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AN EMPIRICAL STUDIES OF PURCHASING INTENTION TOWARDS HALAL FOOD AMONG NON-MUSLIM CONSUMERS



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ABSTRACT (ENGLISH)

The concept of halal has not been a major element among non-Muslim consumers, even for those who have lived in an Islamic country all their lives. Non-Muslim consumers lack the knowledge on the true meaning of halal food and view the concept only as a requirement for the Muslim. This has led them to ignore the advantages that could be obtained from purchasing halal food. Thus, the objective of the research is to explore whether attitude, subjective norm, perceived behavioral control and knowledge influenced the intention to purchase halal food among non-Muslim consumers in Malaysia. A survey was conducted in Klang Valley where 427 non-Muslim respondents clicked and answered a structured questionnaire via SurveyMonkey to gather the related information. Based on the multiple linear regression analysis, attitude, subjective norm and knowledge significantly influenced the intention to purchase halal food, while perceived behavioral control did not significantly influence the intention to purchase. The research findings indicated that non-Muslim individuals were inclined to purchase halal food when they knew or were informed by their peers on the true meaning of halal. Therefore, entrepreneurs, manufacturers and marketers must create an effective strategy to educate the existing non-Muslim customers in Malaysia as a preparation to attract non-Muslim consumers globally.

Keywords: Halal Food, Attitude, Subjective Norms, Perceived Behavioral Control, Knowledge, Intention to Purchase, Theory of Planned Behavior, Non-Muslim Consumers



ABSTRAK (BAHASA)

Konsep halal bukanlah unsur utama di kalangan pengguna bukan Muslim malah bagi mereka yang telah tinggal di negara Islam selama berabad-abad. Pengguna bukan Muslim kurang mengetahui arti sebenar makanan halal dan melihat halal sebagai keperluan hanya untuk Muslim; telah menyebabkan mereka mengabaikan kelebihan yang boleh diperoleh dengan menekankan pembelian makanan halal. Oleh itu objektif penyelidikan adalah untuk meneroka sikap, norma subjektif, kawalan perilaku yang diperhatikan dan pengetahuan yang mempengaruhi keinginan untuk membeli makanan halal di kalangan pengguna bukan Muslim di Malaysia. Satu tinjauan telah dijalankan di Lembah Klang di mana 427 responden bukan Muslim telah mengklik dan menjawab soal selidik berstruktur melalui SurveyMonkey untuk mengumpul maklumat berkaitan. Berdasarkan analisis regresi linier berganda, sikap, norma subjektif dan pengetahuan secara signifikan mempengaruhi niat untuk membeli makanan halal, sementara kawalan perilaku yang diperhatikan didapati tidak mempengaruhi niat untuk membeli. Penemuan penyelidikan menunjukkan bahawa individu bukan Muslim cenderung untuk membeli makanan halal apabila mereka mengetahui atau dimaklumkan oleh rakan sebaya mengenai makna sebenar halal. Oleh itu, usahawan, pengilang dan pemasar perlu mewujudkan strategi yang berkesan untuk mendidik pelanggan bukan Islam yang sedia ada di Malaysia sebagai persediaan untuk menarik pengguna bukan Islam di seluruh dunia.

Kata kunci: Makanan Halal, Sikap, Norma Subjektif, Kawalan Perilaku yang Diperhatikan, Pengetahuan, Niat Pembelian, Teori Perilaku yang Direncanakan, Pengguna Bukan Islam.

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LIST OF ABBREVIATIONS

ATT A	Attitude
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- SN Subjective Norm
- PBC Perceived Behavioral Control
- KNWL Knowledge
- TRA Theory of Reasoned Action
- TPB Theory of Planned Behavior



CHAPTER 1

INTRODUCTION

1.0 INTRODUCTION

This research was conducted to understand the factors that influence the intention to purchase halal food, particularly among non-Muslim consumers. More accurately this chapter will divulge on the background of this research, the problem statement, research questions, research objectives, scope of study, significance of research, definition of key terms and organization of the study.

1.1 BACKGROUND OF THE STUDY

Food plays an integral role in any living organism; most of the time, it pertains to a religious practice and individual belief for all humans in the world. Food is defined as an edible and potent substance that is consumed to acquire nutritional components (mineral, vitamins, protein) for the body to generate energy in order to maintain life and influence growth for all parts of the body (Doyon & Labrecque, 2008).

Furthermore, apart from preserving proper body function and avert disease, food has been associated with a religious, historical and societal role (Hassan & Hamdan, 2013). Nearly all societies' food preferences are heavily influenced by religious creed, racial culture and individual belief (Dindyal & Dindyal, 2003; Musaiger, 1993). Yun, Verma, Pysarchik, Yu, and Chowdhury (2008) asserted that consumers contemplate buying a particular type of product if it does not conflict with their beliefs.

The researches by Ibrahim (2010) and Pettinger, Holdsworth, and Gerber (2004) ascertained that an individual's belief configures the consumer's action into daily routine decisions, especially eating patterns. The magnitude of religion and belief toward food consumption has extended to which an individual willingly acts according to the ideology as it is valuable to their lives. Religion and belief are among the promising components that construct a consumer's consumption decision, particularly among the Islamic disciples.

In Islam, the disciple must abide by a guideline known as the concept of halal (permitted) and haram (prohibited) which emphasizes that humans should embody righteousness spiritually and physically while eluding obscenity. These circumstances have raised concerns amongst the Muslims on the food and ingredients used, which in turn led to the catalyst for the demand of halal food (Sungkar, 2010). Surprisingly, halal food is not only consumed by the 1.5 billion Muslims globally, but also has been embraced by 500 million non-Muslims worldwide (Xinhua, 2013).

The halal concept is no longer just associated as an Islamic practice. Rather, it has been taken into careful consideration and deliberation as an issue from all angles especially in the economic and scientific fields by the non-Muslims (Teng, Siong, & Mesbahi, 2013). In particular, the advocation of the halal concept among non-Muslims is due to the appealing scientific advantages in which the concept emphasizes on eco-friendliness and attention to animal welfare, social issues and sanitation (Verbeke, Rutsaert, Bonne, & Vermeir, 2013).

Furthermore, the concept has grown popular among non-Muslim consumers because of its humane animal treatment operations and that the byproducts are safer and healthier. For this reason, Syed (2010) expressed that the sensation of halal food as a wholesome food has developed into an opportunity to be promoted as a lifestyle choice, particularly in the United States of America and Europe where consumers are willing to pay premium prices to obtain healthy food. Seeing as countless non-Muslims rapidly accept halal food as a lifestyle option, it is forecasted that the consumption of halal food will increase among the health-conscious market (Rezai, Mohamed, & Shamsudin, 2012).

In view of this opportunity, Malaysia as a developing and multicultural country plans to seize the opportunity to expand the country's wealth and economic growth. In 2006, Malaysia established itself as a halal hub to cater all types of halal businesses for both domestic and global businesses (Ambali & Bakar, 2013). To uphold the national strategy, the Malaysian government has implemented a halal certification program with the parameters of Sharia laws for all domestic and global businesses that want to occupy the halal market (Yuhanis & Chok, 2013).

Latif, Mohamed, Sharifuddin, Abdullah, and Ismail (2014) revealed that the qualification for a halal certification from the Islamic Development Department of Malaysia (JAKIM) is the most rigorous among the other nine halal certification bodies worldwide. As a result, halal food that is manufactured or exported from Malaysia is recognized as one of the most sanitary, wholesome food globally.

In addition, with the certification, it illustrates to the consumer that the food is uncontaminated (purified) and the halal logo becomes a point of reference for them (Bonne, Vermeir, Bergeaud-Blackler, & Verbeke, 2007). Besides the halal logo symbolizing a religious and quality cue for Muslim consumers, it has also become a quality assurance trademark for non-Muslim consumers (Grunert, 2006). Presently, the escalating awareness towards the halal concept among non-Muslims consumers worldwide has amplified the demand for halal food.

This unique market is steadily diversifying into various categories across different industries such as fast moving consumer goods (FMCG), food processing, cosmetics, personal care, pharmaceuticals, logistics, tourism, hospitality and non-consumable products and services (Nasdaq Omx Group Inc, 2012). In the first quarter of 2017, Malaysia's Halal Industry Development Corporation (HDC) reported that the existing halal industry was valued to be worth \$1.9 trillion and estimated an increase to \$3 trillion in the year 2021 (Thomson Reuters, 2016).

The largest Malaysia's Islamic Economy revenue which is halal food is worth nearly \$1,173 billion and it is estimated to grow at the rate of 8.5% which will accumulate to \$1,914 billion by 2021. Corresponding to this development, there is an increasing effort among global food manufacturers to seek halal certification to leverage their business and trade because the logo has become a global symbol for the highest standards of quality (Thomson Reuters, 2016). In response to the government's efforts to nurture the halal industry, it is prevalent to study the acceptance of non-Muslim consumers and their knowledge to purchase halal food.

For these reasons, this research utilized the Theory of Planned Behavior (TPB) to measure the intention to purchase halal food among non-Muslim consumers to understand the significance of the predicting factors. TPB has been used extensively by other researchers in the past (Chung, Stoel, Xu, & Ren, 2012; Soesilowati, 2011). Ajzen (1991) proclaimed that TPB is an addition to the Theory of Reasoned Action (TRA) by adding the perceived behavioral control variable to the framework. Ajzen and Fishbein's (1977) theory has received plausible attention in the academic literature as it able to predict, measure and explain an individual's behavior.

1.2 PROBLEM STATEMENT

According to Ayyub, (2015); Haque, et al., (2015); Ismail, et al., (2016); Jati et al., (2014); Lee, et al., (2016); Ming Zhe et al., (2014); Wibowo and Ahmad, (2016) since the global demand for halal food has escalated for the past few years, there has been mixed reviews among non-Muslim consumers on the significance of halal food that are sold in the market today. The halal concept has always been associated with Islam, however, the occurring fundamental problems that arise are the different definitions of 'halal' and the different perceptions among non-Muslim consumers. Presently, 'halal' has become a universal concept and non-Muslims around the world have mixed opinions about it, especially related to food and the ingredients used.

The halal concept not only encompasses impartial business conduct, but also emphasizes ecofriendliness, animal welfare and social rights. Furthermore, the concept is not only limited to the slaughtering of animals to make food, but also prioritizes the importance of producing the highest quality of product and services to not only fulfill the consumers' demand but also to ensure it is advantageous to them. A research by Adams (2011) reported that some non-Muslims in European countries equate 'halal' with 'safe and wholesome', instead of a religious obligation only to the Muslim. In addition, there had been a number of reports on several fast-food chains (KFC, McDonald, Burger King and Taco Bell) that had adapted to the halal concept because it accentuates the food Hazard Analysis Critical Control Point (HACCP), animal welfare, social rights and levitates the company's credibility (Bonne & Verbeke, 2008). In the context of the multi-racial and culturally diverse society of Malaysia, the halal concept is not truly well-known and understood, even to non-Muslim consumers who have been living in the country. In fact, most of the non-Muslim consumers are aware and treat halal as a food regiment that is only consumable for the Muslim after it has gone through rigorous religious inspection.

The lack of knowledge among non-Muslim consumers on the halal principle and insufficient information on the benefits of halal are due to the fact that the principle is not fabricated into the lives of the non-Muslim (Rezai et al., 2012). Furthermore, non-Muslim consumers are less likely to purchase halal food given the argument that the non-Muslims view the concept from a religious perspective (Rezai, Mohamed, Shamsudin, & Eddie Chew, 2010). Hence, it is without a doubt that most of the consumers view halal food from a religious perspective. Most non-Muslim consumers who search for the highest food quality do not realize that food with a halal certification actually meets and fulfills safety standards beyond the standard requirements for consumption and use. Comparatively, due to the lack of knowledge among non-Muslim consumers regarding the halal concept, it confuses them and most do not know that the term 'halal' represents the total quality of a product instead of just a religious requirement.

Therefore, non-Muslim consumers have yet to appreciate the underlying advantages of the halal concept, which can be popularized if the society becomes more knowledgeable about it (Yuhanis & Chok, 2013). Corresponding to the above argument, it is evident that there is a need for a research to investigate further the level of knowledge among non-Muslim consumers on the halal concept due to non-Muslims deliberating the concept differently from religious, societal, cultural and business points of view. Additionally, there is lack of empirical research which investigate intention to purchase halal food among non-Muslim consumers that has a unique and different characteristic compared to Muslim consumers (Ismail et al., 2016; Lee et al., 2016).

Moreover, the research on non-Muslim consumers is significant because they are the second largest and most lucrative consumer base for the current and future of the halal industry (Ayyub, 2015). Based on the scenario above, the purpose of this study was to facilitate a better comprehension on the determinant factors of TPB which influenced the intention to purchase halal food among non-Muslim consumers. Significantly, this allows researchers to propose an effective design and implementation program that aims to promote the behavior. Hence, this study applied TPB to study the intention to purchase halal food among non-Muslim consumers.

1.3 RESEARCH QUESTIONS

After careful deliberation in the preliminary section, there were several questions that needed to be answered, which directed and simplified the process of this research:

i). Is there an influence on attitude towards the intention to purchase halal food among non-Muslim consumers?

- ii). Is there an influence on subjective norm towards the intention to purchase halal food among non-Muslim consumers?
- iii). Is there an influence on perceived behavioral control towards the intention to purchase halal food among non-Muslim consumers?
- iv). Is there an influence on knowledge towards the intention to purchase halal food among non-Muslim consumers?

1.4 RESEARCH OBJECTIVE

The purpose of this research is to understand attitude, subjective norm and perceived behavioral control on the intention to purchase halal food among non-Muslim consumers. Accordingly, the following objectives are addressed at the end of this research:

- i). To examine the influence of attitude towards the intention to purchase halal food among non-Muslim consumers.
- ii). To examine the influence of subjective norm towards the intention to purchase halal food among non-Muslim consumers.
- iii). To examine the influence of perceived behavioral control towards the intention to purchase halal food among non-Muslim consumers.
- iv). To examine the influence of knowledge towards the intention to purchase halal food among non-Muslim consumers.

1.5 SCOPE OF STUDY

The scope of the research looked into context of non-Muslim Malaysian consumers. In particular, the focus of the research was on the intention to purchase halal food among non-Muslim consumers.

In addition, the research focused primarily on the residents of Klang Valley due to the area being heavily populated with a diverse multi-racial and cultural society which was perfectly suited for the research.

1.6 SIGNIFICANCE OF STUDY

As this research proceeded in a systematic manner to provide an accurate result, the outcome of this research was intended to instill knowledge to universities, academicians, students, entrepreneurs, manufacturers, and marketers. Furthermore, the data of this research was hoped to assist in strategy formulation processes where the context of the consumer is mixed with multiple races and religions. In general, this research is invaluable because it expands the existing body of knowledge on how non-Muslim consumers are rapidly becoming more mindful about the halal concept. This research will assist the following groups:

1.6.1 Theoretical Contributions inversity of the Malaysia

Provided that the halal industry is gradually becoming a compelling market force, there is lack of research on halal literature from the perspective of non-Muslim consumers which focuses on the intention to purchase halal food (Ayyub, 2015; Haque et al., 2015; Ismail et al., 2016; Lee et al., 2016; Rezai et al., 2015). In fact, most of the research that had been carried out on the halal issue had mixed the respondents' feedback between Muslims and non-Muslims. Due to Muslims being accustomed to the halal concept compared to non-Muslims, the result findings cannot accurately be generalized and represent the non-Muslim's acknowledgment of the halal concept, especially in food consumption. Corresponding to this issue, the findings from this research is hoped to enrich empirical knowledge for universities, academicians, and students who are interested to study on the halal issue based on the perspective of non-Muslims' consumer. Therefore, this research intended to advocate better comprehension and knowledge on the factors that influence non-Muslims to consume halal food.

1.6.2 Managerial Contributions

Any enterprise interested in venturing into the halal food industry can harness this research's findings as a guideline to expand their business operations into future profitable industries worldwide. Furthermore, the result will assist any enterprise in identifying which crucial factors should be emphasized in order to attract the non-Muslim consumer into purchasing halal food.

Additionally, an enterprise could segment non-Muslim consumer to increase the purchase rate, market share and revenue. In particular, Lada, Harvey Tanakinjal, and Amin (2009) asserted that various appealing marketing tools must be used to influence the intention to purchase halal products over regular products, specifically among the non-Muslim consumer.

1.7 DEFINITION OF KEY TERMS

The center of interest for this research was concentrated on a few topics, namely the definition of 'halal', the original predictors of volitional behavior which was the Theory of Reasoned Action and the improved version of volitional behavior predictors that was the Theory of Planned Behavior. The definitions of these concepts must be explained before delving further into the research. For this reason, the definitions of the concepts are as follows.

1.7.1 Halal

The term 'halal' originated from an Arabic word which literally means 'lawful, legal, licit, legitimate, permissible, allowable, admissible or unprohibited' (Baalbaki, 2001). The practical definition of 'halal' highlights the aspect of life that is permissible or lawful by God (Allah) and is not detrimental to any living being, for example, the effect of usury towards a person that is financially incapable and expropriation of an orphan's property. Meanwhile, in the industrial definition, 'halal' refers to products and services which are sanctioned fit for use according to the Islamic (Sharia) law.

As an illustration, an animal that is intended to be butchered must be prepared according to the Sharia law, for example, the animal must be healthy at the time of slaughter and all blood must be drained from the carcass. Conversely, the opposite concept of halal is called 'haram', which is an Arabic word for 'unlawful, not allowed, denounce, condemn or forbidden'. In essence, haram is the opposite of halal which is better known as something that is hazardous to a living being and is detrimental to any aspect of life.

1.7.2 Theory of Reasoned Action

The Theory of Reasoned Action (TRA) was originally the theory that was used to explain volitional behavior. TRA posits that the predictor of volitional behavior is an individual's behavior intention. Accordingly, intentions are a manifestation from both individual influences (attitude) and normative influences (subjective norm) (Ajzen & Fishbein, 1977). Throughout the research, theory of reasoned action will be abbreviated as TRA.

1.7.3 Theory of Planned Behavior

Theory of Planned Behavior (TPB) is the expansion of the original theory of TRA, which address TRA's incapability to predict an individual's intention when resources, capabilities, skills and opportunities are within or out of their control. Ajzen (1991) improved the original theory by adding a third variable, which was cognitive self-regulation (perceived behavioral control) to predict and explain behavioral intention that is not entirely under the individual's control. As such, TPB underlines three dispositional predictors of behavioral intention which are attitude, subjective norm and perceived behavioral control (Ajzen, 1991). Likewise, theory of planned behavior will be abbreviated as TPB in this research.

1.7.4 Intention to Purchase

'Intention' is described as an individual's desire or purpose to initiate, exert and accomplish a certain behavior (Rezvani, Dehkordi, Rahman, Fouladivanda, Habibi, & Eghtebasi, 2012). Ajzen (1991) indicated that intention is the central driving force that influences a behavior, e.g. the degree of willingness of an individual to try and the extent of effort that is given to perform the behavior. Additionally, the author also stressed that people are inclined to perform a certain behavior if they have a strong intention to engage in that behavior (Ajzen, 1991).

1.7.5 Attitude

Ajzen (1991) defined 'attitude' as the degree to which a person has a favorable or unfavorable evaluation towards a certain behavior. Furthermore, the author also highlighted that a person's attitude towards performing a certain behavior emerges from the strength of belief that is held

as the basis of an evaluation (Ajzen & Fishbein, 1977). For example, if a person believes that stealing would make him richer, then he will be inclined to steal in the future.

1.7.6 Subjective Norms

Ajzen (1985) defined 'subjective norm' as an individual's perception and motivation to comply with the expectations of valuable (influential) people or social peers for or against performing a certain behavior. Moreover, the author also asserted that individuals are influenced to fulfill the perceived expectation by behaving accordingly (Ajzen & Fishbein, 1977).

1.7.7 Perceived Behavioral Control

Ajzen (2002) stated that perceived behavioral control is relatively known as an individual's degree of capability to perform a certain behavior either easily or with difficulty. Corresponding to this, the author identified that perceived behavioral control is initiated by control belief (a person's presence or absence of resources, capabilities or opportunities to perform the behavior) and perceived power (a person's ability to control the occurrence of the behavior) (Ajzen, 1985).

1.7.8 Knowledge

According to Piatetsky-Shapiro (1996), knowledge is an accumulation of what is known (data) and resides in the intellect of humans for it to be applied when necessary. As time progresses, knowledge has improved the standards of human life and governs all aspects of a society. Hence, knowledge in this study refers to the non-Muslim consumers' knowledge of halal food.

1.8 ORGANIZATION OF STUDY

This research has been arranged into five chapters. Firstly, Chapter One elaborates the background of the study, problem statement, research questions, research objectives, scope of study, significance of the study, definition of key terms and the organization of study. Chapter Two provides a thorough review of previous literature regarding all related variables. This chapter will also reveal an overview of the current halal food phenomenon, the theoretical framework and hypothesis of this research.

Chapter Three will clarify the research design, population and sampling design, type of data and data collection method, measurement of variables and the data analysis techniques that were used for this research. In Chapter Four, the results from the data collection was analyzed, tabulated in a statistical format and disclosed in a form that is easily understood. Chapter Five reveals the outcome of research, limitations and recommendations for future study.

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CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter covers the literature review from secondary sources of data that formulated the theoretical foundation of the research and led to the selection of variables relevant to commence this research. This chapter begins with an overview of the halal phenomenon, followed by the exposure of the halal concept, the significance of halal certification, and the halal logo.

The escalating awareness of the halal concept among non-Muslim consumers was explained first before moving on to the next section. Then, the antecedent of TPB and the additional variable knowledge will be disclosed and the correlations between these variables are explained accordingly.

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2.1 HALAL

'Halal' is a living principle that must be embedded in the daily activities for every human, especially the Muslim (Regenstein, Chaudry, & Regenstein, 2003). Rahim, Shafii, and Shahwan (2013) highlighted that the halal concept covers not only food items, but also non-food products such as cosmetics, personal care, pharmaceuticals, skin products, perfumes, and painting tools. Furthermore, the halal concept also encompassed intangible goods and services such as banking, entertainment, tourism and logistics services.

2.1.1 Halal Phenomenon

Presently, the halal concept is not just focused on a Muslim religious issue, but has become a global phenomenon where it is embraced by non-Muslims and non-Muslim countries. Halal has become a symbol that represents good quality and wholesomeness which prioritizes and covers every aspect of the farming to forking process. Furthermore, non-Muslim countries such as New Zealand and Australia have emphasized and contributed to the world halal industry. For example, Australia was the first country to introduce halal pharmaceuticals for Muslims to obtain halal status medicines (Sadeeqa, Sarriff, Masood, Farooqi, & Atif, 2013).

Borzooei and Asgari (2013) validated that halal concept has become the current vital competitive advantage for the business and trade field. Hence, this has brought forth changes in the Islamic and non-Islamic countries, as the concept covers all types of sectors whether food, building materials, politics, finance and services (Muhammad, Salleh, & Mahmood, 2008). In particular, the majority of meat exported to Muslim countries comes from non-OIC (Organisation of Islamic Cooperation) countries, such as Brazil the biggest poultry exporter and India the biggest beef exporter (Al Jazeera, 2017).

According to Al Jazeera (2017), from the 57 Muslim majority countries, 90 percent of the meat comes from non-Muslim countries (refer to figure below). Globally, the halal industry has accumulated \$1.17 trillion on food and beverage in 2015; and by 2021, this figure is forecast to reach \$1.9 trillion, a compound annual growth rate of 9 percent from 2015 (Al Jazeera, 2017).

Remarkably, the global halal ingredients market is worth around \$245 billion and the OIC imports of halal ingredients reached \$33 billion in 2015 with the highest spend on food and beverage in 2015 were Indonesia (\$155 billion), Turkey (\$166 billion), Pakistan (\$106 billion), Egypt (\$78 billion), Bangladesh (\$69 billion), Iran (\$59 billion) and Saudi Arabia (\$48 billion) (Algethami, 2016). Correspond to this statistic, Muhammad et al. (2008) disclosed that currently, non-Muslims entrepreneurs who were knowledgeable about the concept were willing to pay more to obtain halal-certified products and services in their business, and traders raced to gain the recognition of halal certificates for their business. Ultimately, halal products and services have become a new dynamic source of economic growth for the future.



Figure 2.1: 2017 statistic of halal meat origin Source: Al Jazeera (2017)

2.1.2 Concept of Halal Food

Islamic law, or simply known as Sharia law, was formulated based on the Quran and hadith to assist the management of human life in all aspects. In fact, the purpose of the Sharia laws is to educate, guide and facilitate worldly tasks by putting certain conditions and restrictions to secure the well-being of life. These conditions have been outlined as lawful (permissible and healthy) and unlawful (unaccepted and hazardous) with clear distinctions from the Quran and hadith (Mukhtar & Mohsin Butt, 2012). The halal concept which was outlined from the Sharia law does not only revolve around food and its ingredients.

Rather, it is also heavily emphasized throughout the food creation process until it is bought by the customer. This indicates that the halal concept, particularly in food, prioritizes the development (the process) and transition of food that is harmless, reliable, sanitary and ethical. The word 'halal' is an Arabic word for 'allowed' or 'permitted', while '*toyyiban*' means good quality, safe, clean, nutritious, and authentic (Wilson & Liu, 2011). In general, *halal toyyiban* represents intolerance of hygiene, safety and quality. Accordingly, these two criteria are prioritized in Islam primarily for food consumption as in the Quran verse 168, which states:

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (Verse 168, Surah Al-Baqarah)

Referring to the verse above, it is evident that Islam strongly emphasizes the importance of both elements. Furthermore, there is a probability that the food ingredients may become impure (*ghair toyyib*) if the food is unhealthy, unhygienic or improperly prepared.

Hence, a verse from the Quran (stated below) further validates that the halal concept focuses not only on food that is in compliance with the Sharia law, but that it also must be of high and good quality.

"For We had certainly sent unto them a Book, Blessed on knowledge, which We explained in detail – a guide and mercy to all who believe." (Quran, 7:52)

As indicated in the verse above, and through explanations of the hadith by Islamic scholars, it is eminent that every detail of the food development process needs to be prioritized to ensure its wholesomeness (Al-Qaradawi, 2013). In particular, Al-Qaradawi (2013) described that things that have been created by God (Allah) are permissible for any human to be used unless which had been deemed impermissible in the Quran and hadith. Hence, some of the food that is forbidden to be consumed or used are dead animals, blood, pork, (Al-Quran, 2:172-173; 5:3; 6:145) or from behavioral aspects such as gambling (Al-Quran, 2:219; 5:90), lying (Al-Quran, 26:221-222), stealing (Al-Quran, 5:38), and other immoral actions.

2.1.3 Criteria of Halal and Haram Food

According to Al-Qaradawi (2013), the halal qualification requires all parties involved in the food development process to take into account that all aspects of the status of the food, animal welfare, equipment, the processing stage, storage, packaging, labor hygiene, ethics and surrounding area adheres to the hygienic standards. The Department of Islamic Development Malaysia (JAKIM), outlined the criteria for halal food as below:

- a. All equipment that is used to facilitate, process, manufacture or the like shall not consist or are free from things that are unclean. Additionally, the method of handling including transportation, storage, warehousing and the like shall not touch or be in close proximity to the things that are forbidden.
- b. All of the contents shall consist of halal materials consumed or used by the Muslim and is not mixed with any material that is not halal or is unclean.

Thus, food that is halal in nature may turn haram if it fails to comply with the requirement mentioned above.

2.1.4 Standardization for Halal Food

As non-Muslim consumers become more conscious about the halal concept, it is inevitable that they become concerned about various types of products and services. Furthermore, non-Muslim consumers have dynamic diet and health-related issues that require informative labeling and the right to be adequately informed on the particulars of the products and services. Consequently, by having a halal logo from an authoritative party, it legally qualifies that the products or goods have undergone strict inspection and are safe to be consumed.

To validate that halal food has met the Sharia law conditions, an Islamic organization is appointed to issue a certificate. According to Riaz and Chaudry (2003), a food is legally considered as halal when it is free from pork, alcohol, does not contain any prohibited ingredient of animal origins, and has been prepared and manufactured using clean equipment.
This validates that the halal certification is not only for certifying a product that is good in hygiene, but also the processes that complies with the Sharia law. There are a few countries that have their own halal certification agency such as Singapore and Thailand. Sadek (2006) revealed that Singapore started their own halal certification services in 1972 and the agency is managed by Majlis Ulama Islam Singapura (MUIS). In particular, MUIS is responsible for the regulatory function in halal certification.

Moreover, there are three government agencies that collaborate with MUIS in halal certification and enforcement, namely the Food Control Department, Ministry of Environment, Agro-Veterinary Authority, Ministry of National Department and Commercial Crime Department, and Ministry of Home Affairs (Sadek, 2006). In Thailand, the Central Islamic Committee of Thailand is responsible for the halal certification on slaughtering houses and food processes and services. In addition, the production of the halal food standard and issuance of the halal symbol are also handled by this committee in collaboration with the Thailand government.

In Malaysia, the halal certification and provision of the halal logo are issued by a body that is authorized by the Malaysian government. The government controls the system with support from the Halal Industry Development Corporation (HDC) and Department of Islamic Development Malaysia (JAKIM). HDC is the body that is responsible for handling local and international halal certification processes (Halal Development Corporation Vibe, 2008). HDC was established in 2006 to facilitate Malaysia's Halal Hub project to avoid international confusion and to increase the efficiency of the halal certification processes. Ultimately, halal certification instills tremendous consumer confidence as it enables consumers to purchase food without having doubts (Hassan & Hall, 2003). Furthermore, Al-Nahdi and Mohammed (2008) pointed out that the halal certification creates a competitive advantage for the branding and marketing of a restaurant. In general, the halal concept is crucial to the food supply chain practice for the end consumers and restaurants (Pointing, Teinaz, & Shafi, 2008).

2.1.5 Specifics of Halal Food and Drink Sources

The main sources of food and beverages are derived from animals, plants, synthetic materials, and chemicals that fall between halal and haram (Jabatan Kemajuan Islam Malaysia, 2011).

- a. Animals can be divided into two groups, namely:
 - Land animals All lawful land animals can be eaten except:
 - i. An animal that is not slaughtered according to the Sharia Law.
 - ii. Pigs. Universiti Utara Malaysia
 - iii. Dogs.
 - iv. An animal with fangs or tusks which ares used to kill their prey such as tigers, bears, elephants, rhinos, cats, etc.
 - v. Birds with claws and sharp beaks for grabbing food (preying birds) such as eagles, owls, etc.
 - vi. Animals which are sanctioned by Islam to be killed such as rats, scorpions, crows, centipedes, snakes, etc.
 - vii. Animals that is forbidden in Islam to be killed such as ants, bees, woodpeckers, spiders, etc.

- viii. An animal that is considered filthy by the public such as lice, flies, worms, etc.
- ix. Animals that live both on land and in the water such as frogs, crocodiles, turtles, seals, etc.
- x. All kinds of animals and plants that are produced by biotechnology are halal except for DNA derived from animals of a lineage that is haram such as pigs and dogs.
- Water animals

Aquatic animals are animals that live in the water. It is clean and edible except for those which are poisonous, intoxicating and harmful to human health.

b. Plants

All kinds of plants are lawful to eat except those which are venomous, poisonous, intoxicating, and hazardous, as well as biotechnologically-produced DNA derived from illegal substances.

c. Beverages

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Every clean drinking water is acceptable except those which are poisonous, intoxicating and harmful to human health that is mixed with unclean things.

d. Natural Materials

All natural ingredients such as water and other minerals are acceptable for consumption unless mixed with unclean, poisonous, intoxicating items and are hazardous to health.

2.2 PREVIOUS STUDIES ON HALAL

Over the past few years, there has been an increase in halal-related research in numerous fields. Nonetheless, there is a dearth of research on the concept which relates to non-Muslim consumers. To enumerate, a research by Noorsiah and Sariwati (2016) on the topic of halal sertu cleansing for halal integrity in supply chain management only emphasized the logistical and transportation aspects of carrying halal food with the assurance of no contamination from nonhalal materials and a segregation for halal and non-halal materials.

The research highlighted the integrity and business processes of the individuals that handled the halal food regardless of their religion and in-depth knowledge for the purpose of generating profit. Conversely, another research by Ismail, Abdullah, Ahmad and Sidek (2016) on the halal principle and purchase intention among Muslim consumers focused heavily on the marketing queues on how to convince and attract Muslim consumers into purchasing halal food more frequently.

In particular, it was revealed that consumers were inclined to purchase halal products that have detailed marketing information (product ingredients) and packaging which elevated the elements of food safety and hygiene. However, it was apparent that the research only catered to the Muslim's perspective. Similarly, another research by Norazah and Abang Sulaiman (2016) on whether the halal image strengthened the consumer's intention to patronize halal stores revealed a positive outcome but was only from the Sarawak Muslim respondents' perspective.

Thus, it is evident that the dearth of halal literature from the perspective of non-Muslim consumers is paramount for the success of the halal industry globally. In fact, the pioneers of halal literature, Rezai, Mohamed, and Shamsudin, (2015), revealed that non-Muslim consumers to this day still look at the halal concept from a religious aspect and that research from a sample of purely non-Muslims is essential to narrow down their understanding of the halal concept.

2.3 INTENTION TO PURCHASE

Ajzen and Fishbein (1977) interpreted intention as an individual's location on a subjective probability dimension involving a relation between himself and some action. In particular, Ajzen (1991) depicted that intention compels an individual to try and give an effort to carry out a behavior. Additionally, the author further stated that when an individual has a strong intention to execute a behavior, they tend to perform it. Comparatively, intention can also be described as an individual's motivation to implement the behavior (Rezvani et al., 2012). In general, Rezvani et al., (2012) clarified that an intention is "what we think, we will do or buy".

Corresponding to this, there are numerous research that have analyzed the intention-purchase relationship which accentuates the consistencies between purchase intention and an object (Danesh, Chavosh, & Nahavandi, 2010; Hanzaee & Ramezani, 2011; Mukhtar & Mohsin Butt, 2012). In fact, these researches discovered that there is a positive correlation between intention to purchase and halal products. For example, the research by Mukhtar and Butt (2012) in Pakistan which investigated consumer's purchase intention towards halal products found that knowledge of religiosity played a vital role in encouraging the consumer to purchase halal products.

Similarly, the research by Danesh et al., (2010) on consumer's intention towards halal products and services found that Muslim and non-Muslim consumers around Kuala Lumpur were inclined to purchase halal products and services at any cost. Hence, this validated that there is a relationship between consumer's intention and the halal product. Likewise, Hanzaee and Ramezani's (2011) investigation of halal products at the world market, found that there was a high demand for halal products and services, specifically food, among non-Muslim consumers in the global market.

Additionally, Lada et al., (2009) who explored consumers' purchase intentions toward halal products found that consumers in Labuan had the intention to purchase halal products. Thus, all of the previous research results supported the TRA and TPB model for predicting the intention to purchase halal food. It is clear that intention is a causation factor of an individual to either perform or not perform a behavior. Nonetheless, intention itself is a manifestation from a couple of factors.

In TRA, an intention is a combination of two basic determinants: one is personal in nature (attitude), which is the subjective evaluation of performing a behavior (favorable or unfavorable), and the other reflects social influence (subjective norm). In TPB, there are three basic determinants to form an individual's behavioral intention, which is attitude, subjective norm and perceived behavioral control (Randall & Gibson, 1991).

2.4 ATTITUDE

Ajzen (1985) defined attitude as a favorable or unfavorable view or a feeling that occupies the behavior. Ajzen (1985) stated that attitude is an important part of expecting and explaining human behavior and he believed that the actions of people are determined by their traits and attitudes, where a trait is defined as "a characteristic of an individual that employs a general influence on a broad range of trait-relevant responses". Glasman and Albarracín (2006) validated that attitude is the evaluation of performing a particular behavior involving an object.

Meanwhile, Eagly and Chaiken (1995) defined attitude by describing it as a positive or negative assessment, or the psychological emotion, that occurs when an individual is involved in a certain behavior. Alluding to the TRA and TPB model, attitude represents a function of beliefs and that the people who believe and perform a specific behavior that conjured a positive outcome would hold that attitude in the future, whereas those who did not believe and did not perform the specific behavior would establish a negative attitude (Lada et al., 2009).

2.5 SUBJECTIVE NORM

The second influential element of intention is subjective norm. As stated by Ajzen (1985), subjective norm alluded to an individual's perception of social pressure to perform for or against the specific behavior in question. Festinger (1950) supported the notion by indicating that subjective norm influenced the way of thinking and feeling of a person towards executing a specific behavior due to the relationship with other people. Consumers believe that their family, colleagues, friends or anyone special to them are inclined towards a certain behavior and this causes them to be influenced by their belief (Pavlou & Chai, 2002).

In general, subjective norm represents an individual perception of their companion's (influential people) expectation to conform or reject performing a certain behavior. TRA and TPB uphold that subjective norm is a function of belief. Teo and Beng Lee (2010) supported the concept of TRA and TPB by interpreting subjective norm as "the perception of meaningful people to the individual concludes that the behavior should be performed".

Therefore, if a person believes that the most important individuals to them conceived that the behavior should be performed, then the subjective norm had influenced the intention of that person to perform the behavior. For example, if the non-Muslim consumer's social referent believes that halal food is good, then he would be more appealed towards buying these products. This demonstrates that subjective norm influences the intention to perform a particular behavior.

2.6 PERCEIVED BEHAVIORAL CONTROL

Perceived behavioral control is the new variable that was added into TPB to amend the deficiency of TRA. Perceived behavioral control is defined as the capability of which an individual is able to control the perception over performing the behavior (Liao, Chen, & Yen, 2007). Ajzen (1991) stated that there are two aspects of perceived behavioral control that influence the individual's ability to engage in the behavior: (1) the level of control over the behavior, and (2) the level of confidence of a person being able to perform or not perform the behavior. For example, when a person feels that he/she has more control over making a halal food purchase, then he/she is more inclined to do.

Furthermore, Ajzen (2002) disclosed that perceived behavioral control can be ascertained for considerable variance in behavioral intention and action. People who believe they have more resources (such as time and money) and perceived their control is high consequently increases their behavioral intention (Yeon Kim & Chung, 2011). To summarize, it is evident that intention to purchase halal food is higher when the non-Muslim consumer conceives more control over buying these products.

2.7 KNOWLEDGE

Knowledge is defined as the level of a person to comprehend a subject based on the information obtained, learned, experienced or passed on by a group or known individual (Gabbay & le May, 2004). Additionally, the authors stressed that knowledge is a thing that an individual upholds to be true and is driven into an action. Another definition of knowledge was from Bhatt (2001) in which knowledge is an accumulation of what is known and resides in the intellect and competence of the people.

Kogut and Zander (1992) defined knowledge as a fact or condition of knowing something that is familiar gained through experience or association. Shaari and Arifin (2010) indicated that knowledge is a vital ingredient to influence an individual's purchase intention. In light of this research, knowledge refers to non-Muslims' consumer knowledge of halal food. In particular, knowledge is measured on whether it is one of the catalysts that influences intention to purchase halal food among non-Muslim consumers. In relation to that, knowledge in this research will identify the answers to the following:

- Does the non-Muslim consumer know the true meaning of halal food?
- Does the non-Muslim consumer know what are the things or processes that are emphasized in the halal concept and its benefits?
- Does the non-Muslim consumer know that there are other countries that utilize the halal concept for their own benefit and have created their own halal logo?

Ultimately, knowledge of halal food and the halal logo is vital to purchase intention. Despite the halal label and preparation being the same as normal food label and preparation, nonetheless, the halal concept prioritizes absolute wholesomeness throughout the development process to ensure an absolute healthy food. Without knowledge, a non-Muslim may purchase a food that is filthy, poisonous, intoxicating, harmful to health, or a non-halal product (Shaari & Arifin, 2010).

2.8 THEORY OF PLANNED BEHAVIOR

There are three components in TPB that explain in detail the intention to behave concept, which are attitude, subjective norm and perceived behavioral control. The theory was developed by Ajzen (1991) as a modification of the original theory (TRA) from Fishbein and Ajzen (1981). Additionally, the TPB theory amends the deficiency of the TRA theory that people have incomplete volition control over their behaviors by adding the perceived behavioral control variable to the equation (Ajzen, 1991). The TPB theory has been extensively used in various research to explain the notion that people behave accordingly when there is an intention (Armitage, Norman, & Conner, 2002; Cook, Kerr, & Moore, 2002).

To demonstrate, Cook et al., (2002) discovered that TPB was a significant model in ascertaining food-related research. Furthermore, Armitage et al., (2002) utilized TPB as the foundation for their conceptual model to ascertain habits as the addition of the independent predictor. Ultimately, it is evident that intention plays an important role in determining and explaining individual behavior. Utilizing the theory, this research sought to investigate the factors that influence intention to purchase halal food among non-Muslim consumers with an additional variable, which was knowledge. Hence, Figure 2.2 below shows the TPB dimensions that were developed by Ajzen (1991) to illustrate the influence of human attitudes to act accordingly:



The framework above depicts the behavior that is within the capable control of an individual. Ajzen (1985) found that TPB was better in predicting and describing non-volitional behavior which cannot be described by TRA. Hence, this further validated TPB's strength in explaining the relationship between behavioral intention and actual behavior.

2.9 THE RELATIONSHIP BETWEEN THE VARIABLES

2.9.1 Attitude and Intention to Purchase

There are countless research that has examined the connection between attitude and intention to purchase. However, Page and Luding's (2003) research entitled "Bank Manager's Direct Marketing Dilemmas -Customer Attitude And Purchase Intention" found that attitude did not positively affect intention. Nonetheless, there were positive findings that highlighted the effect of attitude on the buying intention of an individual. For example, Alam and Sayuti (2011) verified that attitude was positively correlated to the intention to purchase behavior.

Similarly, Chen and Li (2007) discovered that consumers' attitudes and purchasing intentions in Taiwan were significantly influenced by the TPB variables. Moreover, Ramayah and Suki (2006) disclosed that there was a positive connection between attitude and intention to use mobile personal computers among Master of Business Administration students. Iakovleva, Kolvereid, and Stephan (2011) also found that attitude had a significant relationship with entrepreneurial students' intentions in developing and developed countries.

It is evident that attitude is an important factor in influencing consumer intention to purchase halal food because people who have a positive attitude would have greater intention to purchase halal food. It is apparent that attitude is the most important determinant in predicting and explaining human behavior (Ajzen, 1985). Thus, the following hypothesis was proposed:

H1: There is a significant influence between attitude and intention to purchase halal food among non-Muslim consumers.

2.9.2 Subjective Norms and Intention to Purchase

Numerous researchers had proven the association of subjective norm and intention to purchase. Tarkiainen and Sundqvist (2005) in their research of Finnish consumers' purchases of organic food had supported the notion that subjective norm influenced the intention to purchase. Similarly, Mukhtar and Butt (2012) in their research "The Role of Religiosity in Intention to Purchase Halal Products" discovered that there was an interaction between subjective norm and intention to purchase factors.

Conversely, a research that utilized TRA uncovered that attitude and subjective norm were influential to the intention to choose halal food among consumers (Lada et al., 2009). Several studies of social psychology also validated that behavioral intention was predicted by subjective norm (Buttle & Bok, 1996). Liou and Contento (2001) deduced that motivation and expectation of family and friends were the keys to assess the social pressure of an individual to perform or not perform the given behavior in question.

Lee (2009) agreed with the definition of TPB as he believed that subjective norm was the individual's perception of whether people important to them think that the behavior should be performed or not. Subjective norm thus plays a vital role where family members, friends and colleagues are the individual's strong reference point. Therefore, the second hypothesis is as follows:

H2: There is a significant influence between subjective norm and intention to purchase halal food among non-Muslim consumers.

2.9.3 Perceived Behavioral Control and Intention to Purchase

Ajzen (1991) described perceived behavioral control as the level in which individuals feel that they are able to be engaged in the behavior. The author also stated that perceived behavioral control was determined by the individual's belief of both situational and internal factors to carry out a behavior. Chen and Li (2007) depicted perceived behavioral control as the degree to which an individual is able to control a perception over performing the behavior.

The prediction of a behavioral intention to buy a particular product can be assumed when the consumer perceives more control (has the resources, capabilities or skills) over buying these products (Yeon Kim & Chung, 2011). There are numerous research that had indicated that perceived behavioral control was interconnected with behavioral intention. For example, Bonne et al. (2007) discovered that PBC positively affected the intention to purchase halal meat in Pakistan.

Similarly, Bonne and Verbeke (2008) disclosed that perceived behavioral control was a critical aspect in purchasing halal food among consumers. Furthermore, Han and Kim (2010) investigation on consumers' intention to stay at green hotels discovered that there was a significant correlation between perceived behavioral control and intention to purchase.

Omar, Mat, Imhemed, and Ali (2012) also supported the notion that perceived behavioral control significantly influenced the intention of international consumers to purchase halal products. It is apparent that perceived behavioral control can ascertain and explain the control variability of an individual's behavior. Hence, the proposed hypothesis is as follows:

H3: There is a significant influence between perceived behavioral control and intention to purchase halal food among non-Muslim consumers.

2.9.4 Knowledge and Intention to Purchase

For the last variable, Shaari and Arifin (2010) revealed that knowledge was the key ingredient to influence halal food purchase intention. The author stressed that when non-Muslim consumers have knowledge on the concept of halal and its advantages, it would incline their interest towards purchasing halal products and services, especially food as household items.

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With knowledge, non-Muslim consumers would give considerable attention in purchasing any product or service, especially favoring to purchase halal-related products and services while ignoring products and services that were not certified for any safety standards (Shaari & Arifin, 2010). Based on the above literature, the hypothesis was developed as follows:

H4: There is a significant influence between knowledge and intention to purchase halal food among non-Muslim consumers.

2.10 RESEARCH THEORETICAL FRAMEWORK

In order to ensure the research advanced smoothly to ascertain the intention to purchase halal food among non-Muslim consumers, a theoretical framework was fundamentally needed to guide the research process. Therefore, the development of the theoretical framework was done by incorporating the antecedent of TPB theory and knowledge as an additional variable to measure the intention to purchase halal food among non-Muslim consumers.

This included four independent variables (attitude, subjective norm, perceived behavioral control and knowledge) and one dependent variable (intention to purchase halal food among non-Muslim consumers). The diagram below illustrates the proposed theoretical framework:



Figure 2.3: *Research Theoretical Framework*

2.11 CONCLUSION

In conclusion, this chapter reveals the conceptual part of the research, covering an overview of the halal concept, followed by the operational definitions of the dependent variable (intention to purchase) and independent variables (attitude, subjective norm, perceived behavioral control and knowledge). Additionally, the underpinning theory (TPB) and the relationship between each variable were discussed accordingly.



CHAPTER 3

METHODOLOGY

3.0 INTRODUCTION

This chapter discusses the research methodology that was used to carry out the research. In particular, the method that was used will prioritize identifying the intention to purchase halal food among non-Muslim consumers. In essence, this chapter will begin with the research design, research population and sample, variable measurements, method of collecting data and data analysis technique.

3.1 RESEARCH DESIGN

A research design is fundamentally important to carry out an intended research project. It highlights the details of the procedures utilized for obtaining related and relevant information needed to unravel a research problem (Malhotra, 2011). Sekaran and Bougie (2016) indicated that the research design is a preliminary strategy on how to collect and analyze data to answer the research questions that were developed for the research. Corresponding to this, the following were the techniques and processes used in the research design:

3.1.1 Quantitative Method

Due to the objective of the research to investigate the influence of the four independent variables (attitude, subjective norm, perceived behavioral control and knowledge) towards the dependent variable (intention to purchase halal food among non-Muslim consumers), the study used the quantitative method for collecting data.

The choice of data collection method was based on the framework of Creswell (2002), where it was stated that the quantitative method applies techniques of inquiry such as experiments and surveys to collect data based on an instrument that yields statistical data. Therefore, this study utilized the survey technique to collect data from primary sources as the main source of data collection. The quantitative research method is a technique that is used to measure specific characteristics through formal questions with a predetermined response option from a large number of samples (Hair, Black, Babin, & Anderson, 2010).

Quantitative study was chosen for this research due to its ability to reach a large number of respondents, which was useful to the study itself. The large number of respondents would indirectly help to capture the targeted respondents as needed by the study. In this research, the Malaysian non-Muslim residents of Klang Valley were chosen as the target respondents to represent the non-Muslim consumers. Furthermore, the selection of quantitative method was due to the objective of the research to examine the influence of the four predictors (attitude, subjective norm, perceived behavioral control and knowledge) towards the intention to purchase halal food among non-Muslim consumers.

By employing this method, the researcher was able to answer the research questions rather than identify the business problem (Hair et al., 2010). In particular, the lack of knowledge of halal food among non-Muslim consumers was identified and discussed so that entrepreneurs, manufacturers and marketers were able to understand and design strategies for their business in advance based on the underlying TPB theory that explains non-Muslim consumers' behavior.

Additionally, the quantitative method also allowed the researcher to test the TPB theory that explained the behaviors as well as the relationship between the variables instead of developing a theory (Hair et al., 2010). TPB was tested in this research to measure the intention to purchase halal food among non-Muslim consumers.

3.1.2 Measurement of Variables

All the variables used in this study were drawn from the previous research by Aiedah and Sharifah, 2015; George, 2004; Lada et al., 2009; Shaari and Arifin, 2010; and Smith and Park, 1992. In addition, for the respondents' demographic profiles, all items were measured using an ordinal scale.

As mentioned earlier, this research used the TPB theory as the main framework in influencing the intention to purchase halal food among non-Muslim consumers. Hence, the items that were used to measure intention to purchase halal food among non-Muslim consumers were grouped into five constructs, namely attitude, subjective norm, perceived behavioral control, knowledge and intention to purchase. A summary of the variables, dimensions and the total number of items are shown in Table 3.1 below:

Category	Instrument (Adapted from)	Coding	Items	Data Rating Scale
<u>Section A</u> Demographic Profile	Self-Developed	A1 – A7	7 Items	Nominal / Ordinal
Section B Attitude	(Aiedah & Sharifah, 2015; Lada et al., 2009)	B8-B17	10 Items	1 = Totally Disagree 2 = Mostly Disagree
Subjective Norm	(George, 2004; Lada et al., 2009)	B18 – B21	5 Items	3 = Somewhat Disagree 4 = Indifference 5 = Somewhat Agree 6 = Mostly, Agree
Perceived Behavioral Control	(George, 2004)	B22 – B27	5 Items	6 = Mostly Agree 7 = Totally Agree
Knowledge	(Smith & Park, 1992)	B28 – B30	4 Items	
Intention to Purchase	(Lada et al., 2009; Shaari & Arifin, 2010)	B31 – B36	5 Items	

Table 3.1:Summarize of Variable, Dimension and Total Number of Items

3.2 INSTRUMENT IN THE STUDY

The instrument was divided into two (2) main parts which were the respondents' demographic profiles (Part A) and also the section that measures the intention to purchase halal food among non-Muslim consumers (Part B). Accordingly, the predictor variables in this study were represented by the independent variable (attitude, subjective norm, perceived behavioral control and knowledge) whereas the dependent variable (intention to purchase) was asked in Part B of the instrument. The summary and explanation of each variable instrument will be elaborated in each section separately.

3.2.1 Demographics

In section A, the demographic profile measurement was designed to collect the background information of the non-Muslim consumers. The information enabled the researcher to determine the desirable degree of the intention to purchase halal food among non-Muslim consumers. Moreover, the researcher was also able to identify the differences of intention to purchase halal food among non-Muslim consumers based on the different demographic backgrounds. There were seven items which comprised of the respondents' gender, age, state of origin, race, religion, level of education and income level. Additionally, this section was designed to use nominal and ordinal scales to gather the criteria of the respondents.

3.2.2 Attitude

In section B, the first independent variable (attitude) was measured by ten (10) items. Eight (8) items were from Aiedah and Sharifah (2015) and the other two (2) items were from Lada et al., (2009). Both were developed from the guidelines proposed by Ajzen (1991). The cronbach's alpha for this instrument was between 0.883 to 1.00. A seven-point Likert scale (1=Totally Disagree to 7=Totally Agree) was used for the respondents to indicate their level of agreeability. All ten questions were operationalized as in the table below:

Table 3.2:Items to Measure Attitude

Variable	Operational Definitions		Items / Measures
		1)	Choosing Halal food is a good idea.
		2)	I like to choose Halal food.
		3)	Eating Halal Food is important for me
		4)	I trust to consume Halal Food compared to Non-
	A person's favorable or		Halal Food
Attitude	unfavorable evaluation to	5)	Halal Food is cleaner
	consume a Halal Food	6)	Halal Food is cleaner compared to Non-Halal Food
	(Ajzen, 1991)	7)	Halal Food is safe to eat
		8)	Halal Food is safe to eat compared to Non-Halal
			Food
		9)	Halal Food is healthy
		10) Halal Food is healthy compared to Non-Halal Food
Source: Aidah & Sharifah (2015): Lada et al. (2000)			

Source: Aiedah & Sharifah (2015); Lada et al., (2009)

3.2.3 Subjective Norm

The second independent variable (subjective norm) was measured by five (5) items; three (3) items were from Lada et al., (2009) and the other two (2) items were from George (2004). Both were also developed from the guidelines from Ajzen (1991). The cronbach's alpha for this instrument was between 0.843 to 0.951. A seven-point Likert scale (1=Totally Disagree to 7=Totally Agree) was also given to the respondents to indicate their level of agreeability. In essence, all five questions were operationalized as in the table below:

Variable	Operational Definitions		Items / Measures
Subjective Norm	Is the perceived social pressure for the consumers to consume Halal Food (Ajzen, 1991)	1) 2) 3) 4) 5)	People who are important to me, think that I should buy Halal Food. People who influence my behavior, think that I should buy Halal Food. Most people who are important to me choose Halal Food. My family members prefer Halal Food. My friends would think that I should choose Halal Food.

Table 3.3: Items to Measure Subjective Norm

Source: George, (2004); Lada et al., (2009)

3.2.4 Perceived Behavioral Control

The third independent variable (perceived behavioral control) was measured by five (5) items that were developed from George (2004) based on the guidelines from Ajzen (1991). The cronbach's alpha for this instrument was between 0.859 to 0.920. A seven-point Likert scale (1=Totally Disagree to 7=Totally Agree) was given to the respondents to indicate their level of agreeability. All five questions were operationalized as in the table below:

Table 3.4:

Tiems to measure F	erceivea Benaviorai Control	
Variable	Operational Definitions	Items / Measures
		1) I am capable of buying Halal f

Perceived Behavioral Control	The individual's possession of the opportunities and resources needed to engage the behavior of Halal Food (Ajzen, 1991)	1) 2) 3) 4) 5)	I am capable of buying Halal food. Buying Halal food is entirely within my control. I have the resources to buy Halal food. I have the knowledge to buy Halal food. I have the ability to buy Halal food.
Source: George (200)4)		

3.2.5 Knowledge

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Finally, the last independent variable (knowledge) was measured by four (4) items from Smith and Park (1992) which were extracted and developed from Park (1980). The cronbach's alpha for this instrument was 0.80. Likewise, a seven-point Likert scale (1=Totally Disagree to 7=Totally Agree) was given to the respondents to indicate their level of agreeability. All four questions were operationalized as in the table below:

Variable	Operational Definitions		Items / Measures
		1)	I feel very knowledgeable about Halal Food.
		2)	If a friend asked me about a Halal Food, I would give
			them advice about different brands
** 1 1	The amount of knowledge	3)	If I had to purchase a Halal Food today. I would need
Knowledge	consumers believe they have about the focal		to gather very little information in order to make a wise decision
	product (Park 1980)	4)	I feel very confident about my ability to tell the
			difference in quality among different brands of Halal
			Food

Table 3.5: Items to Measure Knowledge

Source: Smith, and Park (1992)

3.2.6 Intention to Purchase

The dependent variable (intention to purchase) was measured by five (5) items; two (2) items were from Lada et al., (2009) and the other three (3) items were from Shaari and Arifin (2010), which were developed based on the guidelines from Ajzen (1991). The cronbach's alpha for this instrument was between 0.720 to 0.994. A seven-point Likert scale (1=Totally Disagree to 7=Totally Agree) was given to the respondents to indicate their level of agreeability. All five questions were operationalized as in the table below:

Variable	Operational Definitions		Items / Measures	
		1)	I always make sure that the food that I purchased is	
			halal	
		2)	I choose to purchase halal food even though I'm not	
Intention to	A person's motivation to		familiar with the brand.	
Purchase	engage in a certain	3)	I choose to purchase halal food even though it is quite	
	behavior (Ajzen, 1991) 4)		expensive.	
		I am likely to choose halal food in the future.		
		5)	I plan to choose halal food in the forthcoming month	
Source: Lada et al. (2009): Shaari and Arifin (2010)				

Table 3.6: Items to Measure Intention to Purchase

Source: Lada et al., (2009); Shaari and Arifin (2010)

3.3 POPULATION AND SAMPLE SIZE

According to Sekaran and Bougie (2016), the sample size can be defined as the number of elements that is included in a study. As such, for this research, the target population in determining the influence of intention to purchase halal food among non-Muslims were Malaysian non-Muslim residents of Klang Valley, which would represent the non-Muslim consumers of Malaysia. The data collected from each respondent was treated as individual data sources.

Based on the total population of Malaysian citizens, there were around 9,011,800 non-Muslim Malaysian citizens (Department of Statistics Malaysia, 2017) and at least 400 questionnaires must be distributed to achieve a minimal sample size of 384 (based on Krejcie & Morgan, 1970). The non-Muslim residents at Klang Valley were chosen in this research because the area was concentrated with various non-Muslim consumers with different states of origin, educational backgrounds and income levels which perfectly suited the research purpose.

3.4 SAMPLING TECHNIQUE AND DATA COLLECTION

The sampling technique of the research relied on the non-probability sampling design which was purposive sampling. According to Teddlie and Yu (2007), purposive sampling allows the researcher to select respondents based on a specific purpose by non-random selection. In general, purposive sampling is a process whereby a group of subjects are chosen as the respondents because of certain characteristics that they have which meet the researcher's requirement. In particular, this research sought respondents who were Malaysian citizens and non-Muslim consumers who had come across or purchased halal food in their lives.

The reason behind selecting the non-Muslim consumer was to assess the level of knowledge about halal food among the group. Additionally, the researcher wanted to answer the research objective which was to examine the significant influence of the independent variables (attitude, subjective norm, perceived behavioral control and knowledge) towards the intention to purchase halal food among non-Muslim consumers. According to Sekaran and Bougie (2016), the use of purposive sampling in a research that has a risk of sample capability will provide credible information due to certain issues such as limited knowledge on the research content.

Additionally, Hair et al., (2010) merited purposive sampling as economical, less time consuming and assists the researcher in managing the data collection process because the researcher already knows what to look for in the respondent and is thus able to filter unusual responses by applying certain rules. For example, automated questionnaires were set so that a respondent was unable to skip a question. Therefore, if the respondent felt uncomfortable to answer the question, they could just leave and the researcher would delete the respondent's form because the questionnaire was only partially answered.

For the data collection method, the researcher utilized automated questionnaires from SurveyMonkey to distribute the generated link to the targeted respondents in Klang Valley. The questionnaire link was shared on a Facebook group, Instagram, Whatsapp group, among the MIC Klang division members, MCA Klang division members and Klang Church of Christ disciples at Klang Valley, Malaysia. A total of 427 questionnaires were clicked and answered to achieve the minimal sample size of 384 (based on Krejcie & Morgan, 1970).

Table 3.7:Sample Size based on Krejcie & Morgan (1970)

Population Size (N)	Sample Size (n)
10,000	373
15,000	375
20,000	377
30,000	379
40,000	380
50,000	381
75,000	382
>1,000,000	384

All the respondents were given sufficient time to complete the questionnaire and the data was automatically recorded in the SurveyMonkey database. This was to reduce the rate of non-returned questionnaires. In this research, a total of 427 questionnaires with a response rate of 100% were successfully collected by the researcher. The data collection process took more than a week to be completed, which was from 3rd November 2017 to 12th November 2017.

3.5 DATA SCREENING UNIVERSITE UTARA MALAYSIA

Data screening, also known as data cleaning, is an imperative procedure to review information in research and ensure the data has been entered accurately. This process is essential to analyze missing values and decide the necessary actions to deal with the missing values. In general, there are four main purposes of data screening in a research. Firstly, it is used to detect and correct data errors. Secondly, it is to identify and treat missing data. Thirdly, it is used to detect and handle insufficient sample variables, and lastly, to detect and handle outliers. In essence, data screening is a procedure to ensure the information in the research is free from any errors or mistakes before the researcher proceeds with the statistical analysis. All the data in the research were necessarily screened to ensure the information was applicable, reliable and valid to test the causal theory.

3.6 DATA ANALYSIS TECHNIQUE

To obtain an accurate result, various data analysis techniques were applied to determine the relationship between all related variables (Neuman, 2002). Therefore, this research conducted its statistical analysis by using the Statistical Package for Social Sciences (SPSS) version 24. The analysis techniques that were chosen are detailed in the sections below.

3.6.1 Descriptive Analysis

As stated by Sekaran and Bougie (2016), a descriptive analysis enables the researcher to compile and describe the characteristics of the individual, occasions, situations and comprehend more in-depth information that is related to the research variable. Thus, the table below displays the level of mean based on the descriptive analysis score that is obtained from the data.

Table 3.8: Coefficient Alpha (α) Scales	AVSIA		
Mean Score	Level		
1.00 - 2.33	Low	rsiti Utara	Malaysia
2.34 - 3.67	Moderate		
3.68 - 5.00	High		

Source: Zikmund, Babin, Carr, and Griffin (2013)

Pallant (2011) reiterated that descriptive analysis is commonly used for three purposes: firstly, to describe the characteristics of the sample; secondly, to inspect the variables for any contradiction of statistical techniques that were employed to approach the research questions; and finally to address specific research questions.

3.6.2 Reliability Analysis

According to Sekaran and Bougie (2016), a reliability test is necessary to measure the data's stability and consistency to ensure the outcome of the research is reliable, accurate and good. Additionally, consistency is paramount to any research because it indicates that the measuring items relate together as a concept. The reliability test must achieve a score of cronbach's alpha that is close to 1, which means the higher the cronbach's alpha value, the more reliable and consistent the items in the questionnaire are to solve the research problem (Hayes, 1998). Sekaran and Bougie (2016) highlighted the results of reliability in the table below.

Table 3.9:	
Frequency Mean An	alysis
Range in Scales	Consistency/ Reliability
0.80 - 0.99	Very Good
0.70 - 0.80	Good
0.60 - 0.70	Fair
0.60 and below	Poor
Source: Sekaran and	d Bougie (2016)

3.6.3 Pearson Correlation Analysis

The main objective of Pearson correlation analysis is to analyze the relationship, its degree of strength and the direction between the independent and dependent variables. The data must be in interval or ratio nature and the relationship between the variable is linear. Consequently, the results of correlation coefficient relationship are tabulated as below:

Table 3.10:The Interpretation of Correlation Level

Correlation Value (r)	Degree of Relationship
± 0.70 or higher	Very High
± 0.50 to ± 0.69	High
± 0.30 to ± 0.49	Moderate
± 0.10 to ± 0.29	Low
± 0.01 to ± 0.09	Very Low
0.00	No Relationship

Source: Pallant (2011)

3.6.4 Multiple Linear Regression

This analysis technique is used to examine a data which involves various independent and dependent variables. In particular, the purpose of this analysis technique is to determine which variable is the most significant and describes the variance towards the dependent variable. Referring to Neuman (2002), this analysis technique is used mainly for two reasons, which are to identify the R-Squared value and its contribution factor of each variable. R-Squared assists the researcher in answering the direction and relationship effect between the independent and dependent variable.

3.7 CONCLUSION

To summarize, this chapter revealed several crucial details on the research methodology that was carried out. It describes in detail the questionnaire's characteristics and the data collection processes that were designed specifically for this research. Correspondingly, the variables' measurements were aligned with the aims and objectives of the research. In addition, the data were analyzed with appropriate statistical analysis techniques. Hence, the analysis result from the questionnaire will be presented in the next chapter.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

4.0 INTRODUCTION

This chapter discloses the findings of the research based on the data analysis. The discussion of the results focuses primarily on the influences of the independent variables (attitude, subjective norm, perceived behavioral control and knowledge) towards the dependent variable (intention to purchase halal food). There are six sections in this chapter, beginning with the respondent's frequency analysis, followed by the descriptive analysis, reliability analysis, Pearson's correlation analysis and finally multiple regression analysis.

4.1 DATA SCREENING

Data screening was done by checking for any missing values and outliers that could cause the data to deviate from being normally distributed. Missing data are known as cases with invalid values of one variable or more being incorrectly entered (Hair et al., 2010). In this study, the data had been coded correctly following the seven-point Likert scale. However, there were straight lining bias respondents who answered all of the questions with the same values. Accordingly, there were 16 respondents who answered all of the questions with the same answer and were removed from the data analysis. The respondent's id numbers are tabulated as below. In essence, data screening is a crucial step because it will affect the result of the analysis (Sekaran & Bougie, 2016).

Table 4.1	
Straight Lining	Bias

Id	Gender	Age	State	Race	Religion	Education	Income	All Question Answer
7	1.00	2.00	2.00	1.00	2.00	2.00	5.00	4.00
11	2.00	1.00	8.00	1.00	2.00	1.00	1.00	4.00
14	1.00	2.00	2.00	1.00	2.00	3.00	1.00	6.00
15	2.00	3.00	2.00	1.00	2.00	1.00	1.00	4.00
18	2.00	1.00	2.00	1.00	2.00	2.00	1.00	4.00
49	2.00	2.00	10.00	1.00	2.00	3.00	1.00	1.00
57	1.00	1.00	2.00	1.00	2.00	3.00	1.00	1.00
71	2.00	5.00	8.00	1.00	2.00	1.00	1.00	3.00
81	1.00	2.00	10.00	4.00	6.00	2.00	4.00	7.00
169	1.00	6.00	8.00	1.00	2.00	1.00	1.00	3.00
204	2.00	2.00	9.00	1.00	2.00	3.00	1.00	4.00
209	1.00	2.00	4.00	1.00	2.00	2.00	1.00	4.00
247	2.00	2.00	15.00	2.00	3.00	3.00	1.00	5.00
256	2.00	2.00	8.00	1.00	2.00	3.00	1.00	1.00
295	2.00	1.00	8.00	1.00	2.00	2.00	1.00	1.00
365	2.00	1.00	15.00	1.00	2.00	2.00	3.00	2.00

4.2 NORMALITY TEST

The normality evaluation for all of the items was examined based on the skewness, kurtosis and their respective standard deviation values. According to Hair, Hult, Ringle, and Sarstedt (2016), skewness assess the extent to which a variable distribution is symmetrical. If the distribution of response for a variable stretches toward the right or left tail of the distribution, then the distribution is characterized as skewed whereas kurtosis on the other hand, is a measure of whether the distribution is too peaked (a very narrow distribution with most of the responses in the center) (Hair et al., 2016). Therefore, Hair et al., (2016) indicate the general guideline for skewness and kurtosis is that if the number is greater than +1 or lower than -1, the value are considered as non-normal. Hence, from the table 4.2 below, the results showed an acceptable level of normality.

Table 4.2 Normality Test

Variables	Std Deviation	Skewness	Kurtosis
Intention to purchase	1.44669	0.475	- 0.221
Attitude	1.31220	0.382	- 0.215
Subjective Norm	1.45761	0.627	- 0.156
Perceived Behavioral Control	1.45865	- 0.366	- 0.378
Knowledge	1.25474	0.081	- 0.375

4.3 DEMOGRAPHIC PROFILE OF RESPONDENTS

Frequency analysis was performed to analyze the demographic segmentation of the selected respondents. In particular, 427 sets of usable questionnaires were voluntarily clicked and answered by the respondents. Additionally, the researcher managed to obtain 100% completed questionnaires of the needed sample size and was able to perform the analysis without difficulty. Hence the respondents' demographic profile is tabulated as in Table 4.3 below:

Demographic	Characteristic	Frequency	Percentage (%)
Gender	Male	169	39.6
	Female	258	60.4
Age	18 – 22	200	46.8
0	23 - 27	113	26.5
	28 - 32	42	9.8
	33 - 37	21	4.9
	38 - 42	17	4.0
	43 - 47	13	3.0
	48 - 52	16	3.7
	≥ 53	5	1.2
State Origin / Birthplace	Johor	34	8.0
C 1	Kedah	47	11.0
	Kelantan	7	1.6
	Kuala Lumpur	25	5.9
	Melaka	10	2.3
	Negeri Sembilan	21	4.9
	Pahang	36	8.4

Demographic Profile of Respondents

Table 4.3

	Penang	57	13.3
	Perak	81	19.0
	Perlis	7	1.6
	Sabah	13	3.0
	Sarawak	27	6.3
	Selangor	59	13.8
	Terengganu	3	0.7
Race	Chinese	289	67.7
	Indian	110	25.8
	Asli	2	0.5
	Punjabi	2	0.5
	Sea Dayak	3	0.7
	Bumiputera Sarawak	4	0.9
	Kadazan	6	1.4
	Bidayuh	5	1.2
	Nigeria	1	0.2
	Iban	2	0.5
	Serani	1	0.2
	Thai	2	0.5
Religion	Christian	56	13.1
	Buddhist	260	60.9
	Hindu	98	23.0
	Animism	2	0.5
	Atheist	9	2.1
	Sikhism	2	0.5
Level Of Education	SPM	35	8.2
	Diploma/ STPM	157	36.8
	Bachelor Degree	161	37.7
	Master	55	12.9
	PHD	9	2.1
	Matriculation	9	2.1
	Certification (LCE/SRP)	1	0.2
Household Monthly Income	< RM 3,000	247	57.8
	RM 3,001 – RM 5,000	86	20.1
	RM 5,001 – RM 7,000	40	9.4
	RM 7,001 – RM 9,000	22	5.2
	RM 9,001 – RM 11,000	17	4.0
	\geq RM 11,000	15	3.5

Based on the table above, most of the respondents were female with 258 (60.4%) responses and the male were 169 (39.6%) from the total number of respondents. Next, for the age of respondents who participated in the study, majority came from the age group of 18–22 with 200 (46.8%), followed by the age group of 23–27 with 113 (26.5%), age group of 28–32 with 42 (9.8%), age group of 33–37 with 21 (4.9%), age group of 38–42 with 17 (4.0%), age group of 48–52 with 16 (3.7%), age group of 43–47 with 13 (3.0%), and finally age group of ≥ 53 with 5 (1.2%). Based on the result, it indicates that the age group of 18 – 22 was the most dominant group for this study.

For the third variable, state of origin, most of the respondents originated from Perak with 81 (19.0%). This was followed by those originating from Selangor with 59 (13.8%), Penang with 57 (13.3%), Kedah with 47 (11.0%), Pahang with 36 (8.4%), Johor with 34 (8.0%), Sarawak with 27 (6.3%), Kuala Lumpur with 25 (5.9%), Negeri Sembilan with 21 (4.9%), Sabah with 13 (3.0%), Melaka with 10 (2.3%), Kelantan with 7 (1.6%), Perlis with 7 (1.6%), and lastly Terengganu with 3 (0.7%).

Regarding the respondents' race, the highest were Chinese with 289 (67.7%) respondents, followed by Indian with 110 (25.8%), Kadazan with 6 (1.4%), Bidayuh with 5 (1.2%), Bumiputera Sarawak with 4 (0.9%), Sea Dayak with 3 (0.7%), Punjabi with 2 (0.5%), Iban with 2 (0.5%), Thai with 2 (0.5%). Asli with 2 (0.5%), Serani with 1 (0.2%), and Nigerian with 1 (0.2%) respondent. Next, was the respondents' religion; 260 (60.9%) of the respondents were Buddhists, followed by Hindus with 98 (23.0%), Christian with 56 (13.1%), Atheists with 9 (2.1%), Sikhism with 2 (0.5%) and Animism with 2 (0.5%) respondent.
As for the level of education; most of the respondent 161 (37.7%) were from Bachelor Degree, followed by Diploma/STPM with 157 (36.8%), Master with 55 (12.9%), SPM with 35 (8.2%), Matriculation with 9 (2.1%), PhD with 9 (2.1%), and the lowest was Certification (LCE/ SRP) with 1 (0.2%) respondents. Finally, the last variable was household monthly income. Most of the respondents were from the income group of <RM3,000 with 247 (57.8%), followed by RM3,001–RM5,000 with 86 (20.1%), RM5,001–RM7,000 with 40 (9.4%), RM7,001–RM9,000 with 22 (5.2%), RM9,001–RM11,000 with 17 (4.0%) and the lowest household income are \geq RM11,000 with 15 (3.5%). Based on the result, it revealed that 57.8% of the respondents were in the group of M40 and the remaining 7.54% were in the group of T20.



Figure 4.1 The summary of the respondents' monthly income

4.4 DESCRIPTIVE ANALYSIS

Table 4.4

The purpose of using descriptive analysis is to assess the general view of the data that has been

collected. Accordingly, the details of descriptive analysis are presented in Table 4.4 below:

Summary of Descriptive Analysis (n=427)								
Variable	Mean	Standard Deviation						
Dependent Variable Intention to Purchase	2.9541	1.44669						
Independent Variable Attitude Subjective Norm Perceived Behavioral Control	3.3539 2.7297 4.6899	1.31220 1.45761 1.45865						
Knowledge	3.8068	1.25474						

The result showed that the mean for the dependent variable (intention to purchase) was 2.95. Meanwhile, for the independent variable, perceived behavioral control scored the highest level of mean with 4.69, followed by knowledge with 3.81, attitude with 3.35 and finally subjective norm with 2.73. Based on the table above, the means for intention to purchase, attitude, and subjective norm were classified as "moderate", whereas perceived behavioral control and knowledge were classified as "high". As for the standard deviation, the result shows that all of the instruments had a score of more than 1.00 which indicated that the dissimilarities in respondents' judgments were huge. intention to purchase as the dependent variable had a standard deviation of 1.45, whereas the standard deviation for the independent variables were attitude are 1.31, subjective norm are 1.46, perceived behavioral control with 1.46 and knowledge are 1.25. Knowledge scored the lowest standard deviation among all of the variables. According to the table above, it is apparent that intention to purchase and subjective norm are quite low on the seven-point Likert scale measurement.

4.5 RELIABILITY ANALYSIS

Table 4.5

Variable	Number of Items	Cronbach's Alpha
Dependent Variable		
Intention to Purchase	5	0.915
Independent Variable		
Attitude	10	0.926
Subjective Norm	5	0.921
Perceived Behavioral Control	5	0.888
Knowledge	4	0.744

Reliability Statistic of Variables

Cronbach's alpha is used to analyze the reliability of the items used in the questionnaire for the purpose of explaining the variables in the research. The details and values of cronbach's alpha for each instrument in the questionnaire are shown in Table 4.5 above. The result for the reliability analysis showed that the intention to purchase instrument was under the "very good" range at 0.92, while the independent variables of attitude with 0.93, subjective norm with 0.92, and perceived behavioral control with 0.89 were also under the "very good" range. However, knowledge with 0.74 was classified under the "good" range. The highest cronbach's alpha value among the independent variables was attitude with 0.93, followed by subjective norm with 0.92, perceived behavioral control with 0.89 and lastly knowledge with 0.74. The cronbach's alpha for the dependent variable intention to purchase was 0.92. In overall, all of the variable measurements achieve the highest level of consistency and stability

4.6 PEARSON'S CORRELATION ANALYSIS

Pearson's Correlation between all variables									
	1	2	3	4	5				
 Intention to Purchase Attitude Subjective Norm Perceived Behavioral Control Knowledge 	1 .694** .764** .312** .490**	1 .766** .304** .332**	1 .273** .429**	1 .550**	1				

Table 4.6

*. Correlation is significant at the 0.01 level (2-tailed).

Pearson's correlation was used to assess the influence of the independent variable (attitude, subjective norm, perceived behavioral control and knowledge) towards the dependent variable (intention to purchase). Based on the correlation result in Table 4.6 above, it can be seen that there was a significant correlation between all of the variables which indicated that there was a relationship between all the independent variables towards the dependent variable. In particular, the correlation between intention to purchase and attitude were (r=0.69, p<0.01), intention to purchase and subjective norm were (r=0.76, p<0.01), intention to purchase and perceived behavioral control were (r=0.31, p<0.01), intention to purchase and knowledge were (r=0.49, p<0.01). According to Pallant (2011), the relationship of subjective norms towards intention to purchase with 0.76 were categorized as "very high", while attitude with 0.69 was considered as "high", whereas knowledge with 0.49 and perceived behavioral control with 0.31 was categorize as "moderate". Among all the independent variables, subjective norms were the highest correlating variable towards intention to purchase intention to purchase compared to the other variables.

4.7 MULTIPLE REGRESSION ANALYSIS

Multiple regressions are an extension of bivariate correlation. The result of this regression will represent the best prediction of the dependent variable from several independent variables. The research hypothesis will be tested to verify the influences of all variables in the research. According to Neuman (2000), the purpose of multiple regression analysis is to calculate the R-Squared and detect the contribution of each variable. R-Squared will explain how the independent variable influences the dependent variable. This further indicates and explains the nature and influence direction between the independent variables and dependent variable. The details on the multiple regression analysis are shown in Table 4.7 below.

 Table 4.7

 Multiple Regression Analysis

 Model Summary^b

 Adjusted R
 Std. Error of

 Model
 R
 R Square
 Square
 the Estimate

 1
 .803^a
 .645
 .641
 .86664

a. Predictors: (Constant), Knowledge, Attitude, Perceived Behaviroal Control, Subjective Norm

b. Dependent Variable: Intention to Purchase

			ANOVA ^a						
	Sum of								
Model		Squares	df	Mean Square	F	Sig.			
1	Regression	574.631	4	143.658	191.272	.000 ^b			
	Residual	316.950	422	.751					
	Total	891.580	426						

a. Dependent Variable: Intention to Purchase

b. Predictors: (Constant), Knowledge, Attitude, Perceived Behaviroal Control, Subjective Norm

	Coefficients ^a									
				Standardized						
		Unstandardize	d Coefficients	Coefficients						
Model		B Std. Error		Beta	t	Sig.				
1	(Constant)	161	.168		962	.337				
	Attitude	.292	.051	.265	5.777	.000				
	Subjective Norm	.473	.047	.476	10.057	.000				
	Perceived Behavioral	011	.035	011	314	.754				
	Control									
	Knowledge	.236	.043	.204	5.500	.000				

a. Dependent Variable: Intention to Purchase

Based on the result in the table above, the R-Squared result of 0.65 indicated that only 65% variance in the dependent variable (intention to purchase) was explained by the independent variables (attitude, subjective norm, perceived behavioral control and knowledge), which is a huge percentage. Meanwhile, from the ANOVA table in multiple regression test, it can be concluded that there was a statistically significant interaction at the significance level of 0.001 (p<0.05). Additionally, coefficient analysis showed that attitude, subjective norm and knowledge had a significance influence on the dependent variable (intention to purchase) for attitude (p=0.000), subjective norm (p=0.000) and knowledge (p=0.000) were at the significance level of less than 0.001 (p<0.01). Nonetheless, there was an insignificant influence of perceived behavioral control towards the dependent variable (intention to purchase) where the value was p=0.0754, which was a significance level of more than 0.1 (p>0.01). Moreover, for the beta analysis, attitude, subjective norm and knowledge showed positive beta values (attitude $\beta=0.265$, subjective norm $\beta=0.476$, and knowledge $\beta=0.204$), whereas perceived behavioral control showed a negative beta value (β =-0.011). Based on the result, the hypothesis testing is tabulated in Table 4.8 below.

4.8 HYPOTHESIS TESTING

The table below shows the summary on the findings of hypothesis testing

Summary of H	ypothesis Testing	
Hypothesis	Description	Result
H1	There is a significant influence between attitude and intention to purchase halal food among non-Muslim consumers	Supported
H2	There is a significant influence between subjective norm and intention to purchase halal food among non-Muslim consumers	Supported
НЗ	There is a significant influence between perceived behavioral control and intention to purchase halal food among non-Muslim consumers	Not Supported
H4	There is a significant influence between knowledge and intention to purchase halal food among non-Muslim consumers	Supported

Table 4.8

4.9 **CONCLUSION**

From the above findings, the correlation analysis result shows that attitude, subjective norm and knowledge had a significant correlation with the intention to purchase halal food among non-Muslim consumers. Perceived behavioral control did not indicate any correlation with the intention to purchase halal food among non-Muslim consumers. Given these points, in the next chapter, a thorough discussion on the research findings and conclusion will be elaborated.

CHAPTER 5

CONCLUSION AND RECOMMENDATION

5.0 INTRODUCTION

This chapter will elaborate and summarize the findings of the research. In general, the purpose of this research was to study attitude, subjective norm, perceived behavioral control and knowledge of non-Muslim consumers on their intention to purchase halal food. The second purpose of this research is to ascertain the strength of purchase intention predictors on the intention to purchase halal food among non-Muslim consumers. This chapter also discloses the researcher's limitations and suggestions for future direction for upcoming research.

5.1 SUMMARY OF THE FINDINGS

The aim of this research is to assess the attitude, subjective norm, perceived behavioral control and knowledge of non-Muslim consumers on their intention to purchase halal food. Most non-Muslim consumers have come across and experienced consuming and buying halal food. Accordingly, a frequency analysis was used to describe the characteristics of the respondents.

Based on the research, 169 male and 258 female respondents were involved with the research. Most of the respondents' level of education were Bachelor of Degree and were around the age of 18–22 years old. In addition, from the ANOVA table in multiple regression test, all of the variables significantly influenced the intention to purchase halal food among non-Muslim consumers, which was at the level of 0.001. This result explained that all of the research dimension predictors do influence the intention to purchase halal food among non-Muslim consumers.

For the correlation result, among all the dimension factors that influenced intention to purchase, subjective norm was the highest correlated predictor with r=0.76. Subjective norm refers to an individual's perceived social pressure to perform or not perform a certain behavior. If the social expectation is to perform the behavior in question, then the individual will be inclined to do so. Conversely, if the social expectation is that the individual should not perform the behavior in question, then the individual will be less likely to do so (Alam & Sayuti, 2011).

Thus, if purchasing halal food is seen as a socially desirable behavior based on what others think about it, than the individual will be inclined to have the intention to buy halal food. Most notably, this is consistent with the research of Lada et al, (2009), Alam and Sayuti (2011), and Tarkiainen and Sundqvist (2005) where the research found that subjective norm significantly correlated with intention.

5.2 DISCUSSION Universiti Utara Malavsia

This section will review the result of all five research objectives. The result revealed that only three independent variables had a significant influence with the intention to purchase halal food. However, the rationale of the influence needs to be explained further to support the credibility and provide evidence for the study. The result of the research will be compared with previous studies to examine similarities and differences between them.

5.2.1 Research Objective 1

Based on the research objective, the purpose of the research was to examine the influence of attitude towards the intention to purchase halal food. Hence, based on the result, attitude had a significant effect on the intention to purchase halal food.

In particular, the regression value for attitude was β =0.265. This indicated that an increase in attitude will correlate exponentially to intention to purchase and vice versa. For example, if the non-Muslim consumer has a positive attitude towards the intention to purchase intention to purchase halal food, they would be more inclined to purchase halal food more frequently. The result is consistent with the previous study by Lada et al., (2009) on the study of intention to purchase halal products using TRA.

Furthermore, Tarkiainen and Sundqvist (2005) in their study on attitude and intention of Finnish consumers in buying organic food also found that the consumer's intention to buy an organic product can be predicted by attitude. Thus, it can be summarized that people who have a positive evaluation towards buying halal food are more inclined to purchase them more frequently. This means that when the person believes that halal food is beneficial and important to them, they will keep using it in their daily lives more frequently.

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5.2.2 Research Objective 2

The second objective for the research was to examine whether subjective norm significantly influenced intention to purchase halal food among non-Muslim consumers. Based on the result of Pearson Correlation, it was evident that subjective norm had a significant influence on the intention to purchase halal food. Surprisingly, among all of the four independent variables, subjective norm had the highest regression value which was β =0.476. Furthermore, subjective norm had the highest correlated dimension with the correlation coefficient at r=0.76.

The result was consistent with previous study by Lada et al., (2009) and Tarkiainen and Sundqvist (2005). Additionally, Teo and Beng Lee (2010) who also researched subjective norm's influence on users' behavioral intention in academic digital libraries revealed that people used the digital library to search related academic resources due to the encouragement of their social peers to use it. Moreover, as we refer to the Malaysian context of a multiracial and multicultural society, Malaysia's subjective norm plays an important role where the family members, friends and colleagues are strong reference points (Lada et al., 2009).

Hence, a practical strategy is suggested where different marketing approaches should be utilized to influence the intention to purchase halal food among non-Muslim consumers. For example, to attract a Chinese consumer, a scientific documentary on the benefit of halal food could be shown on a television show with an appealing host to educate them in depth about the halal concept. For Indian consumers, an appropriate slogan with a logo of a cross on a cow can be utilized to increase the intention to purchase halal food.

5.2.3 Research Objective 3

For the third objective, the influence of perceived behavioral control on intention to purchase was also examined. Perceived behavioral control is the perceived easiness or difficulty to perform a behavior in question (Ajzen, 1991). The result for the third dimension revealed that there was a negative correlation between perceived behavioral control and intention to purchase as the beta value was negative at β =-0.011. Nonetheless, there was a correlation between these two dimensions even though it was moderate (r=0.312).

This result was consistent with Teo and Beng Lee (2010) which indicated that perceived behavioral control did not significantly influence intention to purchase. It is evident that for the non-Muslim consumers, most of them neither cared about their capabilities nor the resources to consume halal food. Most of them lived in a concentrated area like a city or town where there are various food alternatives available.

Furthermore, most of the non-Muslim consumers were just concerned with getting a quick bite and cheap food instead of getting a sanitary meal. The negative influence result could also be attributed to the assumption that most of them were not aware on the benefits of halal food due to them being nurtured since childhood by their respective cultures. Nonetheless, some of the non-Muslims who knew about halal food were willing to go further to buy them in huge quantities regardless of price.

5.2.4 Research Objective 4 University Utara Malaysia

For the fourth objective, knowledge and intention to purchase were examined to identify the degree of influence for the predictors. knowledge as stated by Shaari and Arifin (2010) was the core factor that influenced halal purchase intention. The result for the final predictor revealed that there was a positive correlation between these two dimensions where the beta value was β =0.204. Furthermore, there was a high correlation between these two dimensions as the correlation coefficient was at r=0.490. Ultimately, the result was consistent with the research by Shaari and Ariffin (2010). In view of this result, it can be said that with a proper knowledge, the non-Muslim consumer may be interested in purchasing halal food more frequently.

Additionally, by discovering the true meaning and value of halal food, non-Muslim consumers can break out of their Muslim-only food myopia and start adapting the halal concept into their lives. Some non-Muslim entrepreneurs have begun adapting the halal concept into their business due to the concept's scientific benefits. It is possible that by comprehending the real meaning of 'halal', non-Muslim consumers may change their purchasing habits into a more wholesome lifestyle. Based on the results obtained, four of the variables were influential towards the intention to purchase halal food among non-Muslims.

The most impactful was subjective norm where apparently, the general populace was inclined to follow the encouragement of their social norms. To enumerate, a person is inclined to follow an encouragement from someone that he or she respects. Corresponding to this, in order to educate non-Muslims in depth about the halal concept, a person who is emotionally relatable to the populace should practice and educate the non-Muslims on the true meaning of the halal concept. Consequently, the general non-Muslim community will consider it as a trend and slowly embrace and adapt it in their lives.

5.3 IMPLICATION

5.3.1 Theoretical

Based on the research, an empirical assessment on the TPB theory is needed, as the result of the research was inconsistent in predicting non-Muslim consumers' intention to purchase halal food. In fact, the research result showed that there was a negative correlation between perceived behavioral control and intention to purchase.

Coincidently, some of the questions' measurements may need to be improved to accurately predict intention to purchase among consumers. Additionally, to influence non-Muslim consumers into purchasing halal food, some elements of subjective norm needed to be highlighted in future marketing techniques to attract them to purchase.

5.3.2 Practical

The findings of this study will primarily benefit manufacturers and marketers in Malaysia by offering an insight into the non-Muslim consumers' intention to purchase halal food. In particular, various marketing tools and techniques must be utilized to influence the purchase intention of halal food compared to regular food (Lada et al., 2009). Additionally, this research provides an invaluable insight for the entrepreneur who is interested in venturing into the halal industry by focusing on the subjective norm that is the most important determinant of purchase intention among the four predictors.

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In overall, the findings of this research suggest that influencing a non-Muslim social peers and friends were the most crucial element that must be considered by any entrepreneur, manufacturer and marketer to attract the non-Muslim consumers' into purchasing halal food. To enumerate, entrepreneurs need to increase the knowledge of non-Muslims' consumers by educating on their peers that halal is a universal concept. Moreover, entrepreneurs must implement effective packaging and advertising messages to inform the non-Muslim customers on the true value of halal, since knowledge is one of the influential factors of the intention to purchase halal food among non-Muslim consumers.

For example, linking the product with scientific messages such as sanitation practices in a food commercial. Furthermore, with the increase of knowledge among non-Muslim consumers on the benefit of halal, the practical adaptation of halal concept might be easily fabricated into the lives of the non-Muslim (Rezai et al., 2012). Hence, this will lead to more non-Muslim consumers inclined towards buying halal food and generate positive acceptance among them.

5.4 **RECOMMENDATION**

For this research, the area of investigation only covers Malaysia where the non-Muslim consumers were the minority citizen, and had been accustomed to living together with the Muslims in the country. Correspondingly, the area of research should involve countries with Muslims as the minority citizen and the majority not being accustomed with the Islamic lifestyle. The result from that country may more comparable and provide an accurate direction for the halal industries to increase its segmentation.

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In addition, it was proven that the TPB model accurately predicts the purchase intention of halal food among non-Muslim consumers, even with the additional variable of knowledge into the theoretical framework. Nonetheless, some of the other antecedents should be considered in future research such as moral obligation, habits and self-identity (Bonne et al., 2007). In fact, Delener (1994) suggested that future research should include the role of religion as a moderating factor since the halal concept is related to religion.

5.5 CONCLUSION

Based on the research that was carried out, it is evident that all four dimensions which were attitude, subjective norm, perceived behavioral control and knowledge can be used to predict the intention to purchase halal food among non-Muslim consumers. Furthermore, it was also proven that two of the predictors in TPB model which were attitude and subjective norm can be used to predict purchase intention, whereas perceived behavioral control was weak.

Additionally, it should be highlighted that subjective norm was the main factor to influence purchase intention of halal food due to the encouragement of the individual's social group to consume halal food. There are countless reports worldwide that there are non-Muslim consumers who prefer to have halal food due to their comprehension on the halal concept. Hence, this further solidifies that entrepreneurs, manufacturers and marketers must realize how essential it is for them to adopt this concept and encourage its implementation on non-Muslim consumers.

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APPENDIX A: Research Questionnaire



Kajian Soal Selidik Survey Questionnaire

Kajian hubungan antara Sikap, Norma Subjektif , dan Kontrol Perilaku terhadap Niat Pembelian Makanan Halal kalangan Orang Bukan Islam

A Study of the relationship between Attitude, Subjective Norms, and Perceived Behavioral Control Toward Intention to Purchase Halal Food among Non-Muslim

- 1. Soal selidik ini adalah mengenai hubungan di antara factor-faktor yang mempengaruhi keinginan untuk membeli produk halal di kalangan pengguna.
- 2. Segala informasi yang diberi di dalam kajian ini adalah SULIT. Jawapan anda akan digunakan dalam bentuk jumlah keseluruhan dengan jawapan yang lain.
- 3. Sekiranya anda mempunyai sebarang persoalan, sila hubungi saya melalui maklumat di bawah.

Universiti Utara Malaysia

- 1. This questionnaire concerns on the factors that influence consumer intention to purchase halal products.
- 2. All information given in this questionnaire will be kept STRICTLY CONFDENTIAL. Your responses will be used in on aggregate form with other responses.
- 3. If you have any enquiries, please contact me at details below

Ahmad Farid Bin Mohamad Suib Msc. Management College of Business University Utara Malaysia Email: <u>ahmadfarid820996@gmail.com</u> Phone: +6011-16679079

Terima kasih atas kerjasama anda dalam kajian ini.

Thank you for participating in this study

Section A

Sila tandakan (\checkmark) pada jawapan anda

Please tick (\checkmark) *your answer on the following question*

□ Lelaki / Male □ Perempuan / Female 2. Umur / Age □ 18 - 22 □ 28 - 32 □ 38 - 42 □ 48 - 52 □ 23 - 27 □ 33 - 37 □ 43 - 47 □ ≥ 53 3. Negeri Kelahiran / State Origin □ □ □ Johor □ N. Sembilan □ Putrajaya □ Kedah □ Pahang □ Sabah □ Kedah □ Penang □ Sarawak □ Kuala Lumpur □ Perak □ Selangor □ Labuan □ Perlis □ Terengganu Melaka □ 0thers please state 5. Agama / Religion □ □ India / Indian □ Others please state 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) □ SPM □ Sarjana Muda / □ Lain-lain sila nyatakan /	1.	Jantina / Gender		
2. Umur / Age □ 18 - 22 □ 28 - 32 □ 38 - 42 □ 48 - 52 □ 23 - 27 □ 33 - 37 □ 43 - 47 □ ≥ 53 3. Negeri Kelahiran / State Origin □ N. Sembilan □ Putrajaya □ Johor □ N. Sembilan □ Putrajaya □ Kedah □ Pahang □ Sabah □ Kedah □ Penang □ Sarawak □ Kuala Lumpur □ Perak □ Selangor □ Labuan □ Perlis □ Terengganu Melaka		🗌 Lelaki / Male	Perempuan / Female	
3. Negeri Kelahiran / State Origin Johor N. Sembilan Putrajaya Kedah Pahang Sabah Kedah Penang Sarjana / Master Mulaka Perlis Terengganu 4. Bangsa / Race Lain-lain sila nyatakan / India / Indian Others please state 5. Agama / Religion Kristian / Christian Hindu / Hindu Buddha / Buddhist Lain-lain sila nyatakan /	2.	Umur / Age \Box 18 - 22 \Box 23 - 27	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	$\square 48-52$ $\square \ge 53$
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 Kerlahan Perlang Sarawak Kuala Lumpur Perak Selangor Labuan Perlis Terengganu Melaka 4. Bangsa / Race Lain-lain sila nyatakan / India / Indian Others please state 5. Agama / Religion Hindu / Hindu Buddha / Buddhist Lain-lain sila nyatakan / Others please state 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan / 				
 Adda Edinpar Perlix Solargon Terak Solargon Terengganu Labuan Perlis Terengganu Melaka 4. Bangsa / Race Lain-lain sila nyatakan / Cina / Chinese Lain-lain sila nyatakan / India / Indian Others please state 5. Agama / Religion Hindu / Hindu Buddha / Buddhist Lain-lain sila nyatakan / Others please state 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan / 		Kuala Lumpur		Selangor
 Agama / Religion Kristian / Christian Hindu / Hindu Buddha / Buddhist Lain-lain sila nyatakan /			Perlis	
 4. Bangsa / Race Cina / Chinese Lain-lain sila nyatakan / 5. Agama / Religion Kristian / Christian Hindu / Hindu Buddha / Buddhist Lain-lain sila nyatakan / 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan / 		Labaan		
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 5. Agama / Religion Kristian / Christian		India / Indian	Others please state	Malaysia
 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) 6. SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan / 	5	Agama / Religion		
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 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan / 		Buddha / Buddhist	Lain-lain sila nyatakan /	
 6. Taraf Pendidikan (telah tamat) / Level of Education (has completed) SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan / 			Others please state	
SPM Sarjana / Master Diploma / STPM PhD Sarjana Muda / Lain-lain sila nyatakan /	6	Tanaf Dandidikan (talah ta	(has	accomplated)
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Sarjana Muda / Lain-lain sila nyatakan /				
		Dipioma / SIPM Seriene Mude /	L oin loin cilo nyotokon /	
Bachelor Degree Others please state		Bachelor Degree	Others please state	
7 Pondonatan hulanan isi rumah / Hauschald manthhy income	7	Dondonatan hulanan isi wu	mah / Household monthly incom	141.0
7. I chapatan bulanan isi ruman / <i>Housenola moninty income</i> $\Box > DM = 0.00$	1.	$\square > DM 3 000$	$\square an / Household monthly incol\square DM 5 001 DM 7 000$	$\prod \mathbf{P} \mathbf{M} = 0.01 \mathbf{P} \mathbf{M} = 11.000$
$\square RM 3,000 - RM 5,000 - RM 7,000 - RM 9,000 - RM 11,000 - RM 11,$		\square RM 3 001 $_$ RM 5 000	$\square RM 7 001 - RM 9 000$	$\square > RM 11 000$

Section B

Sila bulat (O) atau tanda (
 \checkmark) pada petak jawapan yang mewakili pendapat anda

Please circle (O) or tick (\checkmark) *on the answer box that represent your opinion*

Sanga Tidal Setuji Totall	ut Keba k T u S	anyakan Fidak etuju	Agak Tidak Setuju	Tidak Kesah	Agak Setuju	Keb S	anyo Setuj	ikan u		Sangat Setuju Totally		
Disagr	ee N	lostly	Somewhat	maijjerence	Agree	WIOS	Mosily Agree			I otally Agree		
0	Di	sagree	disagree		118,000					110	5.00	
1		2	3	4	5		6				7	
	-						-	-				
AT1	Memilil	h makana	an halal adal	ah idea yang ˈ	bagus.	1	2	3	4	5	6	7
	Choosin	g halal fo	ood is a good	idea.		-	-	5	-	2	U	,
AT2	Saya su	ka untuk	a memilih ma	kanan halal.		1	2	3	4	5	6	7
	I like to	choose h	alal food.			1	4	5	-	5	U	ľ
AT3	Memak	an maka	nan halal ada	alah penting l	bagi saya.	1	2	3	1	5	6	7
	Eating H	Halal food	l is important	for me.		1	4	5	-	5	U	'
AT4	Saya pe	rcaya un	ituk <mark>ma</mark> kan n	nakanan hala	1	1	2	3	1	5	6	7
	berband	ling mak	anan bukan	halal.		1	1	5	-	5	U	'
	I trust to	o consume	e halal food co	ompared to no	n-halal food							
AT5	Makana	an halal a	adalah lebih 🛛	bersih.			2	3	4	5	6	7
	Halal fo	od is clea	iner.			1		5	۲	5	U	'
AT6	Makana	an halal l	ebih bersih b	perbanding m	akanan	1	2	3	1	5	6	7
	bukan h	nalal.	Univ	ersiti Ut		ala	vs.	ia	-	5	U	'
	Halal fo	od is clea	iner compared	d to non-halal	food.							
AT7	Makana	an halal a	adalah selam	at unutk dima	akan.	1	2	3	4	5	6	7
	Halal fo	od is safe	e to eat.			-		č	•	č	Ŭ	
AT8	Makana	an halal l	ebih selamat	untuk dimak	an	1	2	3	4	5	6	7
	berband	ling mak	anan bukan	halal.			-	5	-	-	U	,
	Halal fo	od is safe	er to eat comp	ared to non-he	alal food.							
AT9	Makana	an halal a	adalah sihat.			1	2	3	4	5	6	7
	Halal fo	od is hea	lthy.				_	-	-	-	Ŭ	
AT10	Makana	an halal l	ebih sihat be	rbanding ma	kanan	1	2	3	4	5	6	7
	bukan h	nalal.				-	-	Č	•	C	Ŭ	ľ
	Halal fo	od is hea	lthier compar	ed to non-hald	al food.							
SN1	Orang y	ang pen	ting kepada s	saya, memikin	rkan	1	2	3	4	5	6	7
	bahawa	saya ha	rus membeli	makanan hal	al.	-	-			-	-	-
	People v	vho are ii	mportant to m	e, think that I	should buy							
	halal foo	9d.					1	1				

Sangat Tidak Setuju Totally Disagree	Kebanyakan Tidak Setuju Mostly	Agak Tidak Setuju Somewhat	Tidak Kesah Indifference	Agak Setuju Somewhat Agree	Kebanyakan Setuju Mostly Agree	Sangat Setuju Totally Agree
	Disagree	disagree				
1	2	3	4	5	6	7

SN2	Orang yang mempengaruhi tingkah laku saya, memikirkan bahawa saya harus membeli makanan halal.	1	2	3	4	5	6	7
	People who influence my behavior, think that I should buy halal food.							
SN3	Kebanyakkan orang yang penting bagi saya memilih makanan halal. <i>Most people who are important to me choose halal food</i>	1	2	3	4	5	6	7
SN4	Ahli keluarga saya lebih gemarkan makanan halal.My family members prefer halal food.	1	2	3	4	5	6	7
SN5	Rakan-rakan saya memikirkan yang saya sepatutnya memilih makanan halal. My friends would think that I should choose halal food.	1	2	3	4	5	6	7
PB1	Saya berkemampuan untuk membeli makanan halal. I am capable of buying halal food.	1	2	3	4	5	6	7
PB2	Membeli makanan halal adalah sepenuhnya di bawah kawalan saya. Buying halal food is entirely within my control.	1	2	3	4	5	6	7
PB3	Saya mempunyai sumber untuk membeli makanan halal. I have the resources to buy halal food.	1	2	3	4	5	6	7
PB4	Saya mempunyai pengetahuan untuk membeli makanan halal. I have the knowledge to buy halal food.	1	2	3	4	5	6	7
PB5	Saya mempunyai keupayaan untuk membeli makanan halal. I have the ability to buy halal food.	1	2	3	4	5	6	7
KN1	Saya rasa sangat berpengetahuan tentang makanan halal. I feel very knowledgeable about Halal food.	1	2	3	4	5	6	7
KN2	Jika seorang kawan bertanya kepada saya mengenai makanan Halal. Saya akan memberi mereka nasihat tentang jenama yang berbeza. If a friend asked me about a Halal food. I would give them advice about different brands.	1	2	3	4	5	6	7

Sangat Tidak Setuju Totally	Kebanyakan Tidak Setuju	Agak Tidak Setuju	Tidak Kesah Indifference	Agak Setuju Somewhat	Kebanyakan Setuju Mostly Agree	Sangat Setuju Totally
Disagree	Mostly Disagrag	Somewhat disagree	55	Agree	2 0	Agree
	Disagree	uisugree				
1	2	3	4	5	6	7

KN3	Sekiranya saya terpaksa membeli makanan Halal hari ini. Saya perlu mengumpulkan maklumat yang sangat sedikit untuk membuat keputusan yang bijak. If I had to purchase a Halal food today. I would need to gather very little information in order to make a wise decision.	1	2	3	4	5	6	7
KN4	Saya berasa sangat yakin dengan keupayaan saya untuk membezakan kualiti antara jenama makanan Halal yang berbeza. I feel very confident about my ability to tell the difference in quality among different brands of Halal food.	1	2	3	4	5	6	7
IT1	Saya sentiasa memastikan bahawa makanan yang saya beli adalah halal. I always make sure that the food that I purchased is halal	1	2	3	4	5	6	7
IT2	Saya memilih untuk membeli makanan halal walaupun saya tidak kenal dengan jenama itu. I choose to purchase halal food even though I'm not familiar with the brand.	1	2	3	4	5	6	7
IT3	Saya memilih untuk membeli makanan halal walaupun harganya agak mahal. I choose to purchase halal food even though it is quite expensive.	1	2	3	4	5	6	7
IT4	Saya akan memilih makanan halal pada masa hadapan. <i>I am likely to choose halal food in the future.</i>	1	2	3	4	5	6	7
IT5	Saya merancang untuk memilih makanan halal pada bulan yang akan datang. I plan to choose halal food in the forthcoming month.	1	2	3	4	5	6	7

APPENDIX B: Statistical Output

B.1 Normality Test

			Statistic	Std. Error
Intention to Purchase	Mean	2.9541	.07001	
	95% Confidence Interval for	Lower Bound	2.8165	
	Mean	Upper Bound	3.0917	
	5% Trimmed Mean	2.8751		
	Median	3.0000		
	Variance	2.093		
	Std. Deviation	1.44669		
	Minimum	1.00		
	Maximum	7.00		
	Range	6.00		
	Interquartile Range	2.20		
	Skewness	.475	.118	
	Kurtosis		221	.236
Attitude	Mean		3.3539	.06350
	95% Confidence Interval for	Lower Bound	3.2291	
	wear	Upper Bound	3.4787	
	5% Trimmed Mean		3.3110	
	Median	3.3333		
	Variance	1.722		
	Std. Deviation			
	Minimum	1.00		
	Maximum	7.00		
	Range	6.00		
	Interquartile Range	1.89		
	Skewness	.382	.118	
	Kurtosis	215	.236	
Subjective Norm	Mean	2.7297	.07054	
	95% Confidence Interval for	Lower Bound	2.5911	
	IVIEALI	Upper Bound	2.8684	
	5% Trimmed Mean	2.6310		
	Median	2.8000		
	Variance	2.125		
	Std. Deviation	1.45761		
	Minimum	1.00		
	Maximum	7.00		
	Range	6.00		
	Interquartile Range	2.20		
	Skewness	.627	.118	
	Kurtosis	156	.236	

Descriptives

Perceived Behaviroal	Mean	4.6899	.07059	
Control	95% Confidence Interval for	Lower Bound 4.5512		
	Mean	Upper Bound 4.8287		
	5% Trimmed Mean	4.7397		
	Median	4.8000		
	Variance	2.128		
	Std. Deviation	1.45865		
	Minimum	1.00		
	Maximum	7.00		
	Range	6.00		
	Interquartile Range	2.00		
	Skewness	366	.118	
	Kurtosis	378	.236	
Knowledge	Mean		3.8068	.06072
	95% Confidence Interval for	Lower Bound	3.6874	
	Mean	Upper Bound	3.9261	
	5% Trimmed Mean	3.7986		
	Median	3.7500		
	Variance	1.574		
	Std. Deviation		1.25474	
	Minimum		1.00	
	Maximum	7.00		
	Range	6.00		
	Interquartile Range	1.50		
	Skewness	.081	.118	
	Kurtosis	375	.236	

Tests of Normality

	Kolmogorov-Smirnov ^a		Shapiro-Wilk			
	Statistic	df	Sig.	Statistic	df	Sig.
Intention to Purchase	.088	427	.000	.949	427	.000
Attitude	.058	427	.002	.979	427	.000
Subjective Norm	.118	427	.000	.923	427	.000
Perceived Behavioral	.069	427	.000	.971	427	.000
Control						
Knowledge	.074	427	.000	.988	427	.001

a. Lilliefors Significance Correction










B.2 Frequency Analysis

	Statistics							
				State Origin/			Level Of	Household Monthly
		Gender	Age	Birthplace	Race	Religion	Education	Income
Ν	Valid	427	427	427	427	427	427	427
	Missing	0	0	0	0	0	0	0

			Gender		
					Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Male	169	39.6	39.6	39.6
	Female	258	60.4	60.4	100.0
	Total	427	100.0	100.0	

Age

					Cumulative	
	3	Frequency	Percent	Valid Percent	Percent	
Valid	18 – 22	200	46.8	46.8	46.8	
	23 – 27	113	26.5	26.5	73.3	
	28 – 32	42	9.8	9.8	83.1	
	33 – 37	21	4.9	4.9	ra Ma 88.1	/sia
	38 – 42	17	4.0	4.0	92.0	
	43 – 47	13	3.0	3.0	95.1	
	48 – 52	16	3.7	3.7	98.8	
	≥ 53	5	1.2	1.2	100.0	
	Total	427	100.0	100.0		

					Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Johor	34	8.0	8.0	8.0
	Kedah	47	11.0	11.0	19.0
	Kelantan	7	1.6	1.6	20.6
	Kuala Lumpur	25	5.9	5.9	26.5
	Melaka	10	2.3	2.3	28.8
	Negeri Sembilan	21	4.9	4.9	33.7
	Pahang	36	8.4	8.4	42.2
	Penang	57	13.3	13.3	55.5
	Perak	81	19.0	19.0	74.5
	Perlis	7	1.6	1.6	76.1
	Sabah	13	3.0	3.0	79.2
	Sarawak	27	6.3	6.3	85.5
	Selangor	59	13.8	13.8	99.3
	Terengganu	3	.7	.7	100.0
	Total	427	100.0	100.0	

State Origin/ Birthplace

		Ra	ce		
					Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	Chinese	289	67.7	67.7	67.7
	Indian	110	25.8	25.8	93.4
	Asli	2	.5	.5	93.9
	Punjabi	2	.5	.5	94.4
	Sea Dayak	3	.7	.7	95.1
	Bumiputera Sarawak	4	.9	.9	96.0
	Kadazan	6	1.4	1.4	97.4
	Bidayuh	5	1.2	1.2	98.6
	Nigeria	1	.2	.2	98.8
	Iban	2	.5	.5	99.3
	Serani	1	.2	.2	99.5
	Thai	2	.5	.5	100.0
	Total	427	100.0	100.0	

	Religion							
					Cumulative			
		Frequency	Percent	Valid Percent	Percent			
Valid	Christian	56	13.1	13.1	13.1			
	Buddhist	260	60.9	60.9	74.0			
	Hindu	98	23.0	23.0	97.0			
	Animisme	2	.5	.5	97.4			
	Atheists	9	2.1	2.1	99.5			
	Sikhism	2	.5	.5	100.0			
	Total	427	100.0	100.0				

Level Of Education

					Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	SPM	35	8.2	8.2	8.2
	Diploma / STPM	157	36.8	36.8	45.0
	Bachelor Degree	161	37.7	37.7	82.7
	Master	55	12.9	12.9	95.6
	PhD	9	2.1	2.1	97.7
	Matriculation	9	2.1	2.1	99.8
	Certification (LCE/SRP)	1	.2	.2	100.0
	Total	427	100.0	100.0	vsia
					3

BUDI BO

Household Monthly Income

					Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	< RM 3,000	247	57.8	57.8	57.8
	RM 3,001 – RM 5,000	86	20.1	20.1	78.0
	RM 5,001 – RM 7,000	40	9.4	9.4	87.4
	RM 7,001 – RM 9,000	22	5.2	5.2	92.5
	RM 9,001 – RM 11,000	17	4.0	4.0	96.5
	≥ RM 11,000	15	3.5	3.5	100.0
	Total	427	100.0	100.0	

B.3 Descriptive Analysis

	Ν	N Mean		Std. Deviation
	Statistic	Statistic	Std. Error	Statistic
Intention to Purchase	427	2.9541	.07001	1.44669
Attitude	427	3.3539	.06350	1.31220
Subjective Norm	427	2.7297	.07054	1.45761
Perceived Behaviroal	427	4.6899	.07059	1.45865
Control				
Knowledge	427	3.8068	.06072	1.25474
Valid N (listwise)	427			

Descriptive Statistics

B.4 Reliability Analysis

B.4.1 Scale: Intention to Purchase (Dv)



a. Listwise deletion based on all variables in the

procedure.

Reliability Statistics

Cronbach's

Alpha		N of Items
	.915	5

Item Statistics

	Mean	Std. Deviation	N
IT1	2.9719	1.67813	427
IT2	3.1077	1.73952	427
IT3	2.5925	1.61790	427
IT4	3.0890	1.66052	427
IT5	3.0094	1.67554	427

			Corrected Item-	Cronbach's
	Scale Mean if	Scale Variance	Total	Alpha if Item
	Item Deleted	if Item Deleted	Correlation	Deleted
IT1	11.7986	34.523	.760	.900
IT2	11.6628	34.642	.716	.910
IT3	12.1780	34.503	.800	.893
IT4	11.6815	33.950	.807	.891
IT5	11.7611	33.375	.834	.885

Item-Total Statistics

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
14.7705	52.323	7.23345	5

B.4.2 Scale: Attitude (Iv 1)



a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's	
Alpha	N of Items
.926	10

Item Statistics

	Mean	Std. Deviation	N
AT1	4.3162	1.45215	427
AT2	3.7564	1.52188	427
AT3	3.2108	1.65798	427
AT4	3.1850	1.63901	427
AT5	3.2436	1.80809	427
AT6	2.8314	1.74276	427
AT7	3.9180	1.78815	427
AT8	2.8806	1.68179	427
AT9	3.5316	1.75783	427
AT10	2.8431	1.71056	427

Item-Total Statistics

			Corrected Item-	Cronbach's	
	Scale Mean if	Scale Variance	Total	Alpha if Item	
	Item Deleted	if Item Deleted	Correlation	Deleted	
AT1	29.4005	146.893	.588	.925	
AT2	29.9602	143.165	.665	.922	
AT3	30.5059	137.875	.747	.917	
AT4	30.5316	138.297	.745	.917	
AT5	30.4731	133.860	.778	.915	vsia
AT6	30.8852	134.013	.809	.914	,
AT7	29.7986	140.518	.613	.925	
AT8	30.8361	135.654	.797	.915	
AT9	30.1850	139.470	.653	.922	
AT10	30.8735	135.998	.771	.916	

Mean	Variance	Std. Deviation	N of Items
33.7166	169.692	13.02658	10

B.4.3 Scale: Subjective Norm (Iv 2)

Case Processing Summary			
		Ν	%
Cases	Valid	427	100.0
	Excluded ^a	0	.0
	Total	427	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's	
Alpha	N of Items
.921	5

Item Statistics

	Mean	Std. Deviation	N
SN1	2.7822	1.68028	427
SN2	2.8384	1.71561	427
SN3	2.8290	1.65052	427
SN4	2.6183	1.71076	427
SN5	2.5808	1.60396	427

Item-Total Statistics

			Corrected Item-	Cronbach's
	Scale Mean if	Scale Variance	Total	Alpha if Item
	Item Deleted	if Item Deleted	Correlation	Deleted
SN1	10.8665	33.646	.854	.891
SN2	10.8103	34.947	.751	.912
SN3	10.8197	34.341	.830	.896
SN4	11.0304	34.560	.777	.906
SN5	11.0679	35.843	.765	.909

Mean	Variance	Std. Deviation	N of Items
13.6487	53.116	7.28805	5

B.4.4 Scale: Perceived Behavioral Control (Iv 3)

Case Processing Summary			
		N	%
Cases	Valid	427	100.0
	Excluded ^a	0	.0
	Total	427	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's	
Alpha	N of Items
.888	5

Item Statistics

	Mean	Std. Deviation	N
PB1	4.7096	1.79199	427
PB2	4.5972	1.91774	427
PB3	4.6136	1.77835	427
PB4	4.5082	1.69279	427
PB5	5.0211	1.57654	427

Universiti Utara Malaysia Item-Total Statistics

			Corrected Item-	Cronbach's
	Scale Mean if	Scale Variance	Total	Alpha if Item
	Item Deleted	if Item Deleted	Correlation	Deleted
PB1	18.7400	35.681	.668	.878
PB2	18.8525	33.520	.720	.867
PB3	18.8361	33.067	.829	.840
PB4	18.9415	36.736	.662	.878
PB5	18.4286	35.973	.779	.855

Mean	Variance	Std. Deviation	N of Items	
23.4496	53.192	7.29326	5	

B.4.5 Scale: Knowledge (Iv 4)

Case Processing Summary

		N	%
Cases	Valid	427	100.0
	Excluded ^a	0	.0
	Total	427	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's	
Alpha	N of Items
.744	4

Item Statistics

	Mean	Std. Deviation	Ν
KN1	4.0164	1.66212	427
KN2	3.5574	1.67370	427
KN3	3.9063	1.67714	427
KN4	3.7471	1.65915	427

Item-Total Statistics Utara Malaysia

			Corrected Item-	Cronbach's
	Scale Mean if	Scale Variance	Total	Alpha if Item
	Item Deleted	if Item Deleted	Correlation	Deleted
KN1	11.2108	15.326	.546	.681
KN2	11.6698	14.574	.612	.643
KN3	11.3208	17.157	.376	.773
KN4	11.4801	14.452	.633	.631

Mean	Variance	Std. Deviation	N of Items
15.2272	25.190	5.01897	4

B.5 Pearson Correlation Analysis

		Corr	elation	S		
					Perceived	
		Intention to		Subjective	Behaviroal	
		Purchase	Attitude	Norm	Control	Knowledge
Intention to	Pearson	1	.694**	.764**	.312**	.490**
Purchase	Correlation					
	Sig. (2-tailed)		.000	.000	.000	.000
	Ν	427	427	427	427	427
Attitude	Pearson Correlation	.694**	1	.766**	.304**	.332**
	Sig. (2-tailed)	.000		.000	.000	.000
	Ν	427	427	427	427	427
Subjective Norm	Pearson Correlation	.764**	.766**	1	.273**	.429**
	Sig. (2-tailed)	.000	.000	1.00	.000	.000
SI	N	427	427	427	427	427
Perceived Behaviroal	Pearson Correlation	.312**	.304**	.273**	1	.550**
Control	Sig. (2-tailed)	.000	.000	.000		.000
	N	427	427	427	427	427
Knowledge	Pearson	.490**	.332**	.429**	alaysia.550 ^{**}	1
	Sig. (2-tailed)	.000	.000	.000	.000	
	N	427	427	427	427	427

**. Correlation is significant at the 0.01 level (2-tailed).

B.6 Multiple Regression Analysis

Model Summary^b

			Adjusted R	Std. Error of the
Model	R	R Square	Square	Estimate
1	.803 ^a	.645	.641	.86664

a. Predictors: (Constant), Knowledge, Attitude, Perceived Behaviroal

Control, Subjective Norm

b. Dependent Variable: Intention to Purchase

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	574.631	4	143.658	191.272	.000 ^b
	Residual	316.950	422	.751		
	Total	891.580	426			

ANOVA^a

a. Dependent Variable: Intention to Purchase

b. Predictors: (Constant), Knowledge, Attitude, Perceived Behaviroal Control, Subjective Norm

		Unstandardized Coefficients		Standardized Coefficients		
Model		В	Std. Error	Beta	t	Sig.
1	(Constant)	161	.168		962	.337
	Attitude	.292	.051	.265	5.777	.000
	Subjective Norm	.473	.047	.476	10.057	.000
	Perceived Behaviroal Control	011	.035	011	314	.754
	Knowledge	.236	.043	.204	5.500	.000

Coefficients^a

a. Dependent Variable: Intention to Purchase

Residuals Statistics ^a					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	.8869	6.7648	2.9541	1.16142	427
Residual	-2.73660	3.22775	.00000	.86256	427
Std. Predicted Value	-1.780	3.281	.000	1.000	ysia ₄₂₇
Std. Residual	-3.158	3.724	.000	.995	427

a. Dependent Variable: Intention to Purchase

