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**THE RELATIONSHIP OF HALAL AWARENESS, RELIGIOSITY, AND  
HALAL CERTIFICATION ON PURCHASING DECISIONS OF HALAL  
FOOD AMONG MUSLIMS IN METRO MANILA**



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2024**

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HALAL CERTIFICATION ON PURCHASING DECISIONS OF HALAL  
FOOD AMONG MUSLIMS IN METRO MANILA**



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**Research Paper Submitted to the  
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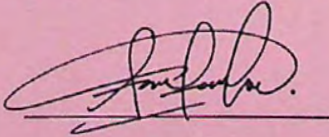
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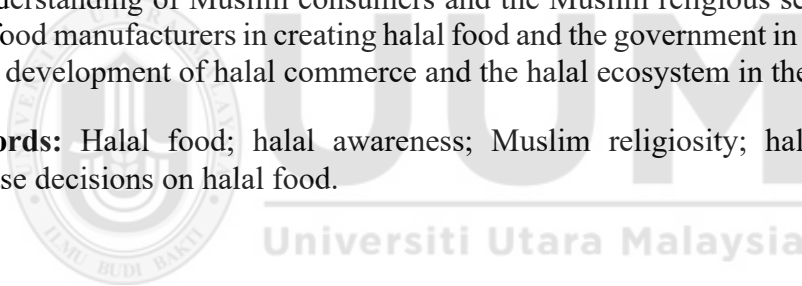


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## ABSTRACT

The halal industry is increasing globally due to the increasing population of Muslims. However, in countries with minority Muslim populations, such as the Philippines, the halal industry is still in its early stages. The aim of this study is to investigate the purchase decisions of Muslim consumers in Metro Manila, Philippines, in relation to their halal awareness, religiosity and halal certification. The proposed underpinning theory is the Buyer's Decision Process Theory, which indicates that consumer purchase decisions go through five stages: need recognition, information search, evaluation of alternatives, purchase decision, and post-purchase behavior. Consumer's awareness and religiosity are needs that are continuously researched and evaluated before, during, and after the purchase. A quantitative method was employed with the use of a survey questionnaire. The collected data was analyzed using the International Business Machines (IBM) Statistical Package for Social Science (SPSS) statistical software. The sample data of 384 was determined using the Krejcie & Morgan table. The results indicate that Muslims in Metro Manila halal awareness have strong relationships with purchase decisions on halal food, and religiosity and halal certification have a moderate relationship with purchase decisions on halal food. Findings show that the higher halal awareness, religiosity, and halal certification, the higher the purchase decisions on halal food among Muslims in Metro Manila. This study can contribute to the understanding of Muslim consumers and the Muslim religious sector. It can also assist food manufacturers in creating halal food and the government in crafting policies for the development of halal commerce and the halal ecosystem in the Philippines.

**Keywords:** Halal food; halal awareness; Muslim religiosity; halal certification; purchase decisions on halal food.



## ABSTRAK

Industri halal semakin meningkat di peringkat global berikutan peningkatan populasi umat Islam. Walau bagaimanapun, di negara yang mempunyai populasi Muslim minoriti, seperti Filipina, industri halal masih di peringkat awal. Matlamat kajian ini adalah untuk menyiasat keputusan pembelian pengguna Islam di Metro Manila, Filipina, berhubung dengan kesedaran halal, keagamaan dan pensijilan halal mereka. Teori asas yang dicadangkan ialah Teori Proses Keputusan Pembeli, yang menunjukkan bahawa keputusan pembelian pengguna melalui lima peringkat: pengiktirafan keperluan, carian maklumat, penilaian alternatif, keputusan pembelian dan tingkah laku selepas pembelian. Kesedaran dan religiositi pengguna adalah keperluan yang sentiasa dikaji dan dinilai sebelum, semasa dan selepas pembelian. Kaedah kuantitatif telah digunakan dengan menggunakan soal selidik tinjauan. Data yang dikumpul dianalisis menggunakan perisian statistik International Business Machines (IBM) Statistical Package for Social Science (SPSS). Data sampel sebanyak 384 ditentukan menggunakan jadual Krejcie & Morgan. Keputusan menunjukkan bahawa umat Islam di Metro Manila kesedaran halal mempunyai hubungan yang kuat dengan keputusan pembelian makanan halal, dan keagamaan dan pensijilan halal mempunyai hubungan yang sederhana dengan keputusan pembelian makanan halal. Dapatan kajian menunjukkan bahawa semakin tinggi kesedaran halal, keagamaan, dan pensijilan halal, semakin tinggi keputusan pembelian makanan halal di kalangan umat Islam di Metro Manila. Kajian ini dapat menyumbang kepada pemahaman pengguna Islam dan sektor agama Islam. Ia juga boleh membantu pengeluar makanan dalam mencipta makanan halal dan kerajaan dalam merangka dasar untuk pembangunan perdagangan halal dan ekosistem halal di Filipina.

Kata kunci: Makanan halal; kesedaran halal; agama Islam; pensijilan halal; keputusan pembelian makanan halal.

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He used his profession as a lawyer to advocate for the rights of the Muslim Filipinos. As an entrepreneur, his diplomatic skills and patience have earned him the respect of many. Being an educator in his younger years, his support was outright the moment I mentioned I would take postgraduate studies abroad.

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

This study investigated the relationship between halal awareness, religiosity and halal certification on purchasing decisions on halal food among Muslims in Metro Manila, Philippines. This chapter presents the basis for conducting the study on halal awareness, religiosity, halal certification and purchasing decisions on halal food among Muslims in Metro Manila. In the first section, the background of the study introduces halal, the halal global market, and a brief history of the challenges of Islam and halal in the Philippines. Followed by the problem statement section narration of the issues regarding halal awareness, religiosity, halal certification, and the purchase decision on halal food. From these two sections, the researcher derived the research objectives and research questions of the study. Followed by the significance of the study, indicating the overall importance of the study to the stakeholders and to the academic community. Lastly, the last three sections—the scope of the study, definitions of key terms, and organization of the thesis—are presented to guide the reader to further understand the structure and become familiar with the important concepts of the study.

### **1.1 Background of the study**

Halal is significant to all Muslims; it is a crucial practice in Islam. It encompasses both religion and a way of life for every Muslim. It can be practiced through communication, food intake, investments, medicines, products, and services. Halal food consists of anything that excludes prohibited ingredients or is haram (non-halal) (Bashir, 2019). It must meet the Syar'ia requirements to prevent prohibition, both in terms of substance and non-substance (Vizano et al., 2021).

According to Usman et al. (2021), halal is based on Islamic teachings that must be followed by a Muslim believer. Further, Muslim religiousness and awareness have a degree of influence on following these teachings. Awareness of halal helps Muslims identify food that can be consumed based on religious practice. Having sufficient information and knowledge of how food preparation, process, and logistics help Muslims identify the halalness of the food (Mutmainahl, 2018). This awareness can be an integral factor in purchasing decisions for food among Muslims (Datucali et al., 2020).

As Islam religion grows globally, demand for halal is equally increasing. Islam is the second largest religion after Christianity and is the fastest-growing religion in the world. Also, Muslims are projected to comprise 26 percent of the global population by 2030 (Muslichah et al., 2019). For that reason, the halal product sector has emerged as one of the most prominent and fastest-growing markets (Vizano et al., 2021). Global halal food and beverage consumption was forecasted to reach US\$1.97 trillion in 2024 (Usman et al., 2021). According to the International Market Analysis Research and Consulting Group, this will continue to grow globally, amounting to US\$4.18 trillion or PHP 228.1 trillion by 2028 (Flores, 2023).

To meet the global market, many countries, including non-Muslim countries, are seeing the economic benefits of establishing halal in their countries (Diampuan, 2023). The Philippines, a non-Muslim-dominated country, aims to increase halal food production for Muslim Filipinos and take advantage of the demand across the border (Aben, 2023). Thus, understanding Muslim Filipino consumers' intake of halal can help in the development of the industry in the country.

Islam was introduced in the 13th century in the Philippines (Hadji Latif, 2021). The Muslim Filipinos, or Moros, have long resisted the colonialism of Spain and the United States of America. Further, following Philippine independence, the Moro people endured injustice and unfair treatment from the government. Because of this, the Muslims were dispersed and diluted, but they also suffered socio-economic setbacks, resulting in the deprivation of many basic services. For that reason, the Muslims had to lobby and fight with the government for their rights (Hadji Latif, 2021). After years of injustice, the government acknowledged the rights of Muslim Filipinos. To resolve this, the government created several policies that addressed the needs of the Muslim people.

Hence, among the policies created are Philippine Halal Export Development and Promotion Act of 2016, also known as Republic Act (R.A.) of 10817, and National Commission of Muslim Filipinos (NCMF) also known as Republic Act (R.A.) 9997 which gives the authority to accredit halal certifier companies, which was later transferred to the Philippine Accreditation Board (PAB) of the Department of Trade and Industry (DTI). These policies were created to attend to the basic needs of Muslim

consumption which is food which is still a challenge for Muslim consumers (Acas et al., 2020).

According to the Philippine Statistics Authority (2023), the government's official statistical agency, the agency released in February 2023 the total population of the Philippines as of 2020, which totaled 108,667,043. Islam is the second-largest religious affiliation in the Philippines. Muslims make up 6.4 percent of the total population, or 6,981,710, and are generally located in the regions of SOCCSKSARGEN, Zamboanga Peninsula, MIMAROPA, and Bangsamoro Autonomous Region of Muslim Mindanao (BARMM), where the majority of the Muslim population resides. The National Capital Region (NCR), also known as Metro Manila, where the capital of the country is situated, has a total of 173,346 Muslim residents (Philippine Statistics Authority, 2023).

The increased population of Muslims strengthens the government's endeavor to partake in the halal market. For that reason, a collective effort from the government, education, businesses, and the general public to increase awareness has to be conducted to develop a halal ecosystem (Sicat, 2023).

The development of the halal industry in the Philippines was the main motivation for conducting this study. To undertake this, understanding the primary consumers of halal, who are Muslim Filipinos, is vital to forging this endeavor. This was done by determining the awareness and religiosity of Muslim Filipinos in relation to their halal food purchases. A study shows that halal consumers' in-depth knowledge of the religious, cultural, safety, and health aspects of halal goods and services increases halal

purchases (Vizano et al, 2021). This study considered the historical experience and the lack of basic resources among Filipino Muslims, which may have affected their acquisition of knowledge with regards to halal food. It is because values and traditions were generally defined by the majority of non-Muslims in the Philippines (Datucali et al, 2020).

Being a non-Muslim majority country, it is crucial for Muslim Filipinos to be aware of and scrutinize the goods and services they consume because food consumption is an important aspect of religious practice and is considered a manifestation of worship (Liba et al, 2022). Also, Muslims have to check the ingredients, processes, and logistics that the food goes through in order to make an intelligent decision in identifying whether the food falls under halal or haram. Which likely affects their decision in making a purchase with respect to religious obligations (Albra, et al, 2023).

Therefore, this study intended to provide an empirical study on the relationship between the awareness and religiosity of Muslim Filipinos in Metro Manila and their purchasing decisions on halal food. Which can be significant to the development and understanding of halal food purchase decisions among Muslim Filipinos in Metro Manila. Further, the findings on the purchase decision of the Muslim Filipino provide a marketing aspect of the industry that will likely help halal food providers adequate information that can help improve the product and service offerings of halal food. Lastly, this study will also benefit the Muslim religious sector, consumers, food businesses, manufacturers, and policymakers who adhere to the expansion of the halal ecosystem by developing knowledge, a strategic framework, proper training, and financial support for the religious, private, and government sectors.

## 1.2 Problem statement

Halal is a religious devotion, an obligation, and a way of life among Muslims. In the Philippines, halal is still an emerging sector (Acas et al, 2020). Muslim Filipinos' support of halal food products and services can help establish the sector. Based on the study, consumer behavior and purchasing decisions influence purchases through consumers' awareness (Muslichah et al, 2019). The same goes for religiosity, which also affects Muslims purchasing of halal products (Albra, et al, 2023). Many studies on halal awareness, religiosity, halal certification, and halal purchase have been conducted in the countries of Indonesia (Albra et al, 2023), Brunei (Muslichah et al, 2019), Thailand (Anggraini, 2020), and Malaysia (Yaakub et al, 2021). However, the researcher found an inadequate study pertaining to the research topic in Metro Manila, Philippines. According to Acas et al. (2020), there is a gap in literature in the study of halal purchase in Metro Manila. Thus, this study investigated the empirical gap in the literature of the relationship of awareness, religiosity, and halal certification among Muslim Filipinos in relation to purchase decisions on halal food.

A Muslim should have knowledge of the products being purchased and should be able to discern halal products (Basri et al, 2019). However, studies show that due to the low market for the halal industry in the Philippines, awareness is also low creating a gap in knowledge (Abimanyu, 2023). Further, in Metro Manila, a non-Muslim-dominated region, there is a lack of halal information and options (Acas et al, 2020). The country also lacks data regarding halal options, and haram foods are widely available, manufactured, and distributed in the entire country, even in Muslim areas (Cuevas et al, 2022). This lack of information creates difficulty for halal consumers to find halal

food restaurants (Liba et al, 2022). Making availability of halal food a daily struggle for Muslim Filipinos (Acas et al, 2020). The halal industry also faces challenges in halal training, budget, and programs (Abimanyu, 2023). The risks of food contamination are evident in the lack of halal infrastructure such as slaughterhouses, storage, and transportation (Diampuan, 2023). Food contamination can also be intentional or unintentional. A breach of responsibility among food providers or manufacturers who use non-halal products, tamper halal logos, or improper logistic service are possible (Ibrahim et al, 2023).

Despite the government's effort to promote the halal industry, the Philippine Accreditation Board's in-charge of supervising halal certifiers provides a lack of definite standards among halal certifying bodies, which leads to the exploitation of halal accreditation and certification (Cuevas et al, 2022). The Business World reported that gaps in the halal industry must be legislated because there are no uniform standards among halal certifiers. Halal certifiers create their own guidelines and inscribe the halal logo on goods and services, regardless of the Islamic school of thought. This lack of regularity creates different procedures in halal inspection that mislead and confuse Muslims and consumers (Diampuan, 2023). Further, the Halal Board provides a lack of direction with regards to the development of the halal industry in the country (Cuevas et al, 2022).

Also, the lack of standardization is an indication of a poor understanding of Islamic guidelines, which affects the trust level of consumers (Albra et al, 2023). It also influences Muslim consumers' differentiation between what is halal and haram and can lead to false marketing (Muslichah et al, 2019).

Due to the limited halal food products available in the market, it is important to understand whether having higher awareness of halal affects Muslim consumers purchasing decisions toward their food despite the limited supply and lack of proper information. Also, consider whether religiosity influences the purchasing decisions of Muslim Filipino consumers regarding their food. A Muslim with a higher consciousness of Islam does not compromise its religion. Meaning, a practicing Muslim would search for halal food wherever they were situated (Yaakub et al, 2021).

The differences in the findings of previous studies can serve as groundwork for understanding the relationship between the variables and Muslim Filipinos in Metro Manila, Philippines. Therefore, this study can aid the gap in empirical and knowledge literature on the awareness, halal certification, and religiosity of Muslim Filipino consumers in Metro Manila, Philippines, in relation to halal food purchase decisions.

### **1.3 Research questions**

This study aims to answer the following questions:

1. Does halal awareness have a relationship with Muslim Filipinos' decisions to purchase halal food in Metro Manila?
2. Does religiosity have a relationship with Muslim Filipinos' decisions to purchase halal food in Metro Manila?

3. Does halal certification have a relationship with Muslim Filipinos' decisions to purchase halal food in Metro Manila?

#### **1.4 Research objectives**

1. To investigate the relationship between halal awareness and Muslim Filipinos purchasing decisions on halal food in Metro Manila.
2. To examine the relationship between religiosity and Muslim Filipinos purchasing decisions on halal food in Metro Manila.
3. To determine the relationship between halal certification and Muslim Filipinos purchasing decisions on halal food in Metro Manila.

#### **1.5 Significance of the Study**

According to Dar et al. (2022), based on Maslow's hierarchy of needs food is essential and a basic need to human being. Just as halal are food that can be eaten or drink by Muslims according to the Holy Qur'an (Bashir, 2018). The findings of this study can provide details on the gap in empirical literature between the awareness, religiosity, halal awareness, and purchase decisions on halal food among Muslim Filipino consumers in Metro Manila.

Theoretically, investigating the purchasing decisions of halal food among Muslims in Metro Manila in relation to halal awareness, religiosity, and halal certification using

the Buyer Decision Process Theory provides consumers, food providers, and manufacturers with information, knowledge, and understanding of the importance of the relationship of halal awareness, religiosity, and halal certification on purchasing decision of the consumer. Under this theory, the purchasing decision of the consumer undergoes five stages that primarily aim to address the need or problem of the consumer (Vizano, 2020). This encourages marketers and businesses to understand the five stages to create a marketing strategy that can motivate food providers to take advantage of the economic and health benefits of the halal industry by offering halal products and services (Kotler & Armstrong, 2018). Furthermore, this study can provide knowledge on halal certification and foods that are permissible and non-permissible for Muslims.

Practically, this study can aid policymakers in understanding the Muslim Filipino consumers in Metro Manila in relation to their purchase decisions on halal food (Acas, 2020). By using the gathered data, the government can enhance the information drive on halal, especially in non-Muslim-majority areas like Metro Manila. The study can assist policymakers in crafting legislation and building a strategic framework that can improve and strengthen the halal ecosystem. The crafted legislation can be carried on through financial, marketing, operating, and training support in the industry, which leads to better halal food offerings among food providers and increased purchases among people. In addition, being a majority non-Muslim country, the religious sector can use this study to guide them in improving halal teachings for Muslim Filipinos in Metro Manila. Further, expanding the halal industry will increase inclusivity for the minority Muslim Filipinos in Metro Manila. Muslim consumers no longer need to

second-guess whether the food being served is halal or non-halal and will be encouraged to purchase halal food products and services without reservation.

### **1.6 Scope of the study**

This study focuses on the purchase decisions of Muslim Filipinos on halal food in Metro Manila. The increase in the Muslim population in Metro Manila also increases the demand for halal food. This study is conducted in Metro Manila, also known as the National Capital Region (NCR). It is where the seat of government and the economic engine of the country are situated (Acas et al, 2020). According to the Philippine Statistics Authority (2023), there are 173,346 Muslim residents in the region. The National Capital Region has 16 cities and 1 municipality. The respondents selected are adults of voting age, ages 18 years and above.

The different demographic ages will present different levels of awareness, religiosity, and purchasing decisions. The selected age brackets of the respondents have the ability to make decisions about their food purchases. The respondents are Muslim college students or no formal education, professionals, or non-professionals, single or married residents in the selected cities in Metro Manila. The findings on awareness, religiosity, and halal certification in relation to purchase decisions on halal food among Muslims in Metro Manila can provide a better understanding of Muslim consumers in Metro Manila.

### **1.7 Definition of key terms**

**Awareness** is the knowledge or understanding of a certain subject or situation (Vizano et al, 2021).

**Halal** is an Arabic word that means “lawful” or “permitted” as prescribed by Islam (Liba et al, 2022). It is based on Islamic law that a kind of food or drink that Muslims may eat (Triansyah, 2023).

**Halal awareness** is the understanding and cognizance that Muslim consumers have of their ability to distinguish halal products that are allowed to be eaten based on Islamic law (Albra et al, 2023).

**Halal certification** is an assurance for Muslims to consume the food prepared under Islamic law. The halal logo is seen on packaging of the product, indicating the product is halal certified. (Basri et al, 2019).

**Haram** means not allowed and must be avoided by Muslims (Ibrahim et al, 2023). Haram includes swine, carnivore animals, reptiles, alcohol, and not properly slaughtered animals. Therefore, Muslims should avoid and refrain from consuming any food that is contaminated with haram (Liba et al, 2022).

**Purchasing decision** is a process of evaluating several product alternatives based on their experience and knowledge and selecting one product from the alternatives provided (Rafiki et al, 2023).

**Religiosity** is a vital quality of a person that he or she carries with dedication, respect, dutifulness, and trusting the beliefs, values, and responsibilities that the religion represents and motivating the person to behave and act according to the faith's teachings. It is also the level of faith and adherence of a person to his religion (Albra et al, 2023).

## **1.8 Organization of thesis**

This study is made up of five chapters. The first chapter establishes the importance of conducting study on the relationship between halal awareness, religiosity, halal certification, and purchase decisions on halal food among Muslims in Metro Manila. The chapter started with a brief introduction of the study, followed by the background of the study which discusses the increased global demand for halal and a brief historical background of Islam in the Philippines. The problem statement states the issues in relation to the research topic, from which the research question and objectives were derived. The theoretical and practical usage of the study is discussed in the significance of the study. The various terminologies pertinent to the study are stated in the definition of key terms.

The second chapter presents the various studies or literature related to the study. It describes and provides arguments on the topics of halal awareness, religiosity, halal certification, and purchase decisions from the previously conducted studies. It also established a gap in the literature on the research topic in Metro Manila, Philippines. The theoretical and conceptual frameworks are also presented in this chapter, along with the hypothesis of the study.

The third chapter discussed the overall method used in the conduct of this study. In the research design, it describes and justifies the use of quantitative methods for this study. The tools to gather the data and the strategy for data collection among Muslim Filipinos in Metro Manila. This chapter also discusses the demographics and size of the population; it also presents the sampling method and procedure to gather the data in Metro Manila. Further, this chapter also presents the tool used in analyzing the findings.

Chapter four presents the results of the experiment and discusses whether there is a relationship between halal awareness, religiosity, halal certification, and purchase decisions on halal foods among Muslim Filipinos in Metro Manila.

Lastly, chapter five provides a concise conclusion from the results of the study and provides significant recommendations for the development of halal awareness, religiosity, halal certification, and increased purchase of halal food among Muslim Filipinos in Metro Manila.

### **1.9 Summary**

This chapter stressed the importance of conducting the study, which addresses the gap in literature and achieves the objectives of the study. The chapter also discussed the purpose, aim, and relevance of the study as presented in the introduction, background, objectives, and significance of the study. The next chapter presents the different related

literature on halal awareness, religiosity, halal certification, and purchase decisions on halal food.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter presents the different discussions and arguments of several academic studies on the topic of halal awareness, religiosity, halal certification, and their relationship to the purchase decisions on halal food among Muslims in Metro Manila. Further, it aims to establish and discuss the important points and relationships of these variables from the different related literature on halal food. Also, the review of literature has led to an understanding of other factors, such as the halal supply chain and halal certification, that are pertinent to the halal ecosystem. Furthermore, this chapter also presents the underpinning theory, which guides the crafting of the conceptual framework and the hypothesis.

#### **2.1 The Halal and Haram**

According to Usman et al (2021) halal is essential to all Muslims. The holy Quran explicitly instructed that Muslim believers should consume and follow the Islamic principles of halal. For this reason, Muslims place high importance and value on what they consume. They are mindful of the products being purchased. It is mentioned in the holy Quran:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ

كُنْتُمْ لِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

*“So eat of the good and lawful things God has provided for you and be thankful for his blessings, if it is Him that you worship” (The Qur’an, 2016).*

According to Ibrahim et al (2023) halal includes all consumables, such as cosmetics, food, and clothing. Although the term halal is more often used in food because of its necessity. Halal food includes the complete process of food preparation from farm to table, indicating a quality standard has to be followed. This is supported by the study of Anggraini et al (2020), that the concept of halal indicates the protection, cleanliness, and healthiness of the food. Also, Muslims understand the importance of halal products, not just for religious purposes but also for their safety standards. This understanding is evident in a majority Muslim country like Indonesia, which, based on the study, has a high level of understanding of halal. Although findings also showed that minority Muslims in Thailand have a positive understanding of halal.

The concept of halal may be easy to understand; however, the process it undergoes can be unrecognizable for Muslims to differentiate between halal and haram food (Usman et al, 2021). In Malaysia, a Muslim-dominated country, halal has experienced alarming deception. For this reason, Muslims have been careful with their food selections. Islamic teachings emphasize avoiding anything against Islamic law and principles (Ibrahim et al, 2023). Muslims should know how to differentiate between the concepts of halal and haram (Ambali et al, 2013). As indicated in the holy Qur’an:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ  
 وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا  
 ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ  
 الْيَوْمَ بَيَّسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ  
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا  
 فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

*“You are forbidden to eat carrion; blood; pig’s meat; any animal over which any name other than God’s has been invoked; any animal strangled, or victim of a violent blow or a fall, or gored or savaged by a beast of prey, unless you still slaughter it [in the correct manner]; or anything sacrificed on idolatrous altars. You are also forbidden to allot [of meat] by drawing marked arrow—a heinous practice! Today the disbelievers have lost all hope that you will give up your religion. Do not fear them: fear Me. Today I have perfected religion for you, completed My blessings upon you, any of you is forced by hunger to eat such forbidden food, with no intention of doing wrong, then God is most forgiving and merciful” (The Qur’an, 2016).*

Muslims should stay away from anything haram. Halal and haram are ways of life that serve as a code of ethics and guidance for Muslims. However, identifying halal from haram all the time can be challenging for every Muslim because they may consume food that is not totally validated as halal (Usman et al, 2021). For this reason, another concept that has to be considered by Muslims is the Mushbooh. Mushbooh is anything that is unsure of or uncertain and therefore must be avoided by Muslims (Basri et al, 2019).

### 2.1.1 Religiosity

According to Anggraini et al (2020), religiosity is an important character and quality of a person who is dedicated and obedient to following the principles, ways, and values of their chosen religion. Also, it is crucial in honing the behavior and identity of a

person because it influences beliefs, thoughts, and emotions. Further, the study defined religiosity among individuals as both internal and external. Internal religiosity is more of the cognitive aspect of an individual, which involves the establishment of morals, attitude, and religious faith, while external religiosity is the relationship built in the community of the religious affiliation (Basri et al, 2019).

According to Vizano et al (2021), the Islam religion is the submission to Allah's (SWT) rules and laws, which are being practiced daily. Islam is a way of life because daily activity is a form of worship. For instance, eating, studying, drinking, socializing, and so on. In addition to being an Islamic follower, a Muslim must adhere to the rules of the religion, which include halal consumption. This was also reflected in the study of Albra et al (2023) that religious faith is an important determinant in the consumption of halal products among Muslims. Also, according to Abimanyu et al (2023), describes how the consumption of halal food was impacted by thinking and devotion to religion. However, information and awareness are important but if information is insufficient or a Muslim is still uncertain of the product, religiosity can be based on their dedication to religious obedience by scrutinizing and inquiring about the halalness of the product (Muslichah et al, 2019).

Based on the study of Muslichah et al (2019) on halal food awareness, purchase decisions, and religiosity, indicates that measurement of religiosity is a multi-dimensional concept. One of the measurements developed was using behavior and reasoning as a dimension. However, the same study declared that there are contradictions in the number of dimensions to be used in measuring religiosity.

According to Santosa et al (2022), religiosity is a challenging variable for study due to its difficulty to measure; it can only be quantified using questions that demonstrate the behavior of religiosity. Despite this assertion, the study revealed a positive relationship between religiosity and halal food purchases using a quantitative study in a majority Muslim country, Indonesia. The same findings reflected in the study conducted by Acas et al (2020) showed a positive relationship between religiosity and purchase intention on halal food in a Muslim minority country, the Philippines.

## **2.2 Halal awareness**

Awareness is composed of a person's beliefs and logical reasoning about a state or circumstances (Anggraini et al, 2020). According to Musa et al (2022), in the context of awareness of halal in Islam, awareness is a Muslim's knowledge, understanding, and attitude of the concept and process of halal towards the consumption of halal or non-halal products. Further, Muslims who are halal-aware understand the principles of halal and haram under Sharia law.

According to Basri et al (2019), Islamic law indicates awareness of halal as having knowledge of animal slaughtering, food packaging, and hygiene. This was reflected in the study of Albra et al (2023), indicating that to measure the awareness of Muslims of halal, the following are used as dimensions: i) animal slaughtering; ii) materials; iii) storage; and iv) hygiene.

According to Nayeem (2018) awareness of halal may vary for every person; a Muslim may not be fully aware, unconsciously aware, or highly aware of the concerns with

regards to halal. So, awareness is inherent in every human being. Therefore, awareness in halal is the process of increasing the understanding among Muslims of what can be consumed and what cannot be consumed. This is supported by the study conducted by Usman et al (2021), which indicated that halal awareness is the ability of the consumer to be able to identify and remember halal. Furthermore, awareness can be gained through experience or a cognitive understanding of halal products. The study also showed that the influence of family, relatives, and/or the environment affects the degree of awareness of an individual, especially if halal brands are constantly being discussed (Rafiki et al., 2023).

The degree of awareness of halal by a Muslim consumer is what guides him or her in finding and consuming halal products (Mutmainahl, 2018). This was shared by Albra et al (2023), that the awareness of halal by a Muslim becomes a deciding factor in deciding whether a product or service should be purchased or not. However, the same study presented contradictory findings: despite the positive relationship between halal awareness and purchase intention, other literature showed no relationship between halal awareness and purchase. This was supported by the study conducted by Rachmawati et al (2020), where there is no relationship between halal awareness and product purchase.

According to Usman et al (2021), having general awareness of halal food does not fully guarantee obedience to the consumption of halal food. There are Muslims who continue to consume products they consider halal food, even if the products are not accurately confirmed. A previous study indicated that religiosity may not correlate with a high level of awareness of halal food (Anggraini et al, 2020). However, Ambali

et al (2013) argue that a Muslim's knowledge and faith in Islam are the roots of a high level of awareness of halal.

The significance of halal awareness was seen in countries such as Indonesia, Pakistan, the United Arab Emirates, and Malaysia (Usman et al, 2021). Based on Muslichah et al (2019) studies in Brunei, a Muslim majority country, the government fostered halal in the educational system, which explains the result of the experiment, where 95 percent of the respondents garnered a very high level of halal food awareness among respondents. Hence, the higher educational level of the student in Islamic studies reflects a higher awareness of halal.

According to Ibrahim et al (2023), in Malaysia, food providers and manufacturers understand the high level of halal awareness of consumers. In 2014, Cadbury chocolates with porcine DNA in their products were found, which resulted in a loss of trust among consumers. This loss also affected revenue and took time to restore consumer trust. Further, the non-Muslims in the country have gained a significant understanding of halal; this could be influenced by their relations with Muslims. The high interaction between Muslims and non-Muslims in Malaysia had led to an appreciation of halal and its ethical value among non-Muslims.

According to Abimanyu et al (2023), in the Philippines, a Muslim minority country, demand for halal food is small and awareness is low. Also, the study shows that the halal market in the Philippines is driven by international trade rather than local use. Further halal in non-Muslim ASEAN countries are generally identified for health and lifestyle.

Although a study showed that there is a positive relationship between awareness and halal food among Muslims in the Philippines (Nayeem, 2018). Based on a study conducted by Acas et al (2020), on determining the factors of halal food intention in Metro Manila, Philippines, eating halal in Philippines for Muslims is seen as a sign of devotion to religion and a standard among Muslim consumers. Despite the global and local increase in halal, the country is experiencing a lack of supply, which has become a daily challenge for Muslim Filipino consumers. The study recommends increasing awareness of halal by creating marketing strategies such as social media marketing, increasing halal information dissemination, designing an understandable halal logo, and building a section of halal products in supermarkets or grocery shops.

### **2.2.1 Halal Supply Chain**

Halal awareness includes being aware of the halal supply chain, which includes manufacturing, preparatory measures, logistics, and the safekeeping of halal food supplies (Ibrahim et al., 2023). According to Rachmawati et al. (2020), a customer's awareness of the halal supply chain will most likely affect their purchase decision.

Halal supply chain by definition includes the processes of slaughtering, purchasing, managing, storing, transporting, and stocking halal commodities and follows Sharia law and Islamic principles (Ziegler et al, 2022). According to Khan et al (2019), halal supply chain is defined as the strategic cooperation of different stakeholders while securing and maintaining the halalness of the product from farm to table. Hence, halal consumers want assurance that the food being consumed follows halal principles.

However, with the increasing global demand for halal products, managing the supply chain has been challenging.

Ambali et al (2013) claimed that a food may meet the criteria of Islamic law, but the identification of its halalness during transportation is unknown; therefore, the product may become haram due to an external environment. According to Acas et al (2020), impurity and harmfulness are some of the bases of prohibition in Islam. Therefore, preparing halal food may incur intentional or unintentional breaches from the food producer or provider who use unverified halal ingredients, forged halal logos, contamination due to the environment, and logistics that do not meet Sharia law. This is why halal commodities from non-Muslim countries, such as China, India, and Brazil, among others, concern Muslim consumers. Non-Muslim countries may not fully understand and be aware of the value of halal for Muslims. However, the study also revealed that in Malaysia, a majority Muslim country, 60 percent of the manufacturers are owned by non-Muslim multinational companies (Ibrahim et al, 2023).

Based on the study of Ziegler et al (2022), in a non-Muslim-dominant environment, the halal supply chain is still relatively new. Further, there is a lack of studies on the implementation of the supply chain. Because of this, cross-contamination has a higher chance in non-Muslim countries. Therefore, to maintain the halalness of the product and the integrity of the supply chain, employees and workers involved should be aware of the halal supply chain and the requirements of Sharia law.

In the study conducted by Ibrahim et al (2023) on the knowledge of non-Muslim food service workers on halal foods at General Santos, Philippines, the study surveyed 150 non-Muslim respondents with a minimum of three months of working experience in the food service. The questionnaire was created in a test-type format; categories include knowledge of halal ingredients, knowledge of halal procedures in cooking, and halal knowledge of non-Muslim workers on halal. The findings showed that the non-Muslim workers have a basic understanding and knowledge of halal food. However, the study reflected that awareness of halal food among non-Muslim workers is generally low. The study suggests providing training and education on the preparation of halal food can be beneficial in increasing knowledge of halal.

Also, based on the study of Caraecle (2022) a study conducted on the challenges encountered by halal food manufacturers in Mindanao, Philippines, showed that manufacturers experience very serious problems in the absence of separation of halal and non-halal products. One of the problems encountered is the separation of halal and non-halal products at the location to sell the products.

### **2.3 Halal Certification**

According to Musa et al (2022), halal certification is the procedure of acquiring authorization from the certifying body approved by the government that grants a halal label or logo on products. Also, before granting halal certification, the product must undergo experimentation, study, and scrutinize to determine whether the manufactured food, medicine, or cosmetics are following Sharia law and can be consumed by Muslim consumers. Halal certification was further defined by Acas, (2020) as

inspecting the procedure of the product, from food operation to butchering of animals, raw materials used, handling, and logistics. The definition agreed upon by Cuevas et al (2022) defined halal certification as the process of approving a product or service that adheres to Sharia law and Islamic teachings.

According to Khan et al (2019) halal consumers want to guarantee that the food they consume is made according to halal principles, from the raw material to the table. Halal certifications and logos make it easy for consumers to recognize the halal product (Vizano et al, 2021). This is aligned with the study of Ibrahim et al (2023), in which Muslim consumers preferred to purchase products with halal logos. Therefore, halal certification and logos are important for consumers because they guarantee that the products are halal and Sharia-compliant.

According to Khan et al (2019) there is complexity with the high level of interconnectivity between the halal supply chain, halal certification, manufacturers, and consumers. The risk at various steps of the supply chain may affect the standard of halal certification. However, businesses need to guarantee the usage of halal logos and certificates to assure the target market (Muslichah, 2019).

Countries have different standards for upholding halal certification (Cuevas et al, 2022). According to Albra et al (2023), compared to other Southeast Asian countries, Muslim-majority countries such as Brunei, Malaysia and Indonesia have different points of view on halal because of the high potential of halal commerce in the country.

In Malaysia, halal logos and certifications must be requested by food providers and manufacturers (Datucali et al, 2020). Malaysian consumers are actively inquiring for genuine certification. However, halal food breaches have become a problem in the country despite the active enforcement of halal certification by the Department of Islamic Development (JAKIM), which is why Muslims seek halal certification and halal logos on their purchases (Ibrahim et al, 2023). An example was revealed in the study where a pork-containing biscuit has been available in the Malaysian market (Musa et al, 2022).

In Indonesia, being the country with the largest Muslim population, the opportunity for halal is high, although many products are still without a halal logo, which is against the law. This has confused consumers and has become a challenge in the halal food sector (Albra et al, 2023).

According to Abimanyua et al, (2023), with a minority Muslim population like in the countries of the Philippines and Vietnam, the demand for halal food is fairly small. Therefore, Muslim consumers can be suspicious of the procedures and protection of the halalness of the product.

### **2.3.1 The Philippine Halal Certification**

Study showed that the main halal products of the Philippines being exported abroad are fresh fruits, sugar cane, and sugar cane muscovado. To develop the export of halal there should be an urgency to enhance the certification process so that the Philippines meets global standards (Marciana de Castro et al, 2021). Despite being a non-Muslim

majority country, the Philippines would like to take advantage of the opportunity in halal by establishing a halal sector in the country (Aben, 2023).

According to Cuevas et al (2022) the Philippine government has passed Republic Act (R.A.) 9997 to increase the halal industry. This law assigns the National Commission on Muslim Filipinos (NCMF), a government agency responsible for all matters related to Muslims, including halal food certification, whose responsibility was later transferred to the Philippine Accreditation Board (PAB) via the creation of R.A. 10817, or the Philippine Halal Export Development and Promotion Act of 2016.

Figure 2.1:  
*Philippine halal ecosystem*

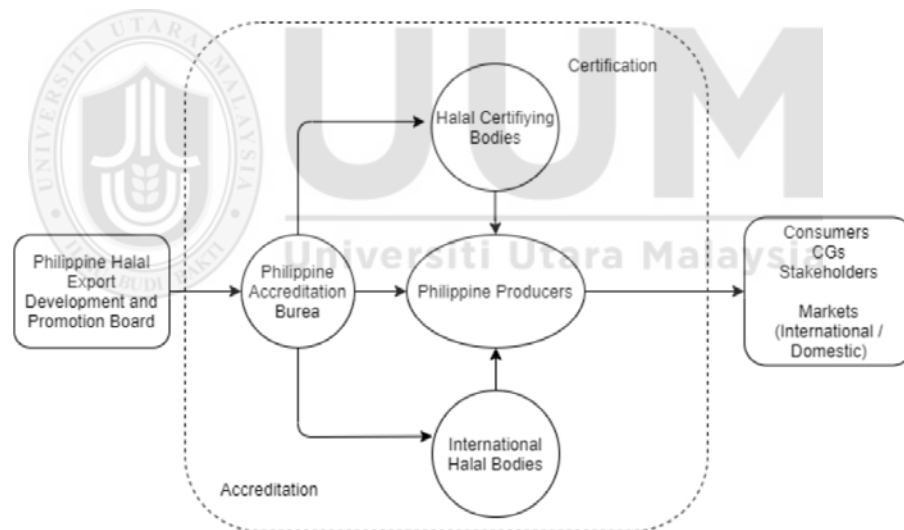


Figure 2.1 indicates that the agencies in charge of the Philippine halal ecosystem comprise the Philippine producers and Halal Certifying Bodies (HCB), the Philippine Accreditation Bureau (PAB), and International Halal Bodies (IHB) (Marciana de Castro et al, 2021).

Based on the study of Cuevas et al (2022), the Philippines has nine halal-certifying bodies (see Table 2.1). Halal certification is granted to products that meet halal standards; the approved products are allowed to use the halal logo. Marciana de Castro et al, (2021) claimed that manufacturers and exporters are optimistic about the halal industry in the Philippines; however, manufacturers and exporters struggle to follow the standards of halal certifying bodies. Cuevas et al (2022) revealed that the certifying bodies led to uncertainty and perplexity due to different interpretations and procedures. This was further aggravated by the lack of information from the Philippine Accreditation Bureau (PAB) and the lack of a plan from the Halal Board.

Further, with a minority Muslim population, halal is still at its inception in the Philippines, and the unavailability of information is still evident (Acas et al., 2020). This lack of information has led to poor standardization of the halal sector, which confuses Muslim and non-Muslim consumers about the integrity of halal (Albra et al., 2023).

Table 2.1:  
*Halal certifying bodies*

<b>List of Halal Certifying Bodies in the Philippines</b>
1. Halal International Chamber of Commerce and Industries of the Philippines (HICCIP)
2. Mindanao Halal Authority (MINHA)
3. Muslim Mindanao Halal Certification Board Inc. (MMHCBI)
4. Islamic Da'wah Council of the Philippines (IDCP)
5. Halal Development Institute of the Philippines (HDIP)
6. Alliance for Halal Integrity in the Philippines, Inc. (AHIP)
7. Islamic Advocate on Halal and Development (IAHD)
8. Philippine Ulama Congress Organization (PUCO)
9. Prime Certification and Inspection Asia Pacific (Prime Asia Pacific)

Also, according to Caraele (2022), the issues encountered by manufacturers in the Philippines are the following: the lack of integrity in halal certification, the misuse of halal logos and labels, and the difficulty of segregating halal and non-halal products.

## **2.4 Purchase Decision**

According to Rachmawati (2020), a purchase decision is a process practiced by an individual through action in order to acquire or achieve their needs. According to Kotler and Armstrong (2018), the actual purchase decision involves a much wider scope. Understanding and realizing the purchase decision involves several stages, and the actual buying process transpired long before the actual purchase and is still being carried on after the purchase. This definition was concurred by Monoarfa et al (2021) that purchase decisions among consumers carry different phases of buying a product or service. The study also argued that a purchase decision includes choosing among two or more product options, and the act of buying takes a series of steps depending on how it arrived at the decision. Therefore, it indicates that the purchasing decision is the consumer's verdict as to whether to purchase or not to purchase a product (Febrilyantri, 2022).

According to Rachmawati et al (2020), purchase decisions can be influenced by consumers' knowledge of the product, brand recognition, and participation in the product. The study elaborated that knowledge is the participation and familiarity of the consumer with the product; brand recognition is the emotional aspect of the product to the consumer; and participation is the personal connection between the product and the consumer. The study further explained consumers with higher awareness of the

product make higher purchase decisions because of their better product knowledge and ability to carefully examine the product compared to consumers with lower awareness.

However, Febrilyantri (2022) argued that what affects the behavior of the consumer's purchase decision are these factors: cultural, relationship, individual, and psychological. The author claimed that in Islam, Muslims purchasing decisions are reflected in their faith in Allah (SWT). This study was supported by Anggraini (2020) that purchase decisions among Muslims are carefully considered because food purchases must be halal and comply with the requirements of the religion. Therefore, the religiosity of a Muslim can be an indicator of their purchasing behavior towards halal food (Vizano et al, 2021).

On the contrary, Muslichah et al, (2019) indicate that religious belonging does not precisely impact the purchase behavior of the consumer. However, study showed that consumers give preference to halal logos because they provide a guarantee of the halalness of the product. Monoarfa et al, (2021) reiterated that Muslim consumers highly consider halal labels and certifications on their purchases. In addition, aside from halal certification, halal awareness has an impact on Muslim purchases (Nayeem, 2018).

Because of the increase in Islam globally, the purchasing of halal products has also increased, making halal products one of the fastest-growing sectors (Muslichah et al, 2019). Furthermore, Rachmawati et al, (2020) claimed that consumers in general have been more careful with the food products they purchase, which has led to an increase in interest in halal products among Muslims and non-Muslims due to the quality and

hygienic process of the food it undergoes. Therefore, understanding purchase decisions becomes important because it can influence a company's strategy (Monoarfa et al, 2021).

According to Muslichah et al (2019), Muslims living in a country with various religions are more aware of halal products because, in a majority Muslim country, they tend to automatically assume that the foods on the market are halal. Although, according to Anggraini et al (2020), findings in the study conducted in Indonesia, a Muslim majority country, and Thailand, a Muslim minority country, indicate that higher awareness of halal food products increases the purchase decision among Muslims in Indonesia, studies also showed that religiosity as a moderating variable does not strengthen the awareness of purchase decisions among consumers in both countries.

In the study conducted by Acas et al (2020), the factors that influence purchasing among Muslims in Metro Manila were subjective norms, religion, perceived behavioral control, and attitude. Subjective norms have ranked the highest among Muslims in Metro Manila as the influencers of food purchases, whereas families influence food purchase decisions highly, followed by religion, indicating that the higher the faith of a Muslim, the more likely the person will purchase halal food.

## **2.5 Underpinning Theory**

Several studies used various theories on halal awareness, religiosity, halal certification, and purchasing decisions. One theoretical concept used is the purchase

decision. According to Millatina et al. (2022), purchasing decisions are a component of consumer behavior, which indicates how consumers, be they individuals or organizations, make decisions about buying a product. Further, the purchase decision includes who, what, when, where, and how to buy the product. According to Anggraini et al. (2020), to quantify a purchase decision, it goes through the five processes of the Buyer Decision Theory. This theory suggests that there is a wider process of actual purchase (Kotler and Armstrong, 2018). This study uses this theory because the purchasing decision of halal food encompasses the five stages of the theory (Vizano, 2021).

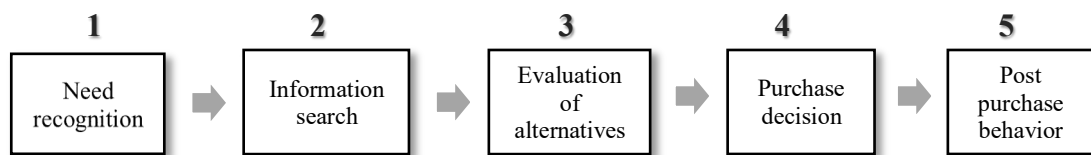
### **2.5.1 The Buyer Decision Process Theory**

This study used the Buyer Decision Process Theory because purchase decisions require solving problems by differentiating and selecting from one or more behaviors that can lead to the best alternative purchase by going through the five stages of the decision process. A study on a person's intention and liking doesn't always lead to consumer purchase (Vizano, 2021).

According to Kotler and Armstrong (2018), consumers make many purchasing decisions daily. Understanding the purchaser's decision is the main focus of a marketer's job. Buyers' purchases do not start with the actual purchase; therefore, marketers should not only look at the actual purchase but rather consider the entire process of the buyer's decision. Further, the buyer's decision theory indicates that some purchases are simple, others require the gathering of information and evaluation, and they are sometimes subject to subtle influences. According to Kotler & Armstrong,

(2018), consumers go through five stages of buying decisions, which are comprised of the following:

Figure 2.2:  
*Buyer Decision Process*



### *Need Recognition*

The first stage indicates that the buyer needs to acknowledge a need or a problem. This is encountered by customers when they face issues or problems different from what was intended versus the real status of the phenomenon (Vizano, 2021). The need or problem can further be classified into internal stimuli and external stimuli. Internal stimuli indicate a personal need of an individual; an example is starvation, while external stimuli are the influence of external factors. The need is strong enough to steer an individual (Kotler & Armstrong, 2018).

### *Information Search*

This stage requires the gathering of knowledge and can be divided into internal and external searches (Putit et al., 2015). Searching for information begins if the need is strong enough for the consumer to believe that they can buy it (Kotler & Armstrong, 2018). Internal search requires personal recollection, while external search seeks information from other sources (Vizano, 2021). The process of gathering information expands the knowledge and awareness of the consumer about the available options (Kotler & Armstrong, 2018).

### *Evaluation of Alternatives*

In this stage, the consumer assesses and judges the options based on preference and assesses among the options which can satisfy their needs and solve their problem (Vizano, 2021). There are several ways of assessing when consumers are buying. It can depend on a consumer's current status; the consumer may be mindful or unmindful of the alternatives; it can also be through gut feelings or being influenced by other people. Further, the buyer ranks its options and forms its intention (Kotler & Armstrong, 2018).

### *Purchase Decision*

The consumer will make a decision whether to purchase or not to purchase. (Vizano, 2021). The consumer will therefore decide whether the product or service falls under their criteria. Factors such as timing, where to buy, type, brand, and how will likely be considered by the consumer (Putit et al., 2015).

### *Post Purchase Behavior*

After consuming the product, consumers will decide whether they are satisfied or unsatisfied with their purchase (Vizano, 2021). Post-purchase is important because the consumer will decide whether their purchase has met their expectations (Kotler & Armstrong, 2018).

Kotler and Armstrong (2018) elaborated further that buyers go through all five stages; however, the manner or process may be bypassed or inverted, especially when it is

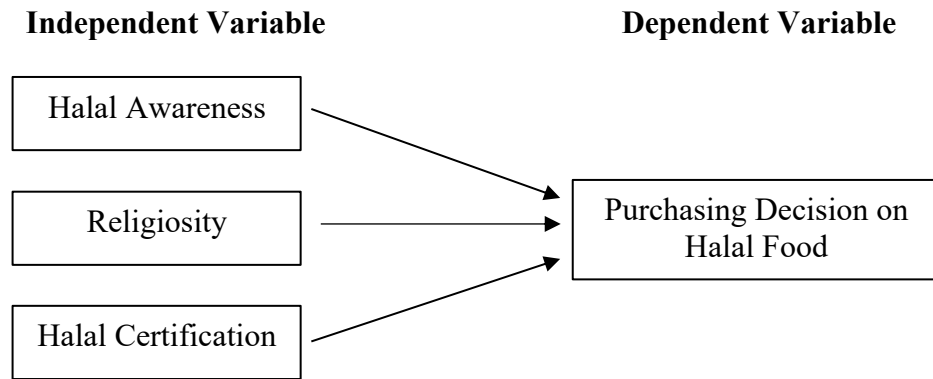
already done routinely. But following the entire process accordingly appears, especially in new or more complicated buying circumstances.

Based on a similar study conducted by Anggraini et al. (2020) on halal food awareness, religiosity, halal certification, and purchase decisions, it is indicated that the purchase decision-making process of a consumer is a five-stage process that the consumer goes through when purchasing a product. The buyer decision process was also used in the study conducted by Basri et al. (2019) on the effect of religiosity, halal awareness, purchase intention, and certification. Which indicates that the behavior of a consumer could be seen in different stages, which include the before-buying stage, the actual buying stage, and the after-buying stage. Before buying a product, the consumer gathers information related to the product.

## **2.6 Proposed Conceptual Framework**

The proposed conceptual framework of this study has three independent variables: halal awareness, religiosity, and halal certification. While the purchasing decision on halal food among Muslim Filipinos is the dependent variable, below is the proposed framework for this study:

Table 2.2:  
*Proposed Conceptual Framework*



## 2.7 Hypotheses

The hypothesis was developed based on the conceptual framework anchored by the buyer decision theory. The buyer decision theory indicates that there are five stages of the buying process for consumers, and there is a possibility of buying alternative products that are available for consumers to choose from (Anggraini et al, 2020).

**Hypothesis 1:** There is a positive relationship between halal awareness and purchasing decisions on halal food.

A positive relationship between halal awareness and purchasing decisions leads to higher purchases of halal food because of the increased level of knowledge and capacity to identify halal products (Rachmawati et al., 2020).

**Hypothesis 2:** There is a positive relationship between religiosity and purchasing decisions on halal food.

The purchasing decisions of Muslims on halal food are influenced by their religion; therefore, a positive relationship between the variables increases the purchasing decision on halal food (Febrilyantri, 2022).

**Hypothesis 3:** There is a positive relationship between halal certification and purchasing decisions on halal food.

Halal certification and logos on the product make it easy for Muslim consumers to identify the product (Vizano et al., 2021). Muslims preferred to purchase products with halal certification (Ibrahim et al., 2023). Therefore, a positive relationship between halal certification and purchasing decisions increases the purchase of halal food.

## **2.8 Summary**

In conclusion, previous studies have shown the importance of halal food among Muslims. The consumption of halal food encompasses a Muslim way of life (Liba et al., 2022). Therefore, undertaking this study provides an understanding the relationship between halal awareness, religiosity, halal certification, and the purchase decision on halal food among Muslims in Metro Manila. The study comprises halal awareness, religiosity, and halal certification as the independent variables and halal purchase decisions as the dependent variables. The next chapter presents the methods used in conducting the investigation to establish whether the independent variables

and dependent variables can provide a conclusive relationship to address the hypothesis indicated in this chapter.



## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter describes the method used in collecting and analyzing the data in this study. To present the orderly conduct of the study and to ensure that pertinent data were obtained to answer the research questions presented in the first chapter. The methods used are carefully planned and crafted to ascertain the integrity of the study. The first section of the chapter is research design; it details the blueprint of this study. Afterwards, the following sections: the research instrument, data collection, sampling, and data collection procedures. Lastly, data analysis describes the tools used for analyzing the data. Each section provides specific details and justification as to why the methods, instruments, and tools are appropriate for the completion of the study. Finding the relationship between halal awareness, religiosity, halal certification, and purchasing decisions on halal food among Muslims in Metro Manila provides valuable information for the halal industry and stakeholders. Therefore, this chapter aims to provide a methodology that can uncover valuable information on the relationship between these variables that can address the questions and objectives of the study.

#### **3.1 Research Design**

This study used a quantitative method, a study that depends on the natural sciences and produces data based on hard evidence and arithmetic data. Further, it demonstrates

the cause-and-effect connection between variables using mathematical and statistical techniques (Ahmad et al, 2019). According to Kittur (2023) the primary goal of quantitative study is to get conclusions from a large population, where a sample population from the population is obtained and can be generalized. Further, this type of study aids in determining the relationship and direction of the data. This method supports the aim of this study in investigating the relationship between halal awareness, religiosity, halal certification, and purchase decisions on halal food. The use of quantitative methods also helps build an organized and systematic way of obtaining responses from the respondents.

To further identify the relationships between the variables, the researcher also used explanatory study. This type of study aims to understand and explain the circumstances and difficulties in the relationship between the variables. Further, this research design uses a survey strategy, which allows the collection of sample data from a population (Saunders et al, 2019). Using a survey strategy, the researcher asks specific questions to the respondents regarding halal awareness, religiosity, halal certification, and purchasing decisions on halal food in order to establish if there is a relationship between the variables.

The type of survey instrument used is a questionnaire. The questionnaire is designed according to the research topic and the hypothesis (Kittur, 2023). Previous studies are considered in crafting the questionnaire to avoid duplication (Yusoff, 2021). Questions are sent and collected online to and from the respondents for analysis. (Kittur, 2023). The survey is conducted in Metro Manila, Philippines, and the respondents are obtained from a large population, which represents the overall target respondents.

Further, in gathering the data, the researcher used a cross-sectional survey, where there is an allotted time for collecting the data (Kittur, 2023). The languages to be used in the questionnaire are both English and Filipino. In a similar study conducted by Acas et al, (2020), both languages were reflected in the survey questionnaire in order for respondents to easily comprehend the questions.

To analyze the data, descriptive, inferential, and factor analyses are used in this study. Descriptive analysis is a type of analysis used in non-numerical data (Saunders et al., 2019). The inferential analysis helps draw conclusions based on the sample data (Walliman, 2011). Factor analysis is also used to assess the scale items and questions (Pallant, 2016).

### **3.2 Research Instrument and Measurement of Variables**

The instrument used in this study is a questionnaire. According to Saunders et al. (2019), this instrument is used to collect data from a similar and prearranged set of questions answered by each individual. Further, this instrument was defined by Walliman (2011) as a way to pre-arrange questions and receive responses from the respondents even without meeting or talking to them in person. In addition, Kittur, (2023) also describes that a quantitative study uses instruments such as questionnaires because the nature of the study is investigating measurable data. Based on the definitions, a questionnaire is a suitable instrument for this study because it provides a general and measurable response from the respondents. It can aid in finding the relationship between halal awareness, religiosity, halal certification, and purchasing decisions on halal food. Also, this instrument is economical and easily distributed and

collected, which makes it appropriate for the study due to the limited time, resources, and large quantity of respondents. The questionnaire is made up of close ended questions, making all the respondents answer exactly the same questions (Kittur, 2023).

Several of the previous studies related to halal awareness, religiosity, halal certification, and purchase decisions were conducted using survey questionnaires. The following are Acas et al. (2020); Albra et al. (2023); Anggraini et al. (2020); and Musa (2022).

The researcher adapted previous studies in designing and crafting the variables and questionnaire. Adapting questions can be efficient and allow comparison with previous studies conducted on halal awareness, religiosity, halal certification, and purchase decisions, so long as the research questions and objectives are obtained (Saunders et al., 2019). In designing the questionnaire, the basis are the problem statements, research questions and objectives, previous studies, and hypotheses (Kittur, 2023).

Table: 3.1:  
*Measurement of variable*

<b>Variable</b>	<b>Number of Items</b>	<b>Adapted from</b>
Demographic Profile	7	Adapted
Halal Awareness	6	Basri et al (2019), Musa et al (2022), & Rafiki et al (2023).
Religiosity	6	Acas et al, (2020)
Halal Certification	7	Musa et al (2022), Kurniawati et al (2019), & Usman et al (2021).

Purchase decision on halal food	10	Acas et al (2020), Basri et al (2019), & Kurniawati et al (2019).
36		

### 3.2.1 Division and Number of Items of the Questionnaire

The questionnaire is divided into two parts. The first part or Part A is the demographic profile of the respondents. Information collected on demographic profile are factual information of the respondents such as age, gender, education, etc. (Saunders et al., 2019). The second part is Part B further divided into four sections. The questions on this part pertains to the respondents halal awareness, religiosity, halal certification, and purchasing decisions on halal food in Metro Manila.

Table 3.2  
*Format and subdivisions of the Questionnaire*

Part	Section	Variable	Number of Items
A		Demographic Profile	7
B	A	Halal Awareness	6
	B	Religiosity	6
	C	Halal Certification	7
	D	Purchase decision on halal food	10
Total			36

### 3.2.2 Measurement Scale

The measurement scales used in this study are nominal and interval scales. Nominal data are data that are assigned by the researcher on a subject matter in order to differentiate or separate it. This type of data is non-numerical, such as gender, education, marital status, etc. (Walliman, 2011). These data are normally calculated

by frequencies (Saunders et al., 2019). A nominal scale is used to measure the Part A, or demographic profile, of the questionnaire.

Part B of the questionnaire is measured using the interval scale. According to Sekaran et al., (2010) interval scales allow addition and subtraction of collected data from the respondent. It calculates the interval of two data points on a scale. The Likert style is an interval scale used in this study.

Table 3.3:  
*Nominal and Interval Scale*

Variable	Scale
Demographic Profile	Nominal Scale
Halal Awareness	Likert Scale:
Religiosity	1-----Strongly Disagree
Halal Certification	2-----Disagree
Purchase decision on halal food	3-----Neither Agree Nor Disagree
	4-----Agree
	5-----Strongly Agree

### 3.2.3 Reliability Test

Testing the reliability of the instrument ensures that there is consistency in the items of the instrument (Sekaran et al., 2010). It indicates the stability of the instrument, even if it is used for a different period of time. Therefore, according to Sürücü et al., (2020) an instrument with a higher or excellent result on the reliability test indicates how stable or consistent the instrument is:

Table 3.4:  
Cronbach's Alpha Coefficient

Cronbach's Alpha Coefficient	Interpretation of Cronbach's Alpha Coefficient
$\geq 0.9$	Internal stability is excellent
$0.7 \leq \alpha < 0.9$	The internal stability of the scale is very good
$0.6 \leq \alpha < 0.7$	The internal stability of the scale is good
$0.5 \leq \alpha < 0.6$	The internal stability of the scale is moderate
$\alpha \leq 0.5$	The scale has poor stability

### 3.3 Data Collection

The source of the data is primary data. Obtaining the data from the primary source provides direct answers from the source, which can be advantageous in answering the research questions and achieving the objectives of the study. Using primary data, the results should be reported accurately, and there should be no changes to the results (Saunders et al, 2019). The respondents directly answer questions from a questionnaire instrument. The questionnaire is an instrument used for collecting data, where the respondents answer a series of structured questions prepared by the researcher (Kittur, 2023). Answering the questionnaire entails a direct response from the respondents regarding their thoughts and knowledge towards halal awareness, religiosity, halal certification, and their purchasing decision process on halal food.

To be more efficient and maximize the time and resources spent gathering data, the researcher used a digital platform to create questionnaires. The tool used in this study is Google Forms. This tool is used to generate digital survey questionnaires free of charge (Torrentira, 2020). Using Google Forms, the survey questionnaire can easily be accessed by the respondents; data is easily encoded and transmitted faster compared to the traditional pen and paper method. Previous study on halal was conducted by

Anggraini et al, (2020), in Indonesia and Thailand, where the instrument used in collecting the data was a questionnaire generated by Google Forms Survey. A similar study conducted by Musa et al, (2022) on halal awareness among Muslim students in Malaysian universities used a questionnaire and administered the survey through Google Forms.

### **3.3.1 Sampling**

According to Kumar (2011), population can be defined as a group of people, households residing in the area, or a constituent in which the sample is selected. Also, according to Walliman (2011) population does not only indicate human individuals; it also refers to an entire portion or the totality of elements of the subject matter being studied. The population of this study is Muslim Filipinos in Metro Manila. Based on the data from the Philippine Statistics Authority (2023), the total Muslim Filipino population in the National Capital Region (NCR), or Metro Manila, is 173,346. The data further showed that the Muslim Filipino population is distributed in 16 cities and 1 municipality in Metro Manila.

Based on the total population of Muslim Filipinos in Metro Manila, a sample is obtained. According to Kittur (2023), a sample is a selected representative of the total population and is used in quantitative study where findings from the sample data can be replicated in a larger population. This definition is concurred by Ahmad et al, (2019), who defined the use of substantial illustrations of systematic or unsystematic selection of samples that can be generalized for a larger population. From the definition provided, a selected sample was obtained from the 173,346 total Muslim

population in Metro Manila. According to Bukhari, (2021), using the Krejcie and Morgan Table for determining sample size, a total of 384 respondents were used for the study. The Krejcie and Morgan table has been used for sample size because of its statistical accuracy. The table was arrived at using the sample size formula, thereby making it easier for researchers to use it as a reference for their study:

Table 3.5  
*Sample Size*

N (Population Size)	S (Sample Size)
30000	379
40000	380
50000	381
75000	382
<b>1000000</b>	<b>384</b>

To draw samples, a non-probability sampling method is applied. According to Walliman (2011), this type of sampling technique requires the systematic selection of samples. Also, this type of sampling is appropriate for respondents that are unmanageable to reach. Therefore, under non-probability, the purposive and snowball sampling techniques are used for this study because of the difficulty in obtaining the samples. Similar methods and techniques were used in the previous study conducted by Acas et al. (2020), in which the study applied the non-probability method of purposive sampling and snowball sampling techniques to select Muslim respondents in Metro Manila.

Qualified respondents for this study are Muslim Filipinos living in Metro Manila, who are 18 years of age or older and consumers of halal food. Also, the respondents must consent to taking the online survey.

### 3.4 Data Collection Procedures

This study was collected using a questionnaire. According to Walliman (2011), collecting questionnaires is suitable for large respondents and wide geographic areas. Also, it is convenient for both respondents and researchers because of its flexibility, standardized format, and ease of management. Due to the wide area of Metro Manila the survey instrument can be sent to respondents in different cities at the same time and at a minimal cost to the researcher.

Considering the geographic location of the respondents, a selected sample was obtained through a purposive sampling method. According to Bacon-Shone, (2022), the objective of this purposive sampling is to get as wide as possible by covering all probable elements that can likely produce an output. Also, Saunders et al, (2019) describe that it requires the rationale and discernment of the researcher to select the respondents that can best answer the questionnaire. Using this method allowed the researcher to maximize the selection of respondents who are Muslim Filipino halal consumers in the cities of Metro Manila. It also establishes the credibility of the respondents, stating that these selected respondents are Muslims and are likely to participate with integrity in forwarding the questionnaire to suitable respondents.

Initial respondents who are selected through purposive sampling are believed to have met the criteria of being eligible as samples for the study; the respondents reside in different areas of Metro Manila and can aid in the collection of data using snowball sampling. After the collection of data through purposive sampling, the snowball sampling shall be applied. According to Kumar (2011), snowball sampling begins with

the selection of an individual respondent or group and requires them to participate in the survey. Afterwards, these respondents will be asked to find a new respondent to be part of the survey. Then, these new respondents are asked to repeat the same procedure until it meets the required number of samples in this study. Further, according to Saunders et al (2019), snowball normally used to find respondents that are challenging to locate. Using this technique in this study ensured that the survey will be forwarded only to Muslim Filipino respondents. The selected respondents were requested to forward the survey to probable respondents and request these respondents to forward to other qualified Muslim Filipino respondents in Metro Manila until it reaches the required sample size of this study. The collection of data using purposive and snowball sampling was conducted within a period of one week.

### **3.5 Distribution Channel of Data Collection**

As described in the previous section, Google Forms is the tool used for gathering data. Once the Google Forms survey questionnaire is generated, it will be distributed to the respondents using Facebook Messenger. According to Torrentira (2020), the digital survey questionnaire can be transmitted for free using Messenger and other electronic services or social media. Based on the latest data from Similar Web (2024), the most used app in the Philippines is Messenger. Also, a study conducted by Casimiro et al (2022) revealed that Filipinos preferred Facebook Messenger as an app for exchanging messages regarding their online purchases. For this reason, Facebook Messenger will be used to distribute the Google Forms survey questionnaire to the respondents.

Included in the invitation is a consent form for each respondent to ensure their voluntary acceptance of participating in the study and for ethical consideration. Further, a cross-sectional survey shall be implemented, where there is a predefined schedule for collecting the data (Kittur, 2023).

### **3.6 Data Analysis**

According to Kittur (2023) data analysis is one of the vital chapters of a study because it produces the answers to the research questions. Further, Patel et al (2019) described that once data has been collected, the researcher will begin to analyze the data. Also, the collected data needs to be refined to remove errors, and then the data can be arranged accordingly.

The first process in the data analysis is the extracting of data from the Google Forms, coded and check the data for errors (Saunders et al, 2019). Afterwards to manage the data, advanced statistical software IBM SPSS Statistics is utilized by the researcher for the computations and drawing of charts. Also, the IBM SPSS Statistics is one of the most widely used and widely available statistical software programs (Saunders et al, 2019). The IBM SPSS Statistics is defined as a program designed to handle a large set of data with multiple variables associated with it (Rahman et al, 2021). Due to the large sample of data collected for this study, the researcher used IBM SPSS Statistics (version 26.00) for accurate and fast analysis of the data. The IBM SPSS statistics have been used in similar studies on halal awareness, religiosity, halal certification, and purchase decisions among Muslims by Ibrahim et al., (2023), Musa et al (2022), Yaakub et al (2021), and Acas et al (2020). Also, using IBM SPSS, reliability,

descriptive, and inferential statistics have been applied to calculate the values needed to establish the relationship between the independent and dependent variables. Further, this software enables the presentation of data using the appropriate tables or charts for the study. Lastly, there is the exploration of the data obtained from the calculations in IBM SPSS.

### **3.6.1 Descriptive Statistics**

To describe the findings, this study used descriptive statistics. According to Saunders et al. (2019), this statistic allows the researcher to explain and compare the values of the variable's numerical values. It uses statistical tools such as mean and standard deviation or frequencies for unquantified data (Pallant, 2016). The mean is the calculated average of the dispersal of the data, while the standard deviation explains the degree of dispersion of the values of the data around the mean (Saunders et al., 2019). Further, the study also used the normality test to check whether the samples were obtained from a generally distributed population (Saunders et al., 2019). Normality can be best described by the normal distribution of variables on a bell-shaped curve, where the majority of variables are within the middle of the curve and the fewest variables are at the farthest point of the curve (Pallant, 2016).

### **3.6.2 Correlation Analysis**

The correlation analysis is used in this study to calculate the strength and direction of the interrelationship between two variables (Saunders et al., 2019). This type of statistical measure can quantify the relationship between the independent variables,

which are halal awareness, religiosity, and halal certification, and the dependent variable, the purchase decision on halal food. This study used the Pearson correlation coefficient of IBM SPSS (Pallant, 2016). Related studies using Pearson correlation coefficient are used by Kurniawati et al (2019), Ibrahim et al (2023), and Rafiki et al (2023).

### **3.6.3 Multiple Regression Analysis**

Multiple regression analysis is used to predict the values of independent variables on single dependent variables (Walliman, N., 2011). This technique was derived from correlation, which explores the relationship of the variables; however, multiple regression analysis technique provides a more advanced exploration of the relationship between dependent and independent variables (Pallant, 2016). Related studies conducted using multiple regression are used by Ibrahim (2023), Acas et al. (2020), Rachmawati (2020), and Yaakub (2021) on halal awareness, religiosity, halal certification, and purchase decisions using multiple regression analysis.

### **3.6.4 Factor Analysis**

Factor analysis is a technique used to reduce a large number of variables into controllable proportions or measurements. Further, the analysis assists in the assessment of the scales and questions. Also, this method is achieved by putting together related samples that are strongly associated (Pallant, 2016).

### **3.7 Summary**

This chapter describes the chronological order of the conduct or operation of the study to achieve the objectives and address the research questions raised in the first chapter. The undertaking includes the design of the method of collecting and analyzing the collected data. The next chapter presents the results and discussion of the study.



## CHAPTER FOUR

### RESULTS AND DISCUSSION

#### 4.0 Introduction

This chapter presents and discusses the results of the collected data from the survey. In the data collection section, it discusses the conduct of the survey following the methodologies in Chapter Three. Also, in this section, it shows the result of the reliability test showing the consistency of the instrument. The results of the data analysis are presented in the descriptive, inferential and factor analysis sections. The descriptive analysis includes the frequencies of the demographic profile, the mean, standard deviations and normality test. The result of the inferential analysis consists of the Pearson correlation analysis, used to analyze the strength of the relationship between the variables, and the regression analysis, which is used to predict the values of the dependent variable with the independent variables. Lastly, factor analysis is used to explore the main composition of the set of variables.

#### 4.1 Data Collection

Following the procedure, distribution, and collection of data stated in Chapter Three, the survey was executed in seven days. Using purposive sampling, the survey was distributed via Google Form to government employees, including the Department of Foreign Affairs Muslim Association, Department of Agrarian Reform Muslim employees, Muslim organizations, business owners, private employees, and students.

Afterwards, with the consent of the preliminary respondents, a snowball sampling was applied.

Table 4.1:  
*Response Rate*

Survey Questionnaire	Number	Percentage
Distributed Questions	384	100 percent
Returned Questions	222	57.8125

Table 4.1 shows the response rate of the data collected. The distributed questions are 384 surveys. The collected data that are valid are 222 respondents, or 57.8125 percent of the total sample size. Similar studies conducted by Muslichah et al. (2019) and Vizano et al. (2021) on halal awareness, religiosity, halal certification, and purchase decisions had a response rate of 64 percent and 63.66 percent, respectively. According to Wu et al. (2022), the response rate from respondents is not as high as expected despite forwarding the survey to numerous probable respondents online because the study showed the average feedback was 44.1 percent.

#### 4.1.1 Reliability Test

Table 4.2 indicate this section presents the result of the reliability test using the Cronbach's alpha coefficient:

Table 4.2  
*Reliability Statistics*

	Cronbach's Alpha	N of Items
1. Halal Awareness	.772	6
2. Religiosity	.838	6
3. Halal Certification	.859	7
4. Purchase Decision on Halal Food	.861	10

Based on table 4.2, the values of Cronbach's alpha for all the variables range from .722 to .861. The variable with the highest value of reliability test is the purchase decision on halal food, with a .861 value and 10 items on the questionnaire. Followed by the variable's halal certification and religiosity with values of .859 and .838, respectively. Lastly, the variable halal awareness tested .722 reliability. Based on Cronbach's alpha coefficient table 3.2.1, the values are all within the range of  $0,7 < \alpha < 0,9$  (Sürücü et al., 2020). Indicating that the values have strength and direction, and the internal stability of the scale is very good.

## **4.2 Descriptive Analysis**

The descriptive analysis has three sections: the first is the demographic profile of the respondents, tabulated using frequencies and percentages. Second is the mean and standard deviation. The normalcy test is the final analysis carried out under descriptive analysis.

### **4.2.1 Demographic Profile**

The demographic profile was analyzed by grouping together the number of times the respondent answered similar questions and tabulating the answers in frequencies and percentages. Among the tabulated data are the city or municipality to which the respondent belonged. Also, the frequencies and percentages on gender, tribe, education, occupation, and monthly income. The total number of respondents is 222; below are the tables of the respondents' backgrounds:

Table 4.3:  
*Respondents City or Municipality*

Variable	Characteristics	Frequency	Percentage (%)
City or Municipality	1. Caloocan	0	0
	2. Las Piñas	6	2.7
	3. Makati	6	2.7
	4. Malabon	0	0
	5. Mandaluyong	2	.9
	6. Manila	51	23.0
	7. Marikina	1	.5
	8. Muntinlupa	3	1.4
	9. Navotas	0	0
	10. Parañaque	14	6.3
	11. Pasay	7	3.2
	12. Pasig	15	6.8
	13. Pateros	0	0
	14. Quezon City	74	33.3
	15. San Juan	6	2.7
	16. Taguig	36	16.2
	17. Vanezuela	1	.5
	Total	222	100.0

Table 4.3 shows that the city or municipality with the highest number of respondents is Quezon City, with a total of 74 (33 percent) respondents. Followed by Manila, with 51 (23 percent) respondents, and Taguig, with 36 respondents, or 16.2 percent of the total sample population. The total respondents in these three cities comprise more than 2/3 of the total sample population, for a total of 72.5 percent. This confirms that the highest number of Muslims in Metro Manila reside in these three cities (Acas et al., 2020). Cities with minority respondents are Pasig and Parañaque, with a total of 15 (6.8 percent) and 14 (6.3 percent) respondents, respectively. Pasay City has 7 (3.2 percent) respondents. Three cities have 6 (2.7 percent) respondents; these are the cities of Las Piñas, Makati, and San Juan. Muntinlupa city has 3 (1.4 percent), Mandaluyong city has 2 (.9 percent), and the cities of Marikina and Vanezuela have 1 (.5 percent)

respondents each. Four cities and a municipality have zero or no respondents; these are the cities and municipality of Caloocan, Malabon, Navotas, and Pateros.

Table 4.4:  
*Gender*

<b>Variable</b>	<b>Characteristics</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Gender	1. Male	67	30.2
	2. Female	155	69.8
	Total	222	100.0

Table 4.4 shows that a total of 155 or 69.8 percent, of the respondents are predominantly female, while 67 or 30.2 percent of the respondents are male.

Table 4.5:  
*Age*

<b>Variable</b>	<b>Characteristics</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Age	1. 18-29 years	107	48.2
	2. 30-39 years	57	25.7
	3. 40-49 years	34	15.3
	4. 50-59 years	14	6.3
	5. 60 years and above	10	4.5
	Total	222	100.0

Table 4.5 indicates that the age group with the most respondents are ages 18–29 years old, comprising almost half of the respondents with a total of 107, or 48.2 percent, followed by ages 30-39 years old with 57 (25.7 percent) respondents, and 40–49 years old with 34 (15.3 percent) respondents. Respondents ages 50–59 are 14 (6.3 percent), and a minority of 60 years and older comprises 4.5 percent, or 10 respondents.

Table 4.6:  
*Tribe*

<b>Variable</b>	<b>Characteristics</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Tribe	1. Maranao	195	87.8
	2. Maguindanaon	6	2.7

3. Tausug	8	3.6
4. Iranun	3	1.4
5. Yakan	1	.5
6. Balik-Islam	7	3.2
7. Others	2	.9
Total	222	100.0

The majority of the respondents belonged to the Maranao tribe, where there are 195 respondents, or 87.8 percent of the total sample population. Followed by Tausug with 8 (3.6 percent) respondents, then Balik-Islam (Muslim revert) with 7 (3.2 percent) respondents, and Maguindanaon with 6 (2.7 percent) respondents. Iranun and Yakan have a total of 3 (1.4 percent) and 1 (.5 percent) respondents, respectively. 2 (.9 percent) respondents belonged to another tribe.

Table 4.7:  
*Education*

Variable	Characteristics	Frequency	Percentage (%)
Education	1. No Formal Education	0	0
	2. Elementary	2	.9
	3. High School	29	13.1
	4. Vocational	12	5.4
	5. Bachelor's degree	127	57.2
	6. Postgraduate degree	38	17.1
	7. Others	14	6.3
	Total	222	100.0

Based on table 4.7, the respondents mostly obtained bachelor's degrees in their education, with a total of 127 (57.2 percent) respondents. Followed by respondents with postgraduate degrees with a total of 38 (17.1 percent). A minority are high school students, with 29 (13.1 percent) respondents and 14 (6.3 percent) respondents

classifying themselves as others. Lastly, there were 12 (5.4 percent) respondents with vocational skills and 2 (.9 percent) respondents with elementary school.

Table 4.8:  
*Occupation*

<b>Variable</b>	<b>Characteristics</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Occupation	1. Unemployed	26	11.7
	2. Student	47	21.2
	3. Government Employee	63	28.4
	4. Private Employee	28	12.6
	5. Self-Employed	58	26.1
	Total	222	100.0

The majority of the respondents are government employees, with a total of 63 respondents, or 28.4 percent of the total sample respondents. Followed by 58 (26.1 percent) respondents who are self-employed and 47 (21.2 percent) respondents are students. 28 (12.6 percent) of the respondents are private employees, and 26 (11.7 percent) respondents are currently unemployed.

Table 4.9:  
*Monthly Income*

<b>Variable</b>	<b>Characteristics</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Monthly Income	1. Not Applicable	76	34.2
	2. Below PHP 13,000.00	25	11.3
	3. PHP 13,000.00- 20,800.00	20	9.0
	4. PHP 20,801.00- 33,300.00	47	21.2
	5. PHP 33,301.00-66,600.00	33	14.9
	6. PHP 66,601.00-166,600.00	14	6.3
	7. PHP 166,601.00-666,600.00	6	2.7
	8. Over PHP 666,601.00	1	.5
	Total	222	100.0

The Table above indicates that there are 76 respondents, or 34.2 percent, who indicated that their monthly income is “not applicable”, and 47 (21.2 percent) respondents indicated that they are earning PHP 20,801.00-33,300.00, followed by 33 (14.9 percent) respondents with an income bracket of PHP 33,301.00-66,600.00. Respondents with below PHP 13,000.00 income totaled 25 (11.3 percent) respondents, followed by 20 (9.0 percent) and 14 (2.7 percent) respondents earning PHP 13,000.00-20,800.00 and PHP 66,601.00-166,600.00, respectively. 6 (2.7 percent) respondents have a total income of PHP 66,601.00-166,600.00, and one (.5 percent) respondent has an income of over PHP 666,601.00.

#### 4.2.2 Mean and Standard Deviation

The tables below show the results of the mean and standard deviation of the independent and dependent variables:

Table 4.10:  
*Halal Awareness*

	<b>Mean</b>	<b>Std. Deviation</b>
<b>Halal Awareness</b>		
1. I am sure that the food I consume is made up of only halal ingredients.	3.89	.996
2. I can differentiate between foods that are allowed and not allowed according to Shariah.	4.19	.877
3. I am aware that chicken, lamb, and beef that are not slaughtered under Shariah are not halal.	4.15	.913
4. I am aware that the transportation of food is important in halal process.	4.08	.997
5. I regularly search for information about halal food.	4.17	.789
6. I can easily ask my family about halal food products.	4.24	.785

Table 4.10 presents the result of the mean and standard deviation of the independent variable, halal awareness. There are six items in this variable, and the range is between 4.24 to 3.89. The highest mean is on the item “I can easily ask my family about halal food products.” While the lowest mean is item “I am sure that the food I consume is made up of only halal ingredients”.

Table 4.11:  
*Religiosity*

	<b>Mean</b>	<b>Std. Deviation</b>
<b>Religiosity</b>		
1. I pray five times a day, despite my busy schedule.	4.03	1.059
2. I consistently fast during Ramadan.	4.59	.723
3. I read the Holy Quran regularly.	3.64	1.027
4. I believe Islam is a way of life.	4.79	.611
5. I regularly searched for information about Islam.	4.29	.796
6. I consciously avoid committing haram.	4.42	.767

Table 4.11 presents that the independent variable religiosity has 6 items in the instrument; the item “I believe Islam is a way of life” has the maximum result with a value of 4.79. The item “I read the Holy Quran regularly” has the minimum result among the six items, with a 3.64 value.

Table 4.12:  
*Halal Certification*

	<b>Mean</b>	<b>Std. Deviation</b>
<b>Halal Certification</b>		
1. I can recognize the official Philippine halal logo.	4.18	.893
2. I am aware of the different Philippine halal-certifying bodies.	3.68	.975
3. I am aware of the role of Philippine halal-certifying bodies.	3.90	.965
4. I am confident that halal-certified foods follow Islamic principles.	4.11	.891
5. I frequently update information on halal-certified food products.	3.74	.924
6. I am aware that there are imported food products with a halal logo.	4.25	.741

7. I am aware that cosmetics and medicines should be halal-certified.	4.18	.906
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The table above indicates the mean and standard deviation of the independent variable, halal certification. The range of the mean is between 4.25 to 3.68. The variable has 7 items, and the item with the lowest mean is “I am aware of the different Philippine halal-certifying bodies,” with a 3.68 value. The item “I am aware that there are imported food products with a halal logo” has a 4.25 mean value.

Table 4.13:  
*Purchase Decision on Halal Food*

	Mean	Std. Deviation
<b>Purchase Decision on Halal Food</b>		
1. I purchase food based on my religious beliefs.	4.50	.636
2. I only buy halal food.	4.30	.780
3. I buy food and say my prayers if there is no known halal-certified food nearby.	3.86	1.048
4. I find it easy to buy halal food in Metro Manila.	3.05	1.238
5. I frequently ask how the food was prepared or processed before buying it.	3.98	.942
6. I only buy food from a recognized halal-certified eatery.	3.73	.980
7. I buy halal food product with a halal logo rather than ones without a halal logo.	4.26	.878
8. I buy food based on previously gathered information proven to be halal food.	4.29	.754
9. I am willing to pay for halal food, even if it is more expensive.	4.36	.777
10. I regularly check my food purchases to ensure they are halal.	4.30	.819

Using a five-point Likert scale, table 4.13 presents that the dependent variable, purchase decision on halal food, composed of 10 items, has a maximum and minimum range of 4.50 to 3.05 mean value. The item “I purchase food based on my religious

beliefs” garnered the highest mean with a value of 4.50. The item “I find it easy to buy halal food in Metro Manila” garnered the lowest value of 3.05.

### 4.2.3 Normality Tests

The result of normality can be interpreted by two measures: kurtosis and skewness.

Further, to examine the normal distribution of the data, the values for skewness are -2 to +2 and for kurtosis are -7 to +7 (Hair et al., 2010).

Table 4.14:  
*Normality Result*

<b>Tests of Normality</b>		
Variables	Skewness	Kurtosis
	Statistic	Statistic
Halal Awareness	-1.431	4.793
Religiosity	-1.758	5.590
Halal Certification	-1.038	2.978
Purchase Decisions	-1.492	5.647

Table 4.14 indicates that halal awareness has a -1.431 skewness and a 4.793 kurtosis. The religiosity garnered a -1.758 skewness and 5.590 kurtosis, while halal certification has -1.038 and 2.978 values for its kurtosis and skewness. Lastly, the purchase decision values are -1.492 skewness and 5.647 kurtosis. The values of skewness and kurtosis for the four variables are within normal distribution values.

### 4.3 Inferential Analysis

To attain the objective and answer the research questions of this study. Establishing the relationship between the independent and dependent variables are crucial; to do this, a correlation and multiple regression analysis are used in testing the hypothesis.

#### 4.3.1 Correlation Analysis

According to Saunders et al. (2019), the correlation analysis calculates the depth of the relationship between two variables. The coefficient values may range from +1 to -1. A +1 correlation indicates a positive relationship between the variables. While the -1 result indicates a negative relationship within the variable, the correlation coefficient result may further be interpreted by applying the Rule of Thumb: a range has a corresponding degree of common variance, indicating the strength of the relationship between the independent and dependent variables. Below are the corresponding values of the correlation coefficient rule of thumb (Sellar et al., 2019):

Table 4.15:  
*Rules of Thumb for Correlation Coefficients*

<b>Range</b>	<b>Degree of Common Variance</b>
$\pm 0.01$ to $\pm 0.20$	None/very low
$\pm 0.21$ to $\pm 0.40$	Low
$\pm 0.41$ to $\pm 0.70$	Moderate
$\pm 0.71$ to $\pm 0.90$	Strong high
$\pm 0.91$ to $\pm 1.00$	Very high/ strong

#### 4.3.1.1 The Relationship between Halal Awareness and Purchasing Decisions on Halal Food

Table 4.16:  
*Relationship of halal awareness and purchase decisions on halal food*

		<b>Halal Awareness</b>	<b>Purchase Decision</b>
Halal Awareness	Pearson Correlation	1	.736**
	Sig. (2-tailed)		.000
	N	222	222
Purchase Decision	Pearson Correlation	.736**	1
	Sig. (2-tailed)	.000	
	N	222	222

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

Hypothesis 1: There is a positive relationship between halal awareness and purchasing decisions on halal food.

Table 4.16 shows that the value of r on halal awareness and purchase decisions on halal food is .736 with a significance value of .000. This presents a strong correlation between the variables. Further, the r value is positive, indicating that the correlation is directly proportional. Therefore, as the independent variable halal awareness increase the dependent variable purchase decision on halal food also increases indicating that the correlation between halal awareness and purchase decisions on halal food presents a strong positive correlation.

#### **4.3.1.2 The Relationship between Religiosity and Purchasing Decisions on Halal Food**

Table 4.17:  
*Relationship of religiosity and purchase decisions on halal food*

		<b>Religiosity</b>	<b>Purchase Decision</b>
Religiosity	Pearson Correlation	1	.610**
	Sig. (2-tailed)		.000

	N	222	222
Purchase Decision	Pearson Correlation	.610**	1
	Sig. (2-tailed)	.000	
	N	222	222

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

Hypothesis 2: There is a positive relationship between religiosity and purchasing decisions on halal food.

The r count presented on the variable religiosity and purchase decision on halal food is .610 with a significance value of .000. This indicates a moderate correlation between the variables. The positive r count shows a direct relationship. Hence, the higher the religiosity, the higher the purchase decision on halal food as well.

#### 4.3.1.3 The Relationship between Halal Certification and Purchasing Decisions on Halal Food

Table 4.18:  
*Results of halal certification and purchase decisions on halal food*

		<b>Halal Certification</b>	<b>Purchase Decision</b>
Halal Certification	Pearson Correlation	1	.683**
	Sig. (2-tailed)		.000
	N	222	222
Purchase Decision	Pearson Correlation	.683**	1
	Sig. (2-tailed)	.000	
	N	222	222

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

Hypothesis 3: There is a positive relationship between halal certification and purchasing decisions on halal food.

The result of the correlation between halal certification and purchase decisions on halal food, as indicated in Table 4.18, is .683. with a significance of .000. The value shows a moderate correlation and a direct proportion between the two variables. Therefore, higher the halal certification, the higher the purchase decision on halal food.

Table 4.19  
*Summary of Correlation*

<b>Summary of Correlation</b>		
	Pearson Correlation	Sig. (2-tailed)
	Purchase Decision	
Halal Awareness	.736	.000
Religiosity	.610	.000
Halal Certification	.683	.000

Table 4.19 presents the summary of the correlation analysis, the summary indicates a strong high and significant relationship between halal awareness and purchase decision, and a moderate and significant relationship between religiosity and purchase decision, and halal certification and purchase decision.

### 4.3.2 Regression Analysis

Table 4.20:  
*Results of multiple regression of IV and DV*

<b>Model Summary<sup>b</sup></b>				
<b>Model</b>	<b>R</b>	<b>R Square</b>	<b>Adjusted R Square</b>	<b>Std. Error of the Estimate</b>
1	.806 <sup>a</sup>	.650	.645	.35756

*a. Predictors: (Constant), Halal Certification, Religiosity, Halal Awareness*

*b. Dependent Variable: Purchase Decision*

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	51.812	3	17.271	135.089	.000 <sup>b</sup>
	Residual	27.870	218	.128		
	Total	79.682	221			

*a. Dependent Variable: Purchase Decision*  
*b. Predictors: (Constant), Halal Certification , Religiosity, Halal Awareness*

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	.339	.190		1.778	.077
	Halal Awareness	.427	.055	.436	7.830	.000
	Religiosity	.243	.046	.254	5.226	.000
	Halal Certification	.230	.051	.254	4.487	.000

*a. Dependent Variable: Purchase Decision*

The Model Summary table showed that 65 percent ( $R^2 = .650$ ) is the extent of the relationship between the independent variables (halal awareness, religiosity, and halal certification) and the dependent variable (purchase decision on halal food). The findings showed a significant relationship between the independent and dependent variables ( $p < .05$ ).

Thus, hypothesis 1 was accepted because it has a significant direct relationship with purchase decisions on halal food ( $B = .427$ ,  $Beta = .436$ ,  $p < .05$ ). Meanwhile, hypothesis 2 was also accepted because of the significant direct relationship between religiosity and purchase decisions for halal food ( $B = .243$ ,  $p < .05$ ). Lastly, hypothesis 3 has also shown a significant relationship between halal certification and purchase decisions on halal food ( $B = .230$ ,  $p < .05$ ), indicating acceptance of the hypothesis.

Therefore, for every 1 unit of measure in halal awareness, there is an increase of .427 in purchase decisions of halal food. Likewise, an increase of 1 unit in religiosity and halal certification results to an increase in purchase decisions of halal food by .243 and .230, respectively. It can be deduced that hypotheses 1, 2, and 3 contributed and is accepted due to the significant relationship between the independent variables and purchase decisions of halal food.

#### 4.4 Factor Analysis

The factor analysis was carried out using three independent variables: halal awareness, religiosity, and halal certification. Below is the result on factor analysis:

Table 4.21  
Factor Analysis

<b>Total Variance Explained</b>						
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
	1	2.143	71.444	71.444	2.143	71.444
2	.530	17.674	89.118			
3	.326	10.882	100.000			

Extraction Method: Principal Component Analysis.

<b>Component Matrix<sup>a</sup></b>	
	Component
	1
Halal Awareness	.866
Religiosity	.791
Halal Certification	.877

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Table 4.21 presents the initial Eigenvalues for component 1 is 2.143 (percent of variance= 71.444). However, components 2 and 3 have Eigenvalues of .530 (percent of variance=17.674) and .326 (percent of variance= 10.882), respectively. The component matrix indicates that halal certification has the highest component matrix (.877), followed by halal awareness (.866) and religiosity (.791).

#### **4.5 Summary**

The results of the findings were discussed in this chapter. It includes the distribution and collection of data; also, the results on Cronbach's alpha coefficient indicated very good internal stability of the instrument. Descriptive analysis was used to get the frequencies, mean, standard deviation, normality of the data. To get findings about the relationship between independent and dependent variables, the Pearson correlation coefficient and regression analysis were used. Further, factor analysis was employed to explore the fundamental composition of the set of variables. The results indicated that all three hypotheses show a positive relationship between halal awareness, religiosity, and halal certification on purchase decisions on halal food. The next chapter is the conclusion and recommendations, which is the final chapter and the culmination of the results of this study.

## CHAPTER FIVE

### CONCLUSION AND RECOMMENDATION

#### 5.0 Introduction

This chapter concludes the investigation on the relationship of halal awareness, religiosity, and halal certification on purchase decisions of halal food among Muslims in Metro Manila. The summary of findings, implications of the study, limitations, and conclusions are presented in this chapter. This chapter also provides recommendations to relevant stakeholders of the study. The study was conducted in Metro Manila, with respondents residing in the metro aged 18 years and older. The respondents are Muslim Filipino citizens and were selected using purposive and snowball sampling. The study used quantitative research and a deductive approach. Pertinent statistical tools are utilized to analyze the data.

#### 5.1 Summary of Findings

This study was conducted to address the gap in the literature and answer the research questions on the relationship between halal awareness, religiosity, and halal certification on purchasing decisions of halal food among Muslims in Metro Manila. The conduct of the research enabled the researcher to address and attain the objective of this study.

### **5.1.1 Does halal awareness have a relationship with Muslim Filipinos' decisions to purchase halal food in Metro Manila?**

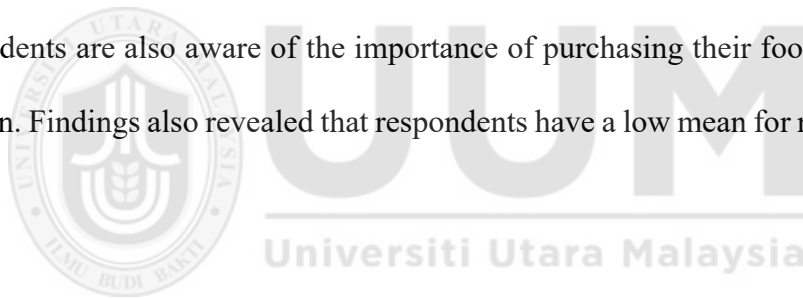
The findings of the regression analysis indicate that halal awareness has the strongest connection among the independent variables towards purchasing decisions; this is further affirmed in the correlation analysis, which indicates that there is a strong correlation between the variables. Therefore, it can be deduced that there is a significant and positive relationship between halal awareness and purchase decisions on halal food among Muslims in Metro Manila. The positive relationship between halal awareness and purchase decisions affirms previous studies that higher halal awareness increases buying halal food. Among the studies are Mutmainahl (2018), Albra et al (2023), and Nayeem, (2018).

Based on these results, higher awareness can be derived from family members who easily converse about halal food and respondents who distinguish between foods that are allowed and not allowed according to Shariah law. Awareness of halal food also increases by regularly searching for information about halal. Results show that respondents are aware that meat that is not slaughtered under Shariah is not halal. Further, respondents are aware that the transportation of food is important in the halal process. The positive result of these findings affirms previous studies conducted by Rafiki et al., (2023), Usman et al (2021), Ibrahim et al., 2023, Rachmawati et al. (2020) Ziegler et al, (2022) and Khan et al (2019).

### **5.1.2 Does religiosity have a relationship with Muslim Filipinos' decisions to purchase halal food in Metro Manila?**

Results on the mean significantly almost 4 and above range. Also, Pearson correlation analysis indicates a moderate correlation between the variables. The result was positive, which signifies that religiosity influences the purchase decision on halal food. Therefore, there is a relationship between religiosity and purchasing decisions of halal food among Muslims in Metro Manila. This confirms previous studies that found higher religiosity influences purchase decisions on halal food conducted by Albra et al (2023), Abimanyu et al (2023) and Muslichah et al (2019).

The findings also revealed a significant response from the respondents, who believe that Islam is a way of life. They fast during Ramadan and pray five times a day. The respondents are also aware of the importance of purchasing their food based on their religion. Findings also revealed that respondents have a low mean for reading the Holy Quran.



### **5.1.3 Does halal certification have a relationship with Muslim Filipinos' decisions to purchase halal food in Metro Manila?**

The findings indicate in both correlation and regression analysis a definite relationship between the two variables. The correlation between the variables has a moderate and positive result. Therefore, there is a relationship between halal certification and purchasing decisions on halal food among Muslims in Metro Manila. The positive relationship between halal certification and purchasing decisions of halal food is also confirmed in the studies of Ibrahim et al (2023) and Ibrahim et al, (2023).

Findings indicate that respondents are highly aware that there are imported products with a halal logo. However, results show that respondents have a low mean result when buying halal food products from a recognized halal-certified eatery. The results also indicate low awareness of the different Philippine halal-certifying bodies and their roles, and a low mean when it comes to updating information on halal-certified food products. Further, the lowest mean on purchase decisions reveals that respondents find it difficult to buy food in Metro Manila. The difficulty of finding halal food in Manila among respondents confirms the study of Acas et al. (2020).

## **5.2 Implications of Study**

Among the purposes of this study is to address the gap in empirical and knowledge literature pertaining to the relationship of halal awareness, religiosity, and halal certification on purchase decisions of halal food among Muslims in Metro Manila. This study serves as academic information on the halal food consumers in Metro Manila.

The result of the findings clearly indicated that there is a relationship between halal awareness, religiosity, and halal certification on purchase decisions on halal food among Muslims in Metro Manila. Theoretically, the Buyer Decision Process Theory contributes to investigating the relationship between halal awareness, religiosity, and halal certification on the purchase decision of halal food among Muslims in Metro Manila. The findings indicate that recognizing the need and conducting an information search on halal, Islam, and halal certification can increase the evaluation of the products in the market and influence the purchasing of halal food. The results of

findings on religiosity and purchase decisions can also be used by the Islamic religious sector to further develop religious studies such as the reading of the Holy Quran, which garnered a low mean result among respondents. Further, the religious sector can also develop halal teachings and guide Muslims on the importance and sacredness of consuming halal in Islamic faith. In addition, the food sector, especially food manufacturers, now has concrete data indicating the importance of halal among Muslim consumers. Findings also indicate that consumers prefer purchasing halal food despite the monetary value of the product, so long as it is proven to be halal. This study encourages food providers and manufacturers to increase their awareness of halal and get halal certification to cater to Muslim consumers in Metro Manila.

The implications of the findings can practically be used by policymakers to assist in the crafting of laws and programs that can better enhance awareness among consumers, support the Islamic religious sector, and strengthen halal certification and halal supply chain processes. Further, the government can address the needs of Muslim consumers who find it difficult to buy halal food in Metro Manila by providing space in the market for halal products and businesses to create a more inclusive environment for Muslim food consumers and entice foreign Muslim nationals who visit Metro Manila.

### **5.3 Limitation**

The study was conducted in Metro Manila, indicating that the findings represent the population of Muslim halal consumers in Metro Manila only. Therefore, this study does not reflect the entire Muslim halal consumer population in the Philippines.

Further, due to the magnitude of the metro and the dispersed population of Muslim Filipinos, the researcher adopted a quantitative method using a survey questionnaire and applied purposive and snowball sampling techniques to reach respondents in a much more rapid manner. These techniques, with the help of digital forms, allowed the researcher to reach respondents from different geographic locations at a lower cost. However, there was a lack of time to gather the data. Due to time constraints, the survey depended on the ability of the distribution to reach respondents using sampling techniques.

#### **5.4 Recommendation for Future Research**

It is highly recommended that future researchers consider further study on the relationship of halal awareness, religiosity, and halal certification on purchase decisions of halal food among Muslims in other regions of the Philippines. This is to compare and establish whether, in other regions of the country, Muslim consumers' purchasing decisions of halal food are also influenced by their awareness of halal, religiosity, and halal certification. Recognizing these influences on the halal purchasing decisions of Muslims in Metro Manila can help government agencies such as the National Commission on Muslim Filipinos, the Philippine Accreditation Bureau, and halal certifying bodies improve the halal ecosystem in the Philippines. Further, to include marketing in future study as suggested by Basri et al. (2019).

Secondly, understanding the influences on the purchasing decisions of Muslim consumers on halal food, from recognizing the need, searching for halal information, evaluating alternative products, and purchasing the product up to post-purchase

behavior (Vizano, 2020). These can help consumers, the religious sector, policymakers, and food providers and manufacturers enhance the halal market and ecosystem in the Philippines (Acas, 2020). This is reflected in the findings, where recognizing the need for halal food and understanding the information that influences the purchase of halal food, such as halal awareness, religiosity, and halal certification, can lead to a higher purchase by the consumer.

### **5.5 Conclusion**

The study was conducted to investigate the relationship of halal awareness, religiosity, and halal certification on purchasing decisions of halal food among Muslims in Metro Manila. The findings on regression analysis indicate that the respondent's halal awareness has the strongest relationship contribution to the purchasing decision of halal food among Muslims in Metro Manila, followed by religiosity and halal certification, which have a moderate relationship or contribution. Thus, the findings show that halal awareness, religiosity, and halal certification have a positive relationship with purchase decisions of halal food among Muslims in Metro Manila. Therefore, the higher the halal awareness and religiosity, the higher the consumer's purchase of halal food.

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## APPENDICES



Dear Respondent,

This survey is part of the research paper which aims to investigate the relationship of halal awareness and religiosity on purchasing decisions of halal food among Muslims in Metro Manila. The information you provide will help understand the consumption of halal food by Muslim Filipinos.

I highly appreciate you taking a moment of your time to answer this survey. Your honesty in answering all questions will help fulfill the objective and goal of this study. All information and answers on the questionnaire are treated with confidentiality and used for academic purposes only.

Thank you so much for your time and cooperation.

Sincerely,

Johaira Macarambon  
Master of Science (Management)  
School of Business Management  
Universiti Utara Malaysia

**PART A: RESPONDENT'S BACKGROUND**

**INSTRUCTION: This section refers to your demographic information. Please choose your corresponding answer from the choices provided.**

PANUTO: Ang seksyong ito ay tumutukoy sa iyong demograpikong impormasyon. Mangyaring piliin ang iyong kaukulang sagot mula sa mga pagpipiliang ibinigay.

1. **CITY OR MUNICIPALITY/**  
Lungsod o munisipalidad

Caloocan
Las Piñas
Makati
Malabon
Mandaluyong
Manila
Marikina
Muntinlupa
Navotas
Parañaque
Pasay
Pasig
Pateros
Quezon City
San Juan
Taguig
Vanezuela

2. **GENDER/**  
Kasarian

Male
Female

3. **AGE/**  
Edad

18-29 years
30-39 years
40-49years
50-59 years
60 years and above

4. **TRIBE/**  
Tribo

Maranao
Maguindanaon
Tausug
Iranun
Yakan
Balik-Islam
Others

5. **EDUCATION/**  
Edukasyon

	<b>No Formal Education/</b> Walang Pormal na Edukasyon
	Elementary
	High School
	Vocational
	Bachelor's degree
	Postgraduate degree
	Others

6. **OCCUPATION/**  
Hanapbuhay

	<b>Unemployed/</b> Walang Trabaho
	Student
	Government Employee
	Private Employee
	Self-Employed

7. **MONTHLY INCOME/**  
Buwanang Kita

	<b>Not Applicable/</b> Hindi Naangkop
	Below PHP 13,000.00
	PHP 13,001.00- PHP 20,800.00
	PHP 20,801.00- PHP 33,300.00
	PHP 33,301.00- PHP 66,600.00
	PHP 66,601.00- PHP 166,600.00
	PHP 166,601.00- PHP 666,600.00
	Over PHP 666,601.00



**UUM**  
Universiti Utara Malaysia

**PART B: RELATIONSHIP OF HALAL AWARENESS AND RELIGIOSITY ON PURCHASING DECISIONS OF HALAL FOOD**

**INSTRUCTION:**

**This part and the succeeding sections pertain to halal awareness, religiosity, halal certification, and purchase decisions on halal foods.**

**Please select your answer according to the scale provided.**

**PANUTO:**

Ang bahaging ito at ang mga sumusunod na seksyon ay may kinalaman sa kamalayan sa halal, relihiyon, sertipikasyon ng halal, at mga desisyon sa pagbili ng mga pagkain na halal.

Mangyaring piliin ang iyong sagot ayon sa iskala na ibinigay.

<b>Strongly Disagree/ Lubos na Hindi Sang-Ayon</b>	<b>Disagree/Hindi Sang-Ayon</b>	<b>Neither Agree nor Disagree/ Hindi Tiyak</b>	<b>Agree/Sang-Ayon</b>	<b>Strongly Agree/ Lubos na Sang-ayon</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

**A. Halal Awareness**

*A. Kamalayan sa Halal*

1.	<b>I am sure that the food I consume is made up of only halal ingredients.</b> Sigurado ako na ang mga pagkain na aking kinakain ay binubuo lamang ng mga halal na sangkap.	1	2	3	4	5
2.	<b>I can differentiate between foods that are allowed and not allowed according to Shariah.</b> Kaya ko ipag-kaiba ang mga pagkain na pinapayagan at hindi pinapayagan ayon sa Shariah.	1	2	3	4	5
3.	<b>I am aware that chicken, lamb, and beef that are not slaughtered under shariah are not halal.</b> Alam ko na ang manok, tupa, at baka na hindi kinakatay sa ilalim ng shariah ay hindi halal.	1	2	3	4	5

4.	<b>I am aware that the transportation of food is important in halal process.</b> Alam ko na ang transportasyon ng pagkain ay mahalaga sa proseso ng halal.	1	2	3	4	5
5.	<b>I regularly search for information about halal food.</b> Regular akong naghahanap ng impormasyon tungkol sa halal na pagkain.	1	2	3	4	5
6.	<b>I can easily ask my family about halal food products.</b> Madali kong tanungin ang aking pamilya tungkol sa mga produktong halal na pagkain.	1	2	3	4	5

## B. Religiosity

### B. Pagiging Relihiyoso

1.	<b>I pray five times a day, despite my busy schedule.</b> Nagdarasal ako ng limang beses sa isang araw, sa kabila ng aking abalang iskediyul.	1	2	3	4	5
2.	<b>I consistently fast during Ramadan.</b> Palagi akong nag-aayuno tuwing Ramadan.	1	2	3	4	5
3.	<b>I read the Holy Quran regularly.</b> Regular akong nagbabasa ng Banal na Quran.	1	2	3	4	5
4.	<b>I believe Islam is a way of life.</b> Naniniwala ako na ang Islam ay isang paraan ng pamumuhay.	1	2	3	4	5
5.	<b>I regularly searched for information about Islam.</b> Palagi ako naghahanap ng impormasyon tungkol sa Islam.	1	2	3	4	5
6.	<b>I consciously avoid committing haram.</b> Isinasaiisip ko ang pagiwas makagawa ng haram.	1	2	3	4	5

### C. Halal Certification

#### C. Sertipikasyon ng Halal

1.	<b>I can recognize the official Philippine halal logo.</b>  Nakikilala ko ang opisyal na halal logo ng Pilipinas.	1	2	3	4	5
2.	<b>I am aware of the different Philippine halal-certifying bodies.</b>  Alam ko ang iba't ibang Philippine halal-certifying bodies.	1	2	3	4	5
3.	<b>I am aware of the role of Philippine halal-certifying bodies.</b>  Alam ko ang papel ng mga Philippine halal-certifying bodies.	1	2	3	4	5
4.	<b>I am confident that halal-certified foods follows Islamic principles.</b>  Kumpiyansa ako na ang mga pagkaing halal-certified ay sumusunod sa mga prinsipyo ng Islam.	1	2	3	4	5
5.	<b>I frequently update information on halal-certified food products.</b>  Madalas akong nag-a-update ng impormasyon sa mga produktong pagkain na halal-certified.	1	2	3	4	5
6.	<b>I am aware that there are imported food products with a halal logo.</b>  Alam kong may mga pagkaing produkto galing ibang bansa na may halal logo.	1	2	3	4	5
7.	<b>I am aware that cosmetics and medicines should be halal-certified.</b>  Alam ko na ang mga pampaganda at gamot ay dapat na halal-certified.	1	2	3	4	5

#### D. Purchasing Decision on Halal Food

##### D. Desisyon sa Pagbili sa Halal na Pagkain

1.	<b>I purchase food based on my religious beliefs.</b>  Bumibili ako ng pagkain batay sa aking paniniwala sa relihiyon.	1	2	3	4	5
2.	<b>I only buy halal food.</b>  Pagkaing halal lamang ang aking binibili.	1	2	3	4	5
3.	<b>I buy food and say my prayers if there is no known halal-certified food nearby.</b>  Bumili ako ng pagkain at nagdadasal na lamang kung walang malapit na halal-certified na kainan.	1	2	3	4	5
1.	<b>I find it easy to buy halal food in Metro Manila.</b>  Madali akong makabili ng halal na pagkain sa Metro Manila.	1	2	3	4	5
2.	<b>I frequently ask how the food was prepared or processed before buying it.</b>  Madalas kong itanong kung paano inihanda o pinoproseso ang pagkain bago ito bilhin.	1	2	3	4	5
3.	<b>I only buy food from a recognized halal-certified eatery.</b>  Ako ay bumibili lamang ng pagkain sa isang kinikilalang halal-certified na kainan.	1	2	3	4	5
4.	<b>I buy halal food product with a halal logo rather than ones without a halal logo.</b>  Bumibili ako ng pagkaing may halal logo kaysa sa walang halal logo.	1	2	3	4	5
5.	<b>I buy food based on previously gathered information proven to be halal food.</b>  Bumibili ako ng pagkain batay sa nakalap na impormasyong napatunayang halal na pagkain.	1	2	3	4	5
6.	<b>I am willing to pay for halal food, even if it is more expensive.</b>  Handa akong magbayad para sa halal na pagkain, kahit na ito ay mas mahal.	1	2	3	4	5

7.	<p><b>I regularly check my food purchases to ensure they are halal.</b></p> <p>Regular kong sinusuri ang mga binibili kong pagkain para masiguradong halal ang mga ito.</p>	1	2	3	4	5
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## Frequencies

### A. Frequency Table of City or Municipality

		City or Municipality			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Las Piñas	6	2.7	2.7	2.7
	Makati	6	2.7	2.7	5.4
	Mandaluyong	2	.9	.9	6.3
	Manila	51	23.0	23.0	29.3
	Marikina	1	.5	.5	29.7
	Muntinlupa	3	1.4	1.4	31.1
	Parañaque	14	6.3	6.3	37.4
	Pasay	7	3.2	3.2	40.5
	Pasig	15	6.8	6.8	47.3
	Quezon City	74	33.3	33.3	80.6
	San Juan	6	2.7	2.7	83.3
	Taguig	36	16.2	16.2	99.5
	Vanezuela	1	.5	.5	100.0
	Total		222	100.0	100.0

### B. Frequency of Gender

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	67	30.2	30.2	30.2
	Female	155	69.8	69.8	100.0
	Total	222	100.0	100.0	

### C. Frequency of Age

		Age			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-29 years	107	48.2	48.2	48.2
	30-39 years	57	25.7	25.7	73.9
	40-49 years	34	15.3	15.3	89.2
	50-59 years	14	6.3	6.3	95.5
	60 years and above	10	4.5	4.5	100.0
	Total		222	100.0	100.0

**D. Frequency of Tribe**

Tribe					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Maranao	195	87.8	87.8	87.8
	Maguindanaon	6	2.7	2.7	90.5
	Tausug	8	3.6	3.6	94.1
	Iranun	3	1.4	1.4	95.5
	Yakan	1	.5	.5	95.9
	Balik-Islam	7	3.2	3.2	99.1
	Others	2	.9	.9	100.0
	Total	222	100.0	100.0	

**E. Frequency of Education**

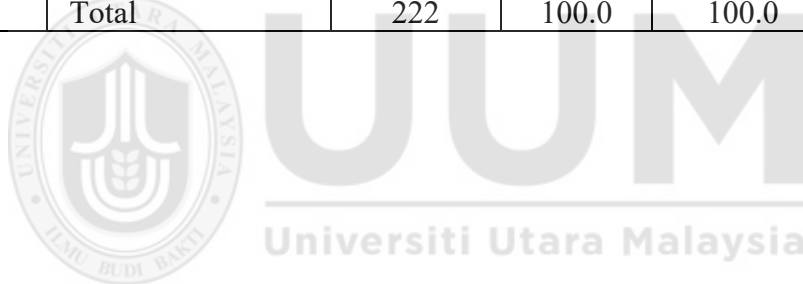
Education					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Elementary	2	.9	.9	.9
	High school	29	13.1	13.1	14.0
	Vocational	12	5.4	5.4	19.4
	Bachelor's degree	127	57.2	57.2	76.6
	Postgraduate degree	38	17.1	17.1	93.7
	Others	14	6.3	6.3	100.0
	Total	222	100.0	100.0	

**F. Frequency of Occupation**

Occupation					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Unemployed	26	11.7	11.7	11.7
	Student	47	21.2	21.2	32.9
	Government employee	63	28.4	28.4	61.3
	Private employee	28	12.6	12.6	73.9
	Self-employed	58	26.1	26.1	100.0
	Total	222	100.0	100.0	

**G. Frequency of Monthly Income**

Monthly Income					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not applicable	76	34.2	34.2	34.2
	Below PHP 13,000.00	25	11.3	11.3	45.5
	PHP 13,001.00-20,800.00	20	9.0	9.0	54.5
	PHP 20,801.00-33,300.00	47	21.2	21.2	75.7
	PHP 33,301.00-66,600.00	33	14.9	14.9	90.5
	PHP 66,601.00-166,600.00	14	6.3	6.3	96.8
	PHP 166,601.00-666,600.00	6	2.7	2.7	99.5
	Over PHP 666,601.00	1	.5	.5	100.0
	Total	222	100.0	100.0	



## Normality Tests

Case Processing Summary						
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Halal Awareness	222	100.0%	0	0.0%	222	100.0%
Religiosity	222	100.0%	0	0.0%	222	100.0%
Halal Certification	222	100.0%	0	0.0%	222	100.0%
Purchase Decision	222	100.0%	0	0.0%	222	100.0%

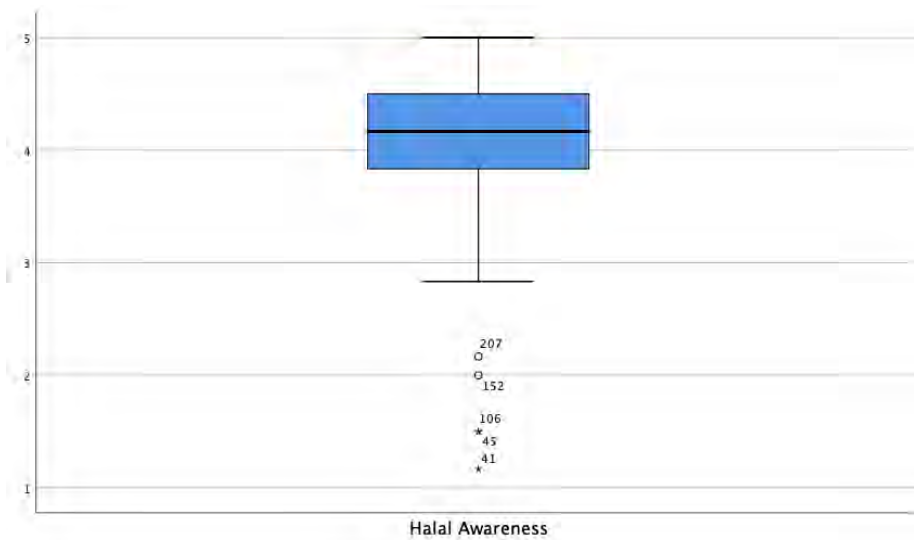
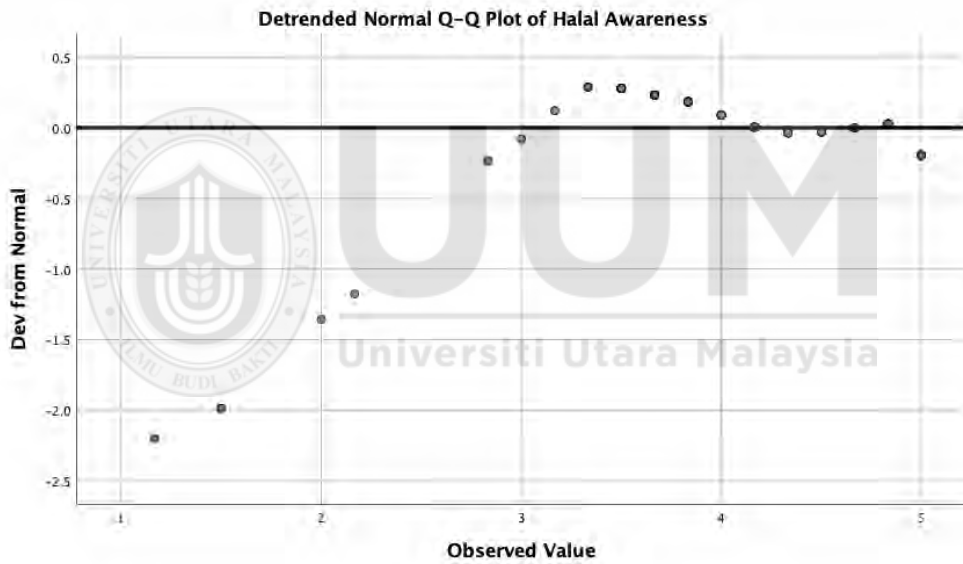
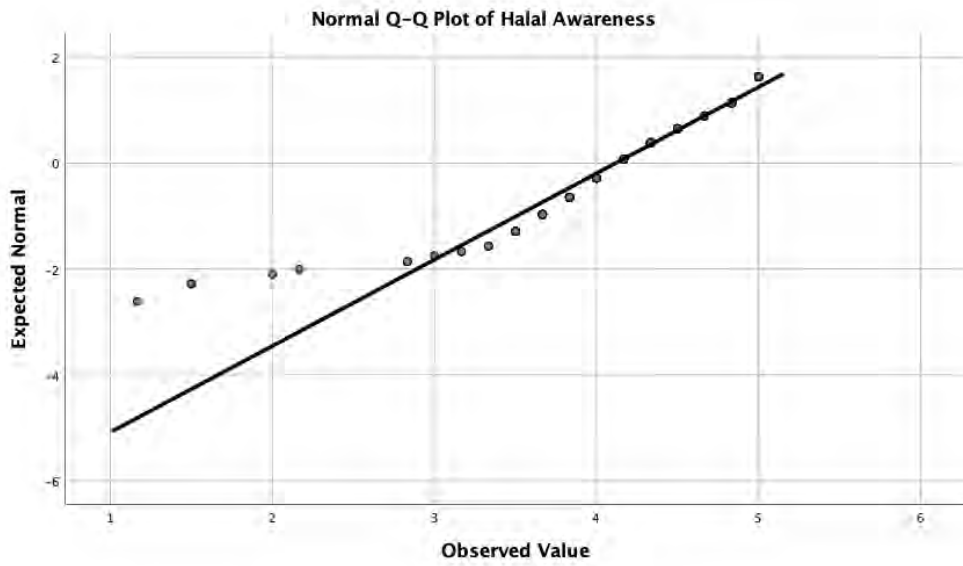
Descriptives				
			Statistic	Std. Error
Halal Awareness	Mean		4.1194	.04117
	95% Confidence Interval for Mean	Lower Bound	4.0382	
		Upper Bound	4.2005	
	5% Trimmed Mean		4.1667	
	Median		4.1667	
	Variance		.376	
	Std. Deviation		.61336	
	Minimum		1.17	
	Maximum		5.00	
	Range		3.83	
	Interquartile Range		.67	
	Skewness		-1.431	.163
	Kurtosis		4.793	.325
	Religiosity	Mean		4.2943
95% Confidence Interval for Mean		Lower Bound	4.2111	
		Upper Bound	4.3775	
5% Trimmed Mean		4.3502		
Median		4.4167		
Variance		.396		
Std. Deviation		.62901		
Minimum		1.17		
Maximum		5.00		
Range		3.83		
Interquartile Range		.83		
Skewness		-1.758	.163	
Kurtosis		5.590	.325	
Mean		4.0051	.04457	

Halal Certification	95% Confidence Interval for Mean		Lower Bound	3.9173	
			Upper Bound	4.0930	
	5% Trimmed Mean			4.0458	
	Median			4.0000	
	Variance			.441	
	Std. Deviation			.66409	
	Minimum			1.00	
	Maximum			5.00	
	Range			4.00	
	Interquartile Range			.71	
	Skewness			-1.038	.163
	Kurtosis			2.978	.325
	Purchase Decision	Mean			4.0622
95% Confidence Interval for Mean		Lower Bound	3.9827		
		Upper Bound	4.1416		
5% Trimmed Mean			4.1001		
Median			4.1000		
Variance			.361		
Std. Deviation			.60046		
Minimum			1.00		
Maximum			5.00		
Range			4.00		
Interquartile Range			.80		
Skewness			-1.492	.163	
Kurtosis			5.647	.325	

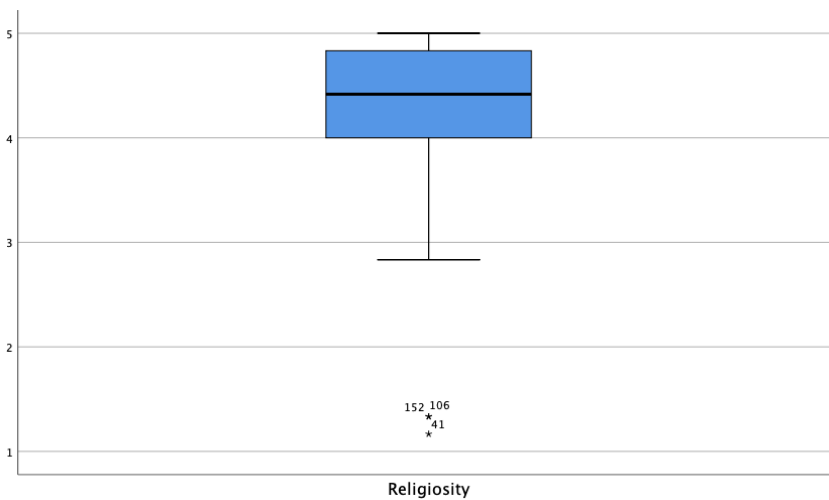
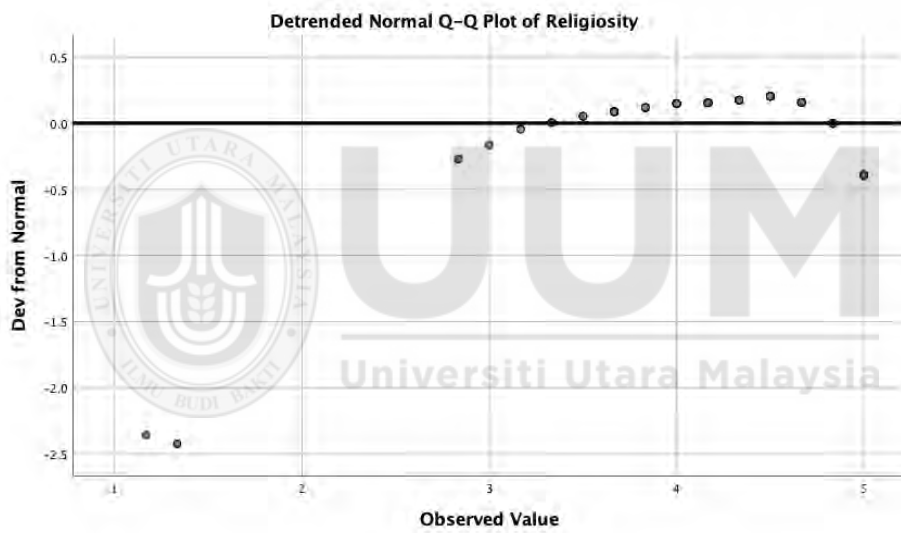
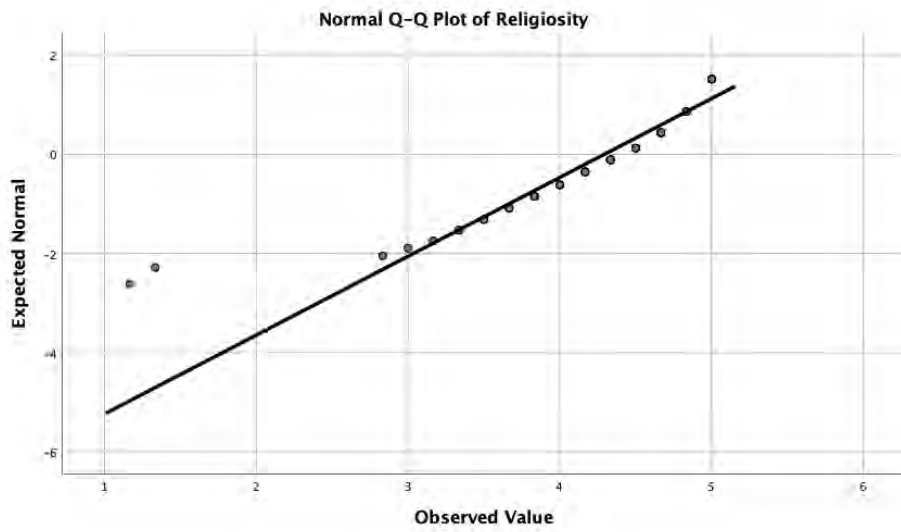
Tests of Normality						
	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Halal Awareness	.122	222	.000	.889	222	.000
Religiosity	.131	222	.000	.857	222	.000
Halal Certification	.114	222	.000	.925	222	.000
Purchase Decision	.104	222	.000	.900	222	.000

a. Lilliefors Significance Correction

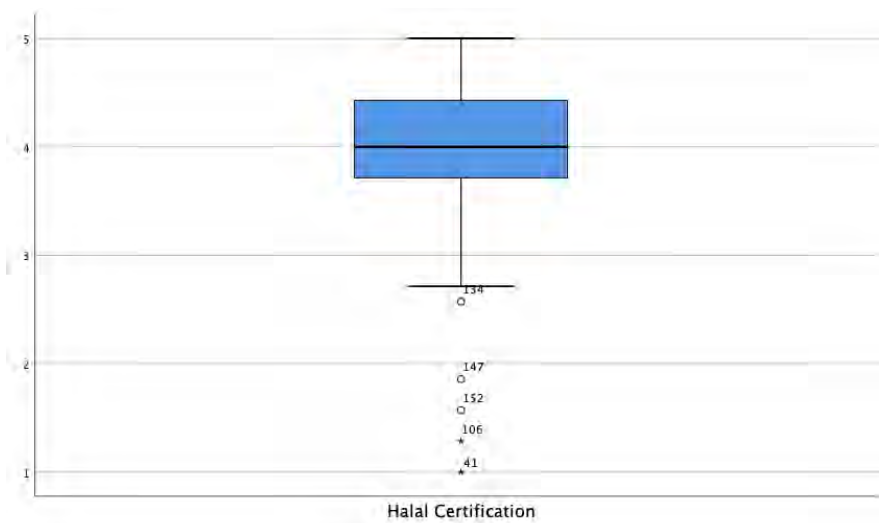
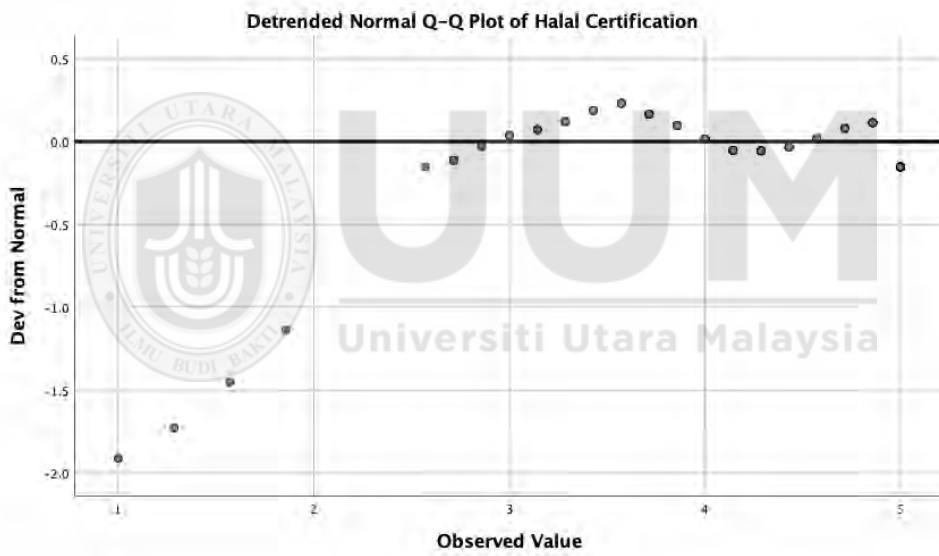
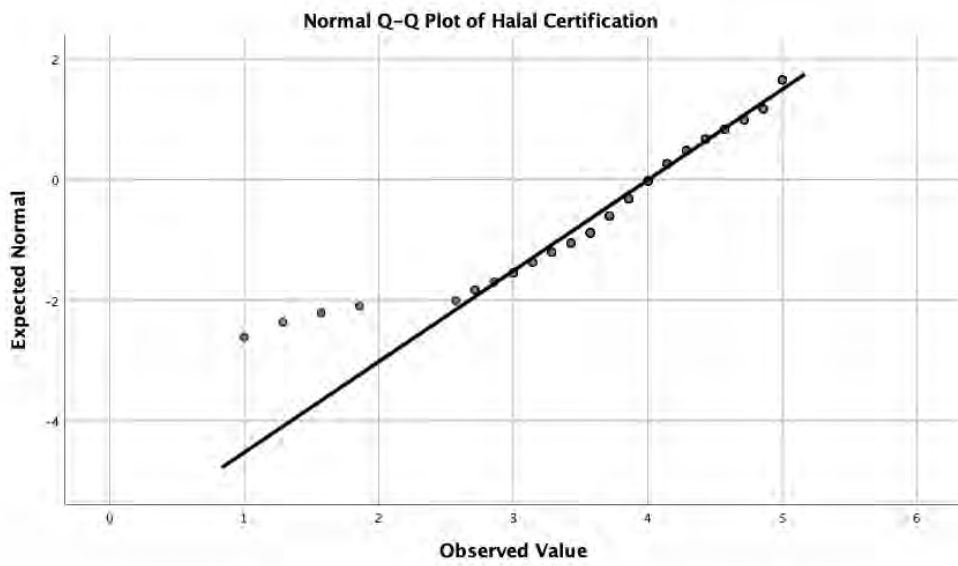
## A. Halal Awareness



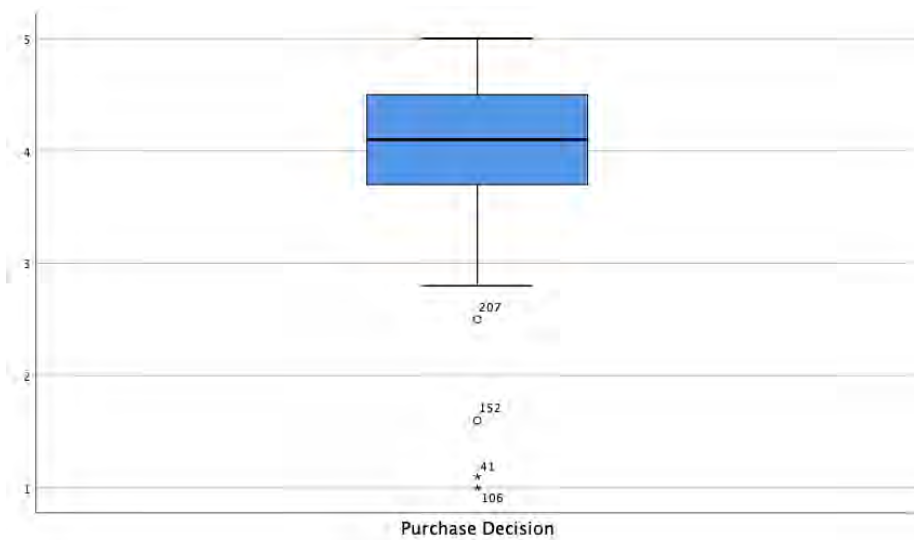
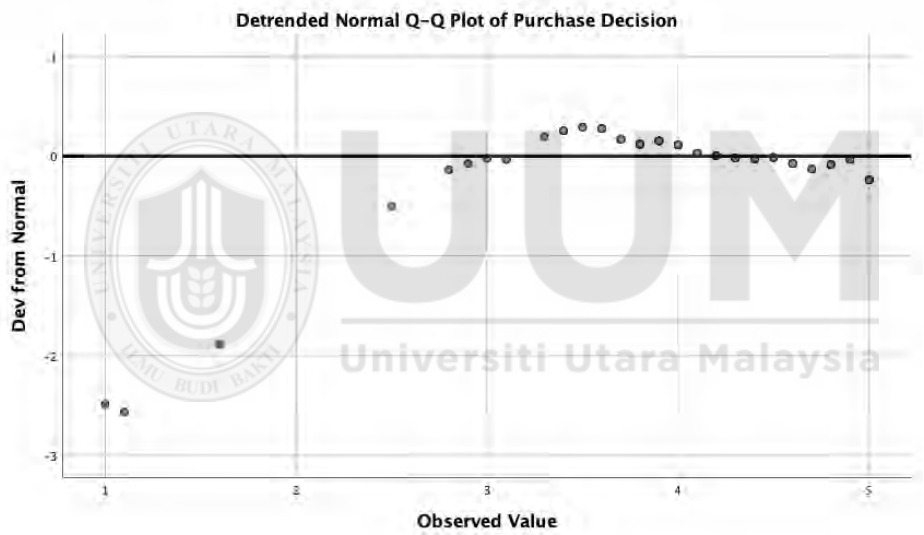
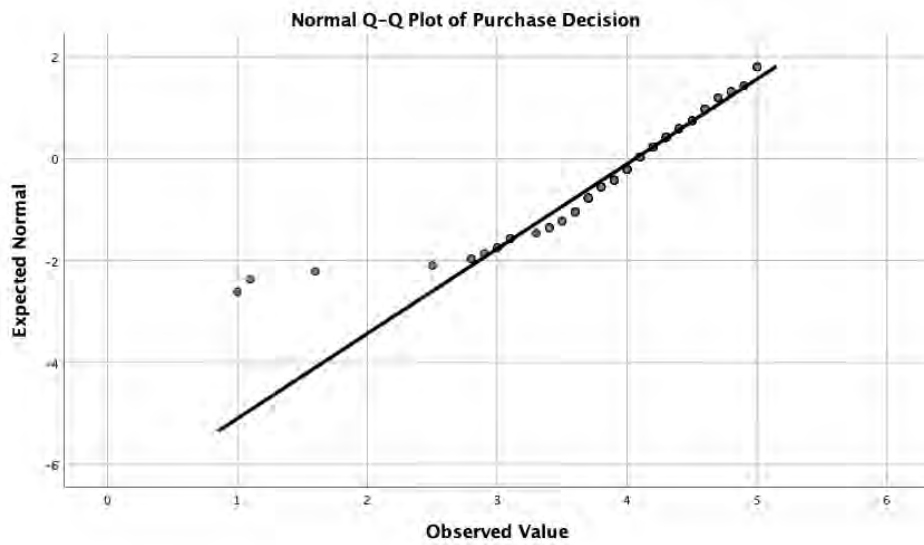
## B. Religiosity



### C. Halal Certification



## D. Purchase Decision



## Reliability Test

### A. Halal Awareness

Case Processing Summary			
		N	%
Cases	Valid	222	100.0
	Excluded <sup>a</sup>	0	.0
	Total	222	100.0

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

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.772	.779	6

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
I am sure that the food I consume is made up of only halal ingredients.	20.82	9.928	.418	.283	.767
I can differentiate between foods that are allowed and not allowed according to Shariah.	20.53	10.024	.495	.271	.744
I am aware that chicken, lamb, and beef that are not slaughtered under Shariah are not halal.	20.57	10.066	.457	.309	.754
I am aware that the transportation of food is important in halal process.	20.64	9.100	.573	.367	.723

I regularly search for information about halal food.	20.55	9.923	.603	.434	.720
I can easily ask my family about halal food products.	20.48	9.961	.598	.410	.721

### B. Religiosity

		N	%
Cases	Valid	222	100.0
	Excluded <sup>a</sup>	0	.0
	Total	222	100.0

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

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.838	.850	6

Item-Total Statistics					
	Scale Mean if Deleted	Scale Variance if Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
I pray five times a day, despite my busy schedule.	21.74	8.773	.693	.590	.798
I consistently fast during Ramadan.	21.17	10.514	.684	.567	.802
I read the Holy Quran regularly.	22.13	9.631	.558	.504	.830
I believe Islam is a way of life.	20.97	11.456	.584	.483	.822
I regularly searched for information about Islam.	21.47	10.323	.643	.478	.807

I consciously avoid committing haram.	21.35	10.571	.618	.451	.812
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### C. Halal Certification

Case Processing Summary			
		N	%
Cases	Valid	222	100.0
	Excluded <sup>a</sup>	0	.0
	Total	222	100.0

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

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.859	.858	7

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
I can recognize the official Philippine halal logo.	23.86	16.528	.590	.391	.844
I am aware of the different Philippine halal-certifying bodies.	24.36	15.199	.718	.598	.825
I am aware of the role of Philippine halal-certifying bodies.	24.14	15.221	.725	.584	.824
I am confident that halal-certified foods follows Islamic principles.	23.93	16.710	.564	.359	.848

I frequently update information on halal-certified food products.	24.30	16.101	.627	.446	.839
I am aware that there are imported food products with a halal logo.	23.79	17.779	.525	.318	.852
I am aware that cosmetics and medicines should be halal-certified.	23.85	16.209	.628	.416	.839

#### D. Purchase Decision on Halal Food

Case Processing Summary			
		N	%
Cases	Valid	222	100.0
	Excluded <sup>a</sup>	0	.0
	Total	222	100.0

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

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.861	.879	10

Item-Total Statistics					
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
I purchase food based on my religious beliefs.	36.12	31.365	.601	.542	.849
I only buy halal food.	36.32	30.247	.606	.502	.846
I buy food and say my prayers if there is no known halal-certified food nearby.	36.76	31.069	.333	.145	.871

I find it easy to buy halal food in Metro Manila.	37.5 7	29.386	.383	.323	.873
I frequently ask how the food was prepared or processed before buying it.	36.6 4	28.874	.622	.426	.844
I only buy food from a recognized halal-certified eatery.	36.9 0	27.985	.686	.558	.838
I buy halal food product with a halal logo rather than ones without a halal logo.	36.3 6	29.219	.639	.482	.843
I buy food based on previously gathered information proven to be halal food.	36.3 3	29.753	.697	.557	.840
I am willing to pay for halal food, even if it is more expensive.	36.2 6	29.784	.668	.547	.842
I regularly check my food purchases to ensure they are halal.	36.3 2	28.863	.741	.631	.835

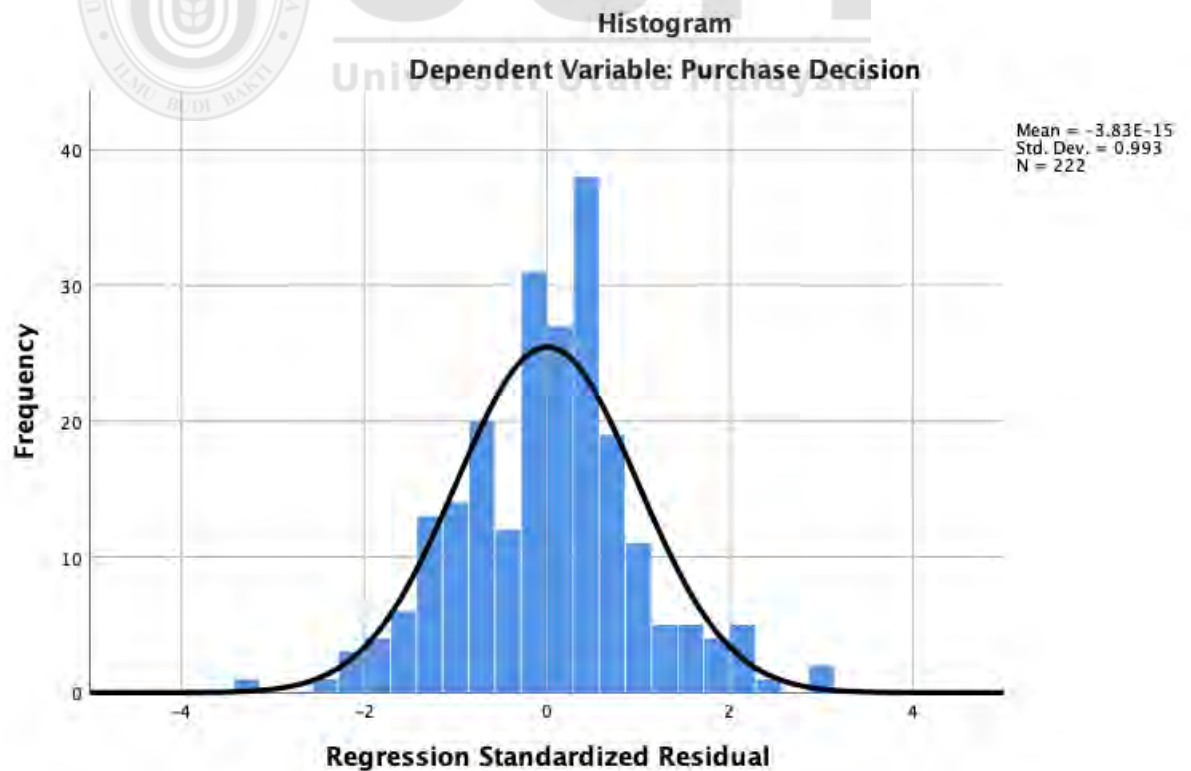
## Regression Analysis

Variables Entered/Removed <sup>a</sup>		
Variables Entered	Variables Removed	Method
Halal Certification , Religiosity, Halal Awareness <sup>b</sup>	.	Enter

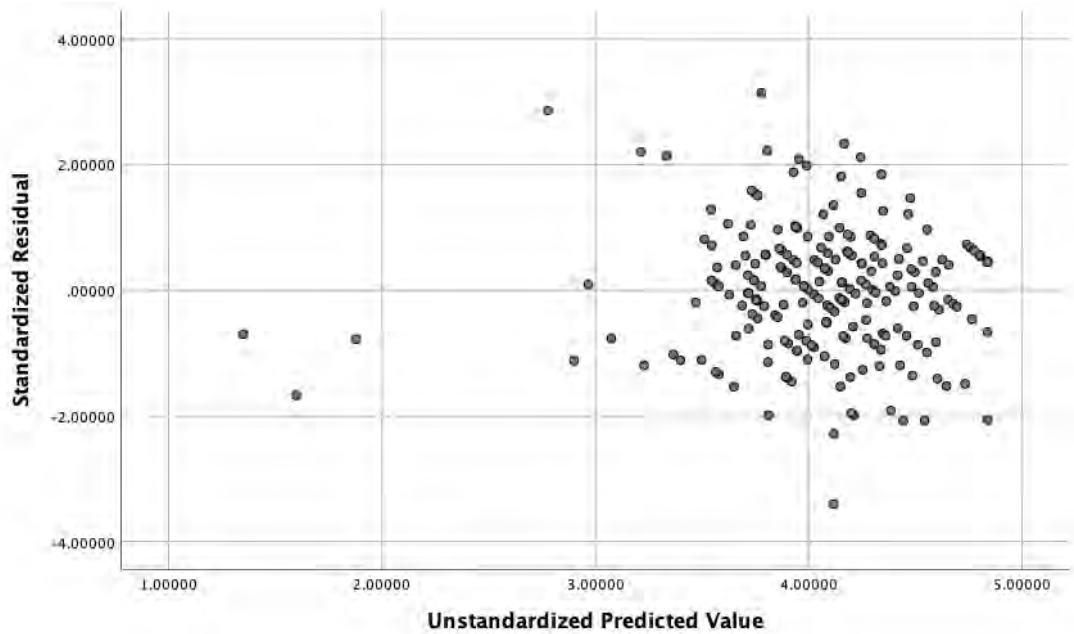
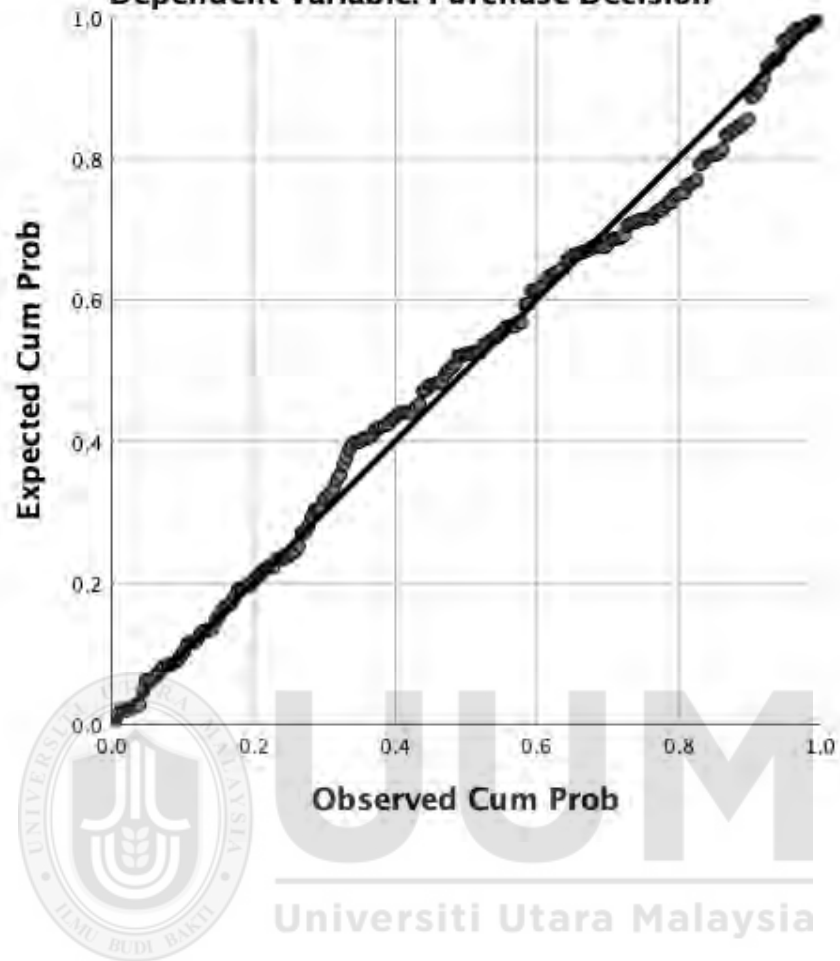
a. Dependent Variable: Purchase Decision  
b. All requested variables entered.

Residuals Statistics <sup>a</sup>					
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	1.3502	4.8385	4.0622	.48419	222
Residual	-1.21704	1.12254	.00000	.35512	222
Std. Predicted Value	-5.601	1.603	.000	1.000	222
Std. Residual	-3.404	3.139	.000	.993	222

a. Dependent Variable: Purchase Decision



**Normal P-P Plot of Regression Standardized Residual**  
**Dependent Variable: Purchase Decision**



## Factor Analysis

<b>Communalities</b>		
	Initial	Extraction
Halal Awareness	1.000	.750
Religiosity	1.000	.625
Halal Certification	1.000	.768
Extraction Method: Principal Component Analysis.		

<b>Total Variance Explained</b>						
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.143	71.444	71.444	2.143	71.444	71.444
2	.530	17.674	89.118			
3	.326	10.882	100.000			
Extraction Method: Principal Component Analysis.						

<b>Component Matrix<sup>a</sup></b>	
	Component
	1
Halal Awareness	.866
Religiosity	.791
Halal Certification	.877
Extraction Method: Principal Component Analysis.	
a. 1 components extracted.	