

PURCHASING INTENTION TOWARDS HALAL FOOD AMONG NON-MUSLIM CONSUMERS

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ABSTRACT

Halal food has gained considerable popularity across the globe over the past several years. Nonetheless, the concept of halal food has yet to be fully comprehended and emphasized among non-Muslim consumers, including those who have lived in an Islamic country for their entire lives. Non-Muslim consumers' knowledge on the value of halal food is quite low. They view the concept as a religious obligation for the Muslims. This after-effect has led non-Muslim consumers to avoid purchasing halal food and disregard the advantages it offers. For these reasons, the objective of the research is to explore whether attitude, subjective norm, perceived behavioral control and knowledge influence the intention to purchase halal food among non-Muslim consumers in Malaysia. Accordingly, a survey was conducted in Klang Valley, where 427 non-Muslim respondents clicked and answered a structured questionnaire via SurveyMonkey to gather the relevant information. Based on the multiple linear regression analysis, attitude, subjective norm, and knowledge significantly influence the intention to purchase halal food, while perceived behavioral control did not significantly influence the intention to purchase. The research findings indicate that non-Muslim individuals opt to purchase halal food when they fully comprehend and are well informed by their peers on the value that halal food offers. Consequently, entrepreneurs, manufacturers, and marketers in the halal industry must create an effective strategy to educate non-Muslim consumers in Malaysia to prepare for global expansion.

Keywords: halal consumption, attitude, subjective norms, perceived behavioral control, Theory of Planned Behavior

INTRODUCTION

Food plays an integral role in any living organism; most of the time, it also pertains to religious practice and individual belief for many around the world. Apart from preserving proper bodily function and avert disease, food has been associated with a religious, historical and societal role (Hassan & Hamdan, 2013). Nearly all societies' food preferences are heavily influenced by religious creed, ethnic culture and individual belief (Dindyal & Dindyal, 2003; Musaiger, 1993). Yun, Verma, Pysarchik, Yu, and Chowdhury (2008) asserted that consumers contemplate buying a particular type of product if it does not conflict with their beliefs. The magnitude of religion and belief towards food consumption has extended to which an individual willingly acts according to ideology as it is valuable to their lives. Religion and belief are among the most promising components that construct consumer's consumption decision, particularly among Islamic disciples. In Islam, the disciple must abide by a guideline known as the concept of halal (permitted) and haram (prohibited), which emphasizes that humans should embody righteousness spiritually and physically while eluding obscenity. These circumstances have raised concerns amongst the Muslims on the food and

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ingredients used, which in turn led to the catalyst for the demand for halal food (Sungkar, 2010). Surprisingly, halal food is not only consumed by the 1.5 billion Muslims globally but has also been embraced by 500 million non-Muslims worldwide (Xinhua, 2013).

The halal concept is no longer associated with just an Islamic practice. Rather, it has been taken into careful consideration and deliberation as an issue by the non-Muslims from all angles, especially in economic and scientific fields (Teng, Siong, & Mesbahi, 2013). In particular, the advocacy of the halal concept among non-Muslims is due to the appealing scientific advantages in which the concept emphasizes on eco-friendliness and attention to animal welfare, social issues and sanitation (Verbeke, Rutsaert, Bonne, & Vermeir, 2013). Furthermore, the concept has grown in popularity among non-Muslim consumers because of its humane animal treatment operations and that the byproducts are safer and healthier. For this reason, Syed (2010) expressed that the sensation of halal food as a wholesome food has developed into an opportunity to be promoted as a lifestyle choice, particularly in the United States of America and Europe where consumers are willing to pay premium prices to obtain healthy food. Seeing that countless non-Muslims rapidly accept halal food as a lifestyle option, it is forecasted that the consumption of halal food will increase in the health-conscious market (Rezai, Mohamed, & Shamsudin, 2012).

Presently, escalating awareness towards the halal concept among non-Muslim consumers worldwide has amplified the demand for halal food. Hence, it is prevalent to study the acceptance of non-Muslim consumers and their knowledge to purchase halal food.

LITERATURE REVIEW

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

Concept of halal food

Islamic law, or known as Sharia law, was formulated based on the Quran and hadith to assist the management of human life in all aspects. In fact, the purpose of the Sharia law is to educate, guide and facilitate worldly tasks by putting certain conditions and restrictions to secure the well-being of life. These conditions have been outlined as lawful (permissible and healthy) and unlawful (unaccepted and hazardous) with clear distinctions from the Quran and hadith (Mukhtar & Mohsin Butt, 2012).

The halal concept, which was outlined from Sharia law does not only revolve around food and its ingredients. Rather, it is also heavily emphasized throughout the food creation process until it is bought by the customer. This indicates that the halal concept, particularly in food, prioritizes the development (the process) and transition of food that is harmless, reliable, sanitary and ethical. The word 'halal' is an Arabic word for 'allowed' or 'permitted', while '*toyyiban*' means good quality, safe, clean, nutritious, and authentic (Wilson & Liu, 2011). In general, *halalan toyyiban* represents the intolerance of hygiene, safety, and quality. These two criteria are prioritized in Islam primarily for food consumption as mentioned in the Quran verse 168, which states:

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

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

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

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

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

Standardization for halal food

As non-Muslim consumers become more conscious about the halal concept, it is inevitable that they become concerned about its various types of products and services. Non-Muslims consumers who have dynamic diet and health-related issues require informative labeling and the right to be adequately informed on the particulars of the products and services. Consequently, by having a halal logo from an authoritative party, it legally qualifies that the products or goods have undergone strict inspection and are safe to be consumed. To validate that halal food has met Sharia law conditions, an Islamic organization is appointed to issue a certificate. According to Riaz and Chaudry (2003), a food is legally considered as halal when it is free from pork and alcohol, does not contain any prohibited ingredient of animal origins, and has been prepared and manufactured using clean equipment. This validates that the halal certification is not only to certify a product that is good in hygiene but also concerns the processes that comply with the Sharia law.

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

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

Purchase intention on halal products

Ajzen and Fishbein (1977) interpreted intention as an individual's location on a subjective probability dimension involving a relation between himself and some action. In particular, Ajzen (1991) depicted that intention compels an individual to try and make an effort to carry out a behavior. Additionally, the author further stated that when an individual has a strong intention to execute a behavior, they tend to perform it. Comparatively, intention can also be described as an individual's motivation to implement the behavior (Rezvani *et al.*, 2012). In general, Rezvani *et al.* (2012) clarified that an intention is "what we think, we will do or buy". Corresponding to this, numerous researches have analyzed the intention-purchase relationship which accentuates the consistencies between purchase intention and an object (e.g., Danesh, Chavosh, & Nahavandi, 2010; Hanzae & Ramezani, 2011; Mukhtar & Mohsin Butt, 2012). In fact, these researches discovered that there is a positive correlation between intention to purchase and halal products. It is clear that intention is a causation factor of an individual to either perform or not to perform a behavior.

Attitude, according to Ajzen (1985), can be defined as a favorable or unfavorable view or a feeling that occupies the behavior. Ajzen (1985) stated that attitude is an important part of expecting and explaining human behavior and he believed that the actions of people are determined by their traits and attitudes, where a trait is defined as "a characteristic of an individual that employs a general influence on a broad range of trait-relevant responses". Glasman and Albarracín (2006) validated that attitude is the evaluation of performing a particular behavior involving an object. Meanwhile, Eagly, and Chaiken (1995) defined attitude by describing it as a positive or negative assessment, or the psychological emotion that occurs when an individual is involved in certain behavior. Alluding to the Theory of Reasoned Action (TRA) and the Theory of Planned Behavior (TPB) model, attitude represents a function of beliefs and that the people who believe and perform a specific behavior that conjures a positive outcome would hold that attitude in the future, whereas those who did not believe and did not perform the specific behavior would establish a negative attitude (Lada *et al.*, 2009). Thus, a hypothesis for the attitude dimension was developed as follows: there is a significant influence between attitude and intention to purchase halal food among non-Muslim consumers.

The next influential element of intention is the subjective norm. As stated by Ajzen (1985), subjective norm alludes to an individual's perception of social pressure to perform for or against the specific behavior in question. Festinger (1950) supported the notion by indicating that subjective

norm influences the way of thinking and feeling of a person towards executing a specific behavior due to the relationship with other people. Consumers believe that their family, colleagues, friends or anyone special to them are inclined towards a certain behavior and this causes them to be influenced by their belief (Pavlou & Chai, 2002). TRA and TPB uphold that subjective norm is a function of belief. Teo and Beng Lee (2010) supported the concept of TRA and TPB by interpreting subjective norm as "the perception of meaningful people to the individual conclude that the behavior should be performed". Therefore, if a person believes that the most important individuals to them perceived that the behavior should be performed, then the subjective norm had influenced the intention of that person to perform the behavior. For example, if the non-Muslim consumer's social referent believes that halal food is good, then he would be more appealed to buy these products. This demonstrates that subjective norm influences the intention to perform a particular behavior. Coherently, the second hypothesis was: there is a significant influence between subjective norm and intention to purchase halal food among non-Muslim consumers.

Another influential element is perceived behavioral control which is defined as the capability of which an individual is able to control the perception over performing the behavior (Liao, Chen, & Yen, 2007). Ajzen (1991) stated that there are two aspects of perceived behavioral control that influence the individual's ability to engage in the behavior: (1) the level of control over the behavior, and (2) the level of confidence of a person being able to perform or not perform the behavior. For example, when a person feels that he/she has more control over making a halal food purchase, then he/she is more inclined to do. To summarize, it is evident that the intention to purchase halal food is higher when the non-Muslim consumer conceives more control over buying these products. Hence, the hypothesis for the third dimension was: there is a significant influence between perceived behavioral control and intention to purchase halal food among non-Muslim consumers.

Finally, knowledge is a vital ingredient to influence an individual's purchase intention (Shaari & Arifin, 2010). In fact, knowledge is defined as the level of a person to comprehend a subject based on the information obtained, learned, experienced or passed on by a group or known individual (Gabbay & le May 2004). Additionally, the authors stressed that knowledge is something that an individual upholds to be true and is driven into action. Without a doubt, knowledge is a fact or condition of knowing something that is familiar which is gained through experience or association (Kogut & Zander, 1992). In light of this research, knowledge refers to non-Muslim consumers' knowledge of halal food. In particular, knowledge is measured on whether it is one of the catalysts that influences the intention to purchase halal food among non-Muslim consumers. Ultimately, knowledge of halal food and the halal logo is vital to purchase intention. Despite halal label and preparation being the same as normal food's label and preparation, nonetheless, the halal concept prioritizes absolute wholesomeness throughout the development process to ensure an absolute healthy food. Without knowledge, a non-Muslim may purchase food that is filthy, poisonous, intoxicating, harmful to health, or non-halal (Shaari & Arifin, 2010). Therefore, the last hypothesis was: there is a significant influence between knowledge and intention to purchase halal food among non-Muslim consumers. The summary of the hypotheses is presented in Table 1.

Table 1: Summary of Hypothesis Testing

Hypothesis	Description
H1	There is a significant influence between attitude and intention to purchase halal food among non-Muslim consumers.
H2	There is a significant influence between subjective norm and intention to purchase halal food among non-Muslim consumers.
H3	There is a significant influence between perceived behavioral control and intention to purchase halal food among non-Muslim consumers.
H4	There is a significant influence between knowledge and intention to purchase halal food among non-Muslim consumers.

Theory of Planned Behavior

There are three components in TPB that explain in detail the concept of intention to behave, which are attitude, subjective norm and perceived behavioral control. The theory was developed by Ajzen (1991) as a modification of the original theory (TRA) from Fishbein and Ajzen (1981). Additionally, the TPB theory amends the deficiency of the TRA theory that people have incomplete volition control over their behaviors by adding the perceived behavioral control variable to the equation (Ajzen, 1991). The TPB theory has been extensively used in various research to explain the notion that people behave accordingly when there is an intention (Armitage, Norman, & Conner, 2002; Cook, Kerr, & Moore, 2002). To demonstrate, Cook *et al.* (2002) discovered that TPB was a significant model in ascertaining food-related research. Furthermore, Armitage *et al.* (2002) utilized TPB as the foundation for their conceptual model to ascertain habits as the addition of the independent predictor. Ultimately, it is evident that intention plays an important role in determining and explaining individual behavior (Gollwitzer, 1999).

Utilizing the theory, this research sought to investigate the factors that influence the intention to purchase halal food among non-Muslim consumers with an additional variable, which was knowledge. According to Piatetsky-Shapiro (1996), knowledge is an accumulation of what is known (data) and resides in the intellect of humans for it to be applied when necessary. As time progresses, knowledge has improved the standards of human life and governs all aspects of society. Consumers use information as their knowledge on the country of origin of a halal logo to assess the halal credibility in halal food purchase (Muhamad, Leong, & Isa, 2017). In fact, knowledge is a vital ingredient that influences an individual's purchase intention (Shaari & Arifin, 2010). Hence, Figure 1 shows the modified TPB to illustrate the influence of human attitudes to act accordingly:

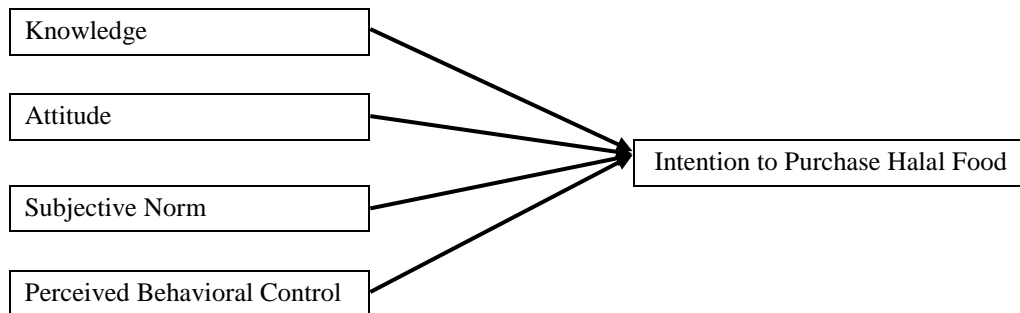


Figure 1: Proposed Framework

METHODOLOGY

This research used the TPB theory as the main framework in influencing the intention to purchase halal food among non-Muslim consumers. Hence, the items that were used to measure intention to purchase halal food among non-Muslim consumers were grouped into five constructs, namely attitude, subjective norm, perceived behavioral control, knowledge, and intention to purchase. All the variables used in this study were drawn from previous research by Shaari and Arifin (2010) and Aiedah and Sharifah (2015). A summary of the variables, dimensions and the total number of items is shown in Table 2.

Table 2: Summarize of Variable, Dimension and Total Number of Items

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

The target population in determining the influence of intention to purchase halal food among non-Muslims were Malaysian non-Muslim residents of Klang Valley. The data collected from each respondent was treated as individual data sources. The non-Muslim residents at Klang Valley were chosen in this research as the area was concentrated with various non-Muslim consumers with different states of origin, educational backgrounds and income levels which perfectly suited the research purpose. Based on the total population of Malaysian citizens, there were around 9,011,800 non-Muslim Malaysian citizens (Department of Statistics Malaysia, 2017) and at least 400 questionnaires must be distributed to achieve a minimal sample size of 384 (based on Krejcie & Morgan, 1970). Overall, 427 sets of usable questionnaires were voluntarily answered by the respondents. Additionally, the researcher managed to obtain 100% completed questionnaires of the needed sample size and was able to perform the analysis without difficulty.

Respondent's profile

Based on Table 2, there were 258 (60.4%) female respondents and 169 (39.6%) male respondents involved in this survey. The majority of the respondents came from the age group of 18–22 with 200 (46.8%), followed by the age group of 23–27 with 113 (26.5%). Based on the result, it indicates that the age group of 18 – 22 was the most dominant group for this study and the majority of them were Chinese with 289 (67.7%) respondents, followed by Indian with 110 (25.8%). Next, the majority of the respondents were Buddhists, hold a bachelor's degree and came from the income group of <RM3,000 with 247 (57.8%). A summary of the respondents' demographic profile is tabulated, as in Table 3.

Table 3: Demographic Profile of Respondents

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

	Melaka	10	2.3
	Negeri Sembilan	21	4.9
	Pahang	36	8.4
	Penang	57	13.3
	Perak	81	19.0
	Perlis	7	1.6
	Sabah	13	3.0
	Sarawak	27	6.3
	Selangor	59	13.8
	Terengganu	3	0.7
Race	Chinese	289	67.7
	Indian	110	25.8
	Asli	2	0.5
	Punjabi	2	0.5
	Sea Dayak	3	0.7
	Bumiputera Sarawak	4	0.9
	Kadazan	6	1.4
	Bidayuh	5	1.2
	Nigeria	1	0.2
	Iban	2	0.5
	Serani	1	0.2
	Thai	2	0.5
Religion	Christian	56	13.1
	Buddhist	260	60.9
	Hindu	98	23.0
	Animism	2	0.5
	Atheist	9	2.1
	Sikhism	2	0.5
Level of Education	SPM	35	8.2
	Diploma/ STPM	157	36.8
	Bachelor Degree	161	37.7
	Master	55	12.9
	PHD	9	2.1

	Matriculation	9	2.1
	Certification (LCE/SRP)	1	0.2
Household Monthly Income	< RM 3,000	247	57.8
	RM 3,001 – RM 5,000	86	20.1
	RM 5,001 – RM 7,000	40	9.4
	RM 7,001 – RM 9,000	22	5.2
	RM 9,001 – RM 11,000	17	4.0
	≥ RM 11,000	15	3.5

RESULT AND DISCUSSION

An analysis was conducted to assess the relationship between the independent variables (attitude, subjective norm, perceived behavioral control and knowledge) with the dependent variable (intention to purchase). Based on the correlation result in Table 4, there was a significant correlation between all the variables, which indicated the relationship between the independent variables toward the dependent variable. In particular, the correlation between attitude and intention to purchase were ($r=0.69$, $p<0.01$), subjective norm and intention to purchase were ($r=0.76$, $p<0.01$), perceived behavioral control and intention to purchase were ($r=0.31$, $p<0.01$), and knowledge and intention to purchase were ($r=0.49$, $p<0.01$).

Table 4: Pearson Correlation Analysis

	Intention to Purchase	Attitude	Subjective Norm	Perceived Behavioral Control	Knowledge
Intention to Purchase	1				
Attitude	0.694**	1			
Subjective Norms	0.764**	0.766**	1		
Perceived Behavioral Control	0.312**	0.304**	0.273**	1	
Knowledge	0.490**	0.332**	0.429**	0.550**	1

The results derived from the regression analysis represent the best prediction of the dependent variable from several independent variables. The research hypothesis was tested to verify the influences of all variables in the research. The results of the regression indicated that the four predictors explained 65 percent of the variance ($R^2=.65$, $F(4,422)=191.27$, $p<.001$). Additionally, the coefficient analysis showed that attitude, subjective norm, and knowledge had a significant influence on the dependent variable (intention to purchase) except perceived behavioral control towards the dependent variable (intention to purchase) where the value was $p=0.0754$, which was a

significant level of more than 0.1 ($p > 0.01$). Based on the Beta value, the subjective norm was shown to be the most influential and significant factor in purchase intention among non-Muslims.

Based on the findings, the result supported the hypothesis that attitude, subjective norm and knowledge had a significant influence on the intention to purchase halal food among non-Muslim consumers. On the contrary, the hypothesis for perceived behavioral control was not supported because there was no correlation with the intention to purchase halal food among non-Muslim consumers. Attitude influenced exponentially with the intention to purchase halal food when non-Muslim consumers have a positive attitude towards halal food itself, which in turn causes them to be more inclined to purchase halal food frequently. The result is consistent with the previous study by Lada *et al.* (2009) and Tarkiainen and Sundqvist (2005). Thus, it can be summarized that when a person believes that halal food is invaluable to them, they will tend to use halal food in their daily lives more frequently.

Subjective norms had the highest influence with the intention to purchase halal food among non-Muslim consumers. The result was consistent with the previous study by Lada *et al.* (2009), Tarkiainen and Sundqvist (2005) and Teo and Beng Lee (2010) due to the important role where family members, friends, and colleagues become strong reference points (Lada *et al.*, 2009). Hence, diverse marketing approaches should be utilized in order to influence the intention to purchase halal food among non-Muslim consumers. For example, to attract a Chinese consumer, a scientific documentary on the benefit of halal food could be shown on television with an appealing host to educate them in depth about the halal concept. Whereas for the Indian consumers, an appropriate slogan with a logo of a cross on a cow can be utilized to increase the intention to purchase halal food.

Additionally, knowledge was found to influence the intention to purchase halal food among non-Muslim consumers. The result was consistent with the previous study by Shaari and Ariffin (2010) as knowledge is the core factor that influenced halal purchase intention. In view of this result, it can be said that with proper knowledge, the non-Muslim consumer may be interested in purchasing halal food more frequently. Additionally, by comprehending the true value of halal food, non-Muslim consumers can break out of their Muslim-only food myopia and start to adapt the halal concept into their lives. In fact, some non-Muslim entrepreneurs have begun adapting the halal concept into their business due to its scientific benefits. It is even possible that by comprehending the real meaning of 'halal', non-Muslim consumers may change their purchasing habits into a more wholesome lifestyle. Corresponding to this, in order to educate non-Muslims in-depth about the halal concept, a person who is emotionally relatable to the populace should practice and educate non-Muslim consumers on the true meaning of the halal concept.

On the other hand, perceived behavioral control was found as not significant and had no influence on purchase intention. One plausible justification for the non-significant empirical linkage between perceived behavioral control and purchase intention is attributed to the respondents' understanding of the halal logo. Respondents were found to be confused and had difficulties in buying halal products since they had difficulties in differentiating halal products due to confusion in the halal logo or label authorized by the Islamic authorities. The result was consistent with Teo and Beng Lee (2010). It is evident that most non-Muslim consumers neither care about their capabilities nor the resources to consume halal food because there are various food alternatives available. Another plausible justification may also be attributed to the assumption that most of them were not aware of halal food benefits due to them being nurtured since childhood by their respective cultures.

Nonetheless, some of the non-Muslims who knew about halal food were willing to go further to buy them in huge quantities regardless of price. Based on the result, hypothesis testing is tabulated in Table 5.

Table 5: Summary of Hypothesis Testing

Hypothesis	Description	Result
H1	There is a significant influence between attitude and intention to purchase halal food among non-Muslim consumers.	Supported
H2	There is a significant influence between subjective norm and intention to purchase halal food among non-Muslim consumers.	Supported
H3	There is a significant influence between perceived behavioral control and intention to purchase halal food among non-Muslim consumers.	Not Supported
H4	There is a significant influence between knowledge and intention to purchase halal food among non-Muslim consumers.	Supported

CONCLUSION

There are countless reports worldwide that there are non-Muslim consumers who prefer to have halal food due to their comprehension of the halal concept. Hence, this further solidifies that entrepreneurs, manufacturers, and marketers must realize how essential it is for them to adopt and encourage its implementation on non-Muslim consumers. Correspondingly, future research may consider involving non-Muslim respondents from non-Islamic countries. The result from that country may be more comparable and provide an accurate direction and fruitful findings for halal industries to increase its segmentation. Evidently, it was proven that the TPB model accurately predicts the purchase intention of halal food among non-Muslim consumers and the additional variable of knowledge was significant in the context of this study.

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