

THE INFLUENCE OF HALAL FOOD KNOWLEDGE AND TRUST ON  
NON-MUSLIM CONSUMERS' HALAL FOOD PURCHASE INTENTION

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To Allah, Rasulallah and ummah

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## ABSTRACT

The drivers of non-Muslim consumers in Malaysia to consume halal food have become one of the topics in halal studies. Those studies mostly mentioned that health benefits become the main reason for the non-Muslim consumers to consume halal food. However, there are still perceptions amongst the non-Muslim consumers that the Islamic slaughtering method is inhumane. As a result, inconclusive findings are identified within the literatures leading to the need to address the gap of empirical evidence for the knowledge and trust of the non-Muslim consumers towards halal food purchase intention. This study aims to fill this gap by introducing both knowledge and trust constructs into the theory of planned behavior (TPB) framework. Further, the introduction of both constructs is supported by the food choice theory (FCT) which act as the complementary theory in the study. This study applies the quantitative research methodology and collects the purchase intention data by questionnaire distribution. Data were collected from 600 non-Muslim consumers in Kuala Lumpur and Selangor through self-administered questionnaire. Statistical Package for the Social Sciences (SPSS) was used for data analysis and screening. Subsequently, Structural Equation Modeling with Smart PLS was adopted to validate the model of this study. The findings of this study reveals that halal food knowledge does not have a significant direct relationship towards purchase intention. Nonetheless, the mediating constructs of trust, attitude, subjective norm and perceived behavioral control play a key role between the relationship of halal food knowledge and purchase intention. The significant mediating role of attitude and subjective norm suggest that health and animal-friendly attributes of halal food are aligned with non-Muslim consumers' motives on food consumption. Meanwhile, trust and perceived behavioral control are found to have insignificant mediating role. This finding suggested that the non-Muslim consumers could not relate themselves with the halal logo that lead to reluctance and hesitation to purchase halal food. In addition, the significant role of the non-Muslim consumers' subjective norm further suggests that collective decision-making is crucial to determine their purchase intention toward halal food. Based on the findings, this study proposes that the inclusion of non-Muslim consumers into the Malaysian halal ecosystem is beneficial to reduce their reluctance and hesitation to purchase halal food.



## ABSTRAK

Faktor-faktor penyumbang bagi pengambilan makanan halal di kalangan pengguna bukan Islam di Malaysia telah menjadi salah satu topik dalam kajian halal. Kajian-kajian tersebut kebanyakannya menyebutkan bahawa manfaat kesihatan menjadi punca utama bagi pengguna bukan Islam untuk mengambil makanan halal. Walau bagaimanapun, terdapat persepsi di kalangan pengguna bukan Islam bahawa kaedah penyembelihan Islam tidak berperikemanusiaan. Akibatnya, perbezaan hasil kajian yang ditemui dalam literatur membawa kepada keperluan untuk menangani jurang hasil kajian empirikal untuk pengetahuan dan kepercayaan pengguna bukan Islam terhadap niat pembelian makanan halal. Kajian ini memperkenalkan pengetahuan dan kepercayaan ke dalam "Theory of Planned Behavior" (TPB). Kedua faktor ini disokong oleh "Food Choice Theory" (FCT) yang bertindak sebagai teori pelengkap dalam kajian ini. Kajian ini menggunakan metodologi penyelidikan kuantitatif dan mengumpul data daripada 600 pengguna bukan Islam di Kuala Lumpur dan Selangor melalui kajian soal selidik. "Statistical Social Package for the Social Sciences" (SPSS) digunakan untuk analisa dan pemeriksaan data. Seterusnya, Pemodelan Persamaan Struktur dengan Smart PLS digunakan untuk mengesahkan model kajian ini. Penemuan kajian ini mendedahkan bahawa pengetahuan makanan halal tidak mempunyai hubungan secara langsung ke arah kemahuan pembelian. Namun, faktor-faktor lain seperti kepercayaan, sikap, norma subjektif dan kawalan tingkah laku memainkan peranan penting antara hubungan pengetahuan makanan halal dan niat pembelian. Perantaraan sikap dan norma subjektif yang signifikan menunjukkan bahawa kesihatan dan mesra haiwan adalah sifat-sifat dalam makanan halal yang selaras dengan motif pengguna bukan Islam terhadap pengambilan makanan. Sementara itu, kepercayaan dan kawalan tingkah laku didapati mempunyai perantaraan yang tidak signifikan. Ini menunjukkan bahawa pengguna bukan Islam tidak mengaitkan diri dengan logo halal yang menyebabkan keengganan dan ragu-ragu membeli makanan halal. Di samping itu, faktor norma subjektif di kalangan pengguna bukan Islam pula menunjukkan bahawa keputusan pembelian secara kolektif adalah penting dalam penentuan kemahuan pembelian mereka terhadap makanan halal. Berdasarkan penemuan ini, kajian menyarankan bahawa keterangkuman persepsi kalangan pengguna bukan Islam ke dalam ekosistem halal Malaysia adalah bermanfaat untuk mengurangkan keengganan dan keraguan dalam membeli makanan halal.

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## LIST OF ABBREVIATIONS

AFKNOW	–	Animal Friendly Knowledge
AHIBS	–	Azman Hashim International Business School
ATT	–	Attitude
AVE	–	Average Variance Extracted
BA	–	Brand Awareness
BI	–	Brand Image
CAC	–	Codex Alimentarius Commission
CB	–	Covariance Based
CI	–	Confidence Interval
CMV	–	Common Method Variance
COO	–	Country of Origin
CR	–	Composite Reliability
DV	–	Dependent Variable
EFA	–	Exploratory Factor Analysis
FCT	–	Food Choice Theory
GIEI	–	Global Islamic Economy Indicator
GMP	–	Good Manufacturing Practice
H	–	Hypothesis
HACCP	–	Hazard Analysis and Critical Control Point
HFK	–	Halal Food Knowledge
HKNOW	–	Health Knowledge
HOE	–	Hierarchy of Effect
HTMT	–	Heterotrait-Monotrait
IUM	–	International Islamic University Malaysia
INHART	–	International Institute for Halal Research and Training
ISO	–	International Standard Operation
IV	–	Independent Variable
JAKIM	–	Jabatan Kemajuan Islam Malaysia

KMO	–	Kaiser-Meyer-Olkin
MS 1500:2009	–	Malaysian Standard 1500:2009
OK	–	Objective Knowledge
PCA	–	Principal Component Analysis
PBC	–	Perceived Behavioral Control
PI	–	Purchase Intention
PLS	–	Partial Least Square
RMK-11	–	Rencana Malaysia Kesebelas
RO	–	Research Objective
RQ	–	Research Question
SE	–	Standard Error
SEM	–	Structural Equation Modeling
SK	–	Subjective Knowledge
SN	–	Subjective Norm
SPSS	–	Statistical Package for the Social Sciences
TPB	–	Theory of Planned Behavior
TRU	–	Trust
USD	–	United State Dollar
UTM	–	Universiti Teknologi Malaysia
VIF	–	Variance Inflation Factor

**LIST OF SYMBOLS**

$\alpha$	–	Reliability
$\beta$	–	Path Coefficient
$f^2$	–	Effect Size
$Q^2$	–	Predictive Relevance
$R^2$	–	Coefficient of Determination
$z$	–	Standard Value



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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Introduction**

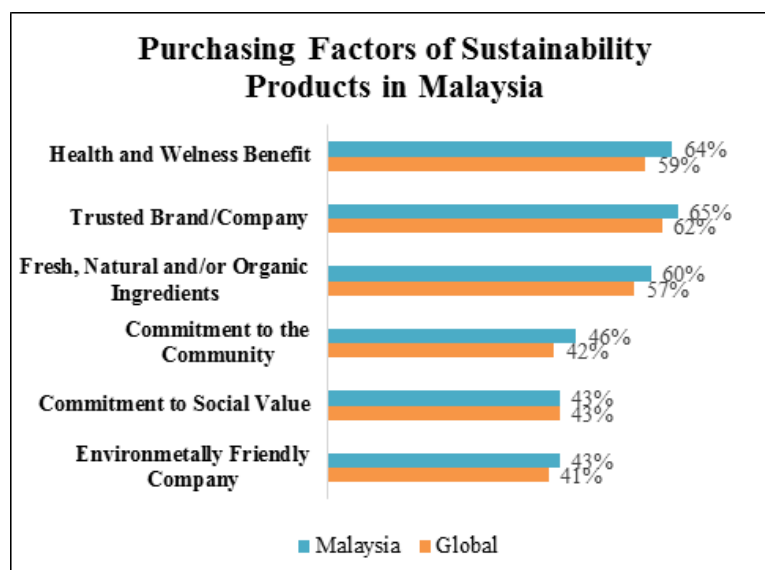
This chapter will highlight an overview on background of the study on halal food study in the context of non-Muslim consumers in Malaysia. Next section will discuss the problem of the research by addressing the gap in the literature. Research questions and research objectives are determined and answered by aligning the research objectives with research hypotheses. The contribution of this study is highlighted in the research significance. Then, definition of terms used in this study are outlined. Finally, research scope and structure of the thesis is presented.

#### **1.2 Background of the study**

In discussing the background of halal food consumption of non-Muslim consumers in Malaysia, it is pertinent to start with the trend toward healthier food choices that redefine the consumers' buying behavior. The food preference among Malaysian consumers have shifted toward healthier diet. Health issues such as diabetes, hypertension and obesity become the driver for their healthier food choice (Asraf Mohd-Any et al., 2014) (Agri Food Canada, 2014; Mohd-Any et al., 2014). The increasing health consciousness among Malaysian consumers also evident by the increasing scholarly studies to assess the factors behind the healthier food choice in Malaysia. Some of the healthy food products understudy are organic (Quah and Tan, 2009), green (Hasnah Hassan, 2014) and functional food (Hasnah Hassan, 2011a,b).

In general, the studies reported that Malaysian consumers have the tendency to purchase the mentioned healthy food products. Accordingly, such tendency also indicates the increasing concern among Malaysian consumers to both health and social issues regarding their food intake.

The above mentioned healthy food products are produced with the concept of “farm to fork” principles (Pieniak et al., 2010; Aertsens et al., 2011). This principle would take into account the natural ingredients, animal welfare and environmental protection aspects to ensure its health, hygiene and safety benefits. The food shift among Malaysian consumers are further supported by the latest survey on the willingness to purchase sustainability products, which reported to be higher than the global average (Nielsen, 2015). Figure 1.1 depicts the factors that determine Malaysian consumers to purchase sustainability products. Health benefits, trust with food producers, fresh ingredients, and social-related issues are reported to influence the Malaysian consumers regarding their food-related purchasing decision.



**Figure 1.1:** Purchasing factors of sustainability products in Malaysia, (Nielsen Global Corporate Survey, 2015)

Another characteristic of the report that worth to be noted is that the report was conducted in Malaysia where Islam is practiced by the majority of Malaysian consumers (62 per cent) (Department of Statistics, 2011). For Muslim consumers, their dietary pattern is guided by the Halalan-Toyyiban principles which required them to consume the permissible, wholesome, clean and healthy food (Ambali and Bakar, 2013; Arif and Sidek, 2015). To cater such religious requirement, the Malaysian Standard MS 1500:2009 was formulated and developed combining both Sharia laws

and ISO requirements of food processing such as HACCP and GMP (Latif et al., 2014; Samori et al., 2014). MS 1500:2009 is adhered by both halal certification body (JAKIM) and halal industry actors to perform auditing, monitoring, issuance of halal certificate and logo and producing food within a strict procedure (Tieman, 2015).

In producing halal food, harmful substances are strictly controlled and monitored in order to be safe to consume. Additionally, animal welfare and environmental aspects also taken into main considerations in halal food production (Van der Spiegel et al., 2012; Ab Talib et al., 2015; Rezai et al., 2015). The standard would not only ensure the halal status, but also health, hygiene and safety benefits. Thus, halal food is considered as a healthy food product (Ambali and Bakar, 2013).

Accordingly, halal logo become the most important marker for food purchasing decision for the Muslim consumers (Mohd Nawawi and Mohd Nasir, 2014). Further, the importance of the halal logo on food purchasing decisions among Malaysian consumers is reflected in the Global Muslim Purchasing Power report (Kearney, 2007). Malaysian Muslim consumers are ranked at 4th behind Saudi Arabia, Turkey and Iran.

Given the importance of halal on Muslim consumers' diet and its strict production procedure, it could be inferred that halal food offer the similar benefits with the previously mentioned healthy food products. These benefits have attracted the non-Muslim consumers in Malaysia (Lee et al., 2016). In this sense, the non-Muslim consumers are reported to consume halal food for ethical and safety reasons (Rezai et al., 2015; Lee et al., 2016).

However, scholarly studies on non-Muslim consumers' perception of halal food are scarce and findings from these studies remain inconclusive (Golnaz et al., 2010; Haque et al., 2015). Consistent with the previously indicated, these studies found that food safety become the main reason among the non-Muslim consumers to consume halal food. However, at the same time, the non-Muslim consumers are faced with uncertainty when consuming halal food. The Islamic slaughtering method is considered as inhumane, which indicates an ambiguous evaluation of halal food by the non-Muslim consumers (Rezai et al., 2015). Accordingly, such scholarly findings further confirm that lack of understanding on halal principles among the non-Muslim consumers become the crucial issue that need to be addressed (Rezai et al., 2015; Krishnan et al., 2017).

In conjunction with this, Malaysian government is committed to develop the halal industry as one of the driver of its economic growth. Such commitment is stated on Malaysian 11th Plan (RMK-11), with the objective for the global acceptance of Malaysian halal products. To accommodate the global expansion, Malaysian government and its supporting halal industry agencies have formulated a Malaysian halal ecosystem. Essentially, it is an interdependence collaboration between actors in the halal food industry to create efficient governance on halal certification (Rahim, 2016; Fezarudin et al., 2017). Furthermore, based on the Global Islamic Economy Indicator (GIEI), Malaysia is ranked 1st for the halal food sector which suggest that its halal ecosystem provide a strong support for the development of the Islamic economy (Reuters and Standard, 2017). Thus, Malaysia is currently capable to internationalize its halal food products.

Nevertheless, issues related to the non-Muslim consumers need to be addressed for such global expansion (Reuters and Standard, 2016). In particular, resistance from non-Muslim consumers in non-Muslim countries still take place in the halal food sector. For example, the Netherlands banned the export of halal food from the country since its government perceived Islamic slaughtering method as inhumane. Elsewhere, halal food industry has become a subject of investigation regarding the cost of certification in Australia. These issues pointed out that lack of understanding on halal principles among the non-Muslim consumers might impede the Malaysian halal food products global expansion (Reuters and Standard, 2016).

Against this background, issue related to halal food in the context of non-Muslim consumers presents an area of research. More specifically, the inconclusive findings from past studies are due to the mis-conceptualization of the perceived behavior control (PBC) within the theory of planned behavior (TPB) framework. As a result, the decision-making process of the non-Muslim consumers in halal food consumption remain unclear and need further investigation. Thus, a better understanding on non-Muslim consumers' decision-making process in halal food consumption would benefit marketers to develop a marketing strategy that properly convey the halal principles that are align with the non-Muslim consumers' food choice motives. In addition, such understanding would also benefit the Malaysian halal ecosystem to address this issue and expand it on a global scale.



### **1.2.1 The importance of focusing on non-Muslim consumers**

Malaysia is a multi-ethnic, multicultural and multilingual country which consists of Malay Muslims (62%), Chinese (24%), Indian (10%, mainly Hindu) with other minorities and indigenous people (Department of Statistics, 2011). Apart from the Malays and Indian Muslims, the rest of the ethnicities are mostly non-Muslims. Each of these ethnicities bring their own cultures with the shared languages, operating procedures, norms and values to differentiate one group from another and become the fundamental psychological process (Triandis and Suh, 2002). Accordingly, such differentiation forms the ethnic identity that signifies the membership and affiliation in a social and/or ethnic group (Laroche et al., 1999; Carrus et al., 2009).

By maintaining the cultural and religious values from the origin countries, they are able to keep their cultural ancestry linkage along with the prescription of tradition and food-related behaviors (Carrus et al., 2009). Accordingly, such an effort pointed out the strong ethnic identity among the non-Muslim consumers in Malaysia which differentiate them with the other ethnicity groups in Malaysia. The strong ethnic identity among the non-Muslim consumers in Malaysia further signify that their food-related behaviors function as an important manifestation of their culture of origin (Cleveland et al., 2009). In this view, the non-Muslim consumers' food-related behaviors would be significantly influenced by their culture of origin and, therefore, have a tendency to be highly resistance to change (Cleveland et al., 2009).

Several studies have reported that health factor is the crucial consideration of choosing food among Malaysian Chinese (Prescott et al., 2002; Yang et al., 2014). As for the Malaysian Indian counterpart, they prefer the freshness of ingredients as food safety consideration (Yun and Pysarchik, 2010; Kumar, 2014, 2015). In addition, the Indian consumers are active information seekers (Kumar et al., 2011). Further, past studies have reported a significant purchase power among the non-Muslims due to higher monthly income (Yusof, 2015). Consequently, they are reported to have considerable monthly expenditures on food such as fast food (Habib et al., 2011) and food away from home (Tan, 2010).

Drawing from the discussion, if the principle of halal could be aligned with their food choice motives, there is an opportunity to expand the market of halal food beyond the Muslim consumers in Malaysia. Furthermore, focusing on non-Muslim consumers would allow to show that Islamic teaching of halal is not limited to a rigid religious ritual. Rather, there are universal values that is offered by Islam in halal food to be consumed by anyone (Sandikci, 2011). Therefore, the introduction of knowledge of halal food would form new beliefs among the non-Muslim consumers. Accordingly, the new beliefs would influence their halal food PI.

### **1.2.2 The importance of Malaysia as the context of study**

As a Muslim country with more than 60% of Muslims from the total population, halal is the basic requirement for consumption in Malaysia for both food and non-food (cosmetics and pharmaceuticals) product categories (Tieman, 2015). The need for assurance of the authenticity of halal product become the main considerations for the implementation of halal in Malaysia. To address the basic requirement of Muslims' consumption, the Malaysian government have supported the industry by forming and initiate the dedicated halal authority, halal abattoirs, food premises, Islamic tourism, halal logistics and halal conventions and conference (Syazwan Ab Talib and Bakar Abdul Hamid, 2014). Malaysian government support in halal industry is made possible by strong Islamic financial sectors and credible halal certification body in ensuring the integrity of production and trade of halal products (Hamid et al., 2014; Tieman, 2015).

The guidelines regarding halal food production, handling, distribution and sales are formulated and issued by the government owned halal agencies and the related ministries to ensure the integrity of all halal products (Samori et al., 2014). The guideline is formulated by complying with Sharia laws and ISO methodologies which resulted in Malaysian Standard MS 1500:2009. In addition, the standard also complies with Good Manufacturing Practice (GMP) For Food and MS 1480:2007 Food Safety According to Hazard Analysis and Critical Control Point (HACCP) System (Samori et al., 2014; Arif and Sidek, 2015).

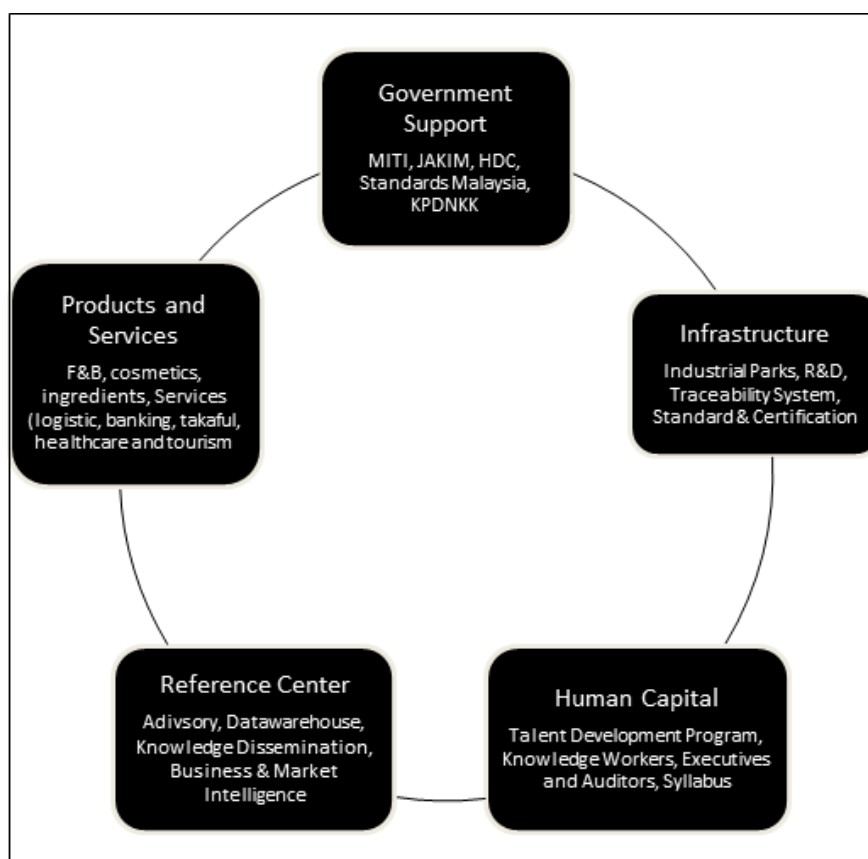
Accordingly, MS 1500:2009 covers the halal food production from selecting raw materials, distributions and marketing activities (Arif and Sidek, 2015). The MS 1500:2009 is the standard used for the issuance of halal certification by the Malaysian Department of Islamic Development (JAKIM) as the sole halal certification body in Malaysia. In addition, MS 1500:2009 is globally recognized and accepted by halal certification bodies in other countries (Latif et al., 2014).

The reason behind the global acknowledgement of MS 1500 is because the standard is cited by Codex Alimentarius Commission (CAC), a body under the United Nation responsible to determine global standards of food preparation, as the best example of halal food standard (Badrudin et al., 2012; Lever and Miele, 2012). Another evidence could be seen in a comparative study by Latif et al. (2014) who confirmed that JAKIM has the strictest halal requirement criteria among nine halal certification bodies worldwide that include Southeast Asia, US, Europe, Australia, New Zealand and Africa. The discussion indicates that being supported by its government agencies, universities, and business practitioners, Malaysian halal certification has become the quality marker of food production that recognized globally. In addition, it is the first halal standard that developed by a Muslim country.

To further comply with shariah laws, the halal standard also supported by laboratory tests to confirm that the food products are free from toxic and harmful substances or at least within the permissible limit for alcohol substances (Van der Spiegel et al., 2012). Some toxic and harmful substances that are under close inspection include pig derivatives (collagen, mechanically recovered meat, lard) (Nakyinsige et al., 2012; Rohman and Che Man, 2012), blood plasma (meat structure and texture), casings (determine size and shape of meat products), non-meat ingredients (colourants, aromas, preservatives, flavor enhancer) (Nakyinsige et al., 2012), and alcohol (solvent for extraction) (Ahmad et al., 2015). Scientists from universities and Ministry of Health Malaysia are involved to conduct such strict monitoring procedure to ensure halal food are free from toxic and harmful substances (Rohman and Che Man, 2012; Jaques, 2015).

To further the development of its halal industry, the commitment from the Malaysian government is formulated on the 11th Malaysian Plan (RMK-11). Halal industry would be developed as one of the strategic area for the country's economic growth. It focuses on the global expansion of Malaysian halal products with the support of strong Islamic finance infrastructure and halal ecosystem. The latter encompasses the inter-relatedness between the actors within the halal industry to create

a business-friendly environment (Fezarudin et al., 2017). There are five main pillars within the halal ecosystem, they are government support, infrastructure, human capital, reference center and products and services. Moreover, the halal ecosystem would provide a platform to develop the Malaysian halal industry into a source of economic growth as well as establishing an effective and efficient governance related to halal certification. Figure 1.2 depicts the Malaysian halal ecosystem.



**Figure 1.2:** The Malaysian halal ecosystem (Fezarudin et al., 2017 p. 595)

Moreover, the Malaysian halal ecosystem has also acknowledged as the best developed ecosystem to support the halal food sector (Reuters and Standard, 2017). As the result, Malaysia is currently ranked first as the country with the best Halal Food Indicator. Malaysia stood out in the halal food export to OIC countries which reach double from the previous year. In addition, the Malaysian government program to further develop the halal industry on a global scale in RMK-11 also propelled the countrys ranking on halal food sector. In line with this, the agenda of the Third Industrial Masterplan (IMP3: 2006-2020) to become a global halal hub is likely to be actualized (Fathi et al., 2016; Shariff et al., 2016).

The discussion pointed out that Malaysia have the required tools to achieve its global agenda within the halal food sector. The globally recognized MS 1500:2009 indicates that the JAKIM halal logo represents both health benefit and animal welfare aspects which are not only permissible for Muslim consumers only (Ambali and Bakar, 2013; Syazwan Ab Talib and Bakar Abdul Hamid, 2014). Furthermore, a strong government support and the development of halal food ecosystem have positioned Malaysia as the key player in global halal food sector. Accordingly, such strong infrastructure would provide an opportunity for Malaysia to address the issue regarding halal food sector, particularly among the non-Muslim consumers that have higher monthly expenditure on food (Habib et al., 2010; Tan, 2010; Yusof, 2015). Accordingly, addressing the issue on halal food on the non-Muslim consumers context would facilitate the internationalization of the Malaysian halal food product.

### **1.3 Problem statement**

In terms of safety, past studies reported that food safety is the main reason for non-Muslim consumers in consuming halal food (Aziz and Chok, 2013; Lee et al., 2016). On the other hand, to assess the ethical aspects Golnaz et al. (2010) and Haque et al. (2015) used the theory of planned behavior (TPB) to investigate the non-Muslim consumers' purchase intention on halal food. In those studies, the authors found the significant influence of attitude and subjective norm on non-Muslim consumers' purchase intention on halal food. However, the perceived behavioral control (PBC) is found to have a negative relationship in one study (Golnaz et al., 2010), while the other found a positive but insignificant relationship with purchase intention (Haque et al., 2015).

In most of the earlier studies including the work by Golnaz et al. (2010) and Haque et al. (2015), it is noted that self-efficacy and relative easiness elements have not been captured in defining the PBC (Ajzen and Madden, 1986; Ajzen, 1991). Instead, the authors captured the perception level of food safety, environmental friendly and animal welfare factors in conceptualizing PBC. According to Steptoe et al. (1995) and Lindeman and Vaananen (2000), these factors are classified as food choice motives. In other words, these factors represent the behavioral beliefs or attitude that capture the expectation when consuming food.

The result of such inconsistency is the inconclusive findings on the contribution of PBC in predicting non-Muslim consumers' halal food PI. Additionally, negative association regarding animal welfare in halal food production is identified (Golnaz et al., 2010). In a separate study, the religious motive also found as a perceived barrier to halal food PI (Rezai et al., 2015). The author suggested that the non-Muslim consumers perceive halal only as an Islamic ritual. Accordingly, halal food is not perceived to have a concern on animal welfare and environmental preservation.

Another implication of PBC inconsistency in the halal related TPB model is the emergence of ambiguous evaluation or ambivalence (Kidwell and Jewell, 2010). As indicated earlier, halal food is perceived to have health benefits. Yet, at the same time, the Islamic slaughtering method is perceived as inhumane. In this case, the non-Muslim consumers' attitude toward halal food is assumed to be weak. Such weak attitude could be strengthened if a proper stimulus is introduced which generates a cognitive processing (Meijboom et al., 2006; Bildtgard, 2008; Ward et al., 2012). Moreover, the absent of self-efficacy might suggest that non-Muslim consumers would rely on important referents' opinions regarding halal food (Aertsens et al., 2009). This further suggest that the introduction of a proper stimulus would likely to simplify their decision-making in purchasing halal food.

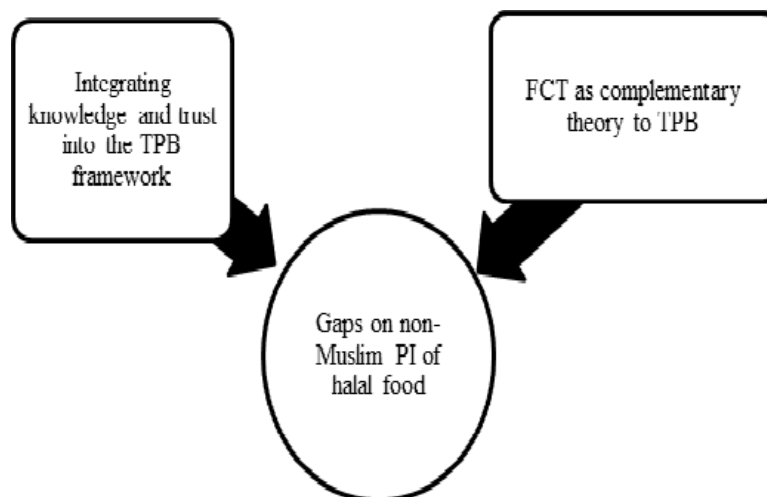
Furthermore, it is noticeable that past studies used purchase intention (PI) as a dependent variable. This indicates that there are no available data on their purchase of the products in Malaysia. More importantly, the data acquired from purchase intention is used frequently by marketing managers to develop strategic decisions on marketing program to achieve a company's marketing objectives (Diallo, 2012; Das, 2014). Several marketing strategies that derived from purchase intention data would include sales forecast (Morwitz et al., 2007), advertising and promotion (Chekima et al., 2015), segmentation (Paul and Rana, 2012; Pino et al., 2012) and brand image (Ryu et al., 2012; Fall Diallo et al., 2013).

However, due to inconclusive findings from past studies, the non-Muslim consumers' PI is also remained inconclusive. This would result in the inability to develop a guidance or plans that people created by themselves to execute food choice decision (Bagozzi and Yi, 1989; Ajzen, 1991). In this sense, intention in the food-related behavior requires conscious reasoning to simplify the food choice decision (Grunert et al., 2012). As such, it could be inferred that currently the non-Muslim consumers faced an uncertain condition regarding their halal food PI.

Following the discussion, TPB would be used as the underpinning theory in this study for the following reasons. Firstly, the inconsistency of past studies in conceptualizing PBC that did not capture the self-efficacy and relative easiness factors as defined by Ajzen and Madden (1986) and Ajzen (1991). Secondly, such inconsistency has led to an inconclusive findings regarding the non-Muslim consumers' PI on halal food. Based on these rationale, using another theory to analyze non-Muslim consumers' PI of halal food would not be adequate. Further, due to the inconclusive findings on non-Muslim consumers' PI, the behavior stage on the TPB framework could not be analyzed as yet. As a result, the behavior stage would not be included for analysis and PI would be the dependent variable or phenomena of interest in this study.

Further, in order to address the issue on the context of non-Muslim consumers' perception of halal food, there is a call to investigate the role of knowledge and trust on halal food study in the context of non-Muslim consumers (Marzuki et al., 2012; Rezai et al., 2015; Jamal and Sharifuddin, 2015). In this study, both variables of knowledge and trust would be integrated into the TPB framework. In order to integrate both knowledge and trust in TPB, this study follows the suggestion from Ajzen and Fishbein (2005) to use complementary theory to identify the relevant background factors (additional predictors) to be included in the TPB. Principally, the TPB (along with its original variables) is open to the inclusion of additional variables if these variables are presented to have significant role in predicting behaviors (Ajzen, 1991; Conner and Armitage, 1998). In this case, the food choice theory (FCT) (Furst et al., 1996a) would be applied as the complementary theory which posits the important role of knowledge and trust in food-related behavior. Therefore, in order to fill the gap in the literature, this study would integrate knowledge and trust in the TPB as the relevant background factors related to food behaviors which is consistent with FCT.

According to FCT, both knowledge and trust are important variables in consumers' food choice decision. Without them, consumers would be not able to negotiate the competing beliefs in food choice decision. Consequently, consumers would fail to develop a plan in simplifying their food choice decision due to difficulties in their food-related decision making. Figure1.3 summarizes the gap in existing literature.



**Figure 1.3:** The summary of gaps in the literature

Based on the discussion, information regarding halal food is appropriate to be introduced to the non-Muslim consumers (Rezai et al., 2015). Additionally, trust on halal logo would reduce the uncertainty related to halal food among the non-Muslim consumers (Marzuki et al., 2012). In other words, the introduction of halal food knowledge is necessary to form a new perception on halal food among non-Muslim consumers (Ajzen et al., 2011). Hence, integrating both knowledge and trust variables into the TPB framework would be important to explain halal food PI among non-Muslim consumers in Malaysia. Following the issues on non-Muslim consumers' halal food PI, the problem statement is presented as follows:

To what extent does the halal food knowledge impact the purchase intention among non-Muslim consumers in Malaysia and how does trust, attitude, subjective norm as well as perceived behavioral control mediate the relationship?

Overall, this study attempts to fill in the gap in the literature by conducting an empirical examination on the relationship of halal food knowledge (HFK), trust (TRU), attitude (ATT), subjective norm (SN), perceived behavioral control (PBC) and purchase intention (PI).



#### 1.4 Research questions and research objectives

In order to address the problem, the following research questions (RQ) would guide this study:

- i To what extent halal food knowledge will affect non-Muslim consumers' purchase intention for halal food product?
- ii To what extent halal food knowledge will affect non-Muslim consumers' trust on halal logo, attitude, subjective norm and perceived behavioral control?
- iii To what extent non-Muslim consumers' trust on halal logo, attitude, subjective norm and perceived behavioral control will affect non-Muslim consumers' purchase intention for halal food product?
- iv Will trust on halal logo, attitude, subjective norm and perceived behavioral control mediate the relationship between halal food knowledge and halal food purchase intention?

Accordingly, the research objectives (RO) are presented as follow:

- i To examine the relationship between halal food knowledge and purchase intention.
- ii To examine the influence of halal food knowledge towards trust on halal logo, attitude, subjective norm and perceived behavioral control.
- iii To examine the influence of trust on halal logo, attitude, subjective norm and perceived behavioral control toward purchase intention.
- iv To examine the mediating effect of trust on halal logo, attitude, subjective norm and perceived behavioral control between the relationship of halal food knowledge and purchase intention.

Table 1.1 highlights the alignment between the objectives and hypotheses that will be conducted in the current study to answer the research questions.

**Table 1.1:** Research objectives and research hypotheses

<b>Research objectives</b>	<b>Hypotheses</b>
RO1: To examine the relationship between HFK and PI	H1: There is a positive relationship between HFK and PI.
RO2a: To examine the relationship between HFK and TRU	H2a: There is a positive relationship between HFK and TRU
RO2b: To examine the relationship between HFK and ATT	H2b: There is a positive relationship between HFK and ATT.
RO2c: To examine the relationship between HFK and SN.	H2c: There is a positive relationship between HFK and SN
RO2d: To examine the relationship between HFK and PBC	H2d: There is a positive relationship between HFK and PBC
RO3a: To examine the relationship between TRU and PI	H3a: There is a positive relationship between TRU and PI
RO3b: To examine the relationship between ATT and PI	H3b: There is a positive relationship between ATT and PI
RO3c: To examine the relationship between SN and PI	H3c: There is a positive relationship between SN and PI
RO3d: To examine the relationship between PBC and PI	H3d: There is a positive relationship between PBC and PI
RO4a: To examine the mediating role of TRU between the relationship of HFK and PI	H4a: TRU will mediate the relationship between HFK and PI
RO4b: To examine the mediating role of ATT between the relationship of HFK and PI	H4b: ATT will mediate the relationship between HFK and PI
RO4c: To examine the mediating role of SN between the relationship of HFK and PI	H4c: SN will mediate the relationship between HFK and PI
RO4d: To examine the mediating role of PBC between the relationship of HFK and PI	H4d: PBC will mediate the relationship between HFK and PI

## **1.5 Research significance**

This study would have theoretical contributions in the following way. First, the study would conceptualize non-Muslim consumers' PBC according to the original definition. To this end, the study would conduct a review of PBC constructs from food-related studies, including halal food studies. In this way, hopefully the purchase intention of non-Muslim consumers toward halal food PI could be predicted in a more consistent manner.

Second, this study provides the argument regarding the role of trust within TPB framework. The role of trust in TPB would depend upon the social condition under study. The competing examples from the literatures are reviewed in order to decide the role of trust. Further, the theoretical support of relationship basis between non-Muslim consumers and actors in the halal food industry are presented.

Third, this study provides the reason for the need of knowledge or information to be conveyed to the non-Muslim consumers. The type of knowledge would depend on types of product and level of involvement. Accordingly, relevant information content regarding halal food in Malaysia are identified based on established objective knowledge factors.

Fourth, this study extends the theoretical framework of TPB by integrating both knowledge and trust variables. In terms of TPB, halal food knowledge will influence the salient beliefs of non-Muslim consumers. Accordingly, trust, ATT, SN and PBC would be the mediating variables between halal food knowledge and halal food PI.

## **1.6 Operational definition of terms**

The following definitions are derived from operationally defined variables to be used for discussing findings from the tested hypotheses. Also, these definitions are applied to avoid concept misinterpretation of variables. The definitions used in this study are presented as follow.

**Halal Food Knowledge:** Conceptually, knowledge is defined as consumers' perceived knowledge regarding the attributes of a product that align with their motives (Brucks, 1985; Keller, 1993). Since the attributes of health and animal-welfare are the focus of this study, knowledge is operationalized as Halal Food Knowledge and referred as Non-Muslim consumers' level of perceived knowledge on the halal food product attributes related to health benefits and Islamic slaughtering method (Huy Tuu and Ottar Olsen, 2012; Moorman et al., 2004; Vanhonacker et al., 2007).

**Trust:** Consumers' psychological state to rely on trustworthy institutions to ensure quality due to limited level of knowledge (Rousseau et al., 1998; Lu et al., 2015). In this study, Trust is operationally defined as Non-Muslim consumers' perception on halal food based on well-managed halal industry in terms of quality control which represented by the halal logo (Liang, 2016).

**Attitude:** An individual's level of favorable or unfavorable evaluation in performing a behavior (Ajzen, 1991; Sparks and Shepherd, 2002). In this study, attitude is operationally defined as Non-Muslim consumers' favorability of halal food for its health benefits and ethical values (Taylor and Todd, 1995; Sparks and Shepherd, 2002).

**Subjective norm:** The social influence, in the form of important referent individuals or group, that influence an individual to perform a behavior (Ajzen and Madden, 1986; Ajzen, 1991). In this study, subjective norm is operationally defined as Non-Muslim consumers' important referents approval regarding halal food for its health benefits and ethical values (Smith et al., 2008).

**Perceived behavioral control:** An individual's level of control in performing a behavior that driven by his/her self-efficacy or self-confidence and relative easiness (Ajzen and Madden, 1986; Ajzen, 1991). In this study, perceived behavioral control is operationally defined as Non-Muslim consumers' degree of self-confidence and relative easiness to consume halal food for its health benefits and ethical values (Sparks and Shepherd, 2002; Kidwell and Jewel, 2010).

**Purchase intention:** The guidance or plans that people created that driven by willingness and motivation to perform a behavior in the future (Bagozzi and Yi, 1989; Ajzen, 1991). In this study, purchase intention is operationally defined as Non-Muslim consumers' willingness to purchase halal food as a healthy and ethical product in the future (Sparks and Shepherd, 2002; Paul et al., 2016).

## 1.7 Research scope

Scope of the study are described as follow:

- i The halal food knowledge that used in this study are based on its relevance with the product attributes of halal food. The study would not include deep Islamic literatures which could influence the halal status of a product. For example, Quranic and Hadith verses, fatwa and Islamic sect (Madh'hab) as these literatures would not be relevant for the context of non-Muslim consumers and their understanding.
- ii Malaysian halal food standard MS 1500:2009 is used in this study because the quality it possesses and documented in well-published journal. Additionally, the study recognizes JAKIM as a legitimate halal agency body to control the halal status of halal food. Accordingly, the standard is used as the reference to determine halal food attributes that are aligned with the non-Muslim consumers' consumption motives.
- iii This study would collect samples from non-Muslim population in Kuala Lumpur and Selangor. These locations are chosen for its high level of religious diversity. In addition, considerable amounts of modern hypermarkets and supermarkets are available on both locations that facilitate the exposure of halal logo to the non-Muslim consumers. In this sense, both location provide the opportunity to collect samples from non-Muslim consumers with less influenced by Islamic tradition.

## 1.8 Structure of the thesis

This study is comprised of five chapters that explain the further insight and findings of this research.

**Chapter one:** This chapter discuss the background of this study, followed by the research gap and problem that need to be addressed. Next, research questions are proposed which would be answered through aligning the research objectives and hypotheses. Finally, operational definition of constructs that are used and scope of this study are presented.

**Chapter two:** This chapter provides the theoretical foundation that guide the logic of this study. It begins with the discussion of the theory of planned behavior (TPB) and food choice theory (FCT). Subsequently, the chapter moves to the discussion of each constructs. The relationships among the constructs are developed into hypotheses, which resulted in the conceptual framework of the study.

**Chapter three:** This chapter discuss on the research methodology paradigm and technique that applied in this study. Next, sampling design, data collection and analysis procedure are discussed. A description on exploratory factor analysis (EFA) and structure equation modeling (SEM) along with its requirements are the next discussion of the chapter. Finally, this chapter will discuss the mediating analysis that is applied for the study.

**Chapter four:** This chapter presents the results of statistical analysis by using SPSS version 21 and SmartPLS version 3.2.7. The results from the structural model analysis are reported and decision on the hypotheses tested are presented.

**Chapter five:** This chapter would discuss the contribution and conclusion from this doctoral study. The findings and contributions of this research are presented. The limitation, suggestion for future study and conclusion of this study would be presented in this chapter.

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## **APPENDIX A**

### **MEASUREMENT ITEMS**

**Table A.1:** HFK measurement items

<b>Construct</b>	<b>Dimension</b>	<b>Measurement Items</b>	<b>Source</b>
HFK	Health Knowledge	I have enough information about the application of International Standard Operation (ISO) procedure of Hazard Analysis and Critical Control Point (HACCP) in Halal food production	Tuu and Olsen (2012)
		I have enough information about the application of International Standard Operation (ISO) procedure of Good Manufacturing Practice (GMP) in Halal food production	Tuu and Olsen (2012)
		I am knowledgeable about the impact of HACCP procedures in halal food production for health benefits	Tuu and Olsen (2012)
		I am knowledgeable about the impact of GMP procedures in halal food production for health benefits	Tuu and Olsen (2012)
		I understand that halal food is produced under a legitimate standard in food production	Moorman et al. (2004)
		I understand that strict inspection is conducted during halal food production to ensure its health benefits	Moorman et al. (2004)
		Animal welfare Knowledge	I understand that Islamic slaughtering method is intended for a painless death to the animal
	I understand that Islamic slaughtering method is intended for an immediate death to the animal		Vanhonacker et al. (2007)
	I understand that Islamic slaughtering method will allow for a quicker blood draining to remove bacteria and harmful elements		Vanhonacker et al. (2007)
	I understand that animal welfare is the main concern in Islamic slaughtering method		Vanhonacker et al. (2007)

**Table A.2:** TRU measurement items

<b>Construct</b>	<b>Measurement items</b>	<b>Source</b>
TRU	I trust the halal logo because it characterizes a rigorous production method	Liang (2016)
	I trust the halal logo because it characterizes a rigorous inspection method	Liang (2016)
	I trust the halal logo because it characterizes a healthy food production	Liang (2016)
	I trust the halal logo because it characterizes animal welfare	Liang (2016)
	I trust the halal logo because it characterizes an ethical food production	Liang (2016)
	I trust the halal logo because it follows the International Standard Operation (ISO) in food production procedure	Liang (2016)
	I trust the halal logo because it follows the MS 1500:2009 as the legitimate halal food standard in Malaysia	Liang (2016)
	I trust the halal logo because it characterizes honesty	Liang (2016)



**Table A.3:** ATT measurement items

<b>Construct</b>	<b>Measurement items</b>	<b>Source</b>
ATT	I think buying halal food would be a good idea	Adapted from Taylor and Todd (1995)
	It would be wise to think that halal food is a healthy and ethical product	Adapted from Taylor and Todd (1995)
	It would be a pleasure for me to buy halal food	Adapted from Taylor and Todd (1995)
	I think buying halal food would have a benefit to my health	Adapted from Sparks and Shepherd (2002)
	My attitude towards buying food produced with halal procedures would be very positive	Adapted from Sparks and Shepherd (2002)

**Table A.4:** SN measurement items

<b>Construct</b>	<b>Measurement items</b>	<b>Source</b>
SN	I would get an approval from my friends and family if I buy halal food as a healthy and ethical product	Adapted from Smith et al. (2008)
	I would get an approval from my friends and family if I buy halal food as an ethical product	Adapted from Smith et al. (2008)
	People whose opinion I value think that I should buy halal food	Adapted from Smith et al. (2008)
	People who are close to me think it would be appropriate if I buy halal food	Adapted from Smith et al. (2008)
	People who are important to me would think I should buy halal food	Adapted from Smith et al. (2008)

**Table A.5:** PBC measurement items


<b>Construct</b>	<b>Measurement items</b>	<b>Source</b>
PBC	I believe I have the confidence to buy halal food as a healthy product	Adapted from Sparks and Shepherd (2002)
	I feel decisive to buy halal food as an ethical product	Adapted from Kidwell and Jewel (2010)
	I have the confidence to buy halal food as a healthy product	Adapted from Kidwell and Jewel (2010)
	I have the ability to buy halal food as an ethical product	Adapted from Kidwell and Jewel (2010)
	It would be very easy for me to buy halal food	Adapted from Sparks and Shepherd (2002)

**Table A.6:** PI measurement items

<b>Construct</b>	<b>Measurement items</b>	<b>Source</b>
PI	The probability I would buy halal food is high	Adapted from Sparks and Shepherd (2002)
	I plan to buy halal food due to its product quality	Adapted from Sparks and Shepherd (2002)
	I plan to spend more on halal food for health reasons	Adapted from Paul et al. (2016)
	I will consider switching to halal food products for ethical reasons	Adapted from Paul et al. (2016)
	I will recommend my friends and relatives to buy halal food	Adapted from Sparks and Shepherd (2002)

## APPENDIX B

### REQUEST LETTER FOR ACADEMIC RESEARCH

 **UTM** International Business School  
(UTM IBS)  
UTM Kuala Lumpur

International Business School (UTM IBS)  
Level 10, Menara Razak  
Universiti Teknologi Malaysia  
Jalan Sultan Yahya Petra  
54100 Kuala Lumpur, Malaysia

Tel: +(6)03-21805023/5024/5031/5080 Fax: +(6)03-21805608 <http://www.ibs.utm.my>

OUR REF.: UTM.K.63.02/13.11/1/4 Jld. 14 ( 94 ) 1 September 2017

**TO WHOM IT MAY CONCERN**

Dear Sir/Madam,

**REQUEST TO CONDUCT AN ACADEMIC RESEARCH**

Name : MAS WAHYU WIBOWO  
Passport No. : A8416753  
Matric No. : PBS143009  
Admission Status : Full Time  
Registration Date : 17 September 2014  
Medium of Instruction : English  
Programme : Doctor of Philosophy (PhD)

With regard to the above, this is to certify that Mas Wahyu Wibowo (PBS143009) is pursuing Doctor of Philosophy (PhD) at Azman Hashim International Business School (UTM AHIBS), Universiti Teknologi Malaysia.


The student is currently conducting a research on a title of **"The Role of Halal Food Knowledge and Trust Toward Non Muslim Consumers' Halal Food Purchase Intention"**. In order to fulfill his research requirement, it would be greatly appreciated if you could allow his to distribute questionnaires and collect data on related topic. For your information this data collection is for academic research purpose only and no attempt will be made to identify any individuals or organizations in any publication or media.

Kindly, please call the undersigned if you need further clarification to the above student.




Thank you for your cooperation.

**"BERKHIDMAT UNTUK NEGARA"**

Yours sincerely,



-----  
**DATIN HUZAIMAH BINTI YAHYA**  
Deputy Registrar  
Azman Hashim International Business School (UTM-AHIBS)  
☎ : 03-21805018  
✉ : [huzaimah@ibs.utm.my](mailto:huzaimah@ibs.utm.my)

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Figure B.1: Request Letter for Academic Research

## **APPENDIX C**

### **EXPERT FEEDBACKS**

**Table C.1:** Experts Feedback on HFK items

<b>Variable</b>	<b>Original item</b>	<b>Suggestion/comment</b>	<b>Amendment/New item</b>
HFK	I have enough information about the application of International Standard Operation (ISO) procedure of Hazard Analysis and Critical Control Point (HACCP) in Halal food production	The item contains technical terms. The non-Muslim respondents might be confused to answer. Rephrase into a simpler term.	Rephrased as I have enough information about the hazard prevention method in Halal food production
	I have enough information about the application of International Standard Operation (ISO) procedure of Good Manufacturing Practice (GMP) in Halal food production	The item contains technical terms. The non-Muslim respondents might be confused to answer. Rephrase into a simpler term.	Rephrased as I have enough information about the hygiene condition of manufacturing premises in Halal food production
	I am knowledgeable about the impact of ISO procedures in halal food production for health benefits	The item contains technical terms. The non-Muslim respondents would be confused to answer. Rephrase into a simpler term. Breakdown on the impact of HACCP and GMP on health.	Rephrased and breakdown as I have enough information about the impact of hazard prevention method for health benefits and I have enough information about the impact of hygiene condition of manufacturing premises for health benefits

**Table C.2:** Experts Feedback on TRU items

<b>Variable</b>	<b>Original item</b>	<b>Suggestion/comment</b>	<b>Amendment/new item</b>
TRU	I trust the halal logo because it is in compliance with the International Standard Operation (ISO) in food production procedure	The items contain technical terms. The non-Muslim respondents might be confused to answer.	Amended as I trust the halal logo because it characterizes a premium quality product
	I trust the halal logo because it is in compliance with MS 1500:2009 as the legitimate halal food standard in Malaysia	Rephrase into a simpler term. Product quality is what the item represents.	

**Table C.3:** Experts Feedback on ATT items

<b>Variable</b>	<b>Original item</b>	<b>Suggestion/comment</b>	<b>Amendment/new item</b>
Attitude	It would be wise to think that halal food is a healthy product	It would be wise to think that... is not an efficient word. Rephrase it with I think halal food is...	Amended as I think halal food is a healthy product

**Table C.4:** Experts Feedback on SN items

Variable	Original item	Suggestion/comment	Amendment/new item
SN	I would get an approval from my friends or family if I buy Halal food as a healthy product	The item contains double barreled statement. Breakdown between family and friends.	Amended as I would get an approval from my friends if I buy halal food as a healthy product and I would get an approval from my family if buy halal food as a healthy product
	I would get an approval from my friends or family if I buy Halal food as an ethical product		Amended as I would get an approval from my friends if I buy halal food as an ethical product and I would get an approval from my family if I buy halal food as an ethical product



**Table C.5:** Experts Feedback on PBC items

<b>Variable</b>	<b>Original item</b>	<b>Suggestion/comment</b>	<b>Amendment/new item</b>
PBC	I believe I have the confidence to buy halal food as a healthy product	The items have same meaning and repetitive. Might cause multicollinearity issue and increase error. Delete either one of the item.	Deleted the item I have the confidence to buy halal food as a healthy product .
	I have the confidence to buy halal food as a healthy product		Retain the item I believe I have the confidence to buy halal food as a healthy product
	I feel decisive to buy halal food as an ethical product	The word decisive is unclear. Change to I believe I have the confidence to... for consistency and flow of the questionnaire.	Amended as I believe I have the confidence to buy halal food as an ethical product
	I have the ability to buy halal food as an ethical product	The word ability is unclear. Change to It would be very easy for me to... for consistency and flow of the questionnaire.	Amended as It would be very easy for me to buy halal food as a healthy product

**Table C.6:** Experts Feedback on PI items

<b>Variable</b>	<b>Original item</b>	<b>Suggestion/comment</b>	<b>Amendment/new item</b>
PI	I will recommend my friends and relatives to buy halal food	The item is not relevant. It reflects others willingness to purchase, not the respondents. Either delete or add new item to replace the item.	Added a new item that stated as I plan to buy halal food for the next three months to replace item.

## APPENDIX D

### SURVEY QUESTIONNAIRE (ENGLISH VERSION)



Greetings.

My name is Mas Wahyu Wibowo. I am a PhD student with the UTM IBS.

The latest consumers trend shows the increasing demand of both healthy and animal friendly values on food consumption. Here in Malaysia, Halal is the basic requirement in food preparation procedure where both values are the main consideration. However, these values of Halal food are yet to be understood by the non-Muslim consumers in Malaysia. That is why on my research project, I am interested about your knowledge on Halal food and how this knowledge will impact your probability to buy Halal food.

**Note:** This survey will take about 6-7 minutes to complete. There is **no right or wrong answer** when responding to this questionnaire. In this regard, your **personal opinion** is what matters most. More importantly, your feedback would be beneficial to **improve a healthier and responsible food choice** among Malaysian consumers. **In order to do so**, please be as accurate as possible when providing your answers by **carefully considering the available options**. Your responses in this questionnaire will be used for **academic purposes only**. Thereby, your individual responses will **not be revealed to anyone else**.

Should there any further questions regarding this research, please do not hesitate to contact me at [wwmas2@live.utm.my](mailto:wwmas2@live.utm.my). Plus, if you are interested to find out about the summary of the survey result just leave a request on my e-mail address and I will be happy to share it with you.

I appreciate the time that you spent for participating in this survey.

Thank you very much for your kind attention.

**Figure D.1:** Questionnaire instruction

**SECTION 1: DEMOGRAPHIC PROFILE**

Note: Please tick (✓) the bracket that best describe your profile. Carefully consider the available options.

1	GENDER	<input type="checkbox"/> MALE <input type="checkbox"/> FEMALE	5	MONTHLY INCOME	<input type="checkbox"/> BELOW RM 1,500 <input type="checkbox"/> RM 1,501 – RM 3,000 <input type="checkbox"/> RM 3,001 – RM 4,500 <input type="checkbox"/> RM 4,501 – RM 6,000 <input type="checkbox"/> ABOVE RM 6,000
2	AGE	<input type="checkbox"/> 18 – 24 <input type="checkbox"/> 25 – 31 <input type="checkbox"/> 32 – 38 <input type="checkbox"/> 39 – 45 <input type="checkbox"/> 46 – 50 <input type="checkbox"/> ABOVE 50	6	I AM	<input type="checkbox"/> A MUSLIM <input type="checkbox"/> A NON – MUSLIM
3	EDUCATION LEVEL	<input type="checkbox"/> SPM and Below <input type="checkbox"/> DIPLOMA/CERTIFICATE <input type="checkbox"/> BACHELOR DEGREE <input type="checkbox"/> MASTER DEGREE <input type="checkbox"/> DOCTORAL	7	ETHNICITY	<input type="checkbox"/> MALAY <input type="checkbox"/> CHINESE <input type="checkbox"/> INDIAN <input type="checkbox"/> OTHERS, PLEASE SPECIFY _____
4	OCCUPATION	<input type="checkbox"/> GOVERNMENT SECTOR <input type="checkbox"/> PRIVATE SECTOR <input type="checkbox"/> SELF – EMPLOYED <input type="checkbox"/> STUDENT <input type="checkbox"/> RETIREMENT <input type="checkbox"/> HOUSEWIFE <input type="checkbox"/> UNEMPLOYED			

**Figure D.2: Demographic Profile**

**SECTION 2: QUESTIONNAIRE**

**1. HALAL FOOD KNOWLEDGE**

Please tick (✓) the best answer that represent your current knowledge on Halal Food. Carefully consider the available options.

Your responses will be kept confidential.

**NOTE: 1=STRONGLY DISAGREE, 2= DISAGREE, 3= SOMEWHAT DISAGREE, 4=NEUTRAL, 5=SOMEWHAT AGREE, 6= AGREE, 7=STRONGLY AGREE**

<b>HALAL FOOD KNOWLEDGE</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
1	I have enough information about the hazard prevention method in Halal food production							
2	I have enough information about the hygiene condition of manufacturing premises in Halal food production							
3	I have enough information about the impact of hazard prevention method in for health benefits							
4	I have enough information about the impact of hygiene condition of manufacturing premises for health benefits							
5	I understand that halal food is produced under a legitimate standard in food production							
6	I understand that strict inspection is conducted during halal food production to ensure its health benefits							
7	I understand that Islamic slaughtering method is intended for a painless death to the animal							
8	I understand that Islamic slaughtering method is intended for an immediate death to the animal							
9	I understand that Islamic slaughtering method will allow for a quicker blood draining to remove bacteria and harmful elements							
10	I understand that animal friendly is the main concern in Islamic slaughtering method							

**End of Halal Food Knowledge. Please proceed to the next page.**

**Figure D.3: HFK items**

## 2. TRUST ON HALAL LOGO

Please tick (√) the best answer that represent your trust with the halal logo. Carefully consider the available options. Your responses will be kept confidential.

NOTE: 1=STRONGLY DISAGREE, 2=DISAGREE, 3=SOMEWHAT DISAGREE  
4=NEUTRAL, 5=SOMEWHAT AGREE, 6= AGREE, 7=STRONGLY AGREE

TRUST ON HALAL LOGO		1	2	3	4	5	6	7
1	I trust the halal logo because it characterizes a rigorous production method							
2	I trust the halal logo because it characterizes a rigorous inspection method							
3	I trust the halal logo because it characterizes a healthy food production							
4	I trust the halal logo because it characterizes an animal friendly food production							
5	I trust the halal logo because it characterizes a premium quality product							
6	I trust the halal logo because it characterizes honesty							

**End of Trust with Halal Logo. Please proceed to the next page.**

**Figure D.4:** TRU items

### 3. HALAL FOOD EVALUATION

Please tick (✓) the best answer that represent your evaluation on Halal food. Carefully consider the available options. Your responses will be kept confidential.

NOTE: 1=STRONGLY DISAGREE, 2= DISAGREE, 3=SOMEWHAT DISAGREE  
4=NEUTRAL, 5= SOMEWHAT AGREE, 6= AGREE, 7=STRONGLY AGREE

ATTITUDE		1	2	3	4	5	6	7
1	I think buying halal food would be a good idea							
2	I think Halal food is a healthy product							
3	It would be a pleasure for me to buy halal food							
4	I think buying halal food would be in line with animal friendly values							
5	My evaluation towards buying food produced with halal procedures would be very positive							

**End of Attitude. Please proceed to the next page.**

**Figure D.5:** ATT items

**4. CLOSEST RELATIVE’S APPROVAL IN BUYING HALAL FOOD**

Please tick (✓) the best answer that represent your closest relative's approval in buying Halal food.  
Carefully consider the available options. Your responses will be kept confidential.

NOTE: 1=STRONGLY DISAGREE, 2= DISAGREE, 3= SOMEWHAT DISAGREE 4=NEUTRAL, 5= SOMEWHAT AGREE, 6= AGREE, 7=STRONGLY AGREE

SUBJECTIVE NORM		1	2	3	4	5	6	7
1	I would get an approval from my friends if I buy halal food as a healthy product							
2	I would get an approval from my friends if I buy halal food as an animal friendly product							
3	I would get an approval from my family if I buy halal food as a healthy product							
4	I would get an approval from my family if I buy halal food as an animal friendly product							
5	People whose opinions I value think that I should buy halal food							
6	People who are close to me think it would be appropriate if I buy halal food							
7	People who are important to me would think I should buy halal food							

**End of Subjective Norm. Please proceed to the next page.**

**Figure D.6: SN items**



### 5. SELF-CONFIDENCE IN BUYING HALAL FOOD

Please tick (✓) the best answer that represent your level of self-confidence in buying Halal food. Carefully consider the available options. Your responses will be kept confidential.

NOTE: 1=STRONGLY DISAGREE, 2= DISAGREE, 3= SOMEWHAT DISAGREE  
4=NEUTRAL, 5= SOMEWHAT AGREE, 6= AGREE, 7=STRONGLY AGREE

PERCEIVED BEHAVIORAL CONTROL		1	2	3	4	5	6	7
1	I believe I have the confidence to buy halal food as a healthy product							
2	I believe I have the confidence to buy Halal food as an animal friendly product							
3	It would be very easy for me to buy halal food as a healthy product							
4	It would be very easy for me to buy halal food as an animal friendly product							
5	I have complete control in buying halal food							

**End of Perceived Behavioral Control. Please proceed to the next page.**

**Figure D.7:** PBC items

**6. WILLINGNESS TO BUY HALAL FOOD IN THE FUTURE**

Please tick (✓) the best answer that represent your willingness to buy Halal food in the future. Carefully consider the available options. Your responses will be kept confidential.

NOTE: 1=STRONGLY DISAGREE, 2= DISAGREE, 3= SOMEWHAT DISAGREE  
4=NEUTRAL, 5= SOMEWHAT AGREE, 6= AGREE, 7=STRONGLY AGREE

PURCHASE INTENTION		1	2	3	4	5	6	7
1	The probability I would buy halal food is high							
2	I would buy halal food due to its product quality							
3	I plan to spend more on Halal food for health reasons							
4	I will consider switching to Halal food products for animal friendly reasons							
5	I plan to buy halal food for the next 3 months							

**End of the Questionnaire. Thank You very much for your kind participation.**

**Figure D.8: PI items**

## APPENDIX E

### SURVEY QUESTIONNAIRE (BAHASA MELAYU VERSION)



Salam.

Nama saya ialah Mas Wahyu Wibowo. Saya seorang pelajar PhD dari UTM IBS.

Trend pengguna terkini menunjukkan peningkatan permintaan terhadap pemakanan yang sihat dan mesra haiwan. Di Malaysia, Halal adalah keperluan asas dalam prosedur penyediaan makanan di mana kedua-dua nilai tersebut diutamakan. Walau bagaimanapun, piawaian makanan halal ini belum difahami oleh pengguna bukan Islam di Malaysia. Oleh itu, dalam projek penyelidikan ini, saya berminat untuk mengenalpasti pengetahuan anda mengenai makanan halal dan bagaimana pengetahuan ini akan memberi kesan kepada kebolehan anda untuk membeli makanan halal.

**Nota: Kajian ini akan mengambil masa kira-kira 6-7 minit untuk disiapkan. Tidak ada jawapan yang betul atau salah semasa menjawab soalan ini. Dalam hal ini, pendapat peribadi anda adalah yang paling penting. Lebih penting lagi, maklum balas anda akan memberi manfaat terhadap peningkatan pilihan makanan yang lebih sihat dan bertanggungjawab di kalangan pengguna di Malaysia. Oleh itu, sila berikan jawapan setepat yang mungkin dengan meneliti pilihan jawapan yang telah disediakan. Jawapan anda dalam soal selidik ini hanya akan digunakan untuk tujuan akademik sahaja. Oleh itu, respons individu anda tidak akan didedahkan kepada orang lain.**

Sekiranya terdapat sebarang pertanyaan lanjut tentang penyelidikan ini, jangan ragu-ragu untuk menghubungi saya di [wvmas2@live.utm.my](mailto:wvmas2@live.utm.my). Selain itu, jika anda berminat untuk mengetahui ringkasan hasil kajian ini, anda hanya perlu meninggalkan permintaan anda pada alamat e-mel saya dan saya dengan senang hati akan berkongsi dengan anda.

Saya menghargai masa yang anda luangkan untuk mengambil bahagian dalam tinjauan ini.

Terima kasih banyak atas perhatian anda.

**Figure E.1:** Questionnaire instruction

**Seksyen 1: Profil Demografi**

Nota: Sila tandakan (✓) pendakap yang paling menggambarkan profil anda.  
Berhati-hati mempertimbangkan pilihan yang ada.

1	Jantina	<input type="checkbox"/> Lelaki <input type="checkbox"/> Perempuan	5	Pendapatan Bulanan	<input type="checkbox"/> Di bawah RM 1,500 <input type="checkbox"/> RM 1,501 – RM 3,000 <input type="checkbox"/> RM 3,001 – RM 4,500 <input type="checkbox"/> RM 4,501 – RM 6,000 <input type="checkbox"/> Melebihi RM 6,000
2	Umur	<input type="checkbox"/> 18 – 24 <input type="checkbox"/> 25 – 31 <input type="checkbox"/> 32 – 38 <input type="checkbox"/> 39 – 45 <input type="checkbox"/> 46 – 50 <input type="checkbox"/> Melebihi 50	6	Saya seorang	<input type="checkbox"/> Muslim <input type="checkbox"/> Non-Muslim
3	Peringkat Pendidikan	<input type="checkbox"/> SPM dan di bawah <input type="checkbox"/> DIPLOMA/CERTIFICATE <input type="checkbox"/> Sarjana Muda <input type="checkbox"/> Sarjana <input type="checkbox"/> Doktor	7	Etnik	<input type="checkbox"/> Melayu <input type="checkbox"/> Cina <input type="checkbox"/> India <input type="checkbox"/> Lain-lain, Sila nyatakan _____
4	Pekerjaan	<input type="checkbox"/> Sektor Kerajaan <input type="checkbox"/> Sektor Swasta <input type="checkbox"/> Pekerja Sendiri <input type="checkbox"/> Pelajar <input type="checkbox"/> Bersara <input type="checkbox"/> Suri rumah <input type="checkbox"/> Menganggur			

**Figure E.2: Demographic Profile**

**SEKSYEN 2: SOALAN SELIDIK**

**1. PENGETAHUAN MENGENAI MAKANAN HALAL**

Sila tandakan (√) pada jawapan yang terbaik yang mewakili pengetahuan anda tentang makanan halal. Sila pertimbangkan pilihan yang ada secara teliti. Tanggapan anda akan dirahsiakan.

NOTA: 1 = sangat tidak setuju, 2 = tidak setuju, 3 = agak tidak setuju 4 = bersikap neutral, 5 = agak setuju, 6 = setuju, 7 = sangat setuju

Pengetahuan Mengenai Makanan Halal		1	2	3	4	5	6	7
1	Saya mempunyai maklumat yang mencukupi mengenai kaedah pencegahan bahaya dalam pengeluaran makanan halal							
2	Saya mempunyai maklumat yang mencukupi tentang keadaan kebersihan premis perkilangan dalam pengeluaran makanan halal							
3	Saya mempunyai maklumat yang mencukupi tentang kesan kaedah pencegahan bahaya untuk faedah kesihatan							
4	Saya mempunyai maklumat yang mencukupi tentang kesan keadaan kebersihan premis perkilangan untuk manfaat kesihatan							
5	Saya faham bahawa makanan halal dihasilkan di bawah standard sah dalam pengeluaran makanan							
6	Saya faham pemeriksaan yang ketat dijalankan semasa pengeluaran makanan halal untuk memastikan kesihatannya terjamin							
7	Saya faham bahawa kaedah penyembelihan Islam bertujuan untuk memastikan haiwan tersebut mati dalam keadaan tidak menyakitkan							
8	Saya faham bahawa kaedah penyembelihan Islam bertujuan untuk memastikan haiwan tersebut mati dalam keadaan segera							
9	Saya faham bahawa kaedah penyembelihan Islam akan membolehkan penyingkiran darah lebih cepat untuk menghilangkan bakteria dan unsur-unsur berbahaya							
10	Saya faham bahawa mesra haiwan adalah pertimbangan utama dalam kaedah penyembelihan Islam							

**Penghujung Pengetahuan Makanan Halal. Sila teruskan ke halaman seterusnya.**

**Figure E.3: HFK items**

## 2. KEPERCAYAAN KEPADA LOGO HALAL

Sila tandakan (√) jawapan yang terbaik yang mewakili kepercayaan anda kepada logo halal. Sila pertimbangkan pilihan yang ada dengan teliti. Tanggapan anda akan dirahsiakan.

**NOTA:** 1 = sangat tidak setuju, 2 = tidak setuju, 3 = agak tidak setuju 4 = bersikap neutral, 5 = agak setuju, 6 = setuju, 7 = sangat setuju

Kepercayaan Kepada Logo Halal		1	2	3	4	5	6	7
1	Saya mempercayai logo halal kerana ia melambangkan kaedah pengeluaran yang ketat							
2	Saya mempercayai logo halal kerana ia melambangkan kaedah pemeriksaan yang ketat							
3	Saya mempercayai logo halal kerana ia melambangkan pengeluaran makanan yang sihat							
4	Saya mempercayai logo halal kerana ia melambangkan pengeluaran makanan mesra haiwan							
5	Saya mempercayai logo halal kerana ia melambangkan produk berkualiti premium							
6	Saya mempercayai logo halal kerana ia melambangkan kejujuran							

**Penghujung Kepercayaan Kepada Logo Halal.** Sila teruskan ke halaman seterusnya.

**Figure E.4:** TRU items

### 3. PENILAIAN MENGENAI MAKANAN HALAL

Sila tandakan (√) jawapan yang terbaik yang mewakili penilaian anda mengenai makanan Halal. Berhati-hati mempertimbangkan pilihan yang ada. Tanggapan anda akan dirahsiakan.

NOTA: 1 = sangat tidak setuju, 2 = tidak setuju, 3 = agak tidak setuju 4 = bersikap neutral, 5 = agak setuju, 6 = setuju, 7 = sangat setuju

Penilaian Makanan Halal		1	2	3	4	5	6	7
1	Saya fikir membeli makanan halal adalah idea yang baik							
2	Saya fikir makanan Halal adalah produk yang sihat							
3	Saya berasa senang hati untuk membeli makanan halal							
4	Saya fikir membeli makanan halal akan selari dengan nilai mesra haiwan							
5	Penilaian saya terhadap membeli makanan yang dihasilkan dengan prosedur halal akan menjadi sangat positif							

**Penghujung Penilaian Makanan Halal. Sila teruskan ke halaman seterusnya.**

**Figure E.5:** ATT items

**4. KELULUSAN SAUDARA TERDEKAT UNTUK MEMBELI MAKANAN HALAL**

Sila tandakan (✓) jawapan terbaik yang mewakili kelulusan saudara terdekat anda untuk membeli makanan halal. Berhati-hati mempertimbangkan pilihan yang ada. Tanggapan anda akan dirahsiakan.

NOTA: 1 = sangat tidak setuju, 2 = tidak setuju, 3 = agak tidak setuju 4 = bersikap neutral, 5 = agak setuju, 6 = setuju, 7 = sangat setuju

Kelulusan Saudara Terdekat Untuk Membeli Makanan Halal		1	2	3	4	5	6	7
1	Saya akan mendapat persetujuan daripada rakan-rakan saya jika saya membeli makanan halal sebagai produk yang sihat							
2	Saya akan mendapat persetujuan daripada kawan-kawan saya jika saya membeli makanan halal sebagai produk mesra haiwan							
3	Saya akan mendapat persetujuan dari keluarga saya jika saya membeli makanan halal sebagai produk yang sihat							
4	Saya akan mendapat persetujuan dari keluarga saya jika saya membeli makanan halal sebagai produk mesra haiwan							
5	Orang penting pendapatnya kepada saya fikir saya harus membeli makanan halal							
6	Orang yang rapat dengan saya fikir ia adalah wajar jika saya membeli makanan halal							
7	Orang yang penting kepada saya fikir saya perlu membeli makanan halal							

**Penghujung Kelulusan Saudara Terdekat Untuk Membeli Makanan Halal. Sila teruskan ke halaman seterusnya.**

**Figure E.6: SN items**



### 5. KEYAKINAN DIRI UNTUK MEMBELI MAKANAN HALAL

Sila tandakan (√) jawapan yang terbaik yang mewakili tahap keyakinan diri anda dalam membeli makanan Halal. Berhati-hati mempertimbangkan pilihan yang ada. Tanggapan anda akan dirahsiakan.

**NOTA: 1 = sangat tidak setuju, 2 = tidak setuju, 3 = agak tidak setuju 4 = bersikap neutral, 5 = agak setuju, 6 = setuju, 7 = sangat setuju**

Keyakinan Diri Untuk Membeli Makanan Halal	1	2	3	4	5	6	7
1 Saya percaya saya mempunyai keyakinan untuk membeli makanan halal sebagai produk yang sihat							
2 Saya percaya saya mempunyai keyakinan untuk membeli makanan Halal sebagai produk mesra haiwan							
3 Ia akan menjadi sangat mudah bagi saya untuk membeli makanan halal sebagai produk yang sihat							
4 Ia akan menjadi sangat mudah bagi saya untuk membeli makanan halal sebagai produk mesra haiwan							
5 Saya mempunyai kawalan sepenuhnya untuk membeli makanan halal							

**Penghujung Keyakinan Diri Untuk Membeli Makanan Halal. Sila teruskan ke halaman seterusnya.**

Figure E.7: PBC items

**6. KESEDIAAN MEMBELI MAKANAN HALAL DI MASA DEPAN**

Sila tandakan (✓) jawapan yang paling baik yang mewakili kesediaan anda untuk membeli makanan halal di masa hadapan. Berhati-hati mempertimbangkan pilihan yang ada. Tanggapan anda akan dirahsiakan.

**NOTA: 1 = sangat tidak setuju, 2 = tidak setuju, 3 = agak tidak setuju 4 = bersikap neutral, 5 = agak setuju, 6 = setuju, 7 = sangat setuju**

<b>Kesediaan Membeli Makanan Halal Di Masa Depan</b>		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
1	Kebarangkalian saya akan membeli makanan halal adalah tinggi							
2	Saya akan membeli makanan halal kerana kualiti produknya							
3	Saya bercadang untuk membelanjakan lebih banyak makanan Halal untuk tujuan kesihatan							
4	Saya akan mempertimbangkan untuk beralih kepada produk makanan halal atas alasan mesra haiwan							
5	Saya bercadang untuk membeli makanan halal selama 3 bulan akan datang							

Akhir soal selidik. Terima kasih banyak untuk penyertaan anda.

**Figure E.8: PI items**

## APPENDIX F

### SPSS AND SMARTPLS OUTPUT

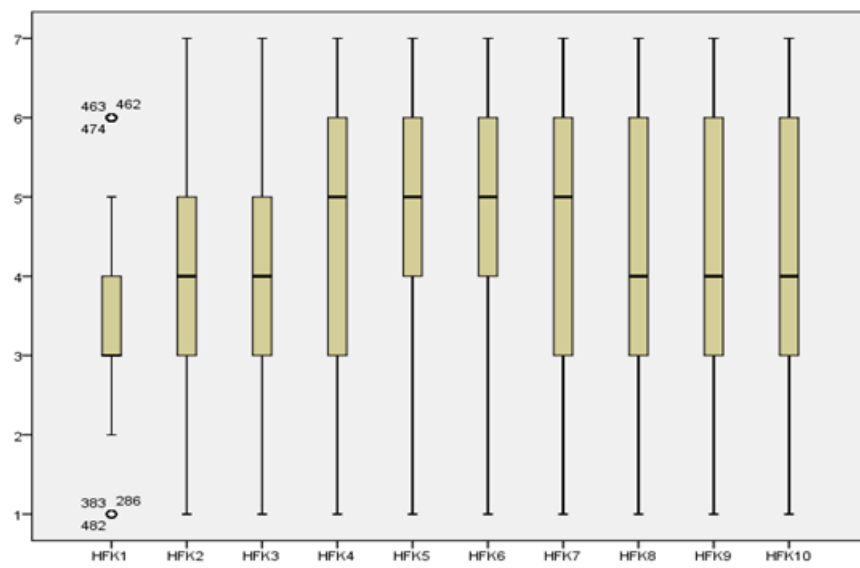


Figure F.1: HFK Boxplot

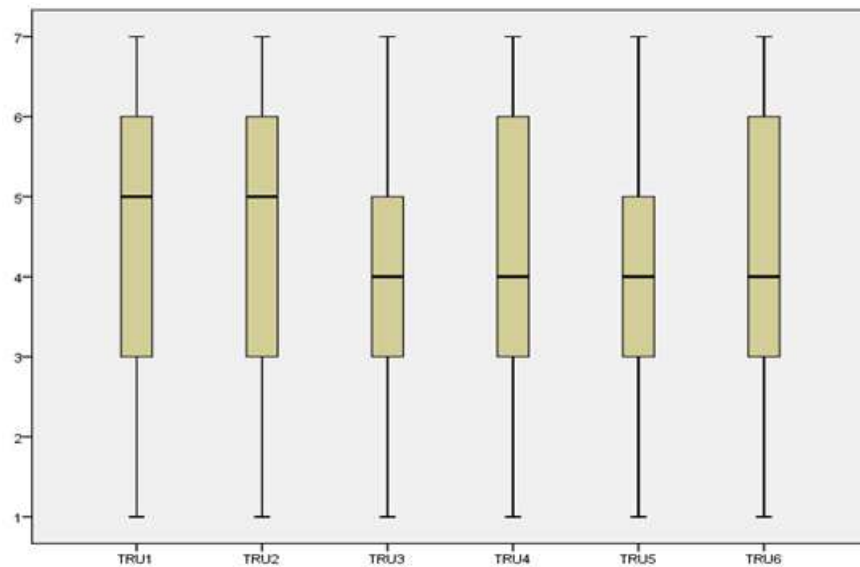
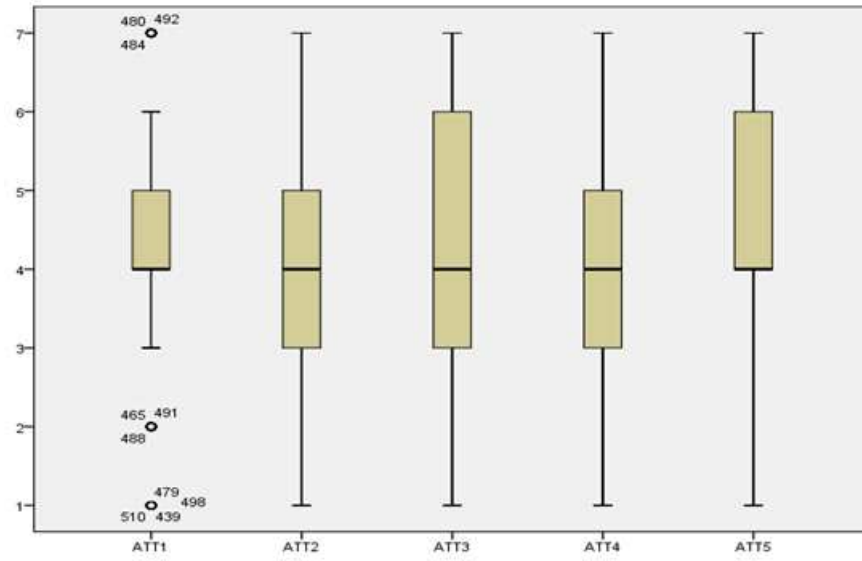
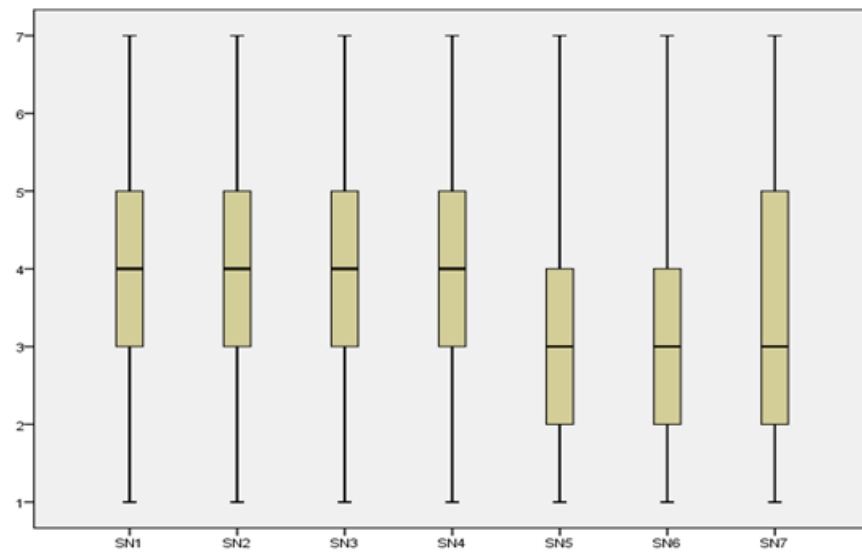


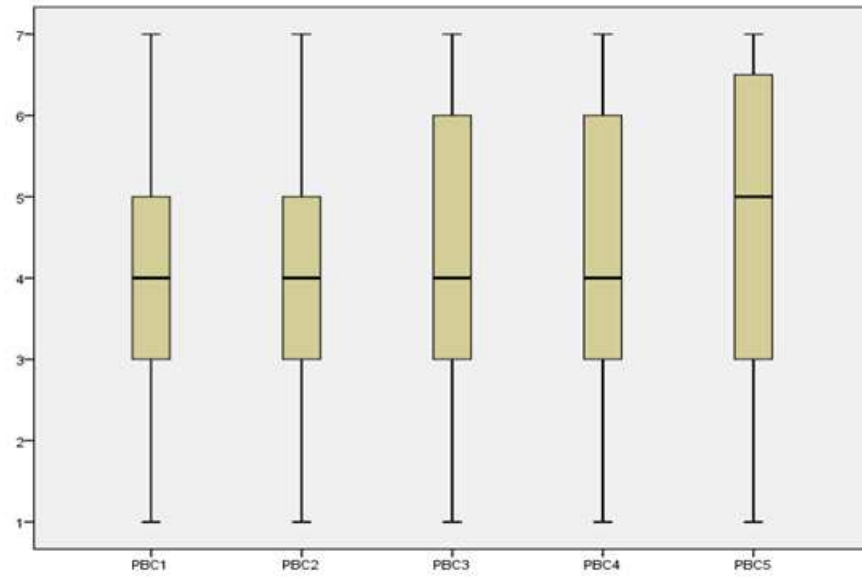
Figure F.2: TRU Boxplot



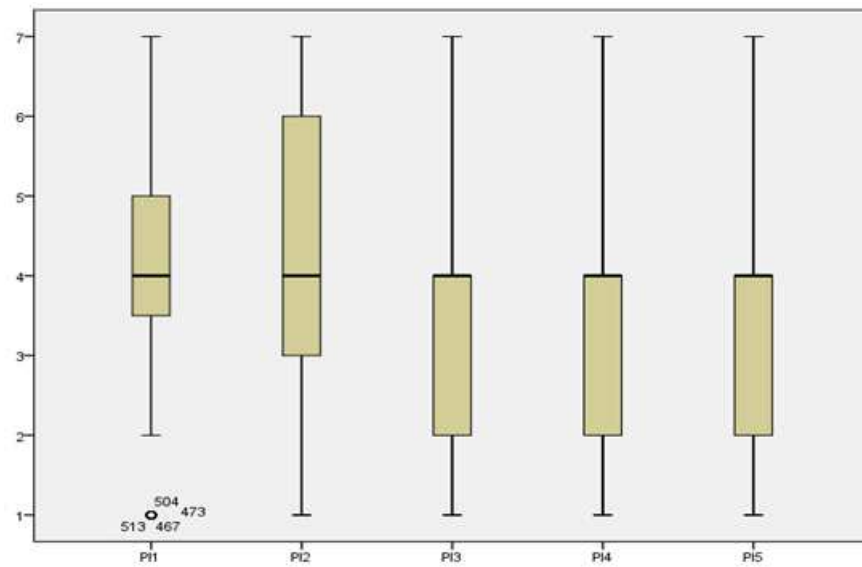
**Figure F.3: ATT Boxplot**



**Figure F.4: SN Boxplot**



**Figure F.5: PBC Boxplot**



**Figure F.6: PI Boxplot**

	HFK2	HFK3	HFK4	HFK7	HFK8	HFK9	HFK	HFK1	HFK5	HFK6
HFK2	<b>,903*</b>	-.148	-.232	-.267	.220	-.098	-.014	-.143	-.155	.014
HFK3	-.148	<b>,832*</b>	-.574	-.262	.151	-.041	.067	.223	-.068	-.065
HFK4	-.232	-.574	<b>,803*</b>	.323	-.286	-.115	.020	.024	.034	-.244
HFK7	-.267	-.262	.323	<b>,829*</b>	-.611	-.187	-.180	-.163	.147	-.087
HFK8	.220	.151	-.286	-.611	<b>,837*</b>	-.048	-.379	-.033	-.151	.037
HFK9	-.098	-.041	-.115	-.187	-.048	<b>,947*</b>	-.339	-.103	.044	-.011
HFK	-.014	.067	.020	-.180	-.379	-.339	<b>,899*</b>	.265	-.079	-.113
HFK1	-.143	.223	.024	-.163	-.033	-.103	.265	<b>,608*</b>	-.023	-.256
HFK5	-.155	-.068	.034	.147	-.151	.044	-.079	-.023	<b>,893*</b>	-.358
HFK6	.014	-.065	-.244	-.087	.037	-.011	-.113	-.256	-.358	<b>,908*</b>

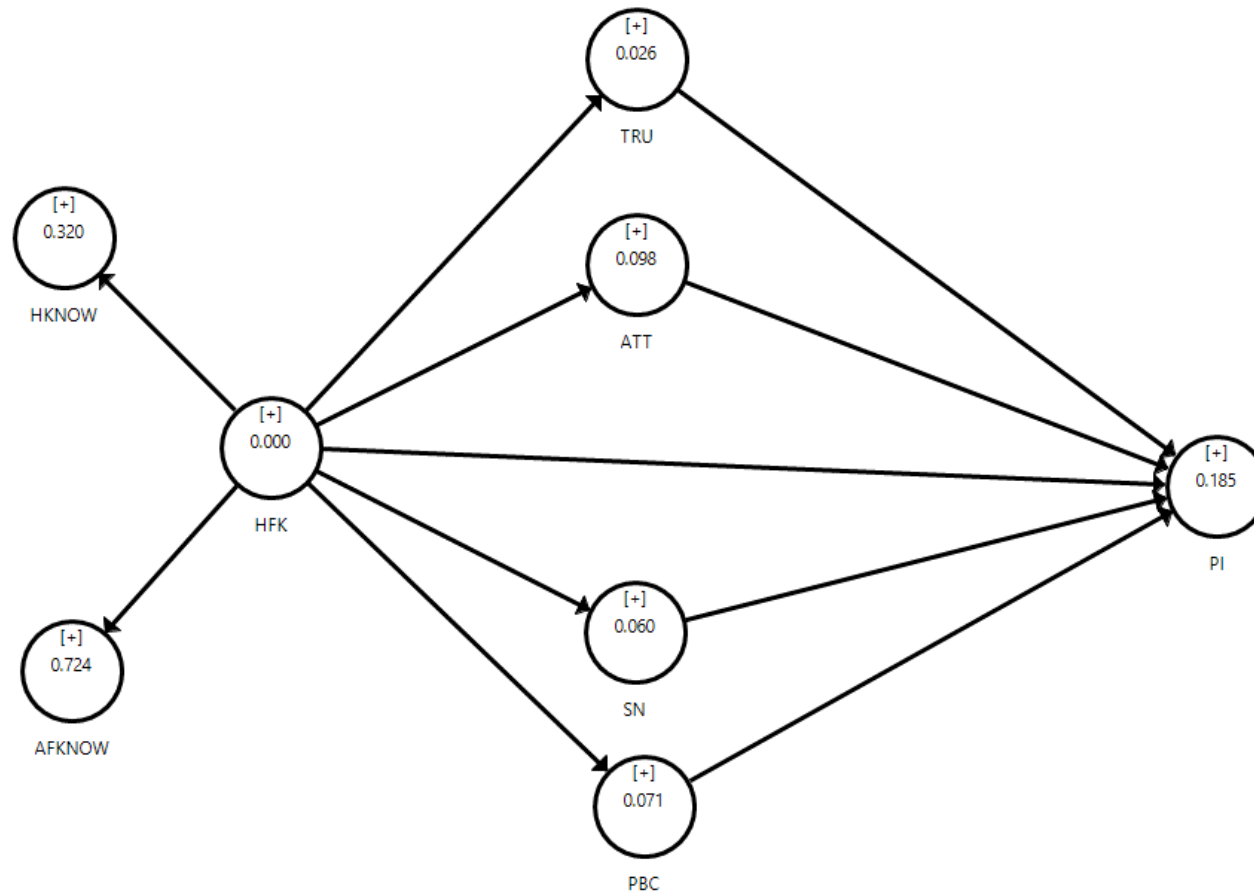
**Figure F.7:** Measure of Sampling Adequacy

Adequacy test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.872
Bartlett's Test of Sphericity	Approx. Chi-Square	1508.472
	df	36
	Sig.	.000

**Figure F.8:** KMO and Bartlett's test (second round)

Adequacy test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.871
	Approx. Chi-Square	1406.373
Bartlett's Test of Sphericity	df	28
	Sig.	.000

**Figure F.9:** KMO and Bartlett's test (third round)



**Figure F.10:** PLS Blindfolding result with Crossvalidated Redundancy Values