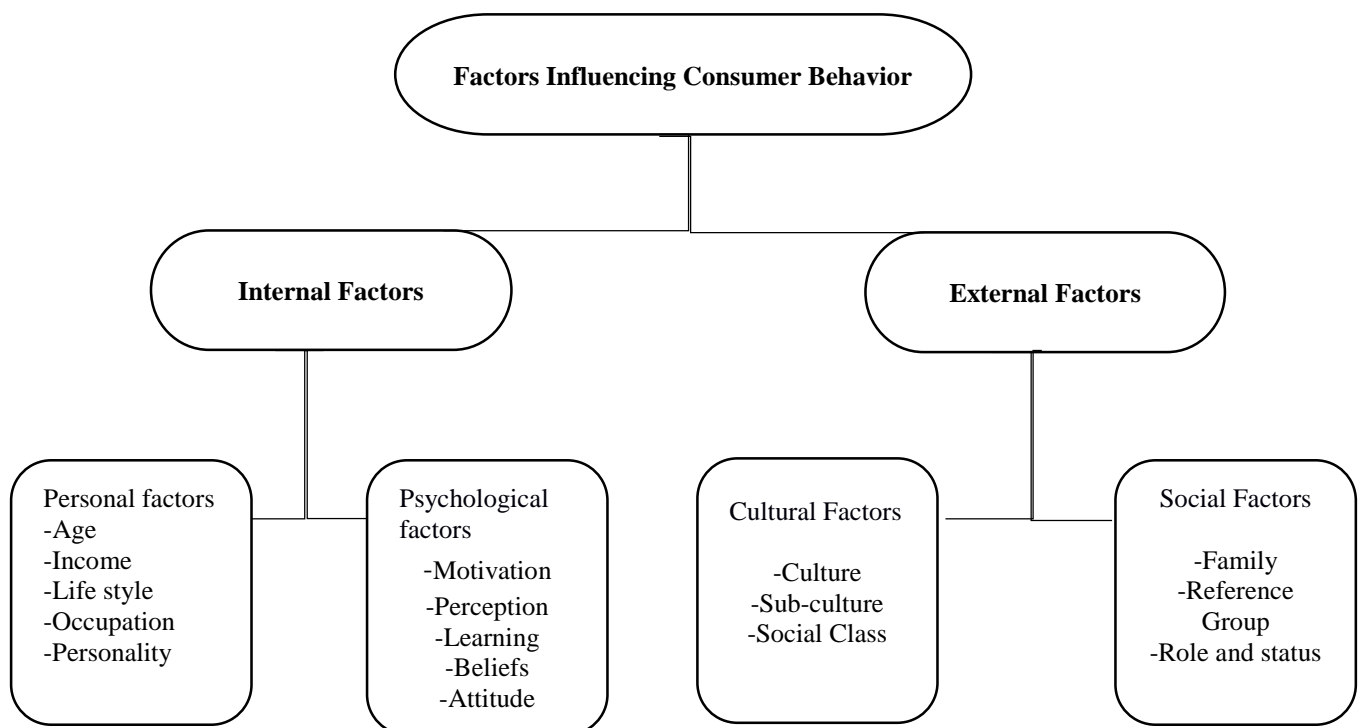
### **Literature Review**

Recently, interest in consumer behavior has become a focal point for companies, as it helps them to gather sufficient and valuable information about how consumers think, feel, and choose their products. Consumer behavior is the study of an individual's activities associated with the purchase, use, and disposal of products, services, ideas, or experiences to satisfy needs and desires (Solomon, 2004). Consumers recognize the need and the desire to obtain a product or service. The strength of the need drives the entire decision process. Information search describes the phase where consumers scan both their internal and external sources for information about products or services that will potentially satisfy their need. The aim of the information search is to identify a list of options that represent realistic purchase options. Throughout the entire process, the consumer engages in a series of mental evaluations of alternatives, searching for the best value. At the end of the evaluation stage, consumers form a purchase intention, which translates into an actual product purchase.

The evaluation stage is followed by purchase intention. Purchase intention is when consumers go through a process of selecting products and services before purchasing a product. That process is influenced by external and internal factors (Figure 2). Internal factors refer to both personal and interpersonal factors. Consumers have both a personal identity and a social identity. Personal identity consists of unique personal characteristics such as skills and capabilities. Social identity consists of the individual's perception of the

central groups to which an individual belongs to and may refer to an age group, lifestyle group, or religious group. Consumers can also be affected by external influences, such as culture, sub-culture, social class, reference groups, family, and situational determinants.

**Figure 2: Factors Influencing Consumer Behavior**



Subculture is defined by age, geographic, religious, racial, and ethnic differences. A subculture is any cultural patterning that shows important features of the dominant society but affects values, norms, and behaviors. Religion in consumer behavior falls under the subculture factor. However, religion is an important factor in consumer life. Pew Forum report (2012) indicates that 80 percent of people worldwide affiliate with

a religion. In addition, religion affects consumer psychology and behavior through four key dimensions; beliefs, rituals, values, and community (Mathrasa, 2016).

Religion is described as “the habitual expression of an interpretation of life, which deals with ultimate concerns and values. Institutional religion formalizes these into a system which can be taught to each generation” (Fam et al., 2004). Religion has a great impact on people’s values, habits, and attitude, and it influences lifestyle, thus, affecting consumer decision behavior. To explain how religion influences Muslim customers, Mathrasa (2016) argued that religious beliefs about sacredness differ between religions, sects, and denominations. They also stated that religious values provide guidance to individuals about what to consume, how much to consume, and when to consume it. Previous research has found a connection between religious values and reciprocity, self-control, giving, and volunteerism. Religious values outline what consumers are allowed and forbidden from consuming. For example, *sharia* law in Islam stipulates certain *haram* (prohibited) items such as pork and alcohol. Distinctive regional differences exist between Islamic populations around the world and the way Islam is followed or practiced. Consumption of *halal* food, however, exists as a common denominator throughout all Islamic nations. Understanding this common thread will enable businesses to take the first, broad steps towards attracting Muslim customers. Further understanding of how religious beliefs affect consumer behavior in more detail, as expected service attributes and attitude towards *halal/haram* food, will allow businesses to reach more specific markets, i.e. visitors from the Middle East vs. South East Asia.



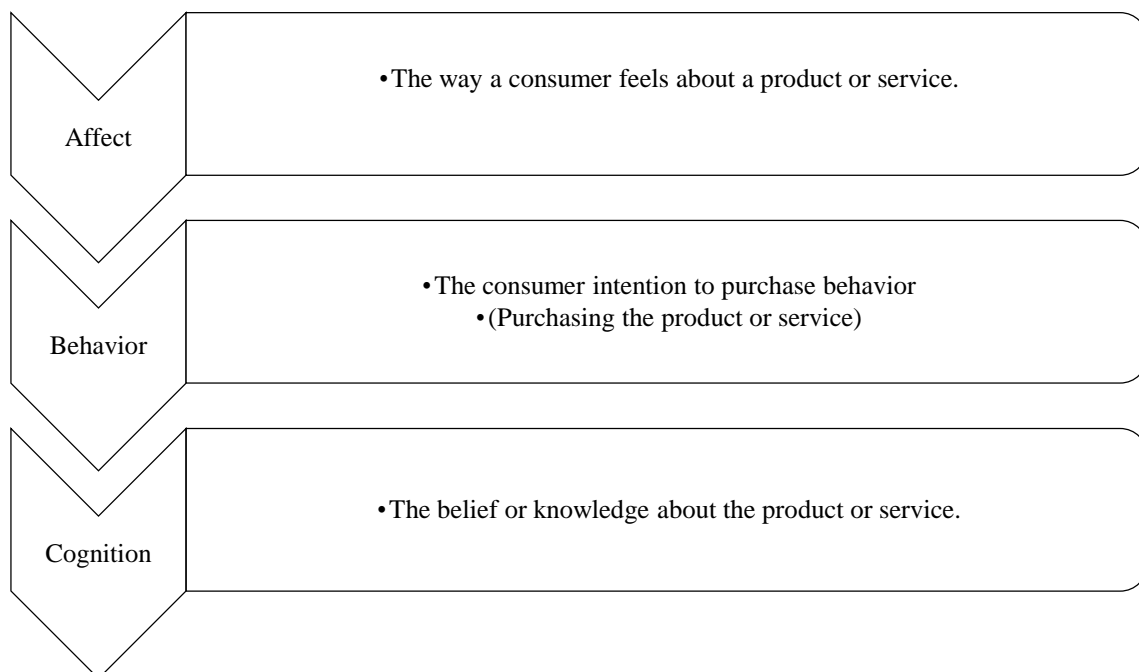
Consumer attitude consists of beliefs, feelings, and behavioral intentions toward products or services. These components are viewed together as the factors that influence how the consumer will react to products or services. Thus, the ABC Model of Attitude illustrates this process of consumer decision-making. It is composed of three components, affect, behavior, and cognition (figure 3) and shows the relationship between knowing, feeling, and doing (Solomon, 2004). Affect is the feeling an individual has regarding an object. In the current context, affect represents the emotion or opinion about a product or service. Behavior is the response of a consumer resulting from affect and cognition. Behavior only implies intention. Cognition is an individual's belief or knowledge about an attitude object

The ABC model of Attitude (Affect, Behavior and Cognition) suggests that attitude is structured into three components; an affective component, which involves a consumer's feelings and emotions about behavioral attitudes, a behavioral component, primarily the manifestation of these behavioral attitudes, and finally, a cognitive component, which involves a person's belief or knowledge about behavioral attitudes.

Consumer behavior theories state that consumers go through a process known as purchase behavior. Decision-making behavior assumes that purchase decisions do not occur in a vacuum, but rather it is a process affected by external and internal factors. One of the external factors that effects the consumer decision-making process is culture. Religion falls under the external factors of subculture. A subculture is a group whose members share beliefs and common experiences that set them apart from other groups. Religion is defined as "a unified system of beliefs and practices relative to the sacred things" while

religiosity is viewed as “the degree to which beliefs in specific religious values and ideals are held and practiced by an individual” (Delener, 1990). Religion has received little attention from consumer researchers. This is partly a result of an initial assumption by a small number of consumer behavior researchers who maintain that religious influences on the consumption process are indirect and that the topic of religion has no place in theories of consumer behavior. However, religion qualifies as an important cultural factor to study as it is one of the most universal and influential social institutions having a significant influence on consumer attitude, values and behavior at both the individual and societal levels. Religious subcultures have an impact on consumer variables such as personality, attitudes toward income, and political attitudes.

**Figure 3: The ABC Model of Attitude**



Religious values provide the individual not only with a specific set of acts and spiritual rituals but also with standards of behavior and a foundation on which consumers choose

to lead their lives. Religion has sets of laws that affect everyday purchases and habits. Even if the degree to which individual members adhere to the religious conventions varies, their preferences and tastes are shaped by values according to the rules and customs of their religion. Religion is a crucial factor in shaping consumers' consumption decisions, especially, in regard to food choices. However, the influence of religion on food choice relies mostly on the religion itself. For instance, pork is forbidden in both Islam and Judaism, pork and beef in Hinduism and Buddhism. In addition, the number of people following the rules of religion might vary. For example, it is estimated that 90% of Buddhist and Hindus, 75% of Muslims, and 16% of Jews in the US strictly follow religious dietary laws. This research explains the factors that explain the differences in adherence to religious dietary restrictions and *halal* food consumption (Bonne et. al., 2007).

Religion is an essential factor in Islamic culture. A thorough understanding of Islam, what it represents to Muslim consumers, and its effect on consumer behavior, is crucial as it gives an intimate understanding of consumer choice in Islamic culture. An individual's behavior is directly affected by religion through the rules and taboos it inspires. In addition, religion indirectly affects behavior by classifications of all phenomena, development and establishment of codes of conduct that are accepted norms, values, and attitudes of the culture. Therefore, religion is an important part of the socialization process (Sood & Nasu, 1995).

To test the influence of religion on consumer behavior Sood and Nasu (1995) conducted a study to examine the influence of religiosity on American Protestant and Japanese

Shinto and Buddhist consumers. They found that there was no significant difference in consumer behavior between the devout and casually religious Japanese, whereas devout American Protestants showed different consumer behaviors than their casual religious counterparts. This shows that the level of religious adherence affects the way consumers behave. This effect might be visible in the consumer's decision-making process towards *halal* food and *halal* tourism.

Wilkes et al. (1986) conducted a study to explore if religious commitment among consumers was related to certain life-styles or interests. They also assessed the appropriateness of alternate measures of religiosity to examine the relationships. They found that religiosity increases with age. In addition, individuals with high religiosity tend to be more traditional in their life-style and are generally more satisfied compared to less religious individuals. They also stated that frequent attendance to church is not necessarily an appropriate measure of religiosity. This shows that individuals with different religious commitments tend to differ in the degree to which they embrace certain aspects of lifestyle (Wilkes et al., 1986).

In a study conducted by Mokhlis (2008), he examines the link between consumer religiosity and the importance of some salient store attributes. He found that religious consumers tend to place a higher level of importance on product-related attributes such as quality and brand. In addition, consumers with high interpersonal religiosity attach greater importance to store reputation. He concluded that both intrapersonal and interpersonal aspects of religiosity were related to the importance individuals attach to the attractiveness of a retail store. Similarly, McDaniel and Burnett (1990) found that the

importance that an individual placed on retail store attractiveness was influenced by cognitive religiosity and one aspect of behavioral religiosity.

Religion is an important part of culture because it has a great influence on the individual's attitude, values, and behavior at both individual and societal levels. The direct influence of religion is visible in taboos, obligations, and in the social influence on culture and society. Mokhlis (2009) stated that religious values affect human behavior "ritualistically" and "symbolically." He also stated that religion affects important life transitions, such as marriage, funerals, and heritage. Religion also provides moral values that affect everyday aspects of an individual's life. Thus, religion's effect on consumer behavior depends on the individual's level of religious commitment or the importance placed on religion in their life. Religion has an external influence as well as an internal one. External in the sense that it teaches the community how to conduct oneself in specific situations, such as marriage, divorce, inheritance, and death. Religion's external affect is implemented in the punishment system as well as in the culture. The internal effect of religion on the individual is clear in the person's behavior, value system, and who he/she is as an individual. As a result, religion is a fundamental factor that affects consumer behavior. Consumer behavior theories argue that religion has essentially only an external influence on decision-making. However, the above literature states that religion not only influences externally but also plays both internal and external roles that influence consumer behavior in the context of Islam.

Islam is a highly influential religion with rules on every aspect of daily life; from the clothes, you wear to your personal hygiene habits. Islam is a way of life directed by rules and customs built on the five pillars of Islam that every Muslim must follow; *shahadah* (bearing witness), *salat* (prayer), *zakah* (charity), *siyam* (fasting for Ramadan), and *hajj* (making holy pilgrimage). Muslims are required to follow rules regarding their diet.

These rules are intended for the health and well-being of the body. These laws forbid (*haram*) the consumption of alcohol, pork, blood, meat from carrion, or meat from livestock not slaughtered in accordance with Islamic principles. Foods that do not fall under the category of *haram* (unlawful) are known as *halal* (permitted). Religious commitments and beliefs form important roles in shaping people's beliefs, knowledge and attitudes.

These religious commitments and beliefs affect the feelings and attitudes of Muslims in their overall consumption. The *halal* concept is one of these commitments that affects a Muslim's food choices. The growing trend of *halal* food is mainly due to the expansion of the Muslim community and the potential business opportunities of this previously unexploited market. Therefore, it is important to understand the essence and values of Islam to be able to address the needs of Muslim consumers. For instance, Muslims visiting and living in Japan are seeking dietary services that cater to their religious needs, specifically *halal* food.

The Islamic rulings of *halal* and *haram* are based on the Quran (the Islamic holy book) and the Sunna (the narration and explanation of the prophet Mohammed.) In the Holy Quran, there are specific verses that describe what types of food are considered *halal* and what falls under *haram* for Muslim consumers. As stated in the Quran, “*He has forbidden you carrion, and blood, and the flesh of swine, and anything consecrated to other than God. But if anyone is compelled by necessity, without being deliberate or malicious, then God is Forgiving and Merciful. And do not say of falsehood asserted by your tongues*” (Quran 16:115). In short Islam, forbids the eating of dead animals “carrion”, blood, pork, and any meat that has been slaughtered to a being other than God. The Islamic reasoning behind being classified as *haram* is that consuming these foods is harmful to one’s health. Islam is a way of life that is incorporated in the daily habits of Muslims; therefore, it is crucial to understand Muslims’ intentions in *halal* food consumption and what affects these intentions.

## **An overview of Muslim consumers**

Every culture has a common set of values shared by members of the society. These values are passed from one generation to the next and influence individuals to behave, think, act, develop habits, and their overall social organization. Religion is one of the main sources of these values. Religion is defined as a unified system of beliefs, practices, and symbols designed to enable closeness to God. Religion influences consumer behavior by influencing the consumer's personality structure, beliefs, values and behavioral tendencies, which in turn affect consumer behavior. Religion functions as a source of value that encourages consumers to embrace a certain set of values. Religion is also an important part of the socialization process that can be part of a culture. Religious affiliation affects the choices and decisions of its followers. Religion often plays a role in influencing life changes that people experience, in shaping public opinion, and in what is allowed and forbidden for consumption.

Religion influences society's value system and the results of these effects on consumer behavior are clear. Religion influences attitudes towards owning and using goods and services. Studies argue that religion is often a key element of culture, greatly influencing behavior, which in turn affects purchase decisions. This influence takes two forms; the first is through the direct influence of religious codes of conducts on personal choice. The second form is an indirect influence that affects attitude and value formation. Therefore, it is important to understand the religion itself and its followers.



Islam is the world’s second largest religion and the fastest growing religion with 1.8 billion Muslims, who represent 24.1% of the global population (Lipka, 2017). More than 60% of the global Muslim population resides in Asia and about 20% resides in the Middle East and North Africa. In Europe and America, the portion of the global Muslim population totals 2.1% and 0.3% respectively (table 1). The Middle East-North Africa region has the highest percentage of Muslim-majority countries (Pew Research Center, 2009).

**Table 1: Muslim population by region**

	<b>Estimated 2009 Muslim population</b>	<b>Percentage of Population that Is Muslim</b>	<b>Percentage of World Muslim Population</b>
Asia-Pacific	972,537,00	24.10%	61.90%
Middle East-North Africa	315,322,00	91.2	20.1
Sub-Saharan Africa	240,632,000	30.1	15.3
Europe	38,112,000	5.2	2.4
Americas	4,596,000	0.5	0.3
World total	1,571,198,000	22.9	100

Source (Pew Research Center, 2009)

Islam is an Arabic word meaning submission, safeness, and peace, and in a religious context it, submission to God. The primary source for Islamic teaching is the *Quran*, followed by the *Hadith or Sunnah*, sayings of the prophet. The Islamic community and Muslims are referred to as *ummah*, Arabic for nation, which includes all people who

follow the religion of Islam. Religious concepts and practices include the five pillars of Islam, which are obligatory acts of worship and following Islamic rules that tackle everyday aspects of life and society, from banking and welfare of the environment. Islam has a strong influence on the individual's lifestyle. Islam deals with every aspect of life as well as the individual's relationship with God.

Although all the Islamic markets share the same faith, Islam, there are differences and similarities across global Muslim markets. Commonalities like common faith, values, and identity as Muslims exist (Young, 2010). However, studies have shown that Muslim consumers cannot be treated as one homogeneous market as each market has different characteristics. Numerous aspects can be treated as homogenous, for example financing and banking, logistics, hospitality and entertainment, branding, diet, dress and fashion (Alserhan & Alserhan, 2012). There are some obvious differences that need to be mentioned; diverse locations, multiple languages and dialects, various cultural and lifestyle differences, varying degrees of Islamic adherence, varying degrees of education, social stature, and economic situations. Based on these differences and similarities, Muslim consumers are not a homogeneous entity. Thus, strategies for targeting one market cannot necessarily be applied to other markets (Young, 2010). Young (2010) mentioned that marketers face two challenges when it comes to addressing Muslim consumers. The first, geographical variations of the Muslim population, and the second, the concept that Muslim consumers do not simply differ by one variable from the norm, they differ by other norms that start with Islamic identity. When targeting Muslim consumers many factors that are affected by the society in which they live in should be considered, such as age, economic status, class, and education. Therefore, Muslim

consumers cannot be treated as one homogenous market but instead should be viewed as heterogeneous. Ahmad (2017) states that the differences among Muslims are due to the various interpretations and understanding of the *Quran* and *Sunnah* approved by different schools of thought, religious authorities, and clerics. She further argues that in addition to the different interpretations of Islam, a gap between beliefs and practices exists within Muslim societies. Recognizing this gap and the way Islam is lived and experienced in various contexts is necessary in order to understand Muslims' consumer behavior and their religious beliefs.

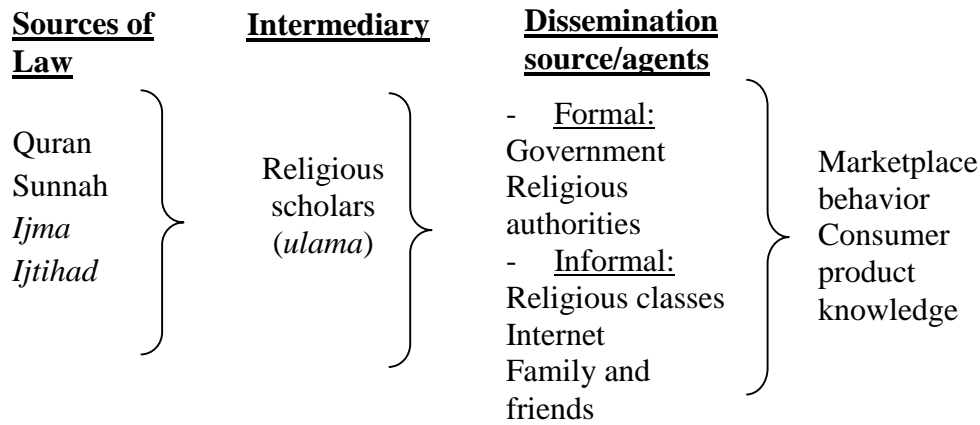
The Islamic market is an emerging market that accounts for 30% of the world's emerging markets (Forbes, 2015). By 2030, the global Muslim market is expected to increase by 35%, from 1.6 billion in 2010 to 2.2 billion in 2030. As a result, this thriving market represents huge opportunities for businesses (Temporal, 2011). The rising interest in the Islamic market is due to the increasing buying power of Muslim consumers. By understanding and addressing the needs and demands of this market, businesses will be able to design and implement strategies to attract Muslim consumers. In addition, meeting Muslim consumer needs leads to an increase in satisfaction and, in turn, the ability to retain customers.

## Sources of *Shariah* Law in Islam

Islamic law, also known as *shariah* law, was one of the major important legal systems of the medieval world. It lent structure to new ideas and new political, social and cultural ideas. In Muslim majority countries, Islamic law also played a very significant role in structuring the administrative, social, political and cultural systems of those countries. To understand the influence of Islamic religion on Muslim consumer behavior, it is important to understand the different sources of Islamic influence on Muslim consumer behavior. All Islamic rulings are derived from four fundamental sources of *Shariah* law, the *Quran*, *Hadith* (anecdotes of life of Prophet Mohammed), *Ijma*, and *Ijtihad*.

*Fatwa*, or Islamic rulings, are formal legal opinions declared by Islamic jurists or scholars in response to issues brought to them by members of their community (Muhamad et. al, 2015). These rulings often deal with contemporary concerns that are not addressed in the *Quran* and other *shariah* law sources. In the Islamic religion, intermediaries between people and God do not exist. However, most Muslims' grasp of Islamic knowledge and prohibitions are broadcast via several sources. Namely, the government and religious authorities, but also through religious classes, family, friends, and the internet, as shown in figure 4. The involvement of these intermediaries influences how communities comprehend and interpret rulings or recommendations and thus affects subsequent behavior.

**Figure 4: The common flow of Islamic knowledge and its influence on the market/consumer**



Source: Muhamad et.al. (2015)

Islamic laws concerning *haram* and *halal* food, on the other hand, are not affected by these sources. *Halal* and *haram* are clear directives found in verses from the *Quran*. They are not dynamic nor changeable and so are not subject to *fatwa* rulings. The common flow of Islamic knowledge and its influence on the market/consumer, for the purposes of this study, do not apply. *Fatwa* rulings concern contemporary issues specific to their time, that are not in the *Quran*, for example smoking. Although not mentioned in the *Quran* smoking, via a *fatwa* ruling, became *haram* (prohibited). The use of pork by-products like pig bristles in hair care products also became a subject of a *fatwa* verdict and is now *haram*. Issues such as these are recommended for future studies.

## *Quran*

The *Quran* is the primary source of *shariah* law. The *Quran* is also termed as *Al-Kitab* and contains collected revelations from God that were sent to the Prophet Mohammad through an angel Gabriel in a definitive, written form. Muslims believe that the *Quran* is a compilation of the words of God (*Allah*). The belief that the *Quran* is the word of *Allah* forms the most fundamental belief for all Muslims. In the early days of Islam, memory was used as a channel for the transmission of the *Quran*. During the lifetime of the prophet, only a part of the revelation was recorded. It was the Caliph Abu Bakr who decided to have a written text prepared and entrusted the task to Zaid bin Sabit, the favorite secretary of the prophet (Muhamad, 2008). Caliph Usman appointed a commission to co-operate with Zaid. Their combined efforts resulted in putting together a definitive *Quran* in four copies. The final revision of the *Quran* was produced by Usman twenty-five years after the death of the prophet in 632 A.D (Muhamad, 2008).

There are 114 chapters, or *surah*, in the *Quran* and each chapter is divided into a varying number of verses, or *ayah*. Out of these there are about 100 *surah* which can serve a sort of explanation to a code of conduct and which simply seek to reform the existing customary law. The scholars aimed at the elaboration of *Shariah*, a system of law for Muslims, based on the Quranic Principles. Other verses in the *Quran* contain injunctions on the *Tawhid*, the fundamental beliefs for being a Muslim. The *Tawhid* is the conscious recognition of the unity of god and includes belief in the Prophet-hood, the divine decree, angels, the holy books, and the Day of Judgment. Muslims also believe that matters of *Tawhid* are not subject to investigation by humans or *Shariah* law.

The *Quran* also provides teaching about various aspects of the believer's life such as prohibition on financial interests and the consumption of pork and alcohol, as well as teaching a code of conducts for certain contexts such as divorce, inheritance, marriage, and death. The *Quran* is written in Arabic, a language not spoken in all the different Muslim nations. Thus, interpretation of the *Quran* is provided in different languages. As a result, the differences in the interpretations of the Quranic verses can lead to further variations in *Shariah* law rulings (Muhamad, 2008). The verses in the *Quran* are contextual to events that occurred throughout the life of the Prophet Mohammed, documented in the form of stories and sayings known as *sunnah* or *hadith*. *Sunnah* provides explanations for some verses of the *Quran*.

### **The *Hadith* or *Sunnah***

*Sunnah* is the second source of Islamic teaching and law. *Sunnah* serves as an interpretation and clarification of the *Quran*. It is defined as the "traditions and customs of Muhammad" or "the words, actions and silent assertions of him." It includes the everyday sayings and utterances of Muhammad, his acts, his tacit consent, and acknowledgments of statements and activities. A solid understanding of the *sunnah* is required in order to describe and extract the *Quranic* principles, and to implement them across Muslim cultures (Muhamad, 2008).

Justification for using the *sunnah* as a source of law can be found in the *Quran*. The *Quran* commands Muslims to follow Muhammad, during his lifetime. Most Muslims consider the *sunnah* to be an essential supplementary text to and clarification of the

*Quran*. In Islam, the *Quran* contains many rules for the behavior expected of Muslims, but there are no specific *Quranic* rules on many religious and practical matters. Muslims believe that they can look at the *sunnah* of Muhammad and his companions to extract what to emulate (Muhamad, 2008).

Much of the *sunnah* is recorded in the *hadith*. Initially, however, there were several debates and controversies over the authenticity of part of the *sunnah*. Due to problems of authenticity, the science of *hadith* was established. It is a method of textual criticism developed by early Muslim scholars in determining the accuracy of reports attributed to Muhammad. Thus, to solve the authenticity problem, scholars classified the *hadith* as false, weak, and unauthentic. Bukhari and Muslim are two *hadith* scholars who have compiled authentic *hadiths*. Their collections of *hadiths* are recognized as the main sources of authentic *hadiths*.

### ***Ijma'a***

The *ijma'a*, or consensus amongst Muslim jurists on a particular legal issue, constitutes the third source of Islamic law. Muslim jurists, or *ulama*, provide many verses of the *Quran* that legitimize *ijma'a* as a source of legislation. In history, it has been the most important factor in defining the meaning of other sources of Islamic teaching, and subsequently in formulating the doctrine and practice of the Muslim community. This is so because *ijma'a* represents the unanimous agreement of Muslims on a regulation or law at any given time (Muhamad, 2008).



The *ijma'* is used to decide a ruling on an issue that is not explicitly ruled in the *Quran* or the *Sunnah*. The result of this ruling or verdict is known as *fatwa*. *Fatwa* rulings deal with determining the permissibility of behaviors as they relate to everyday human activities. *Fatwa* is based on the principles derived from the *Quran* and the *sunnah*. In Islamic history *fatwa* was declared by the four Caliphs after the prophet. In recent times, *fatwas* are declared by Muslim scholars or *ulama*.

### ***Ijtihad***

The process, whereby rational efforts are made by a jurist or *alem* to convey an appropriate ruling, when applied is called *ijtihad* (literally meaning "exerting oneself"). In other words, *Ijtihad* represents the consensus of a sole *ulama* (*alem*) on a new issue that is not found in the *Quran* or the *sunnah*. *Ijtihad* can be issued by certain *ulama* about specific matters that may be investigated later by other *ulama*, with a call for consensus among *ulama* on the same issue. This process would result in a *fatwa* on that matter (Muhamad, 2008).

A *fatwa* declared by Muslim *ulama* is part of the efforts to accommodate all possible human activities under the ruling of *shariah* law, which comprehensively governs Muslim life affairs. *Fatwa* also aligns with religion in providing Muslims with recommended lifestyle practices. In that manner, *fatwa* acts as a dynamic source of *shariah* law that appears to be a mechanism of change in Muslim culture. In some Muslim communities, recent *fatwa* banned certain brands and products associated with groups supporting

Muslim oppression. These rulings are termed as the Islamic philosophy of economic sanction (Muhamad et. al 2015).

### **The Kano Model and the Hospitality Industry**

The hotel industry has been recognized as a global industry with products and services that have spread around the world (Kendampully & Suhartanto, 2000). Service quality represents the main element of a hotel's ability to differentiate themselves from their competitors to gain higher customer satisfaction and loyalty. Service quality has become the dominant element of the economy of different countries (Atilla, 2005). Several studies have shown that service quality is a requirement for the success in competitive environment especially in the face of globalization. Studies have also discussed the effect of service quality on customer loyalty and retention (Atilla, 2005). The more loyal customers become, the longer they continue to accommodate in the same hotel (Anderson, et. al. 1994). Parasuraman et al. (1985) defined service quality as "the degree and direction of discrepancy between customers' perceptions and expectations." Customer satisfaction is considered to be one of the most important outcomes of service quality. Customer satisfaction assists hotels in expanding their businesses, gaining higher market shares, and to acquiring repeat and new customers, leading to improved profitability.

Sivadas and Bake-Prewitt (2000) conducted a telephone survey of 542 shoppers to examine the relationship between service quality, customer satisfaction, and store loyalty within the retail department store context. The results show that service quality affects attitude and satisfaction in the department store context. Satisfaction influences attitude,

repurchase intention, and recommendation to other customers but has no direct impact on store loyalty (Sivadas & Bake-Prewitt, 2000). Cronin and Taylor (1992) conducted studies on service sectors such as banking, fast food, and dry cleaning to find that customer satisfaction had an effect on purchase intentions in all sectors researched. Getty and Thompson (1994) studied the relationship between quality of lodging, customer satisfaction, and the resulting effect on customers' intentions to recommend the lodging to other customers. They found that customers' intention to recommend the lodging acted as a function of their perception of both their satisfaction and the service quality of the lodging experience. Thus, they concluded that there is a positive relationship between customer satisfaction and loyalty (Getty & Thompson, 1994).

The Kano model of service quality was developed to divide attributes of consumer preferences in products or services into five categories. These categories are: attractive attributes, one-dimensional attributes, must-be attributes, indifferent attributes, and reverse attributes. Must-be attributes, if not fulfilled, result in customers being dissatisfied (Nilsson-Witell & Fundin, 2005). One-dimensional attributes result in satisfaction when fulfilled and dissatisfaction when not fulfilled. The one-dimensional attributes are what grant competitive advantages to service providers because they differentiate service quality from others. Attractive attributes are attributes that exceed customers' expectations and can be described as excitement attributes (Nilsson-Witell & Fundin, 2005). These attributes result in customer satisfaction if provided but do not cause any dissatisfaction if the service providers do not reach them. "Reverse attributes express a situation where the higher the states of fulfillment of an attribute the more dissatisfied are the customers" (Nilsson-Witell & Fundin, 2005). Finally, indifferent attributes are when

the degree of satisfaction is not influenced by the state of fulfillment of that attribute (Nilsson-Witell & Fundin, 2005).

Several studies have tested the Kano model to identify consumer satisfaction attributes. Kuo-Chien Chang and Mu-Chen Chen (2011) integrated the Kano model and Quality Function Deployment (QFD) to identify brand contact elements. They performed an empirical study of hot spring hotels. The results indicate that consumers' perception about contact elements are mostly classified into one-dimensional attributes. Fourteen elements were classified as must be attributes by the Kano model and 12 elements were classified as indifferent attributes. In addition, the results show that customers' contact experiences are displayed through the brand contact priority grid (Kuo-Chien & Mu-Chen, 2011). Finally, atmosphere-oriented brand contacts dominate customers' brand perception more than other elements.

Matzler et. al (2006) investigated the drivers of service and price satisfaction and the impact of service and price satisfaction on loyalty. They found that five dimensions of service satisfaction differ in their importance as drivers of overall satisfaction and drivers of price satisfaction (Matzler et. al, 2006). The results also indicate that service satisfaction and price satisfaction influence consumer loyalty on different levels (Matzler et. al, 2006).

Gerson Tontini (2007) integrated the Kano model in the Quality Function Deployment QFD in a case study showing the development of a new mug of draft beer to enhance the understanding of customers' needs, which led to an excellent product design (Tontini,

2007). The Kano Model allowed the identification of existing requirements while QFD gave priority to requirements that should be included or improved in the product. The study showed that customers tended to give high priority to basic requirements. The Kano model helped in finding requirements that the company should fulfill (basic), such as keeping the beer cold, requirements they should be competitive with (performance), such as strip hook, and requirements that differentiate them from competitors and bring excitement to the customers, such as ease of drinking, anatomic body, resistance to impact, and beer spillage from the mug (Tontini, 2007).

The Kano Model has been extensively used by the service industry to improve services. Quality attributes of the Kano model that influence customer satisfaction, are usually related to the degree of importance attached to it by customers. Yang (2005) conducted a study with the aim of refining the precision of the Kano model in evaluating the influence of quality attributes. As a result, Yang suggested that the Kano model be refined by considering the importance of certain quality attributes. Yang (2005) further argued that the degree of importance is an important dimension that is heavily considered by customers when they evaluate quality performance. Yang (2005) divided the degree of importance into two categories: high importance, when the degree of importance is greater than the mean of the importance degree for all the attributes, and low if below the mean (Yang C. , 2005). This model, proposed by Yang, allows the classification of categories by adding a degree of importance to the attributes (Yang C. , 2005). Thus, we are able to divide attributes into more precise categories. This model is known as the Importance-Satisfaction Model (I-S Model); it helps service providers understand quality

attributes from the customer's perspective and assists in making more precise decisions (Yang C. , 2005).

Kuo (2004) conducted a study utilizing the Kano model to categorize community service quality dimensions and their elements to better understand the demands of users. He identified items such as up-to-date information, search engine service, aesthetic and characteristic design, visual design of the website, advertising mail, and spam mail information as attractive attributes. Whilst easy-to-use route planning, personalized service, online speed, avoiding mail spam, and answering questions promptly were categorized as one-dimensional attributes (Kuo, 2004).

Shen et al., (2000) analyzes the notion of customer satisfaction based on the Kano model and points to the importance of product innovation in exceeding customer satisfaction. Shen et al. proposed an integrated process model for innovative product development by incorporating Kano's model and the Quality Function Deployment (QFD) technique. The findings show that meeting customer requirements is not enough to capture and retain market share. They also found that attractive attributes and customer expectations should be attained and exceeded to maintain company market share (Shen et al., 2000). To reiterate, the purpose of this study is to understand Muslim consumers' requirements in the *halal* food market and their choice of hotel accommodation. With the aim of understanding the impact that religion has on Muslim consumers' choice of hotel accommodation, a survey was conducted to test the following hypothesis:

*H1.* Requirements that address the specific needs of Muslim consumers, such as *halal* food, and prayer facilities are categorized as excitement attributes.

*H2.* Convenience of the online reservation system, staff attitude, and English translation, are classified as one-dimensional attributes.

### **Theory of Planned Behavior (TPB)**

In 1985, Ajzen introduced the TPB model as an extension of the Theory of Reasoned Actions (TRA). The TRA is widely used as a prediction of behavioral intentions or behavior. The TRA states that “behavioral intentions, which are the immediate antecedents to behavior, are a function of salient information or beliefs about the likelihood that performing a particular behavior will lead to a specific outcome” (Madden, Ellen , & Ajzen, 1992). The TRA is used to explain the relationship between attitude and behaviors and predicts behavior in a specific context. However, the TRA does not include how individuals have incomplete volitional control. Henceforth, with this modification formulating the Theory of Planned Behavior (TPB) argues that behavior is affected by pre-existing attitudes, subjective norms, and perceived behavior control (Figure 5).

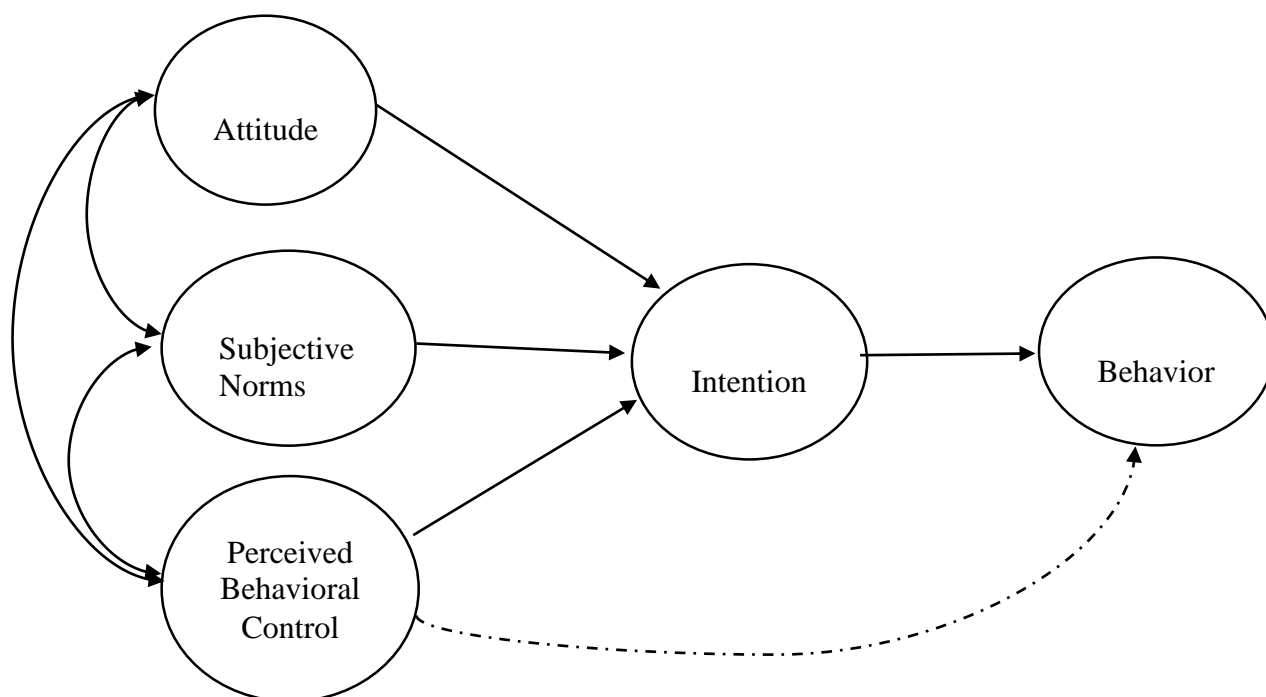
Ajzen (1991) explains that the center of a behavior is the intention, thus, it captures the motivational factors that influence a behavior. These factors include the individual’s attitude, willingness, efforts, motivation, and availability to perform a behavior. In general, an individual’s strong intention to perform a behavior reflects how the behavior is performed. Perceived behavioral control is one’s perception of the ease or difficulty of performing said behavior. In other words, attitude is the tendency of performing a

behavior with a degree of favor or disfavor. Subjective norm is the social pressure placed upon the individual and its relation to the performance of the behavior intended. Finally, perceived behavioral control is the perception of the control the individual has about performing the behavior intended (Bonne et al., 2007).

The TPB explains that behavior is determined by the individuals' intent to perform the behavior. The intention to perform is affected by attitude towards the behavior. Subjective norms or social norms are about performing the behavior and the perceptions of whether the individual is able to be successfully involved in the targeted behavior. Subjective norms are the individual's perceptions on whether they can perform the behavior as influenced by their peers to perform the recommended behavior. Attitude is affected by beliefs, while norms are influenced by normative beliefs and motivation to fulfill the behavior. Perceived behavioral control is informed by belief that an individual possesses the opportunities and resources needed to engage in the behavior (George, 2004).



**Figure 5: Theory of Planned Behavior**



Source: (Ajzen, The Theory of Planned Behavior, 1991)

### **Attitude**

Attitude has a significant role in explaining the intention to perform a behavior. Attitude is consistently reported as a strong predictor of behavioral intention ( $0.32 < r < 0.75$ , (Ajzen, 1991)), and explains an average of 24% of variance in behavioral intention. When consumers have positive attitude towards a behavior, consumers form the intention to perform a behavior. The importance of attitude on behavioral intention might be influenced by cultural characteristics, for example in collective societies when intention is more focused on the expectations of others and the behavior of the group rather than individuals. This type of attitude is less effective in predicting the behavior of the individual. Religion is reported to have an effect on attitude formation among believers

(Bailey & Sood, 1993). Intrinsically religiously motivated individuals are reported to have distinct systems of beliefs and attitude.

### **Subjective Norms**

Ajzen (1991) finds no obvious “pattern I subjective norms” contribution in most previous TPB applications. Studies show the effect of subjective norms is either significant or the weakest predictor of a behavioral intention. However, subjective norms are utilized in this study because most Islamic communities are collective societies. Additionally, the Islamic religion encourages relationships of respect and with parents and other family members. The importance of peer influence on individual decision-making is closely related to the culture of the society that the individual grew up in. In some cases, social pressure is an important factor among individuals living in collective societies. Some Muslim communities, such as Malaysia and Saudi Arabia, are reported to have collective society values. Thus, it is expected that peer pressure or social pressure has an effect on decision-making.

### **Perceived Behavioral Control**

Perceived behavioral control refers to the individual’s perception of ease or difficulty in performing a particular behavior. Ajzen (1991) suggests that when one sees obstacles in performing a behavior, they tend to perceive having incomplete control over the performances of that behavior. This is reflected in the individual’s perception of having less than complete control over performing the behavior, and the significant effect of perceived behavior control in performance of the behavior. Perceived behavioral control

applies in this study because Muslims tend to have varied levels of motivation to perform the religious directives regarding *halal* food. In addition, Muslim consumers who live in other religious societies, such as the US, England, and France, have more complete control over intentions to consume *halal* food as it is sold in more outlets. Ajzen (1991) argues that perceived behavioral control represents the individual's motivation to perform a behavior based on their confidence in performing the behavior and the presence of opportunities and resources to perform the behavior.

Several studies have assessed the importance or the impact of religion on consumer behavioral intention (Bonne et al., (2007); Delener, (1994); Abdul Aziz & Chok, (2013)). Peterson and Roy (1985) stated that religion functions as a source of meaning and purpose that provides explanation on how to do things. For instance, Islam offers frameworks on how to deal with food and beverages, marriage and divorce, and inheritance. Hayat et al. (2015) implemented the TPB to identify elements of *halal* purchase intention and which elements had the most impact on purchase intention. The research conducted a survey on 300 Muslim consumers in Pakistan. The results show that when it comes to the *halal* market, personal and social perceptions have a higher effect on purchase intention than religious beliefs (Hayat et al., 2015). In addition, Abdul Khalek and Syed Ismail (2015) tested the TPB to examine the determinants that influence generation Y of Muslims intention to consume *halal* food in Malaysia. The study shows generation Y is influenced by their attitude and subjective norms. A positive attitude towards *halal* food is the main motive for consuming *halal* food (Abdul Khalek & Syed Ismail, 2015).

The TPB has been implemented in many studies to identify consumer behavior intentions towards e-services. Pavlou and Fygenson (2006) extended the Theory of Planned Behavior to explain the process of e-commerce adoption by consumers. They captured the process by tracking two online consumer behaviors: first, getting information, second, purchasing a product from an online vendor. They found that trust, product value, and perceived usefulness and ease of use were important variables for predicting e-commerce adoption. Liao et al. (2007) implemented the Theory of Planned Behavior and disconfirmation model to predict and explain the individual's continuing use of online services. They found that customers' behavioral intention towards e-services was determined by customer satisfaction and affected by perceived usefulness and subjective norms. Hansen et al., (2004) tested the ability of TPB and TRA in predicting consumers' online grocery buying intentions. They conducted a survey of both Danish and Swedish consumers using a self-administered survey. They found that the TPB provided the best fit in predicting consumers' online grocery buying intentions.

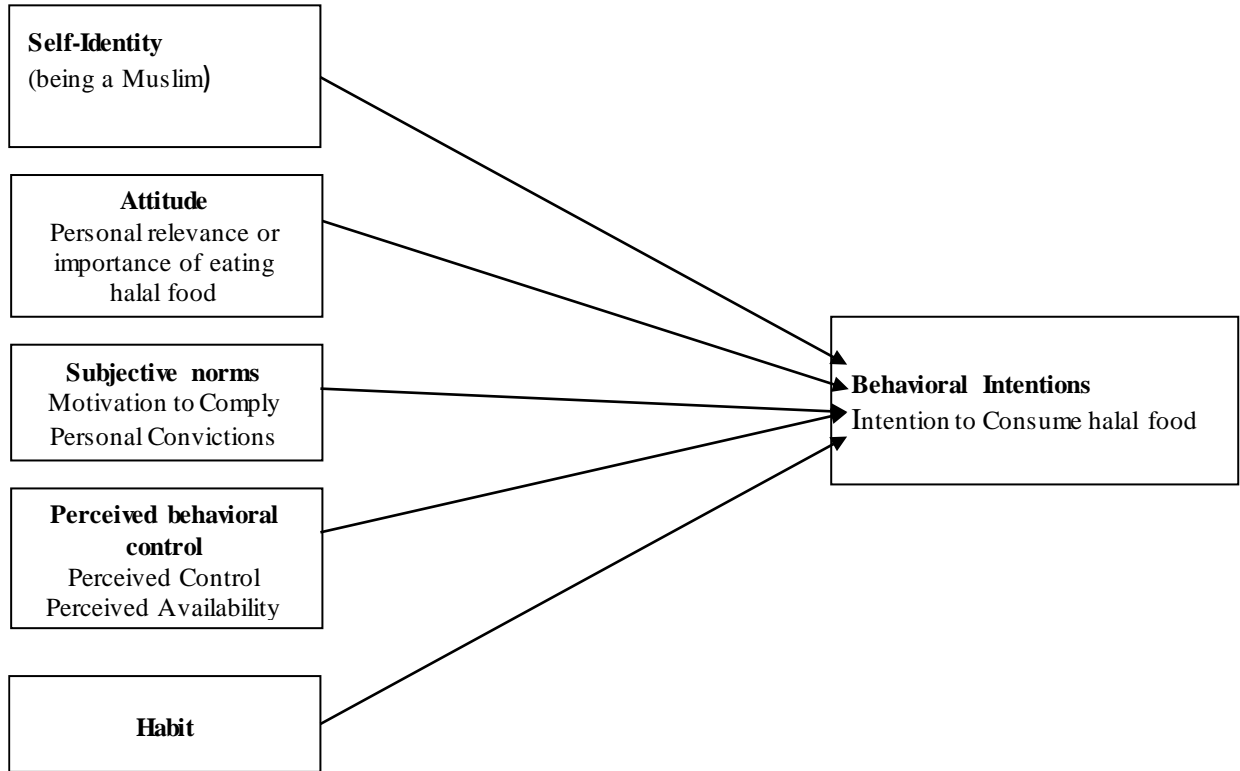
Han et al., (2010) utilized the Theory of Planned Behavior to explain consumer intention to visit a green hotel. They found that attitude, subjective norms, and perceived behavior control positively affected intention to stay at a green hotel. They also found that there were no statistical differences between customers who were involved in ecofriendly activities and customers who were not practicing environmental friendly activities. The TPB is well suited to investigate and predict consumers' food consumption intentions. Lupton (1994) stated that "food and cuisine are basic elements of every culture." People consume food to obtain functional consequences but also to communicate with others and

follow the rules set by their religion. Thus, subjective norms could be a possible factor affecting consumers' intention in *halal* food consumption.

Abdul Khalek (2012) conducted a study to identify young consumers' attitudes towards *halal* food outlets and certification in Malaysia. She integrated the TPB model in her study. The results show that young consumers have a positive attitude towards *halal* food outlets and certification. She also found that young Muslim consumers' attitudes were influenced by religious beliefs, mass media and peer influence. The study also shows that subjective norms have a low significance when choosing *halal* food outlets compared to perceived behavioral control (Abdul Khaleka, 2012).

Jaffar & Musa (2014) implemented the TPB model to examine the feasibility of the survey instrument in determining the attitude towards Islamic financing among Micro and SMSs (Small to Medium Enterprises) in *halal* food production. They conducted a survey in Malaysia and distributed to 30 Micro and SMEs at *halal* exhibitions. The results show various areas for refining the survey instrument, mainly awareness, knowledge and religion obligation construct (Jaffar & Musa, 2014).

**Figure 6: Bonne et. al. Conceptual Framework Theory of Planned Behavior with Application to *Halal* Food Consumption**



Source (Bonne et al. 2007)

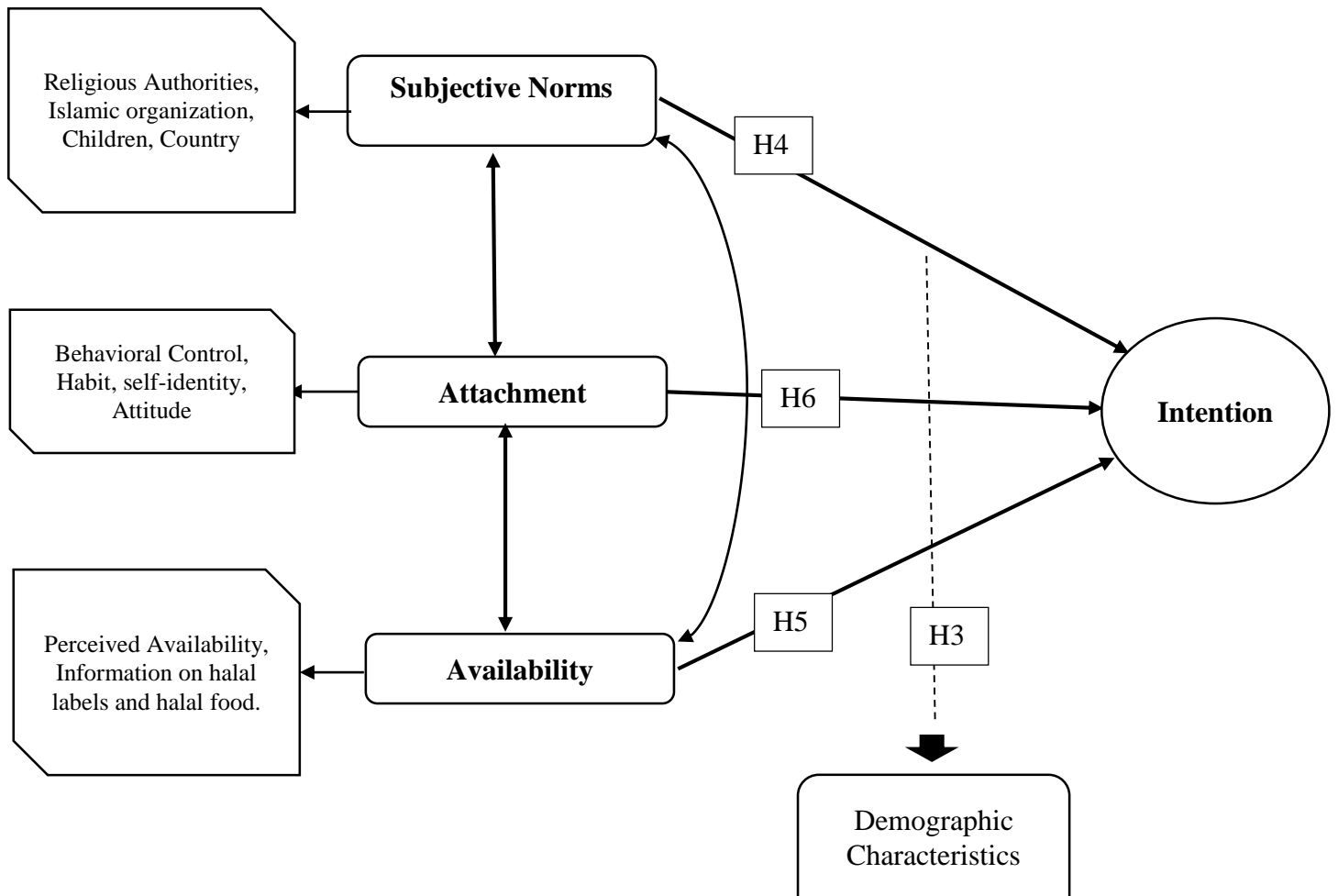
To test the impact of religion on the daily lives of Muslims, Bonne et al. (2007) conducted a study utilizing the TPB to identify determinants that affect *halal* meat consumption in France. The study included habit as an independent variable of the TPB as it was previously proven to be an affective component (figure 6). The study conducted a survey among 576 Muslims in France. The study concluded that positive attitude, social influence, and perceived behavioral control determine the intention to consume *halal* food. They also found that the availability of *halal* food was not significant in *halal* meat

consumption. Finally, social structures, such as people's origin, family and income, were factors that determined their *halal* dietary preferences.

Bonne et.al (2007) also discussed the role of religion as a factor that shapes Muslim consumer identities. They argued that individual adherence to Islamic law/ruling could influence the decision-making process concerning *halal* meat. In an earlier study by Bonne & Verbeke (2006) it was found that a consumer who was strict about eating *halal* meat may be not strict about other religious perceptions. Conversely, consumers with a strong Muslim identity may be more inclined to follow Islamic rules and customs and be more open to other influences. Bonne et. al. (2007) also argued that in Islamic culture people tend to be group-oriented and interdependent within the group, which might influence individual attitude.

The TPB model states that attitude towards behavior, subjective norms, and perceived behavioral control shape an individual's behavioral intentions and behaviors. Several studies have implemented the TPB model in different industries to identify consumers' behavioral intentions or attitude. To more accurately reflect the Muslim consumer's intention towards *halal* food consumption a modified TPB model is suggested. Figure 7 explains how this new conceptual framework works in this study. The conceptual model suggests that Muslim consumers' behavioral intentions are influenced by three factors, subjective norms, attachment, and availability.

**Figure 7: Conceptual Framework of the Theory of Planned Behavior Applied to *Halal* Food Consumption**



Similar to the TPB model, subjective norms refer to the belief of whether or not most consumers approve of the behavior. It relates to the consumer's belief about whether peers of importance to the consumer think the individual should engage in the behavior. Attachment is the new component introduced in this study modifying the TPB model. Attachment is an emotional binding that Muslim consumers have with their religion that also measures how much an individual complies with the rules. This can be measured



through a consumer's level of adherence, religiosity, self-identity, habit, attitude, and perceived control towards the behavior.

Attachment theory was introduced by Bowlby (1969, 1973, 1980) to describe the relationship between infants and their mothers. Bowlby stated that "Infants emit social cues such as crying, smiling, and clinging to which a caregiver can be more or less attentive and vary in warmth." The same concepts of the theory were modified and applied in the field of psychology and sociology of religion. They examined the relationship with God as a source of attachment having an impact on the life outcomes of religious adherents (Kirkpatrick 1992; Kirkpatrick 1997). Those adhering to a religion may perceive God as being warm, responsive and a secure base during times of increased stress and perceived threat. For these individuals, God may be the perfect attachment figure that supersedes even the influence of the mother–infant relationship or compensates for the absence or lack of attachment to a parent. To Muslim consumers, attachment to their religion is a symbol of their religious adherence and religiosity. Religious attachment can affect the attitude of its followers. In Islam, these effects are very visible in consumers' daily activities, like praying and fasting. Attachment is a contributing factor in the behavioral intention of Muslim consumers given that some consumers' levels of attachment are stronger than others. Thus, attachment in this model identifies whether or not it is an influencing factor on intention.

Bonne et.al. (2007) introduced perceived availability under behavioral control. They argued that consumers tend to perform a behavior that they feel they have control over and avoid performing behaviors that they feel they have no control over it. Thus, Bonne

et.al. introduced availability as a factor that facilitates the performance of the behavior. Low availability of *halal* food might prevent consumption of *halal* food. When Muslim consumers relocate or travel for leisure, *halal* food might be scarce or unavailable, hence, availability is introduced as a dependent factor of the conceptual framework. Furthermore, demographic characteristics such as age, gender, level of education, nationality, and occupation might influence Muslim consumers' intention to consume *halal* food. For example, as people age they tend to be more religious than their younger equivalents. In addition, women tend to be more religious than men. Thus, demographic characteristics are introduced as an independent variable in the proposed model.

Therefore, the following hypotheses are proposed based on the conceptual framework.

*H3.* Demographic characteristics of the respondents have no effect on Muslim consumers' intentions to consume *halal* food.

*H3a.* Gender has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food.

*H3b.* Age has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food.

*H3c.* Nationality has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food.

*H3d.* Marital status has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food.

*H3e.* Level of education has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food.

*H3f. Occupation* has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food.

*H4.* Subjective norms have a higher influence on Muslim consumers' intention to consume *halal* food.

*H5.* Perceived availability has a higher influence on Muslim consumers' intention to consume *halal* food than subjective norms.

*H6.* Muslim consumers' intention to consume *halal* food is positively influenced by their attachment to *halal* food thus affecting their decision-making.

## **Chapter Three**

### **Methodology**

Based on the framework of this study proposed in chapter one, dissected by the two models, the Kano Model outlining consumer needs and the TPB dealing with behavioral intentions, this chapter explains the methodology followed for both models.

#### **The Kano Model Survey**

The first objective of this study is to identify Muslim consumers' requirements of their choice of hotel accommodation. To achieve this objective this research used qualitative and quantitative data in its methodology. The qualitative part of the study performed an interview that allowed Muslim customers to elicit service requirements, which they desire to be available in the hotels they visit. The quantitative part used the Kano Survey to identify elements of customers' satisfaction in hotel industry. The elements will include hotel atmosphere, price, facilities, service, hygiene, and staff attitude. The Kano model questionnaire is a five-point Likert scale where; 1 is "I like it that way." 2. "It must be that way." 3. "I am neutral." 4. "I can live with it" and 5. "I dislike it that way."

## **Interview**

The interview questions were set to elicit different attributes that Muslim consumers seek in the hotels for their accommodation in Japan. These elements will help the hotel industry in Japan in maximizing the customer experience and increase their level of satisfaction. The questions consisted of open-end questions about nationality, age, gender and travelling experience. In addition, questions about different attributes that might influence the Muslim consumers' decision-making about their choice of accommodation. The attributes that have been identified are: Staff attitude, the service in general, the physical layout of the hotel, room rates (prices), the hotel facilities, size of the rooms, entertainment facilities in the hotel, location of the hotel, prayer room in the lobby, restaurants that serve *Halal* food, providing a prayer mat in the rooms, and providing prayer notification system.

One on one interviews and online interviews were held with Muslim consumers from different countries. The interviews took place online, skype interviews, and in coffee shops. The interviewees were four male respondents and six female respondents. A total of 10 interviews were conducted. The interviewees were from Saudi Arabia, Syria, Oman, Indonesia, Canada, and Senegal. Each interview was conducted in a time span of an hour. All the interviewees have lived or visited Japan. The interviews identified different elements that Muslim consumers focus on such as staff attitude, location, and room rates. However, all the interviewees stressed the importance of price and location in their choices of accommodation in Japan.

## Questionnaire

The Kano model of customer satisfaction distinguished between different attributes of products or services requirements that influenced customers' satisfaction. The Kano model classifies attributes into five categories; "must-be", "one dimensional", "attractive", "reverse", and "questionable". Based on the Kano questionnaire, which is used to confirm and categorize Muslim customers' requirements, the survey of this study was formulated. The survey consisted of pairs of questions that focused on customers' needs that were identified through the interview. Therefore, 26 quality attributes, which were identified in the interview stage, were the main focus of the questionnaire. For every attribute two questions were formulated to which the customers could answer in one of five different ways. A total of 52 questions were developed and used in the survey to achieve the purpose of the study. The final survey consisted of three parts: first, demographic questions about gender, nationality, and age. Second, how Muslim customers felt if an attribute was fulfilled "functional questions," and how Muslim consumers felt if an attribute was unfulfilled, "dysfunctional questions". Third, how important was an attribute to the customer.

The second part of the questionnaire, the quality attributes, were structured in reference to Kano's Model. A five-point Likert scale was used with the following: 1. "I like it that way." 2. "It must be that way." 3. "I am neutral." 4. "I can live with it." 5. "I dislike it that way." A total of 26 quality attributes formed 26 pairs of questions. Each attribute required the participants to provide a pair of responses. The first in each pair was a

functional question or a positive question that referred to a situation in which the hotel service attribute was fulfilled. The second question in the pair was a dysfunctional question or a negative question, which referred to an opposite situation in which the same attribute was not fulfilled.

A pilot study was conducted on Muslim consumers to understand the preliminary responses of the survey; whether the questions were clear and directed to their needs, and to assess the reliability of the attributes. After the pre-testing stage, the final survey was modified using 52 questions. The survey was distributed among a random sample of Muslim consumers. The collection of the data lasted for a period of a month. The survey was distributed through social media. A total of 27 responses were collected and served as the main data of this study.

## **Theory of Planned Behavior (TPB) Survey**

The first objective of this study is to identify Muslim consumers' requirements of their choice of hotel accommodation. The second objective of this research is to identify determinants of *halal* food consumption in Japan. To achieve this objective, data was collected through a survey. The participants were recruited through a snowball sampling technique that is a non-probability sampling technique where existing respondents after being employed are asked to identify or recommend other respondents (Aaker, V. Kumar, Day, & Leone, 2011). Respondents were asked to answer the survey and send it to other Muslims living or visiting Japan. The survey took five to ten minutes to be completed and was distributed between the periods of early February to July 2017. All respondents were *halal* food consumers. The total number of respondents were 102.

## **Questionnaire**

This research adapted the Bonne et al., (2007) research method. In this research, a structured questionnaire in Japan was used. The questions were written in support of the components of the proposed model. To measure the behavioral intention of the TPB, an eight-point Likert scale ranging from 1 to 8 asked, "How many times do you intend to eat *halal* food in the next few days, today included?" Attitude was measured through the statement "*halal* food is important to me" on a five-point scale ranging from "I totally agree" to "I totally disagree." This element serves as a motivational force to consume *halal* food. Subjective norms were measured with multiple elements to measure the motivation to consume *halal* food. For this objective, the question was, "To what extent



do you take the encouragement to eat *halal* food of the following people or institutions into consideration?” On a five-point scale from “not at all” to “very much” respondents had to rate the influence of their partners, friends, family, religious authorities, children, country, and Islamic organization. To measure personal conviction, the statement “eating *halal* food is a personal choice” was used on a five-point scale ranging from “totally agree” to “totally disagree.”

The statement “How much control do you feel you have over eating *halal* food?” tested perceived behavioral control. On a seven-point scale ranging from “complete control” to “no control.” Perceived availability was measured with “Please state if you agree or disagree with the following” and, on a five-point scale, respondents stated if they agree or disagree with the following statements: “*halal* food is readily available”, “There are a lot of choice possibilities in *halal* food”, “Information on *halal* labels are clear”, and “There is sufficient information available on *halal* food.” Habit was measured with a five-point scale ranging from “totally agree” to “totally disagree” using the statement “Eating *halal* food is something that I do without reasoning.” Self-identity was measured with the statement “I consider myself a Muslim” on a five-point scale ranging from “totally agree” to “totally disagree.” In addition to demographic factors, questions about age, gender, nationality and marital status were also asked.

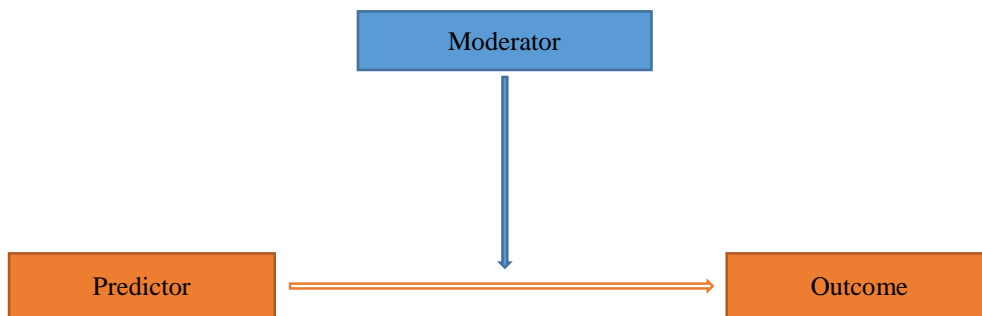
Analyzing the survey data, employs SPSS statistical software to conduct factor analysis, regression analysis, moderator analysis, and structural equation modeling AMOS. The data analysis process follows a structured statistical procedure, starting with factor analysis. Factor analysis is a statistical method whereby many variables are reduced to

small dimensions to give a better understanding of the measurement model. Factor analysis is used as part of the Amos model analysis. In this research, factor analysis identifies the main factors that have a strong influence on intention, subjective norms, availability, and attachment. The second step, regression analysis, describes the relationships between a set of independent variables and the dependent variable. Regression analysis produces a regression equation where the coefficients represent the relationship between each independent variable and the dependent variable. The outcome helps in building a model to predict the outcome based on the regression result. In this research, regression analysis predicts the behavior of a dependent variable (intention) based on the behavior of three of independent variables (subjective norms, attachment, and availability).

The third statistical process uses a moderator analysis. A moderator is a variable that specifies conditions under which a given predictor relates to an outcome. The moderator explains if a dependent variable and an independent variable are related. Moderation implied an interaction effect, where introducing a moderating variable changes the direction or magnitude of the relationship between two variables (figure 8). A moderation effect could be “enhancing” (Elite Research LLC., 2018), where increasing the moderator would increase the effect of the predictor independent variable on the outcome dependent variable. A moderator also works as a “Shielding” factor (Elite Research LLC., 2018), where increasing the moderator would decrease the effect of the predictor on the outcome. It also functions as “Antagonistic,” where increasing the moderator would reverse the effect of the predictor on the outcome (Elite Research LLC., 2018). In this research,

moderator analysis tests the strength of variable relationships and enhancement of the variables.

**Figure 8: Diagram of the Conceptual Moderator Model**



Source: (Field, 2018)

The fourth process, Structural Equation Modeling (AMOS) or SEM, is an extension of the general linear model (GLM) that enables a researcher to test a set of regression equations simultaneously. SEM software Amos can test traditional models, but it also permits examination of more complex relationships and models, such as confirmatory factor analysis and time series analyses. SEM proposes a model, which consists of a set of relationships among the measured variables. These relationships are then expressed as restrictions on the total set of possible relationships. The results feature overall indexes of model fit as well as parameter estimates, standard errors, and test statistics for each free parameter in the model. In this research, Amos proposes a model that is the basic model of this study (Diagram 1). Thus, Amos helps in testing the proposed hypothesis and maximizes the likelihood between different variables.

The final two steps of the analysis are confirmatory analysis, namely, factor analysis and moderator analysis. This step aims to reevaluate the results calculated by the Amos analysis. These steps have been followed to make the analysis process easy to comprehend and flow logically.

## **Chapter Four**

### **Data Analysis**

#### **The Kano Model Data Analysis**

The interviews were conducted with the purpose of identifying attributes that Muslim consumers seek in the hotels of their choice. This study interviewed a group of Muslim consumers and identified customers' requirements from hotels they chose as their accommodation during their stay in Japan. These requirements were: staff attitude, physical layout of the hotel, room rates (prices), hotel facilities, size of the rooms, entertainment facilities in the hotel, location of the hotel, prayer room in the lobby, restaurants that serve *Halal* food, providing a prayer mat in the rooms, providing a prayer notification system (alarm), entertainment system, and finally, the addition of wash-lets in the restrooms. Analysis of these interviews corresponds to respondents who represent Muslim consumers. The analysis identified factors that influenced Muslim guests' choice of hotels for their accommodation in Japan. Thus, the first research question which is to identify Muslim consumers service quality attributes has been answered.

This study is based on 27 exploratory surveys answered by respondents who represent Muslim consumers from different countries, and ages, with different degrees of traveling experience (Table 2). To analyze the data, Excel was used to enable analysis of the sample, namely, the mean, percentage and frequency (table 4). To categorize the attributes, the analysis was performed manually due to the small, limited number of responses,

following the categorization of the Kano model as described in table 3 (categorization of the Kano mode).

**Table 2: Demographic Profile of Respondents**

<b>Gender</b>		
Male	8	28.60%
Female	19	71.40%
<b>Traveling experience</b>		
Alone	13	50%
With friends	4	14.30%
With family	10	35.70%
<b>Age</b>		
20-30	17	64.30%
30-40	10	35.70%

Table 2 shows that 71.40% of the respondents were females and 28.60% were males. Most of the respondents were between the ages of 20 - 30 (64.30%) followed by 30 - 40 age group, which represent 35.70% of the sample. 50% of the respondents travel alone while 35.70% travel with family and 14.30% travel with friends. Most Muslim customers visiting Japan and staying at hotels are customers between the ages of 20 - 30 and traveling alone, which are considered as the primary potential target customers in the hotel industry around Japan. 52% of the respondents are from Saudi Arabia followed by Indonesia 13% and Oman 14%. The results show that most of the respondents are females that travel alone for leisure. The hotels were also recommended to meet the needs of solo travelers and provide services that are particular to their needs. Therefore, providing

services with excellent qualities that address the needs of female and male solo travelers need to be considered by the hotel management.

Table 4 summarizes the results of all the attributes that Muslim consumers seek in their choice of accommodation. Hypothesis 1 states that Requirements that address the specific needs of Muslim consumers, such as *halal* food, and prayer, facilities are categorized as excitement attributes. The table shows that the following attributes: security and cleanliness of the room are “must be” attributes that all Muslim consumers seek in their hotel. Furthermore, attributes that mainly targeting Muslim consumers such as *halal* restaurants, prayer rooms, prayer mats, prayer notification system, are considered “attractive” elements. Thus, Hypothesis 1 is supported. In addition, attributes that are also considered “attractive” to the Muslim consumers are the efficiency of the online reservation system, providing breakfast when reserving the room, the availability of drinking water in the rooms, transportations to/from the airport, providing tourist information, free internet access in the rooms, laundry services, the location of the hotel, self service facilities in the hotel, the room size, the design of the hotel, and entertainment facilities in the hotel. Muslim consumers do not expect these attributes however, providing them will attract more Muslim consumers and will increase their level of satisfaction.

**Table 3: Categorization of the Kano Model**

		Dysfunctional				
	Customer requirements	1. Like	2. Must-be	3. Neutral	4. Live with	5. Dislike
	1. Like	Q	A	A	A	O
Functional	2. Must-be	R	I	I	I	M
	3. Neutral	R	I	I	I	M
	4. Live with	R	I	I	I	M
	5. Dislike	R	R	R	R	Q

O= One-Dimensional M= Must-be A= Attractive I= Indifferent Q= Questionable R= Reverse

Hypothesis 2 states that Hotel cleanness, safety, convenience of the online reservation system, and English translation, are classified as one-dimensional attributes. In conducting a survey using Kano model, it is important for hotels to put emphasis on “one-dimensional” attributes and “must-be” attributes. This is because “one-dimensional” attributes grant competitive advantage and bring elements of differentiation to the service thus increasing customers’ satisfaction. As for “must be” attributes, they increase customer expectations and can also generate a positive word of mouth and better customer retention. Based on Kano’s model, the attributes described as cleanliness of the rooms, and security and safety of the hotel, are treated as “must-be” quality attributes that Muslim



customers seek in hotels. Hotel owners must fulfill these requirements, otherwise, customers will be dissatisfied with their accommodation.

The attributes classified as “one-dimensional” or Performance attributes should be emphasized. For example, the efficiency of the online reservation system, ease of use, and finally, separate swimming pools for male and female use. These attributes when fulfilled by the service providers will lead to a high level of satisfaction, the higher the level of fulfillment the higher customer’s satisfaction. These attributes help hotels gain a competitive advantage over other service providers, resulting in attracting more Muslim consumers to their hotel. Therefore, hypothesis 2 is supported.

Attributes such as the availability of safe deposit facilities and car renting services do fall under the “indifferent” category. This means that these attributes don't affect the satisfaction level of Muslim consumers. However, having a separate swimming pool at the hotel can fall under both indifferent and one-dimensional categories. Therefore, it falls to the hotel as to how they want to address this attribute. The question of classifying attributes into ‘must-be attributes’, ‘one-dimensional attributes’ and ‘attractive attributes,’ i.e. the second objective of this study, has therefore been answered.

Customer satisfaction shows whether meeting a service requirement will increase satisfaction, or whether fulfilling this requirement will prevent customer dissatisfaction. The customer satisfaction coefficient indicates how strongly a service attribute can influence satisfaction and dissatisfaction (Sauerwein et al, 1996). To calculate the

customer satisfaction coefficient of customer satisfaction, the following formula has been applied:

$$\text{Satisfaction Level} = \frac{A + O}{A + O + M + I}$$

To calculate the customer satisfaction coefficient of customer dissatisfaction the following formula has been applied:

$$\text{Dissatisfaction Level} = \frac{O + M}{(A + O + M + I) * (-1)}$$

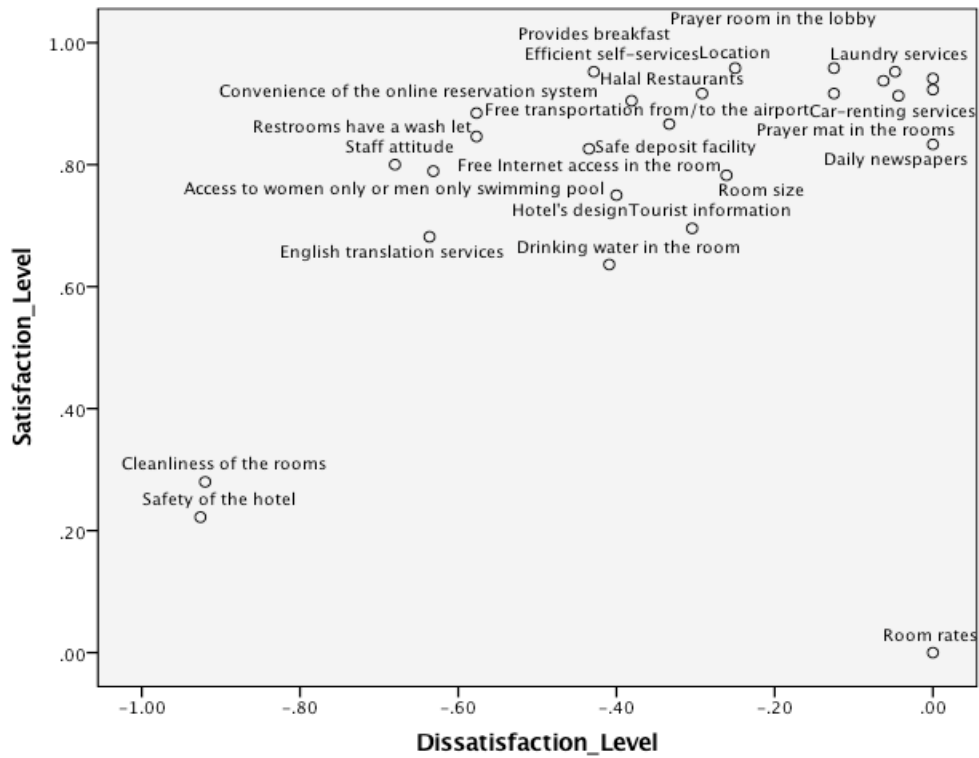
These two formulas have been proposed by the Kano model to calculate the customer satisfaction coefficient of customer satisfaction and dissatisfaction. The minus sign in the dissatisfaction formula serves to emphasize the negative influence on customer satisfaction if this attribute is not fulfilled (Sauerwein et al, 1996). The positive customer satisfaction coefficient ranges from 0 to 1, the closer the value is to 1, the higher the influence on customer satisfaction. A positive customer satisfaction coefficient that is near 0 implies that there is a minimum influence on satisfaction. On the other hand, customer satisfaction coefficient of customers' dissatisfaction ranges between 0 and -1. If the value approaches -1 the influence on customers' dissatisfaction is strong if the attribute is not fulfilled. A value of near 0 indicates that the attribute does not cause dissatisfaction if not fulfilled (Sauerwein et al, 1996).

Table 4 and figure 9 show the results of the customer satisfaction coefficient of customer satisfaction and dissatisfaction. The results show that 11 attributes are near the 1 value, therefore, they highly influence customer satisfaction. These attributes are; staff attitude (0.74), free Internet access (0.70), convenience of the online reservation system (0.85), providing breakfast (0.76), free transportation from/to airport (0.78), location (0.85), prayer room (0.88), *halal* restaurants (0.85), self-service (0.74), prayer notification (0.77), and restrooms with wash-lets (0.81).

Requirements that address the needs of Muslim consumers such as *halal* restaurants and prayer facilities fall under attractive attributes. *Halal* restaurants are attractive primarily because Japan offers food alternatives, such as seafood and vegetarian options. In addition, the expectation of having access to *halal* food options in a non-Muslim country is low or non-existent. Thus, Muslim consumers perceive the availability of *halal* restaurants as an attractive attribute leading to an increase in satisfaction, and not affecting satisfaction if it is unavailable. On the other hand, *halal* restaurants and their availability may fall under the must-be attribute when Muslims visit other Muslim countries, such as Malaysia or Indonesia, as Muslim consumers expect *halal* food options in Muslim countries. In Japan, prayer facilities and prayer notifications are categorized as attractive attributes because Muslim visitors can pray in their hotel rooms and use mobile devices to find prayer direction and times.

Table 4 and figure 9 also implies that there are six attributes that strongly affect customer dissatisfaction. These attributes are; safety of the hotel (-0.93), cleanliness of the rooms (-0.83), convenience of the online reservation system (-0.56), English translation services (-0.52), restrooms with wash-lets (-0.56), and staff attitude (-0.63).

**Figure 9: The Influence of Service Quality Attributes on Satisfaction and Dissatisfaction**



**Table 4: Kano Model Classification for Muslim Consumers' Requirements from the Hotel in Japan**

<b>Service Quality Attributes</b>	<b>M</b>	<b>O</b>	<b>A</b>	<b>Q</b>	<b>R</b>	<b>I</b>	<b>Satisfaction Level</b>	<b>Dissatisfaction Level</b>	<b>Mean</b>	<b>Importance</b>	<b>Category of Kano model</b>
Safety of the hotel	20	5	1	0	0	1	0.22	-0.93	0.351852	8.236504	Must Be
Staff attitude	4	13	7	0	0	3	0.74	-0.63	-0.06	4.223742	One dimensional
Cleanliness of the rooms	17	6	1	1	0	2	0.27	-0.88	0.32	8.777243	Must Be
Free Internet access in the room	3	7	12	0	0	5	0.70	-0.37	0.195652	2.939388	Excitement
Convenience of the online reservation system	2	13	10	0	0	2	0.85	-0.56	0.153846	3.720215	One dimensional
Provides breakfast	1	7	12	1	1	5	0.76	-0.32	0.261905	2.154066	Excitement
Room rates	0	0	0	0	19	8	0.00	0.00	0	1.854724	Reverse
Drinking water in the room	7	2	12	0	0	6	0.52	-0.33	0.113636	4.079216	Excitement
Free transportation from/to the airport	1	0	21	0	0	5	0.78	-0.04	0.434783	4.317407	Excitement
Tourist information	6	1	15	0	0	5	0.59	-0.26	0.195652	2.727636	Excitement
Daily newspapers	0	0	5	0	0	22	0.19	0.00	0.416667	1.356466	Indifferent
Laundry services	0	0	16	0	0	11	0.59	0.00	0.470588	6.343501	Excitement
Access to women only or men only swimming pool	3	9	6	0	0	9	0.56	-0.44	0.078947	3.555278	Linear/indifferent
Location	0	6	17	0	0	4	0.85	-0.22	0.354167	2.727636	Excitement
Safe deposit facility	1	4	9	0	1	12	0.50	-0.19	0.266667	2.497999	Indifferent
Car-renting services	0	0	12	0	0	15	0.44	0.00	0.461538	2.416609	Indifferent
English translation services	6	8	7	0	0	6	0.56	-0.52	0.022727	1.854724	One dimensional
Efficient self-services	0	9	11	0	0	7	0.74	-0.33	0.261905	4.963869	Excitement
Room size	4	2	16	1	0	4	0.69	-0.23	0.26087	2.8	Excitement
Hotel's design	4	4	11	0	0	8	0.56	-0.30	0.175	2.87054	Excitement
Prayer room in the lobby	0	3	20	0	1	3	0.88	-0.12	0.416667	3.97995	Excitement

<i>Halal</i> Restaurants	1	6	16	0	1	3	0.85	-0.27	0.3125	2.416609	Excitement
Prayer mat in the rooms	1	2	20	1	0	3	0.85	-0.12	0.395833	3.006659	Excitement
Prayer notification system	0	1	19	1	0	6	0.77	-0.04	0.452381	2.57682	Excitement
Entertainment facilities	0	1	14	0	0	12	0.56	-0.04	0.4375	4.317407	Excitement
Restrooms have a wash let	3	12	10	0	0	2	0.81	-0.56	0.134615	4.029888	One dimensional

O = One-Dimensional M = Must be I = indifferent Q = Questionable A = Attractive R = Reverse

## Theory of Planned Behavior (TPB) Data Analysis

To test the accuracy of the results, a reliability analysis, employing Cronbach Alpha, has been conducted. The reliability test shows the consistency and accuracy of the data. If the association in reliability analysis is high, the scale will show consistent results and is therefore reliable. Reliability is significant at 0.7 or 0.8 ( $\alpha=0.8$ ). Table 5 shows that  $\alpha= 0.795$ , which is close to  $\alpha=0.8$ . Thus, the data is reliable.

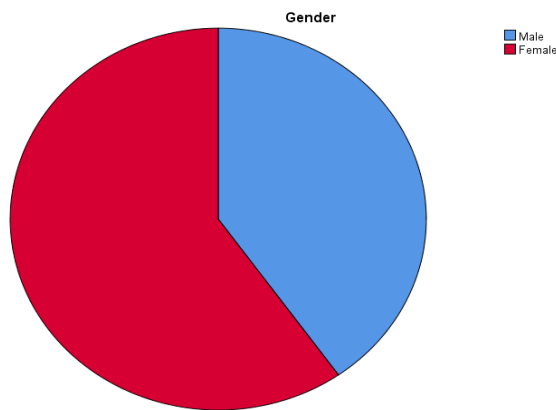
**Table 5: Reliability Statistics**

<b>Variables</b>	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
<b>Subjective norms</b>	0.857	0.859	4
<b>Attachment</b>	0.594	0.638	4
<b>Availability</b>	0.717	0.719	3

A breakdown of demographic characteristics is presented below and focuses on; gender, nationality, level of education, marital status, age and occupation. These variables are employed in an effort to identify the impact on Muslim consumers' intentions related to the consumption of *halal* food.

**Table 6: Demographic Characteristic of the respondents (Gender)**

		Gender		Valid Percent	Cumulative Percent
		Frequency	Percent		
Valid	Male	41	40.2	40.2	40.2
	Female	61	59.8	59.8	100.0
	Total	102	100.0	100.0	



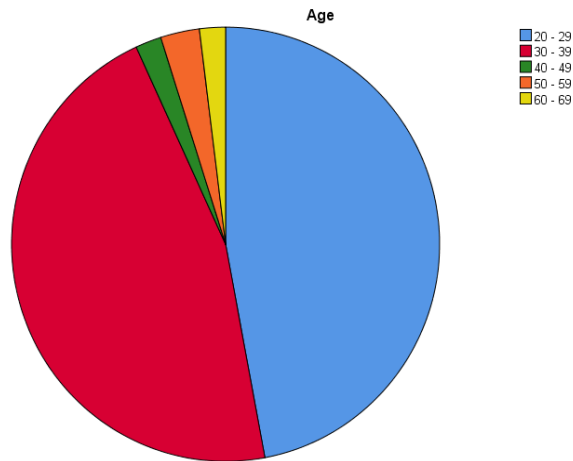
**Pie chart 1: Number of female and male respondents**

Table 6 and pie chart 1 shows the age of the respondents. Out of the respondents, 59.8% were female of which there was a higher rate of *halal* food consumption than that of the male respondents. Male respondents represent 40.2% of the total sample. This table shows that female respondents tend to consume *halal* food more than male respondents.



**Table 7: Demographic Characteristic of the respondents (Age)**

		Age		Valid Percent	Cumulative Percent
		Frequency	Percent		
Valid	20 - 29	48	47.1	47.1	47.1
	30 - 39	47	46.1	46.1	93.1
	40 - 49	2	2.0	2.0	95.1
	50 - 59	3	2.9	2.9	98.0
	60 - 69	2	2.0	2.0	100.0
Total		102	100.0	100.0	

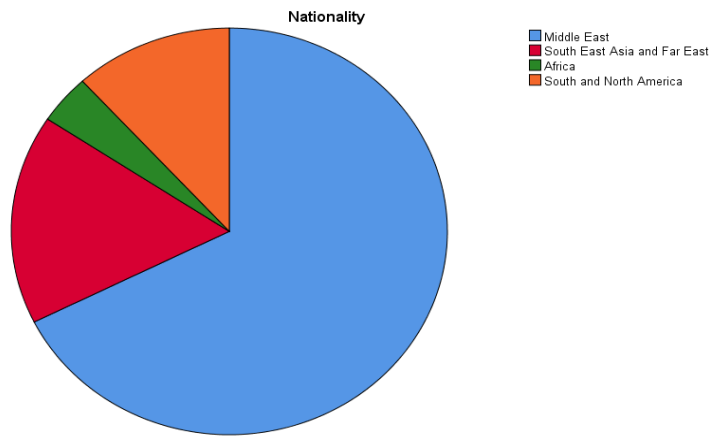


**Pie chart 2: Age of the Respondents**

Table 7 shows that the sample consists mainly of young respondents between the ages of 20 to 29, which represents 47.1% of the respondents. Respondents between the ages 30 to 39 follow young respondents with 36.1%. Respondents between the age of 50 to 59 and 60 to 69 represent the lowest percentage of respondents with 2.0% and 2.0% of the total sample size.

**Table 8: Demographic Characteristic of the respondents (Nationality)**

		Nationality		Valid Percent	Cumulative Percent
		Frequency	Percent		
Valid	Middle East	69	67.6	67.6	67.6
	South East Asia and Far East	17	16.7	16.7	84.3
	Africa	4	3.9	3.9	88.2
	South and North America	12	11.8	11.8	100.0
	Total	102	100.0	100.0	

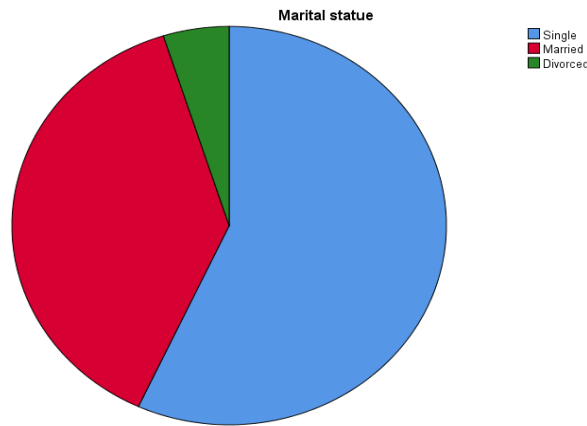


**Pie chart 3: Nationality of the Respondents**

Table 8 shows that Respondents from the Middle East represented 67.6% of the whole sample, followed by South East Asia and Far East with 16.7% of the sample. Respondents from Africa represented 3.9%, while respondents from North and South America represented 11.8% of the total sample size. Middle Eastern respondents represented the highest percentage of the total sample size due to Japan’s positive image and the popularity of Japanese pop culture in Middle Eastern Countries.

**Table 9: Demographic Characteristic of the respondents (Marital Statuses)**

		Marital statuses		Valid	Cumulative
		Frequency	Percent	Percent	Percent
Valid	Single	58	56.9	56.9	56.9
	Married	39	38.2	38.2	95.1
	Divorced	5	4.9	4.9	100.0
Total		102	100.0	100.0	

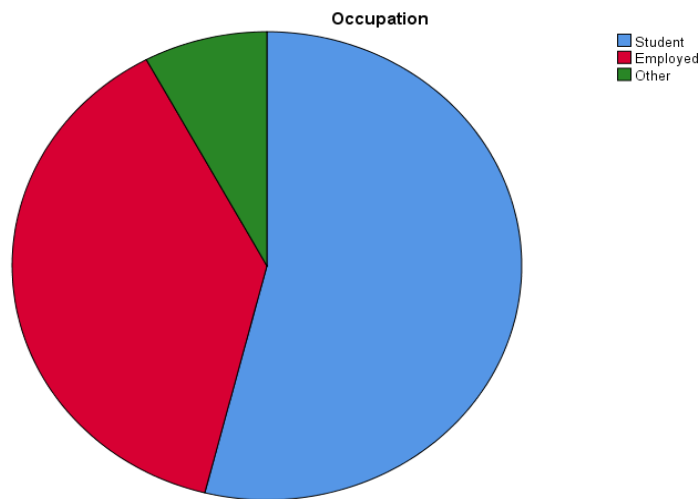


**Pie chart 4: Marital Statues of the Respondents**

Relatively, table 9 shows that more single (56.9%) people completed the survey compared to the 38.2% of married respondents. Respondents with a divorced marital statuses represented 4.9% of the total sample size. This shows that single and young respondents tend to visit or live in Japan more than married and divorced respondents.

**Table 10: Demographic Characteristic of the respondents (Occupation)**

		Occupation		Valid Percent	Cumulative Percent
		Frequency	Percent		
Valid	Student	55	53.9	53.9	53.9
	Employed	39	38.2	38.2	92.2
	Other	8	7.8	7.8	100.0
Total		102	100.0	100.0	

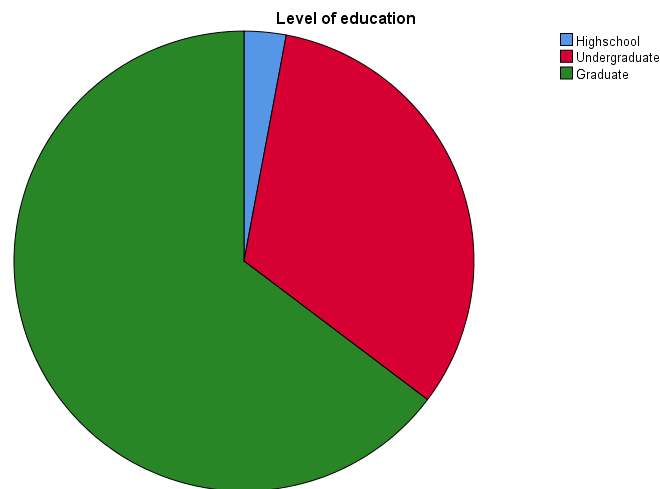


**Pie chart 5: Occupation of the Respondents**

Table 10 shows the respondents' occupations. 53.9% of the respondents are still conducting their studies, while 38.2% are employed. Others, such as housewife's, retired respondents, represented 7.8% of the total sample size.

**Table 11: Demographic Characteristic of the respondents (Level of Education)**

		Level of education		Valid	Cumulative
		Frequency	Percent	Percent	Percent
Valid	High school	3	2.9	2.9	2.9
	Undergraduate	33	32.4	32.4	35.3
	Graduate	66	64.7	64.7	100.0
	Total	102	100.0	100.0	



**Pie chart 6: Level of Education of the Respondents**

Furthermore, table 11 shows the respondents level of education. 64.7% of the respondents were with a graduate degree and 32.4% were those that completed their undergraduate education. Respondents with a high school education represented 2.9% of the sample size.

**Table 12: Regression Results Between Gender, Age, and Intention**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.023	1.007		4.991	.000
	Dummy gender	.831	.486	.172	1.712	.090
	Age	-.041	.290	-.014	-.140	.889

a. Dependent Variable: intention

Table 12 shows the regression results between intention, age, and gender. A standardized beta coefficient compares the strength of the effect of each individual independent variable to the dependent variable. Intention (dependent variable) on other variables (age and gender). The higher the total value of the beta coefficient, the stronger the effect. Standardized beta coefficients have standard deviations as their units. This means the variables can be easily compared to each other gender is identified as a dummy variable. A dummy variable is a variable that takes on the values 1 and 0, therefore, dummy gender takes the values of 0 and 1. The dependent variable is intention while other variables are served as independent variables. Regression is significant at 0.05. The results in Table 12 show that dummy gender is significant at 0.090, which is bigger than the 0.05 of intention. In addition, the coefficient for age 0.889 is significantly different from 0.05 because its p-value is 0.889, which is bigger than 0.05. Therefore, dummy gender and age are insignificant for intention. Hypothesis 3a suggests that gender has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food. Table 12 shows that gender is significant at 0.090 which is higher than 0.05 thus gender appears to be insignificant. Therefore, hypothesis 3a is supported. Hypothesis 3b states that age has no effect on Muslim consumers' decision-

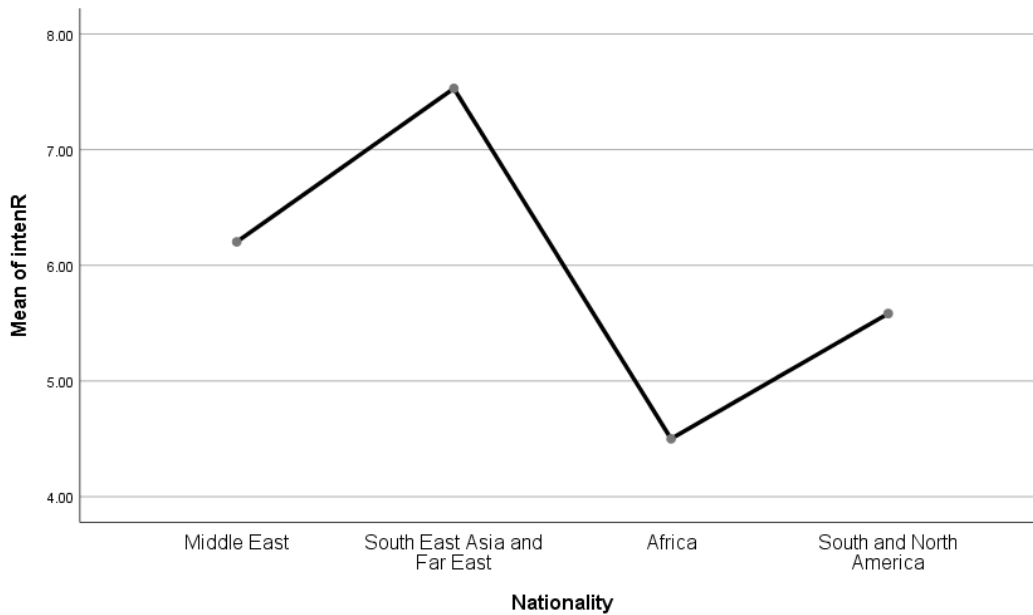
making when it comes to the consumption of *halal* food. Table 12 shows that age is significant at 0.889 which is higher than 0.05 thus age appears to be insignificant. Therefore, hypothesis 3b is supported.

To test hypotheses 3c to 3f, a one-way ANOVA analysis was conducted on nationality, level of education, occupation, and marital status. The one-way analysis of variance (ANOVA) is used to determine whether there are any statistically significant differences between the means of two or more independent (unrelated) groups.

**Table 13: One-Way ANOVA Results Between Intention and Nationality**  
ANOVA

intention

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	45.444	3	15.148	2.805	.044
Within Groups	529.311	98	5.401		
Total	574.755	101			



**Means Plot 1: Plot of Nationality Mean on the Mean of Intention**

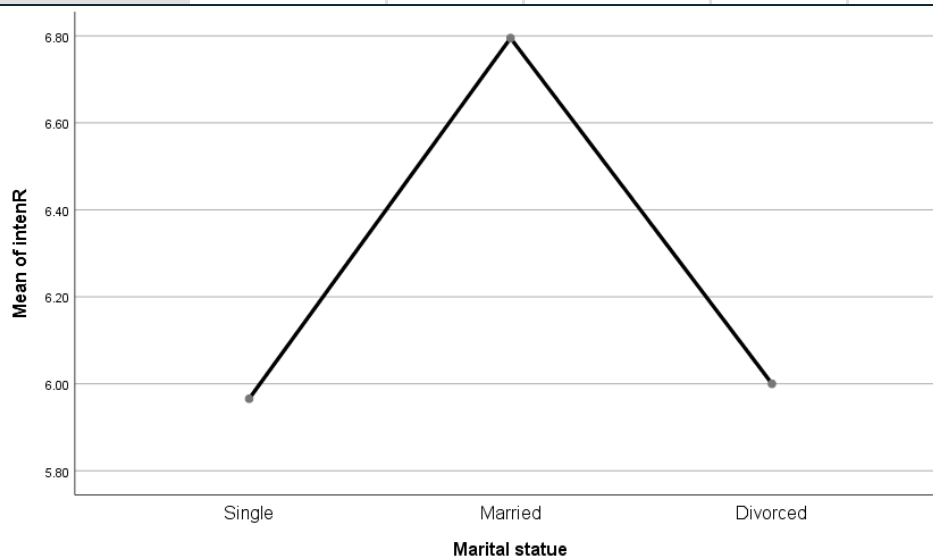
Table 13 and means plot 1 show the output of the ANOVA analysis and whether there is a statistically significant difference between intention and nationality. The significance value is 0.044 (i.e.,  $p = 0.044$ ), which is lower than 0.05. Therefore, there is a statistically significant difference in the mean of intention and nationality. Thus, nationality is statistically significant on intention. Hypothesis 3c states that nationality has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food. Based on the results of table 13, that shows that nationality is significant at 0.044, thus, hypothesis 3c is rejected.

**Table 14: One-Way ANOVA Results Between Intention and Marital Statuses**

**ANOVA**

intention

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	16.465	2	8.232	1.460	.237
Within Groups	558.290	99	5.639		
Total	574.755	101			



**Means Plot 2: Plot of Marital Statuses Mean on the Mean of Intention**



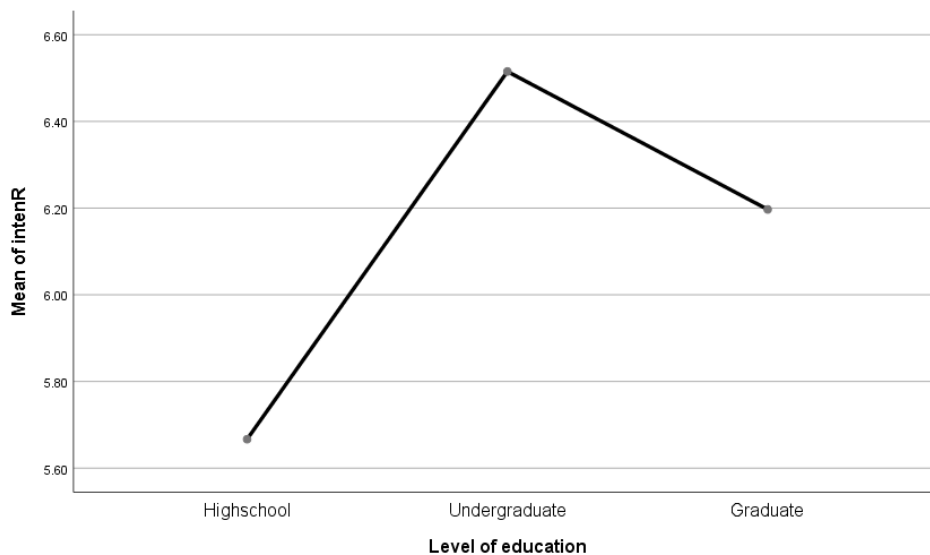
Table 14 and means plot 2 show the output of the ANOVA analysis and whether there is a statistically significant difference between intention and marital status. The significance value is 0.237 (i.e.,  $p = 0.237$ ), which is below 0.05. Therefore, there is a statistically insignificant difference in the mean of intention and age. Hypothesis 3d states that marital status has no effect on Muslim consumers' decision-making when it comes to the consumption of *halal* food. Based on the results of table 14, which shows that marital status is insignificant at 0.237, thus, hypothesis 3c is supported.

**Table 15: One-Way ANOVA Results Between Intention and Level of Education**

**ANOVA**

Intention

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.406	2	1.703	.295	.745
Within Groups	571.348	99	5.771		
Total	574.755	101			



**Means Plot 3: Plot of Level of Education Mean on the Mean of Intention**

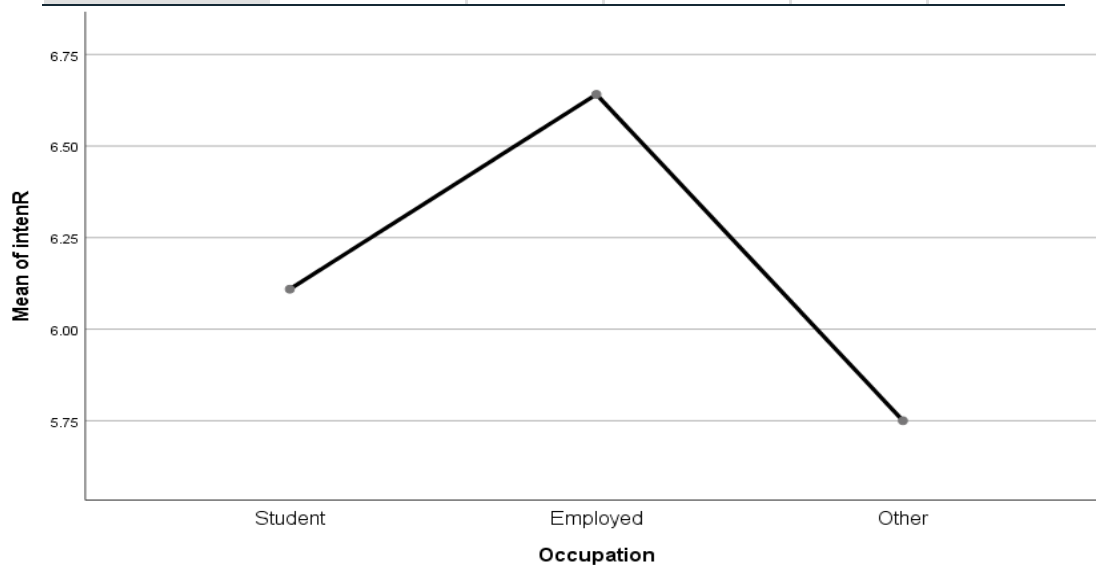
Table 15 and means plot 3 show the output of the ANOVA analysis and whether there is a statistically significant difference between intention and level of education. The significance value is 0.745 (i.e.,  $p = 0.745$ ), which is higher than 0.05. Therefore, the mean of intention and level of education are statistically insignificant. Hypothesis 3e states that level of education has no effect on Muslim consumers' decision-making when it comes to the consumption of halal food. Based on the results of table 15, which shows that level of education is insignificant at 0.745, therefore, hypothesis 3e is supported.

**Table 16: One-Way ANOVA Results Between Intention and Occupation**

**ANOVA**

intention

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	8.935	2	4.468	.782	.460
Within Groups	565.820	99	5.715		
Total	574.755	101			



**Means Plot 4: Plot of Occupation Mean on the Mean of Intention**

Table 16 and means plot 4 show the output of the ANOVA analysis and whether there is a statistically significant difference between intention and occupation. The significance value of occupation is 0.460 (i.e.,  $p = 0.460$ ), which is higher than 0.05. Therefore, the mean of intention and occupation are statistically insignificant. Hypothesis 3f states that occupation has no effect on Muslim consumers' decision-making when it comes to the consumption of halal food. The results of table 16, which shows that occupation is insignificant at 0.460, therefore, hypothesis 3f is supported.

Based on the results presented from table 12 to table 16, hypothesis 3, which states that demographic characteristics of the respondents have no effect on Muslim consumers' intentions to consume *halal* food, is supported except for nationality that appears to be slightly significant on intention.

### **Factor analysis**

Factor analysis, moderator analysis, and Amos analysis were run to test the three hypotheses. Hypothesis 4 states that subjective norms have an influence on Muslim *halal* food consumption; hypothesis 5 states that Perceived availability has a higher influence on Muslim consumers' intention to consume *halal* food than subjective norms; and hypothesis 6 states that Muslim consumers' intention to consume *halal* food is positively influenced by their attachment to *halal* food. Factor analysis is used to reduce large numbers of variables into fewer numbers of factors. This technique extracts maximum common variance from all variables and puts them into a common score.

Table 17 explains the communalities before and after extraction. Component analysis works on the assumption that all variables are common; therefore, before extraction the communalities are all 1. The second column labeled “Extraction” reflects the common variance in the data structure. For example, the statement “*halal* food is important to me” that 0.718 variance associated with the statement is common, or shared variance. Furthermore, the amount of variance in each variable that can be explained by the retained factors is represented by the communalities after extraction.

**Table 17: Factor Analysis**

<b>Communalities</b>		
	Initial	Extraction
<i>Halal</i> food is important to me	1.000	0.718
Partner	1.000	0.638
Family	1.000	0.763
friends	1.000	0.576
Religious authorities	1.000	0.733
Children	1.000	0.660
country	1.000	0.630
Islamic organization	1.000	0.770
Eating <i>halal</i> food is a personal choice	1.000	0.512
How much control do you feel you have over eating <i>Halal</i> food?	1.000	0.496
Please state if you agree or disagree with the following	1.000	0.669
There are a lot of choice possibilities in <i>Halal</i> food	1.000	0.712
Information on <i>Halal</i> labels are clear	1.000	0.699
There are sufficient information available on <i>halal</i> food	1.000	0.714
Eating <i>halal</i> food is something that I do without reasoning	1.000	0.359
I consider myself a Muslim	1.000	0.555

Extraction Method: Principal Component Analysis.

Table 18 lists the eigenvalues associated with each linear factor before extraction, after extraction and after rotation. Before extraction the data analysis has identified 16 linear factors within the data set. The eigenvalues associated with each factor represents the variance explained by that particular linear component and table 21 displays the eigenvalues in terms of the percentage of variance explained. For example, factor one explains 32.232% of total variance. Factor two shows 15.209% variance, factor three explains 8.873% variance, and factor four explains 7.475%. the first four factors explain relatively large amount of variance, especially factor one. Furthermore, all factors with eigenvalues greater than 1 have been extracted, thus, four factors are displayed in the column labelled as “Extraction Sums of Squared Loadings.” The values in this part of the table are the same as the values before extraction, except in the values for the discarded factors are ignored (factors 5 to 16). In the final part of the table labelled “Rotation Sums of Squared Loadings”, the eigenvalues of the factors after rotation are displayed. Rotation has the effect of optimizing the factor structure and one consequence for these data is that relative importance of the four factors is equalized. Before rotation factor one accounted for more variance than the remaining three factors. Before rotation factor one counted for 32.232% compared to factor two for 15.206%, factor three 8.873%, and factor four 7.475%. after rotation factor one accounts for 26.504% of variance compared to factor two 15.186%, factor three 15.186% and factor four 8.454%.

**Table 18: Factor Analysis Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.157	32.232	32.232	5.157	32.232	32.232	4.241	26.504	26.504
2	2.433	15.206	47.438	2.433	15.206	47.438	2.430	15.186	41.690
3	1.420	8.873	56.311	1.420	8.873	56.311	2.183	13.643	55.333
4	1.196	7.475	63.787	1.196	7.475	63.787	1.353	8.454	63.787
5	0.976	6.101	69.888						
6	0.845	5.283	75.171						
7	0.695	4.342	79.514						
8	0.635	3.971	83.485						
9	0.553	3.453	86.938						
10	0.474	2.965	89.903						
11	0.379	2.372	92.274						
12	0.340	2.123	94.397						
13	0.264	1.650	96.047						
14	0.253	1.583	97.630						
15	0.219	1.366	98.996						
16	0.161	1.004	100.000						

Extraction Method: Principal Component Analysis.

Table 19 explains the rotated component matrix, which is a matrix of the factor loading for each variable onto each factor. The Rotated Factor Matrix shows the rotated factor loadings. Rotation maximizes the loading of each variable on one of the extracted factors whilst minimizing the loading on all other factors. Rotation works through changing the absolute values of the variables whilst keeping their differential values constant. Table 19 shows the relations between the various variables and the four factors identified in table 18. The component columns in table 19 are the rotated factors that have been extracted. There are four factors were extracted. The first component is subjective norms, second component is perceived availability, the third component is attachment, and finally the fourth component is personal choice.

Rotated Factor Matrix table contains the rotated factor loadings (factor pattern matrix), which represent both how the variables are weighted for each factor but also the correlation between the variables and the factor. Factor loading less than 0.3 are insignificant. In a similar manner, factors loading that are greater than 0.3 have a greater loading factor than other factors. For instance, the loading of perceived behavioral control under component 1 is 0.318 is greater than component 2 0.243 but smaller than component 3 loading 0.576 and greater than component 4 loading -0.066. The factors that load highly on component 1 are Islamic organization 0.851, religious authorities 0.833, country 0.770, children 0.750, family 0.750, partner 0.638, and friends 0.635, which fall under the TPB component subjective norms. The factors that load highly on component 2 are information on *halal* food 0.829, information on *halal* labels 0.798, choice possibilities of *halal* food 0.686, *halal* food is readily available 0.589. the same applies for component 3 and component 4.

**Table 19: Factor Analysis Rotated Component Matrix<sup>a</sup>**

TPB Components		Component			
		1	2	3	4
Subjective Norms	Islamic organization	0.851	0.187	0.073	-0.075
	Religious authorities	0.833	0.088	0.145	-0.101
	country	0.770	0.090	0.157	-0.061
	Children	0.750	0.037	0.113	0.289
	Family	0.750	-0.273	0.328	0.136
	Partner	0.638	-0.061	0.294	0.375
	friends	0.635	-0.015	0.054	0.411
Availability	There are sufficient information available on <i>halal</i> food	0.114	0.829	-0.019	-0.115
	Information on <i>Halal</i> labels are clear	0.013	0.798	-0.125	-0.217
	There are a lot of choice possibilities in <i>Halal</i> food	0.017	0.686	0.327	0.367
	<i>Halal</i> food is readily available	0.005	0.589	0.379	0.422
Attachment	<i>Halal</i> food is important to me	0.288	-0.122	0.766	0.182
	I consider myself a Muslim	0.289	-0.213	0.627	-0.182
	How much control do you feel you have over eating <i>Halal</i> food?	0.318	0.243	0.576	-0.066
	Eating <i>halal</i> food is something that I do without reasoning	-0.007	0.182	0.570	-0.030
Personal Choice	Eating <i>halal</i> food is a personal choice	-0.110	0.066	0.136	-0.691

Extraction Method: Principal Component Analysis.  
 Rotation Method: Varimax with Kaiser Normalization.<sup>a</sup>  
 a. Rotation converged in 5 iterations.

Table 20 shows the regression analysis results of the four factors identified in the factor analysis. Regression is used when we want to predict the value of a variable based on the value of another variable. The dependent variable is intention. Table 20 indicates the statistical significance of the regression model that was run. Regression is significant when  $P < 0.0005$ , which is less than 0.05, and indicates that, overall, the regression model significantly predicts the outcome variable. Table 19 shows that Subjective norms is statistically insignificant with 0.078. In addition, attachment is



significant at 0.000, which is smaller than 0.05. Thus, table 20 indicates that subjective norms and habit positively influence Muslim consumers' intention to consume *halal* food.

**Table 20: Regression Analysis of intention with subjective norms, attachment, personal choice, and perceived availability.**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	
	B	Std. Error	Beta			
1	(Constant)	6.284	.204		30.778	.000
	Subjective norms	.366	.205	.153	1.784	.078
	Perceived availability	.159	.205	.067	.777	.439
	Attachment	1.195	.205	.501	5.822	.000
	personal choice	.141	.205	.059	.688	.493

a. Dependent Variable: intention

To seek more evidence of the effect of age, gender, nationality, level of education, occupation, and marital status on intention a moderator analysis or process analysis have been conducted. Moderator analysis was conducted to track significance between the variables identified in factor analysis, subjective norms, attachment, perceived availability, and habit with moderators, nationality and gender. Each analysis was conducted separately by using process analysis on SPSS. In the process analysis, we examine the effect of two moderators gender and nationality on the relationship between intention and subjective norms, perceived availability, habit, and attachment.

**Table 21: Moderator Analysis between intention, subjective norms, and Nationality**

```

*****
Model = 1
  Y = intention
  X = FAC1_SN subjective norms
  M = Nationality
Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .2022    .0409    5.6250    .9396    3.0000    98.0000    .4247

Model
      coeff      se      t      p      LLCI      ULCI
constant    6.2743    .2420    25.9320    .0000    5.7942    6.7545
  M          .2805    .5388     .5207    .6037    -.7886    1.3497
  X         -.4449    .2822    -1.5765    .1181    -1.0050    .1151
  Y.4508     .5462    .8254     .4112    -.6331    1.5348
*****

```

Table 21 explains the main moderator analysis between intentions, subjective norms, and nationality. Similar to correlation, table 21 explains the coefficient for each predictor, the standard errors, the p-value for each factor. Moderation is shown by a significant interaction effect. Coefficient of Intention (Y) is 0.4508, CI -0.6331, the t test is 0.8254, and P is 0.4112, which indicate that the relationship between intention and subjective norms is not moderated by nationality. In another word, nationality is insignificant and does not affect subjective norms and consumers' intention to consume *halal* food.

**Table 22: Moderator Analysis between intention, Availability, and Nationality**

```

*****
Model = 1
  Y = intention
  X = Availability
  M = Nationality

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .1448      .0210      5.7418      .3770      3.0000      98.0000      .7698

Model
      coeff      se      t      p      LLCI      ULCI
constant      6.2856      .2440      25.7557      .0000      5.8013      6.7699
Nation_m      .2546      .5398      .4717      .6382      -.8166      1.3259
FAC2_Ava      -.0997      .2659      -.3748      .7086      -.6273      .4280
int_1      -.6015      .6219      -.9671      .3359      -1.8357      .6327
*****

```

Table 22 explains the main moderator analysis between intentions, availability, and nationality. Coefficient of Intention (Y) is -0.6015, CI -1.8357, the t test is -0.9671, and P is 0.3359, which indicate that the relationship between intention and availability is not moderated by nationality. Thus, nationality is insignificant and does not affect availability and consumers' intention to consume *halal* food.

**Table 23: Moderator Analysis between intention, attachment, and Nationality**

```

.....
Model = 1
  Y = Intention
  X = Attachment
  M = Nationality

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .4973      .2473      4.4142      7.8734      3.0000      98.0000      .0001

Model
      coeff      se      t      p      LLCI      ULCI
constant      6.2846      .2207      28.4754      .0000      5.8467      6.7226
Nation_m      .1820      .5002      .3638      .7168      -.8106      1.1745
F3Attach     -1.1835      .2826     -4.1871      .0001     -1.7444     -.6226
int_1         .0246      .7165      .0343      .9727     -1.3972      1.4464
.....

```

Table 23 explains the moderator analysis between intentions, attachment, and nationality. Coefficient of Intention (Y) is 0.0246, CI -1.3972, the t test is 0.0343, and P is 0.9727, which indicate that the relationship between intention and attachment is not moderated by nationality. Therefore, nationality is insignificant and does not affect attachment and consumers' intention to consume *halal* food.

**Table 24: Moderator Analysis between Intention, Habit, and Nationality**

```

.....
Model = 1
  Y = intention
  X = Habit
  M = Nationality

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .5021    .2521    4.3865    8.6088    3.0000    98.0000    .0000

Model
      coeff      se      t      p      LLCI      ULCI
constant    6.2855    .2205    28.5102    .0000    5.8480    6.7230
Nation_m     .1646    .5037     .3268    .7445    -.8349    1.1641
FAC31Hab     1.1993    .2776     4.3195    .0000     .6483    1.7503
int_1       -.0714    .7108    -.1005    .9202    -1.4820    1.3391
*****

```

Table 24 explains the moderator analysis between intentions, habit, and nationality. Coefficient of Intention (Y) is -0.0714, CI -1.4820, the t test is -0.1005, and P is 0.9202, which indicate that the relationship between intention and habit is not moderated by nationality. Therefore, nationality is insignificant and does not affect habit and consumers' intention to consume *halal* food.

**Table 25: Moderator Analysis between intention, habit, and Gender**

```

.....
Model = 1
  Y = intention
  X = habit
  M = Gender

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .5685      .3231      3.9697      25.9151      3.0000      98.0000      .0000

Model
      coeff      se      t      p      LLCI      ULCI
constant      6.3623      .2084      30.5338      .0000      5.9488      6.7758
Gender          .4900      .4210      1.1639      .2473      -.3455      1.3255
FAC31Hab       1.0568      .2355      4.4877      .0000      .5895      1.5241
int_1         -1.1871      .4236      -2.8025      .0061      -2.0276      -.3465
*****

```

To test the hypothesis that intention and habit are affected by gender factor a process analysis was conducted (table 25). In the first step, two variables were included; gender and variable habit. The dependent variable is intention. The results show that the b-value or coefficient is -1.1871 for intention, while CI is -2.0276, t accounts for -2.8025, and P-value 0.0061. An examination of the results shows a significant effect that gender has on intention and habit.

**Table 26: Moderator Analysis Between Intention, Subjective Norms, and Gender**

```

.....
Y = intention
X = Subjective norms
M = Gender

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .2483    .0616    5.5033    1.9325    3.0000    98.0000    .1293

Model
      coeff      se      t      p      LLCI      ULCI
constant    6.2828    .2397    26.2147    .0000    5.8072    6.7584
Gender       .8338    .5216     1.5984    .1132    -.2014    1.8690
FAC1_SN     -.4133    .2820    -1.4657    .1459    -.9730    .1463
int_1       -.2632    .5897     -.4464    .6563    -1.4334    .9069
.....

```

To test the hypothesis that intention and subjective norms are moderated by gender a process analysis was conducted (table 26). In the first step, two variables were included; gender as a moderator and the variable subjective norms. The dependent variable is intention. The results show that the b-value or coefficient is -0.2632 for intention, while CI is -1.4334, t accounts for -0.4464, and P-value 0.6563. the results in table 26 indicate that the relationship between intention and subjective norms is not moderated by gender.

**Table 27: Moderator Analysis Between Intention, Availability, and Gender**

```

.....
Y = intention
X = Availability
M = Gender

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .1849    .0342    5.6643    .9393    3.0000    98.0000    .4248

Model
      coeff      se      t      p      LLCI      ULCI
constant    6.2930    .2420    26.0034    .0000    5.8127    6.7733
Gender       .8200    .5259     1.5591    .1222    -.2237    1.8637
FAC2_Ava    -.0914    .2629    -.3475    .7290    -.6131    .4304
int_1       .2146    .5577     .3848    .7012    -.8922    1.3214

*****

```

To test the hypothesis that intention and availability are moderated by gender a process analysis was conducted (table 27). In the first step, two variables were included; gender as a moderator and the variable availability. The dependent variable is intention. The results show that the b-value or coefficient is 0.2146 for intention, while CI is -0.8922, t accounts for 0.3848, and P-value 0.7012. The results in table 27 indicate that the relationship between intention and availability is not moderated by gender.



**Table 28: Moderator Analysis Between Intention, Attachment, and Gender**

```

-----
Y = intention
X = Attachment
M = Gender

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .5687      .3234      3.9681      29.7985      3.0000      98.0000      .0000

Model
      coeff      se      t      p      LLCI      ULCI
constant      6.3643      .2071      30.7280      .0000      5.9533      6.7753
Gender          .4939      .4176      1.1828      .2398      -.3348      1.3226
F3Attach      -1.0497      .2326      -4.5124      .0000      -1.5113      -.5880
int_1          1.2326      .4149      2.9707      .0037      .4092      2.0560
*****

```

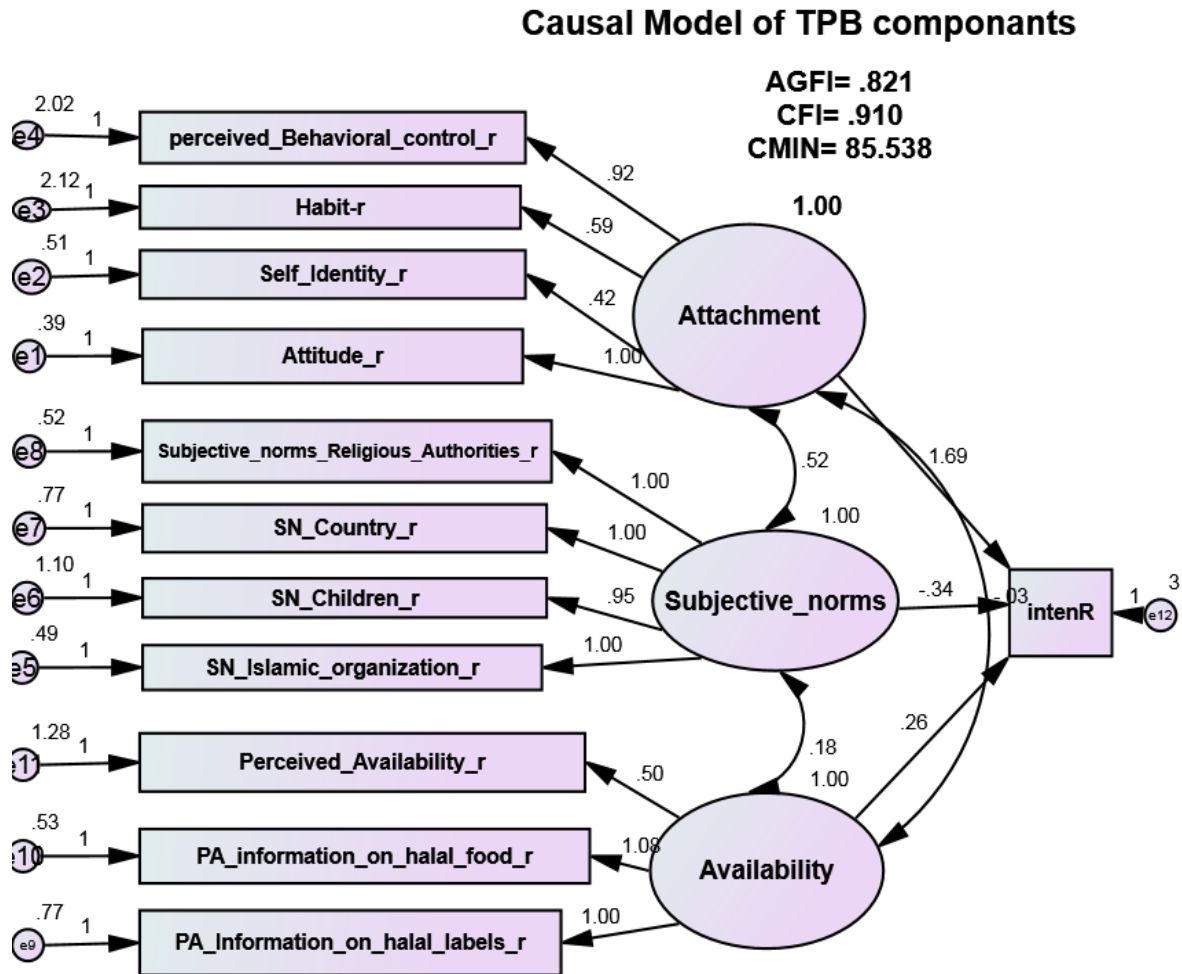
To test the hypothesis that intention and attachment are moderated by gender a process analysis was conducted (table 28). In the first step, two variables were included; gender as a moderator and the variable attachment. The dependent variable is intention. The results show that the b-value or coefficient is 1.2326 for intention, while CI is 0.4092, t accounts for 2.9707, and P-value 0.0037. The results in table 28 indicate that the relationship between intention and attachment is moderated by gender. Thus, gender has an effect on consumers' intention to consume *halal* food.

## Structural Equation Analysis (AMOS)

In this model, the relationship between the dependent variable intention and independent variables attachment, subjective norms and attitude are tested. In the diagram shown below, correlations and covariance are represented by bidirectional arrows, which represent relationships without an explicitly defined causal direction. For instance, attachment, subjective norms, and availability are related.

Furthermore, attachment causes the scores observed on the measured variables perceived behavioral control, habit, attitude, and self-identity. Causal effects are represented by single-headed arrows in the path diagram. Attachment subjective norms, and availability are latent factors, whilst perceived behavioral control, habit, self-identity, attitude, children, country, Islamic organizations, religious authorities, perceived availability, information on *halal* food, and information on *halal* labels are observed variables. E1 through E12 are residual or error variances that also cause response variation in all observed variables. This diagram explains scores or responses on survey items one through eleven are caused by three correlated factors, along with variance that is unique to each item. Some of that unique variance might be due to measurement error.

Diagram 1: Causal Model of TPB Components using AMOS



**Table 29: Regression Weights: (Group number 1 - Default model)**

		Estimate	S.E.	C.R.	P	Label
Attitude	<--- Attachment	1.000				
Self-identity	<--- Attachment	.422	.084	5.029	***	
Habit	<--- Attachment	.585	.165	3.547	***	
SN Islamic organization	<--- Subjective Norms	1.000				
SN Children	<--- Subjective Norms	.950	.126	7.570	***	
SN Country	<--- Subjective Norms	.997	.112	8.925	***	
PA Information on <i>halal</i> labels	<--- Availability	1.000				
PA information on <i>halal</i> food	<--- Availability	1.082	.156	6.925	***	
Perceived Availability	<--- Availability	.501	.132	3.801	***	
intention	<--- Subjective Norms	-.335	.298	-1.123	.262	
Perceived Behavioral control	<--- Attachment	.916	.170	5.388	***	
intention	<--- Attachment	1.686	.320	5.270	***	
intention	<--- Availability	.260	.240	1.081	.280	
Subjective norms Religious Authorities	<--- Subjective Norms	1.002	.100	10.058	***	

Table 29 displays the unstandardized estimate, its standard error (abbreviated S.E.), and the estimate divided by the standard error (abbreviated C.R. for Critical Ratio). The probability value associated with the null hypothesis that the test is zero is displayed under the P column. Table 29 shows the unstandardized factor loading, factor covariance and error covariance. The unstandardized estimate is statistically significant when C.R. value is >1.96. In table 29, the Critical Ratio C.R. for self-identity is 5.029 which is greater than 1.96, thus, self-identity is statistically significant. Furthermore, the C.R. of intention loading on subjective norms is -1.123 which is smaller than 1.96, thus, subjective norms has no significance effect on intention. In a similar manner, the C.R. for intention loading on availability is 1.081 which is smaller than 1.96, therefore, availability has no effect on intention. In contrast, the C.R. of intention loading on attachment is 5.270 which is greater than 1.96, thus attachment has a great influence on intention.

**Table 30: Covariance: (Group number 1 - Default model)**

			Estimate	S.E.	C.R.	P	Label
Attachment	<-->	Availability	-.026	.127	-.203	.839	
Subjective Norms	<-->	Availability	.182	.117	1.551	.121	
Attachment	<-->	Subjective Norms	.515	.097	5.333	***	

Table 30 shows the covariance of the TPB components. Similar to table 29, factor is considered statistically significant when C.R. is greater than 1.96. The C.R. of attachment and availability is -0.203 which is less than 1.96, thus, this factor loading is statistically insignificant. Subjective norms and Availability C.R. is 1.551, which is less than 1.96, thus making subjective norms and availability statistically insignificant. Finally, the C.R. of Attachment and subjective norms is 5.333, which is greater than 1.96, therefore, subjective norms and attachment are statistically significant.

The covariance between subjective norms and attachment is significant due to the relationship between personal factors, personality, and social factors as stated in the factors influencing the consumer decision-making process (figure 2). Personal factors, or personality, represent attachment and social factors represent subjective norms, or peer pressure. However, testing the relationship between attachment and subjective norms is beyond the scope of this study, thus testing this relationship is recommended for future studies.

**Table 31: Model Fit Summary**

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	26	85.538	52	.002	1.645
Saturated model	78	.000	0		
Independence model	12	439.806	66	.000	6.664

**RMR, GFI**

Model	RMR	GFI	AGFI	PGFI
Default model	.198	.880	.821	.587
Saturated model	.000	1.000		
Independence model	.551	.502	.412	.425

**Baseline Comparisons**

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.806	.753	.914	.886	.910
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

**RMSEA**

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.080	.048	.109	.060
Independence model	.237	.216	.258	.000

Table 31 explains the model fit summary of the results in Amos graph. Table 31 shows that the hypothesized model fits the data very well as evidenced by the Goodness of Fit Index (GFI) of 0.910 and Root Mean Square Error of Approximation (RMSEA) of 0.080. CFI is an indicator of GFI. Table 27 of the Amos output were chosen on the basis of their variant approaches to the assessment of model fit. GFI ranges from 0 to 1.00, with values close to 1.00 being indicative of good fit. RMSEA values that are less than 0.05 indicate good fit, and values as high as 0.08 to 0.10

represent reasonable fit, however values higher than 0.10 show poor fit. As a result, the model summary fit shows that diagram 1 is a great fit for the data, thus, the hypothesized model is significantly appropriate.

**Table 32: Factor Analysis Communalities of the TPB Components**

	Initial	Extraction
Perceived Behavioral control	1.000	.505
Attitude	1.000	.733
Habit	1.000	.385
Self-Identity	1.000	.481
SN Children r	1.000	.570
SN Country r	1.000	.687
Subjective norms Religious Authorities	1.000	.746
SN Islamic organization r	1.000	.797
PA Information on <i>halal</i> labels	1.000	.715
PA information on <i>halal</i> food	1.000	.750
Perceived Availability	1.000	.516

For further investigation, factor analysis was conducted on the same data that have been used in the Structural Equation Modeling (AMOS). Table 32 shows communalities table, which shows how much of the variance communality value which should be more than 0.5 to be considered for further analysis. in the variables has been accounted for by the extracted factors. Variables over 90% of the variance in “Perceived Behavioral control” is accounted for 0.505, while attitude counts for 0.733 of the variance. The rest of the variables account for over than 0.5 except for habit with 0.385 variance and self-identity with 0.481 of total variance.

**Table 33: Total Variance Explained of the TPB components**  
**Total Variance Explained**

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.663	33.300	33.300	3.663	33.300	33.300	2.990	27.180	27.180
2	1.876	17.056	50.357	1.876	17.056	50.357	1.974	17.948	45.129
3	1.345	12.226	62.583	1.345	12.226	62.583	1.920	17.454	62.583
4	.893	8.117	70.700						
5	.853	7.758	78.458						
6	.622	5.658	84.116						
7	.469	4.266	88.382						
8	.400	3.632	92.014						
9	.350	3.183	95.197						
10	.287	2.605	97.802						
11	.242	2.198	100.000						

Extraction Method: Principal Component Analysis.

Table 33 shows that the eigenvalue reflects the number of extracted factors that sum should be equal to number of items which are subjected to factor analysis. The next item shows all the factors extractable from the analysis along with their eigenvalues. The Eigenvalue table has been divided into three sub-sections, first, the Initial Eigenvalues, second, Extracted Sums of Squared Loadings and finally, Rotation of Sums of Squared Loadings. Table 33 shows that there are three factors that are significant factor one is attachment with cumulative variance of 27.180, the second factor is subjective norms with 45.129 of variance, the final factor is availability with a variance of 62.583.



**Table 34: Rotated Component Matrix of TPB Components**

	Component		
	1	2	3
SN Islamic organization	.877	.085	.142
Subjective norms Religious Authorities	.851	.142	.035
SN Country	.811	.170	.012
SN Children	.738	.158	.006
Attitude	.267	.795	-.170
Habit	-.039	.602	.146
Perceived Behavioral control	.329	.601	.187
Self-Identity	.311	.541	-.302
PA information on <i>halal</i> food	.109	.057	.857
PA Information on <i>halal</i> labels	.044	-.076	.841
Perceived Availability	.019	.485	.530

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser

Normalization.<sup>a</sup>

a. Rotation converged in 4 iterations.

The purpose of rotation matrix is to reduce the number factors on which of the variables have high loadings. Table 34 show that factor loading less than 0.3 are insignificant. In a similar manner, factors loading that are greater than 0.3 have a greater loading factor than other factors. Table 34 shows that factors loading under variable one are significant except for habit with a rotation of -0.039, information on *halal* labels with a rotation of 0.44, and perceived availability with a rotation of 0.019, which are below 0.3 thus they are insignificant. Factors rotated on the second variables are mostly significant except for religious authorities with a rotation of 0.142, country 0.170,

children 0.158, information on *halal* food 0.057, information on *halal* labels -0.076. Factors rotated on the third variable information on *halal* food with a rotation of 0.857, information on *halal* labels with a rotation of 0.841, and perceived availability with a rotation of 0.530, are significant as they are higher than 0.3.

**Table 35: Moderator Analysis Between Intention, Attachment, and Subjective Norms**

```

.....
Model : 1
Y :intenr
X : atachment
M : subjective norms

Sample
Size: 102

*****
OUTCOME VARIABLE:
intenr

Model Summary
      R      R-sq      MSE      F      df1      df2      p
      .5601    .3137    4.0250    14.9327    3.0000    98.0000    .0000

Model
      coeff      se      t      p      LLCI      ULCI
constant    6.2843    .1986    31.6357    .0000    5.8901    6.6785
Attachment    .4090    .2031     2.0139    .0468     .0060     .8120
Subjective    1.3080    .2032     6.4386    .0000     .9049    1.7112
Int_1         .2887    .1565     1.8446    .0681    -.0219    .5993
.....

```

To test the hypothesis that intention and attachment are moderated by subjective norms a process analysis was conducted (table 35). In the first step, two variables were included; subjective norms as a moderator and the variable attachment. The dependent variable is intention. The results show that the b-value or coefficient is 0.2887 for intention, while CI is -0.0219, t accounts for 1.8446, and P-value 0.0681. The results in table 35 indicate that the relationship between intention and

attachment is not moderated by subjective norms as P- value is bigger than 0.05. Thus, subjective norms have no effect on consumers' intention to consume *halal* food.

The data shows that subjective norms and availability have no significant influence on intention thus hypothesis 4, which states that subjective norms have a higher influence on Muslim consumers' intention to consume *halal* food, and hypothesis 5, which suggests that perceived availability has a higher influence on Muslim consumers' intention to consume *halal* food than subjective norms, are both rejected. The analysis also shows that Attachment is the only variable that is significant to intention. Thus hypothesis 6 states that Muslim consumers' intention to consume *halal* food is positively influenced by their attachment to *halal* food thus affecting their decision-making is supported.

## **Chapter Five**

### **Conclusion**

This study demonstrates the influence of religion on Muslim consumer behavior and the existence of heterogeneous and homogeneous aspects among Muslim consumers. In addition, it seeks to analyze Muslim consumers' religious requirements from hotel services and products through the implementation of the Kano model. Finally, this research aims to analyze Muslim consumers' intentions and attitude towards the consumption of *halal* food by employing the Theory of Planned Behavior (TPB).

The first part of the analysis focused on the implementation of the Kano model to identify Muslim consumers' requirements from hotel accommodation. The results show that there are no significant differences among attributes that address specific needs of Muslim consumers, such as *halal* restaurants and prayer rooms, and other attributes. Most of the attributes that address specific needs of Muslim consumers fall under "attractive attributes," such as prayer mats, prayer notification systems, and restaurants that serve *halal* food. Therefore, providing these attributes will exceed customers' expectations. However, failing to provide these "attractive" attributes will not affect customer satisfaction on any level and as a result will not affect their choice of hotel.

The second purpose of this study is to identify Muslim consumers' requirements of their choice of hotel accommodation. This study contributes to service quality improvement efforts for hotels that target Muslim consumers. Consumers usually evaluate the service quality according to the attributes they consider to be relevant to their needs. This study focused on different attributes that

Muslim customers seek in their choice of accommodation in Japan. This study has identified attributes of service quality for Muslim consumers and classified these attributes using the Kano model. This research has classified elements that are helpful for hotel owners to make decisions on which attributes they need to prioritize and improve. Analysis of this study provides insights on the needs of Muslim consumers and implications on how hotel managers should prioritize attributes that lead to higher levels of satisfaction. Hotels should focus their attention on attributes that fall under “one-dimensional,” these are fundamental elements that Muslim customers seek in different hotels. Based on Kano’s method of classification, “attractive attributes” are more focused on the specific needs of Muslim consumers; however, not providing these elements will not lead to dissatisfaction of Muslim consumers.

As mentioned previously, differences among attractive attributes are insignificant and provision or lack of said attributes will not affect satisfaction but will exceed expectations if present. On the other hand, “one-dimensional” attributes, such as staff attitude, convenience of the online reservation system, English translation services, and wash-lets, have a great impact on the Muslim consumers’ choice of a hotel. Fulfilling “one-dimensional” attributes will result in their satisfaction and dissatisfaction if not fulfilled. In addition, “one-dimensional” attributes grant a competitive advantage for hotel owners; therefore, it is highly recommended for the hotels to improve on these attributes. Different types of hotels such as luxury or business hotels may show different results, as customer expectations are not identical for each hotel genre. The results show that Muslim consumers search for the same attributes as other consumers in their choice of hotel accommodations regardless of age, gender, and nationality. Customer satisfaction and dissatisfaction coefficient show that there are 11 attributes affecting customer satisfaction and 6

attributes that highly affect customer dissatisfaction. This implies that fulfilling these attributes increases satisfaction and prevents customer dissatisfaction. This also helps hotels to better focus on the different needs of different customer segments.

Requirements that address the needs of Muslim consumers such as *halal* restaurants and prayer facilities fall under attractive attributes. *Halal* restaurants are attractive primarily because Japan offers food alternatives, such as seafood and vegetarian options. In addition, the expectation of having access to *halal* food options in a non-Muslim country is low or non-existent. Thus, Muslim consumers perceive the availability of *halal* restaurants as an attractive attribute leading to an increase in satisfaction, and not affecting satisfaction if it is unavailable. On the other hand, *halal* restaurants and their availability may fall under the must-be attributes when Muslims visit other Muslim countries, such as Malaysia or Indonesia, as Muslim consumers expect *halal* food options in Muslim countries. In Japan, prayer facilities and prayer notifications are categorized as attractive attributes because Muslim visitors can pray in their hotel rooms and use mobile devices to find prayer direction and times.

The second part of the analysis focused on identifying determinants that influence Muslim consumers' *halal* food consumption intention in Japan by integrating a modified model of the Theory of Planned Behavior (TPB). The consumption of *halal* food for Muslim consumers has a large religious significance. This religious association with *halal* food makes this decision more important for Muslim consumers. Consequently, this could lead to a different decision-making process and factors influencing the intentions to consume *halal* food in Japan. This study adopted the Bonne et al., (2007) methodology to examine the results in a different context, i.e. Japan. Bonne

et al., (2007) included habit and self-identity as components of the TPB model to understand the concept of food consumption under religious guidelines. Bonne et. al. (2007) stated that self-identity could be interpreted as a label that people use to describe themselves. They argued that “Islam refers to religious identity especially in a situation of foreignness.” Thus, the extent to which an individual consider her/himself as Muslim might influence the decision-making process in regard to *halal* meat consumption. Bonne and Verbeke (2006) found that individuals can strictly follow the dietary rules and eat *halal* without following other religious rulings this is because these individuals consider themselves less as Muslims and are less motivated to follow religious rules or peer pressure, while they tend to follow their personal attitude. On the other hand, consumers with a higher identification as Muslims might be more motivated to follow Islamic rules and customs and consequently more open for peer pressure (Bonne and Verbeke, 2006). However, the question used to measure self-identity in this study proved to be inadequate as it caused confusion in responses, leading to inaccuracy in the results. A more thorough questions should be considered to improve clarity and accuracy of the findings.

The third purpose of this study is to identify determinants that influence Muslim consumers’ *halal* food consumption intention in Japan by integrating the Theory of Planned Behavior (TPB). The findings of this study show that Muslims’ *halal* food consumption intentions in Japan is determined by Attachment. The results show that positive attitude (grouped under attachment) towards *halal* food consumption is the most important factor influencing behavioral intention. As much as religion shapes an individual and their experiences growing up in their country of origin, external factors such as subjective norms and culture may play a crucial role in influencing behavior and attitude, within their own country. Growing up in an Islamic society where

everything is *halal* by default, the decision-making process is markedly different to that for Muslim consumers when abroad. When Muslim consumers travel to other countries, like Japan, external influences such as subjective norms and culture significantly diminish or become possibly absent. The key determining factor at play is attachment, this component directly affect their behavioral intention.

Perceived behavioral control is significant and is supported by findings from Armitage & Corner (2011) and Bonne et al., (2007) who confirmed the significant influence of perceived behavioral control on consumer behavior. Findings of this study reveal that perceived availability has no significant influence on consumption intention. The *halal* food phenomenon in Japan is still in its early stages, so availability is low. The general assumption that it is unavailable, by Muslim consumers, makes it a non-issue and does not influence consumption intention. *Halal* food options exist, however limited and inconvenient, as do acceptable alternatives (fish, vegetarian), and consequently Muslim consumers choose to purchase or not purchase *halal* food based on their needs at the time. Furthermore, this study also shows that habit has no significant effect on intention. This is in line with the findings of Bonne et al., (2007) that states consuming *halal* food is not habitual in that it is a highly organized activity with a lot of thought behind it. Additionally, self-identity did not have a significant impact on intention. This is possibly due to the wide range of religious adherence of the respondents of the study and the inadequate phrasing of the question about self-identity.

*Halal* food consumption in Japan is mainly influenced by the individual's positive attitude and personal convictions. Therefore, as an implication of this study, Japanese businesses are advised



to provide more *halal* food options for Muslim consumers living and visiting Japan. Although perceived availability appears to be insignificant, because *halal* food is not widely available throughout Japan, providing *halal* options for Muslim consumers may have favorable outcomes. The limited options of *halal* food, high prices, and constrained availability is a possible area for further development by the Japanese government. Likewise, the continued spread of knowledge and awareness about the Islamic market and *halal* food encourages other businesses to cater to Muslim consumers' needs. Increasing the marketing efforts promoting the availability of *halal* food for Muslim consumers is also important as it affects overall business traffic, i.e. the level of difficulty in obtaining *halal* products vs. known *halal*-supplied venues that could affect Muslim consumers' consequent behavior intentions.

Islam provides the individual not only with a specific set of acts and spiritual rituals but also with standards of behavior and a foundation on which consumers choose to lead their life. Islam has sets of laws that affect everyday purchases and habits. Even if the degree to which individual members adhere to religious conventions varies, their preferences and tastes are shaped by values according to the rules and customs of their religion. Religion is a crucial factor in shaping consumer consumption decision-making, attitude and intentions, especially, in regard to food choices.

This research paper is the first attempt to study determinants of Muslim consumers within the context of the Japanese environment. Japan's service philosophy and ethics go above and beyond the basic services offered by many countries, in that the host's sole aim is to discover and accommodate the preferences and desires of the guest to the utmost of their ability. This beginning

of ongoing research is particularly important for Japanese companies considering starting *halal* product lines and businesses wanting to accommodate *halal* food preferences and availability for Muslim consumers. This research paper also benefits companies and businesses in Japan who aim to include or possibly target the Muslim market by offering *halal* food options and services to heighten the enjoyment and comfortability of their experience. By offering these culturally tailored services, they create a perception of value and thoughtfulness perhaps not offered by competitors; attracting customers and developing a brand trust reputation. Associating a brand or hotel with the idea that everything offered is *halal*, diminishes Muslim consumers' concerns about their ability to follow Islamic protocols when overseas, allowing them to better focus on enjoying their trip, or daily life, with some of the ease they experience in their country of origin. It may also reduce reluctance or hesitation to make requests or inquire after *halal* food by Muslim guests.

The particular tastes and needs of Muslim visitors are similar to that of non-Muslim consumers who may have personal convictions about eating or not eating meat, dietary requirements such as gluten/ lactose intolerance, preference for toilets, bed types, and private showers. The availability of all these different options is not a requirement, but a service, and services are the fundamental premise upon which companies build great advertising and sell experiences. Furthermore, governments employing these points increase the attractiveness, ease and comfort of travel for all international guests.

This research analyzes how religion influences Muslim consumers' behavior and whether certain aspects of Muslims are homogeneous or heterogeneous. Its primary focus is that of Muslim consumers' religious requirements from hotel services and products and their intentions and

attitude towards the consumption of *halal* food. When it comes to *halal* food and service quality requirements, under the Kano Model, Muslims appear to be homogeneous. So too, do the attractive attributes addressing specific religious needs, when grouped under the Kano model appear homogeneous. Related topics such as *fatwa* rulings and their effect on attitudes/behavior within specific demographics are discussed by Muhamad et. al. 2015 in detail. For the purposes of this study, i.e. attitude and behavioral intentions towards *halal* food and hotel products/services, the issue of *fatwa* rulings in a contemporary context is insignificant. The Muslim market is homogenous in attitude towards the consumption of *halal* food, but heterogeneous when it comes to non-food products like cosmetics. *Halal* food, for Muslims, is a direct reference from the *Quran*, it is a static, unchangeable fact, not subject to *fatwa* rulings (a non-binding but authoritative legal opinion from a qualified jurist or scholar).

Muslim consumers' attitude towards *halal* food is a homogenous characteristic of the Muslim market. All Muslims share this common behavior/belief despite their backgrounds. When traveling, Muslims' attitude and behavior towards *halal* food does not change, unlike other characteristics such as dress code. To elaborate, women wearing *hijab* in their country of origin may adapt to local customs when overseas by not wearing a headscarf. In contrast, attitude towards *halal* food consumption does not undergo the same adjustment, perhaps due to expectations of unavailability in non-Islamic countries or the many varied food preferences already present in popular culture, i.e. veganism, gluten allergy. Additionally, Japan offers a predominantly seafood and vegetable-based diet and subsequently there are options available in the absence of *halal* food. Therefore, in the TPB model, availability is insignificant and in the Kano Model, is classified as an excitement attribute; if it is available satisfaction increases, if not, the consumer is still satisfied. Providing

these excitement attributes adds to increased religious awareness and an overall increase in satisfaction for the Muslim tourist market in Japan. Identifying these homogenous traits, helps to establish a strong foundation for understanding the broader Muslim global market, from which businesses can further specialize and tailor experiences to the different heterogeneous Muslim market sectors.

Regional differences between Muslim nations exist in attitude and intention towards non-food products versus *halal* food products. For example, a comparison of surveys with respondents from Saudi Arabia and the UAE, versus respondents from Malaysia, found that most respondents from the Middle East are less concerned with the *halal* status of non-food products (Rajagopal et. al., 2011). Results showed that between different Muslim regions “there is a significant difference between attitudes... (and) intention to buy *Halal* cosmetic products and intention to buy *Halal* food products.” Regional differences in how Islam is perceived affects behavior; one’s knowledge of Islam and how to behave are connected.

The findings of this study show that demographic characteristics are insignificant. However, nationality is slightly significant. Nationality is a factor that determines the level of adherence to a religion. In this study, due to the small sample size, 102 respondents, it is difficult to conclude why nationality is significant. Middle Eastern Islamic nations may view the concept of *halal* differently to that of Islamic nations in South East Asia; *halal* predominately concerns food consumption and is not often extended to non-food products, unlike Malaysia (preference). Discrepancies or variances of adherence to Islamic law between nations exist, but without a more thorough investigation and larger sample size, conclusions cannot be drawn here. The teachings

of *halal* and *haram* apply equally to everybody regardless of age, gender, nationality or education. There are teachings in the *Quran* and *Sunnah* about the specifics of gender roles, often times it can be confused with the rituals of Islam. Gender roles are mostly influenced by culture rather than the religion itself. For example, in Saudi Arabia women are restricted more than men, evident in the separate education system for girls, whereas in Malaysia the education system is the same for both genders (Muhammed, 2008). Culture is defined as a way of life, specifically the general customs and beliefs of the populace of the time (Cambridge Dictionary, 2018). It embodies the characteristic features of everyday existence. The characteristics of culture are present in behavior, habits, morals and religious beliefs. Tse et al. (1988) defines culture as the “general tendencies of persistent preference for particular states of affairs over others, persistent preferences for specific social processes over others, and general rules for selective attention, interpretation of environmental cues, and responses.” Culture is a component of behavior, not necessarily attitude. For instance, *shariah* law dictates that women wear *hijab* (headscarf), however, the way to wear it is not specified. Muslim women in the Middle East wear the *hijab* differently to their Indonesian counterparts, due to regional differences of the interpretation of this law. The Muslim attitude towards wearing the *hijab* is universal, but the behavior (style of wearing) or decision not to wear it (overseas travel) is cultural. Similarly, the attitude towards *halal* food remains universal, and the behavior or decision not to consume it is cultural.

The *Quran* addresses both genders equally without differentiating in its religious practices. Both men and women are obligated to pray, fast, and follow Islamic edicts. The messages of Islam, namely peace and tolerance, righteous justice and ease of living/comfort, are for everyone regardless of distinction. Responsibility for providing for the household, the power to divorce,

inheritance (double portion), and guardianship of the bride at weddings, falls to the man. Other than, in some elements of dress code, Islamic religion does not differentiate based on demographic characteristics; hence, the results of this research found that demographic characteristics are insignificant. However, further investigation of Muslims from geographical areas like the Middle East and South East Asia, to clarify differences in their decision-making process is recommended. There is no evidence in this study of the effect of the demographic characteristics on respondents in consumption intention. Level of adherence is not tested in this study, but might be affected by demographic characteristics (nationality,) therefore it is recommended for testing in future research.

Also, found to be insignificant were subjective norms. This is possibly because individuals are outside of their communities and peers are not present or are less so. This research found that attachment is significant, as it is connected to belief; the idea that God is everywhere. Levels of attachment are connected to the idea that *halal* food is cleaner, healthier and tastier (Al-Harran & Low, 2008). Lada et al. (2009) and Bonne et al. (2007, 2008) both stated that there is a positive relationship between attitude and intention to choose *halal* products, similarly, attachment has a positive influence on intention. *Halal* food consumption in Japan is mainly influenced by the individual's attachment to religious rulings. Attachment to Islam also affects attitude and behavior towards fashion (Farrag & Hassan, 2015).

## Theoretical Contribution

This research provides a new insight of the Theory of Planned Behavior applied to *halal* food consumption intention, which suggests that Muslim consumers' intentions to consume *halal* food is influenced by subjective norms, attachment to the Islamic religion, and availability of *halal* food. It also suggests that demographic characteristics such as age, gender, level of education, nationality, and occupation might influence Muslim consumers' intention to consume *halal* food. This model proposes a new way of looking at how Muslim consumers make their decisions when it comes to food purchases/consumption. Through this model, we get a better understanding of how religion is a factor that influences Muslim consumers through their "Attachment." Islam is a way of life and is visible through dogma and *shariah* law. Where dogma deals with the spiritual aspects of life, *shariah* law deals with the practical. How Muslims attach to their religion is visible through the implementation of dogma and *shariah* law in their daily lives and habits. Through this proposed model, we take a step closer towards a deeper understanding of the way Muslims make their decisions.

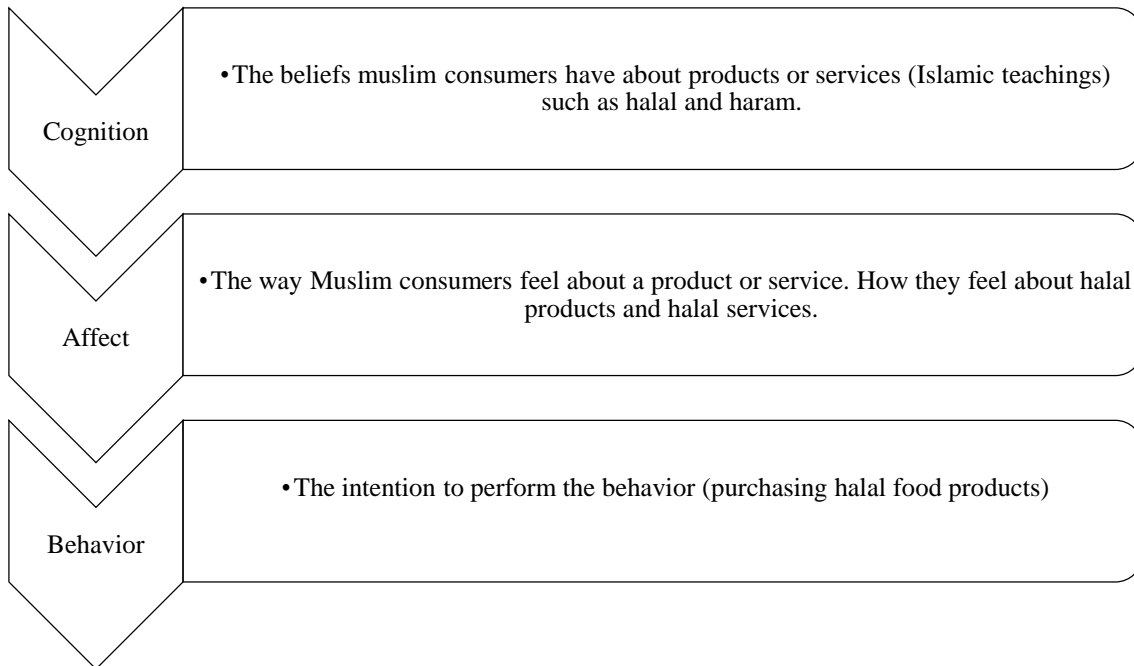
Islam is a doctrine that affects the everyday aspects of Muslim consumers' lives, such as food choices, dress codes, and social responsibilities. The ABC model of attitude suggests that consumers go through three stages known as Affect (A), Behavior (B), and Cognition (C). The findings of this research show that religion has a great influence on Muslim consumers' decision-making. Any decision made is governed by their own beliefs and influenced by Islam and *shariah* sources. When it comes to the Muslim consumer's decision-making process with regard to *halal* food, it differs from the original ABC method of attitude. The process starts with an evaluation of

a product (*halal* food); whether it supports their beliefs (*halal*) or contradicts them (*haram*). This stage is highly influenced by *shariah* law and *shariah* sources, i.e. *Quran*, *Sunnah*, *Ijma'a*, and *Ijtihad*. This stage is the cognitive stage. The cognitive stage reveals how Muslim consumers feel about the product after confirming it is *halal*. The final stage is the behavioral stage, when Muslim consumers intend to perform the behavior (figure 10). For example, when purchasing meat, Muslim consumers confirm whether the meat is *halal* or not (cognitive stage). Confirming that the meat is *halal* will move the consumer to the affective stage; how they feel about purchasing the meat. Lastly, we see the behavioral stage, where the consumer decides to purchase or not purchase the *halal* meat.

The actual model suggests that consumers go through Affect (A), Behavior (B), and finally Cognition (C). However, the Islamic perception of religion encompasses all aspects of human existence and spirituality (dogma) of the individual as well as the practical side of society and their individual daily life (*shariah* law). Muslims believe that the *Quran* is the word of God and this is their main source of the philosophy of Islam. These Islamic teachings provide the guidelines that each Muslim should follow. Islam and by the concept of *halal* and *haram* affect the individual beliefs of Muslim consumers. Subsequently, Muslim consumers behave in a manner that reflects those beliefs. As a result, Muslim consumers refer to the Islamic teachings of *halal* and *haram* and their beliefs before purchasing any product or service. Therefore, the Muslim consumer's decision-making process starts with cognition of their beliefs with regard to products and services, followed by how they feel about the product (Affect) and finally, their actual behavior. The ABC model of the consumer could be more accurately structured to reflect the Muslim consumer as CAB (Cognition, Affect, and Behavior), as shown in figure 10.



**Figure 10: Muslim Consumers Decision-making Process**



Azmawani et al. 2015, states that while there are studies discussing the influence of religion on consumer food choices, there is a significant lack of research on Muslim consumers and Islamic marketing. Thus, this study serves as a contribution to the existing pool of research data analyzing religion's role in the field of consumer behavior. Furthermore, to understand the religious needs of Muslim consumers it is crucial to understand Islamic law and what affect it has on the decision-making process. Through the findings of this study, it appears there is a basis for argument that a better structure of the ABC model to fit the Muslim consumer would be CAB (Cognition, Affect and Behavior). This is primarily because the initial decision-making process is directly related to a set of religious laws and prescribed behaviors that influence all actions of daily life. It would be beneficial to model planning and marketing strategies based on this new structure to more effectively cater to the many and varied groups of Muslim consumers found in this growing

marketplace. The Muslim market is not a homogenous entity. Regional differences and cultural norms vary throughout the population, such as different practices, and culture. However, when it comes to *halal* food, Muslim consumers are homogenous. The laws pertaining to *halal* and *haram* food are derivatives of the *Quran*, thus, it is important to understand the Islamic reasoning behind the prohibition and permission of food. It is essential when targeting Muslim consumers to understand the religion itself. The findings of this study found that religion influences the beliefs and behavior of its followers. Though Muslim consumers differ in the practical implementation of Islamic law, the basic foundation of Muslim communities is in essence the same. Having a more accurate model on which to base marketing decisions would enable businesses to tailor their services to these different groups.

Levels of religiosity may be affected by age, Islamic knowledge and individual adherence. This would therefore affect or determine potential Muslim consumer lifestyle choices pertaining to travel, tourism, and commercial consumption. Older age groups generally may experience a more traditional lifestyle and a higher religious commitment as opposed to their younger counterparts. This, in turn, may affect the level of satisfaction or dissatisfaction with the existence or lack of services catering to the Muslim consumer while abroad, particularly with hotel selection. Muslim consumers are the same as non-Muslim consumers that service providers encounter, though; they differ in their dietary habits.

Religion influences consumers both internally and externally. Externally, it influences regional culture, the way people behave, and the accepted social norms. Internally, it shapes an individual's beliefs, attitudes, lifestyle, and consequently, their behavior. In light of this, religion should be

viewed as an independent factor that influences the consumer's decision-making process. This is clear in consumers' decision to consume *halal* food; a decision influenced by subjective norms (peers' opinion), personal convictions, and attitude. Subjective norms represent the external effect of religion, family and friends encouraging consumers to consume *halal* food. Personal convictions and attitude represent the internal effect of religion on Muslim consumers.

Previous existing research discusses behavior intentions in parts of Europe (Bonne et al 2007), Malaysia (Abdul et al 2015), Pakistan (Hayat et al 2015) and other parts of the world. However, there is a distinct lack of research detailing the determinants of Muslim consumers within the context of Japan, thus, making this study one of the very first attempts to identify determinants of *halal* food consumption and factors influencing service quality for Muslim consumers. An additional implication is that previous literature discusses the *halal* boom, *halal* tourism, and the Muslim consumer market in general, but not specifically the factors that determine behavior intentions or the decision-making process of Muslim consumers in Japan.

There is a lack of research that focuses on Muslim consumer behavior, particularly in Japan, thus, this study is among the first studies that tackles the topic of Muslim consumers in Japan. It will benefit Japanese businesses who aim to target Muslim consumers. Furthermore, the increasing number of Muslim tourists to Japan in the last decade encouraged the Japanese government to enhance their efforts to provide services and products that cater to the Muslim population. Finally, there are various efforts by Japanese government and companies to promote Muslim-friendly facilities and service. Japan is cultivating the image tourists have of Japan to increase its attractiveness for Muslim tourists wanting to shop. With the establishment of the Japan *Halal*

Certification, implementation of *Halal* Media Japan and advent of numerous *Halal* mobile apps as well as prayer facilities, Japan entices Muslim tourists with the promise of safety, service, convenience, and tradition. This research fills the need for more research in the area and contributes to a deeper understanding of the needs and requirements of Muslim consumers and the factors that influence their purchase intention of *halal* food. This understanding provides useful implications for Japanese companies and direction for further inquiry into marketing aimed at Muslim consumers.

### **Managerial Implications**

This study shows that religion has a significant effect on the Muslim consumer's decision-making process. This study also illustrates the influence of the Islamic religion on Muslim consumers' beliefs and decision-making through the application of the Kano model, in identifying the religious-based needs of Muslim consumers of their hotel accommodation, and the TPB model in identifying factors influencing the Muslim consumer's decision-making process. This study also shows that *halal* food is still an emerging market in Japan despite the fact that there is an increasing number of Muslim consumers either living in or visiting the country. The aim of this research is to contribute to the awareness of the demand for *halal* food.

As an implication of this study, increasing measures for Japanese businesses to provide more *halal* food options for Muslim consumers living and visiting Japan is recommended. As mentioned previously, due to the limited availability of *halal* food and the difficulty of acquiring it, perceived availability perhaps becomes a none-vital factor in *halal* food consumption. However, the results

of the Kano model survey show that availability of *halal* food counts as an excitement attribute that increases satisfaction. Provision of *halal* food options leads to an increase in satisfaction and as a result an increase in the ROI (Return On Investments) and a positive word of mouth.

Having a clear and firm grasp of the essence and knowledge of the Islamic market and *halal* food is also encouraged. It is important for marketers to comprehend the Islamic edicts of *halal* and *haram* and to comprehend the different sources of *shariah* law. This will assist marketers in developing effective marketing campaigns that are tailored to the specific needs of Muslim consumers when it comes to different products and services, such as cosmetics and fashion. In addition, marketing the availability of products and services that are specific for Muslim consumers in English is vital. English has become a universal language and most Muslim tourists in Japan face difficulties communicating and searching for *halal* options because of language barriers. The Kano model survey results showed that English translation services are a one-dimensional attribute leading to dissatisfaction if not available. Marketing the availability of *halal* food in English and providing seals of *halal* certification in shops and on different websites will increase foot traffic and subsequently lead to an increase in satisfaction.

Service quality is mainly influenced by staff attitude, cleanliness, safety and the facilities provided by the hotel. Not providing certain services to address the specific needs of Muslim consumers such as prayer mats, *halal* food, and prayer rooms will not affect satisfaction, i.e. consumers will not be dissatisfied. However, providing these services, which fall under the Kano model category of excitement attributes, will lead to an increase in satisfaction. The absence of one-dimensional attributes, such as a convenient online reservation system, an English language service, staff

attitude, and restrooms with wash-lets leads to dissatisfaction, i.e. lack of repeat customers, customers seeking alternative accommodation. In this regard, the findings show that Muslim consumers are similar to non-Muslim consumers. Thus, by focusing on providing one-dimensional facilities and aiming to cater to the specific needs of Muslim consumers, managers and marketers will acquire the tools needed to create memorable customer experiences leading to positive word of mouth and higher customer retention.

Furthermore, it is very important for marketers to understand the differences among Muslim consumers and the culture most Muslim consumers come from. The perception that Muslim consumers are a homogenous group is applicable in the case of *halal* food and some other rulings that are cited in the *Quran*, such as the observing of the holy month of Ramadan, inheritance in Islam, and divorce. However, Muslim consumers differ in their demographic and geographical characteristics. Conversely, they are heterogeneous in their practices and interpretations of *shariah* law. Thus, it is essential for marketers to understand these differences and to understand the influence of culture and personal psychographic factors in these differences.

Moreover, appreciating the role of *fatwa* rulings and being consistently informed of new *fatwa* in Muslim countries is a recommended implication for practitioners. Current knowledge of *fatwa* rulings may assist companies in discerning religious sentiments or negative rumors that might influence product sales, brand or company image in some Muslim countries. In addition, marketing products associated with *shariah* rulings could appeal to Muslim consumers' religious needs and promote awareness of Muslim consumers. Likewise, marketers potentially gain opportunities to turn prohibition rulings on certain products or behaviors into successful business ventures with the

right knowledge of *shariah* law. Muslim markets with high sensitivity towards religious issues, offer similar opportunities for marketers to develop attractive, alternative products for Muslim consumers. Alternative products, such as the successful design of the swimsuits for Muslim women, the “Burqini,” embracing the Islamic ruling on female dress code, successfully capitalizes on Islamic rulings. Promotion of *halal* food and products compliant with *shariah* law could generate similar benefits for Japanese companies.

### **Limitations**

This study identifies the different attributes that Muslim consumers seek in their choice of hotels when visiting Japan. It also employs the Kano model to categorize the different attributes under five main categories which are, “one dimensional” attributes, “attractive” attributes, “must-be” attributes, “indifferent” attributes and “questionable” attributes. As this study has been tested on a small sample size, the results cannot be generalized. In addition, this study has identified different attributes of service quality in various types of hotels in Japan; thus, the results identified in this study cannot be generally applied to all types of hotels equally. Customer expectations of luxury hotels versus business hotels or traditional Japanese hotels vary considerably and if tested, survey results might differ.

This research is the first attempt to study determinants of *halal* food consumption in Japan with a focus on Muslim consumers. However, part of the limitation of this study is the small sample size. The findings of this study might not represent the larger population of Muslim consumers, thus, limiting the generalization of the findings for the general Muslim population. Although a large

number of Muslims are living and visiting Japan, collecting the data proved challenging as many Muslim tourists declined to participate in the survey because it interfered with their travel plans. Therefore, the sample size used in this study is not sufficient to generalize the results for which a larger sample is required. Furthermore, the results given by the respondents, with the possibility of a more in-depth knowledge of the respondents' religiosity levels, may allow for different interpretations. In other words, the level of religiosity of each respondent may present different results.

In addition, different theoretical models may be tested to give alternative perspectives of the results. The model proposed in this study may be modified to provide a better understanding of the data. The modified TPB model could include other characteristics as determinants of *halal* food consumption in addition to the items presented in this study, such as trust, obligation, involvement or values (Bonne et al., 2007).

The low significance of the results may also be attributed to the sensitivity associated with the topic of *halal* food. Thus, the phrasing of some of the survey questions might be responsible for this. Due to the sensitive nature of the topic, some questions related to subjective norms, self-identity, and personal convictions, if phrased differently, may have yielded different results. Questions concerning a person's religion is a very sensitive topic. Respondents may feel uncomfortable answering questions directly. Better phrasing of the questions might lessen the uneasiness of respondents allowing them to answer more honestly. In addition, the final question of the TPB model survey, "I consider myself a Muslim," is an insufficient measure of self-identity. A more appropriate question would be to ask Muslim consumers to state their level of agreement



for the question, “I consider myself a good (devout) Muslim.” It is possible that insufficient phrasing of this question caused confusion in responses, leading to inadequacies in the results. A more meticulous questionnaire design should be considered to improve clarity and accuracy of the findings. Furthermore, adopting the methodology of Bonne et al (2007) on ‘self-identity’ has been proven to be inadequate and needs more cautious consideration in order to avoid confusion and have a better understanding of the question.

### **Recommendation for Future Studies**

Understanding Muslim consumers as the “fourth billion consumer segment.....in comparison to the other established, three-billion consumer groups: China, India, and women” (Alserhan & Alserhan, 2012) is crucial because Muslim consumers group are not limited to one country, but are spread throughout different regions with different economies and cultures. In addition, addressing the needs of the Muslim segment drive global economic growth. Due to the lack of studies that address the needs, expectations, and Muslim consumers themselves, it is recommended that further research, focusing on identity and the different levels of religiosity within the Muslim market and with a closer look at these religiosity levels, be conducted to gain a more thorough understanding of their behavior.

Additional studies of this nature extended to other Muslim countries, to determine whether local cultures play a part in determining service quality would serve as valuable comparative research. This study focuses primarily on the hotel industry, however, testing the efficiency of services to

Muslim consumers in other sectors, such as banking and healthcare, would also prove fruitful in ongoing efforts to understand their differences and similarities.

Future studies may consider exploring in more detail the influence of religious rulings, *shariah* law, on Muslim consumers' behavior towards certain brands and products. Research exploring the role of *fatwa* rulings on different products and services may yield compelling data. More research investigating the role *fatwa* plays on the Muslim population's awareness, knowledge, and perception and the perceived creditability of *fatwa* sources, may also produce valuable information.

Future research replicating this study or performing similar studies may impart a better understanding of the effect of religious rulings on the belief and behavior of younger Muslim consumers. Besides consumption intention, future research investigating the influence of other aspects of the Islamic religion, such as affiliation, adherence, commitment, and knowledge, might help practitioners to better understand the influence of various aspects of the religion on Muslim consumers.

Finally, this study shows that attitude and behavior towards *halal* food consumption is relatively similar regardless of different geographical locations. Future research might explore the topic of attitude and behavior towards different products, such as cosmetics and fashion, to identify more homogenous and heterogeneous aspects throughout the different populations of Muslim consumers. Further research is needed to identify the importance of Islam and *shariah* law for Muslim consumers and how this affects their behavior and decision-making. Possible future

research on this topic with a focus on the extrinsic and intrinsic aspects of the way religion affects consumer behavior. Through the findings of this study, the proposed model CAB (Cognitive, Affect, and Behavior) applied to *halal* food is recommended for further testing to validate the accuracy and appropriateness of this model for future research.

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## Appendix

### Appendix 1: Kano Model Survey

#### Muslim customers' requirements from the hotels industry

Kano Model is a quality measurement tool, which is used to determine which features or requirements are important. All identified features may not be of equal importance to the customers. Therefore, Kano model helps in ranking the requirements of different customers to determine which have the highest priority.

The purpose of this survey is to understand Muslim customers' requirements in hotels industry and help organizations to identify Muslim customers' satisfaction level in relation with requirements identified by customers. In addition, it will identify the important satisfactory level of each attribute to highlight areas where service providers could improve their services.

Kindly choose the correct answer were 1: I like it. 2. It must be that way. 3. I am neutral (if they provided a service or not doesn't matter to you). 4. I can live with it (If the service is not provided, you don't mind it). 5: I dislike it that way.

Kindly answer the following questions:

**Gender**

Male

Female

**Nationality** .....

**Age**

20-30

30-40

40-50

50-60

**Traveling with**

Alone

Family

Friends

**1a. If the hotel is secured and safe (from robbery and allowing the staff in your room at any time) how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**1b. If the hotel is not secured and safe (from robbery and allowing the staff in your room at any time), how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**2a. If the staff have positive, polite, happy, energetic, friendly, and active attitude, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**2b. If the staff have negative, rude, sad, lazy, unfriendly, and inactive attitude, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**3a. If the room and the bed's sheets, pillows, towels are clean and neat how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**3b. If the room and the bed's sheets, pillows, towels are dirty and messy, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**4a. If you have free Internet access in the room and the lobby, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**4b. If you don't have free Internet access in the room and the lobby, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**5a. If the information provided online and the online reservation systems are convenient, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**5b. If the information provided online and the online reservation systems are inconvenient, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**6a. If the hotel provides hot and fresh breakfast, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**6b. If the hotel provides cold and not fresh breakfast, how would you feel?**

1. I like it that way.



2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**7a. If the room rate is expensive, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**7b. If the room rate is cheap, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**8a. If the hotel provides drinking water in the room, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**8b. If the hotel doesn't provide drinking water in the room, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**9a. If the hotel provides free transportation from/ to the airport and main stations, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**9b. If the hotel doesn't provide free transportation from/ to the airport and main stations, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**10a. If the hotel provides tourist information and booklets, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**10b. If the hotel doesn't provide tourist information and booklets, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**11a. If the hotel provides daily newspapers and magazines, how would you feel?**

1. I like it that way.
2. It must be that way.

3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**11b. If the hotel doesn't provide daily newspapers and magazines, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**12a. If the hotel provides laundry services in each floor, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**12b. If the hotel doesn't provide laundry services in each floor, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**13a. If you have access to women only or men only swimming pool, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**13b. If you have access to coed swimming pool how you would feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**14a. If the hotel is in the middle of the city and near main stations, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**14b. If the hotel is far from the middle of the city and far from main stations, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**15a. If the hotel provides safe deposit facility, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**15b. If the hotel doesn't provide safe deposit facility, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.

4. I can live with it.
5. I dislike it that way.

**16a. If the hotel provides car-renting services, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**16b. If the hotel doesn't provide car-renting services, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**17a. If the hotel provides English translation services, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**17b. If the hotel doesn't provide English translation services, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**18a. If the hotel provides fast and efficient self-services, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**18b. If the hotel provides slow and inefficient self-services, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**19a. If the hotel provides a spacious room that allows you to leave your luggage on the floor and space to do some work, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**19b. If the hotel provides small rooms that don't allow you to leave your luggage on the floor and don't have enough space to do some work, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**20a. If the lobby and the rooms of the hotel are comfortable, modern in design, and provide some entertainment facilities ((like cinema and arts), how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**20b. If the lobby and the rooms of the hotel are uncomfortable, old in design, and don't provide some entertainment facilities (like cinema and arts), how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**21a. If the hotel provided a Prayer room in the lobby, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**21b. If the hotel doesn't provide a Prayer room in the lobby, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**22a. If the hotel has Restaurants that serve *Halal* food, how would you feel?**

1. I like it that way.
2. It must be that way.

3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**22b. If the hotel doesn't have Restaurants that serve *Halal* food, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**23a. If the hotel provides a prayer mat in the rooms, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**23b. If the hotel doesn't provide a prayer mat in the rooms, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

**24a. If the hotel provides a prayer notification system, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.



**24b. If the hotel doesn't provide a prayer notification system, how would you feel?**

1. I like it that way.
2. It must be that way.
3. I am neutral.
4. I can live with it.
5. I dislike it that way.

## **Appendix 2: Theory of Planned Behavior (TPB) Survey**

### ***Halal* Food Consumption in Japan**

This survey is conducted to identify determinants of *Halal* food consumption in Japan using the theory of planned behavior.

#### **Age**

20 - 29

30 - 39

40 – 49

50 – 59

60 - 69

70 - 79

#### **Gender**

Male

Female

#### **Nationality**

#### **Occupation**

#### **Level of Education**

#### **Marital statue**

Single

Married

Divorced

Widowed

**1- How many times do you intend to eat *halal* food in the next few days?**

1) I will

8) to not at all

**2- *Halal* food is important to me**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree

**3- To what extent do you take the encouragement to eat *Halal* food of the following people or institutions into consideration**

Partner (husband, wife, bf, gf)

1) not at all

5) very much

Family

1) not at all

5) very much

Friends

1) not at all

5) very much

Religious authorities

1) not at all

5) very much

Children

1) not at all

5) very much

Country

1) not at all

5) very much

Islamic organization

1) not at all

5) very much

**4- Eating *halal* food is a personal choice**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree

**5- How much control do you feel you have over eating *Halal* food?**

1 complete control            2

3                                    4

5                                    6

7 no control

**6- *Halal* food is readily available**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree

**7- There are a lot of choice possibility in *halal* food**

- Totally agree
- Agree
- Neutral

- Disagree
- Totally disagree

**8- Information on *halal* labels are clear**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree

**9- There is sufficient information available on *halal* food**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree

**10- eating *halal* food is something that I do without reasoning**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree

**11- I consider myself a Muslim**

- Totally agree
- Agree
- Neutral
- Disagree
- Totally disagree