

## THE EMPIRICAL STUDY ON THE DETERMINANTS OF MOSLEM CONSUMERS TO PURCHASE HALAL PRODUCTS

Mahiah bt. Hj Said

Universiti Tenaga Nasional Malaysia, e-mail: mahiah@uniten.edu.my

Khairul Nizam bin Surbaini

Universiti Tenaga Nasional Malaysia, e-mail: NizamK@uniten.edu.my

Mohd Anuar bin Awang Idris

Universiti Tenaga Nasional Malaysia, e-mail: AnuarA@uniten.edu.my

### *Abstract*

Nowadays, the issue of Halal has been debated and argued by so many parties and Moslem consumers in Malaysia have to select acceptable food products which contain many ingredients in varying quantities, including trace amounts of haram or questionable ingredients. Halal starts from the very beginning of food preparation process until the product reaches the consumer. Thus, it must be prepared, processed, manufactured and storage using equipment untainted by anything unclean (S. Shafie and O. Mohamad, 2002). The primary objective of this study is to identify the determinants of Halal perceived by the Moslem consumer in Malaysia and measuring the consumer perception on the Malaysia Halal certification. This study presents primary data collected by self-administered statements involving 385 responses from the Moslem respondents within concentration in Klang Valley and East Coast region of Malaysia. The factors are analyzed using factor analysis with varimax rotation, to cluster the criteria into several variables to determine the dimensions of Moslem consumers' perception towards Halal food produce. The result shows that religiosity commitment is a significant determinant for Moslem consumer to purchase Halal products in Malaysia. We also found encouraging result that shopping orientation is among important factor by Muslim consumers in their buying behavior towards Halal products.

Keywords: Halal, religiosity commitment, shopping orientation

### *Abstrak*

Saat ini masyarakat muslim di Malaysia berhati-hati dan teliti dalam memilih makanan khususnya bila ada kandungan yang tidak mereka ketahui kehalalannya. Halal dimulai dari penyiapan makanan atau minuman sampai produk tersebut sampai ke konsumennya, sehingga dalam proses tersebut kondisi ketidakhalalan haruslah tidak ada (S. Shafie and O. Mohamad, 2002). Penelitian ini bertujuan untuk mengidentifikasi determinan dari halal dan mengukur persepsi konsumen atas sertifikat halal. Penelitian ini menggunakan data primer dari 385 responden yang terkonsentrasi pada wilayah Klang Valley dan East Coast region. Faktor-faktor determinan dianalisis menggunakan analisis factor dengan varimax rotation, guna mengelompokkan kriteria menjadi beberapa variabel untuk menentukan dimensi persepsi konsumen muslim terhadap produk makanan halal. Hasil penelitian menunjukkan komitmen terhadap religiusitas menjadi factor penentu yang signifikan bagi konsumen muslim di Malaysia dalam membeli produk halal. Penelitian ini juga menemukan bahwa orientasi berbelanja juga merupakan factor penting dalam mempengaruhi perilaku muslim Malaysia membeli makanan halal.

Kata kunci: Halal, religiosity commitment, shopping orientation

### **1. Research Background**

World Moslem population is estimated to exceed 3 billion by 2010 and the global Halal markets are estimated to be worth US\$150 billion a year with growth rate at 2.9% annually.

(Asia Inc. July/August 2007). International hotel chain Almulla Hospitality allocated US\$2billion to beef up their branding as the world's first Shariah and Halal compliant chain of international hotel (Halal Journal, Jan/Feb 2008). The market for beauty and grooming products in Middle East is growing at 12% per annum, valued at US\$2.1billion a year (Halal Journal, Jan/Feb 2008).

The non-Moslem suppliers too, who may not heard or eaten Halal produce, recognize that consumer is the final arbiter, thus have been successful in supplying Halal goods to the Moslem market. As a result, many Moslem countries imported Halal poultry, meat, dairy products and other foods from Europe, Australia, New Zealand and America because the food is Halal and of high quality (El-Mouelhy, 2007).

Halal is now a new market force and identifier that affect and change perception on how business are being conducted, even from a marketing point of view (Halal Journal, Jan/Feb 2008). Halal increasing popularity can be linked to religious fervor and beliefs that it's cleaner, healthier and tastier (Burgmann, 2007). Besides that, the process assimilation of various foreign food and changes in local tastes, encouraged by global tourism and reverse colonization are also other reasons for Halal popularity to burgeon rapidly. A study by Evans (2007) has shown that curry is the number one take away meal in UK, while kebab has become a typical staple food in Germany.

But finding for marketing literature with religious focus is not easy. This could be due to a number of problems that deterred consumer researchers to conduct extensive study on this topic. Sensitivity of topic (Hirsmann, 1983, Bailey and Sood, 1993), problems of measurement (Wilkes, Burnett and Howell, 1986), gender participants (Khraim, Mohamad and Jantan, 1999) and difficult to obtain valid and reliable data (Bailey and Sood, 1993; Sood and Nasu, 1995)

This study is trying to identify the crucial determinants of Halal as perceived by the Moslem consumer in Malaysia. It will also be looking at credibility its certification among the consumers. The sample size is about 1000 Moslem respondents throughout Peninsula Malaysia with concentration in Klang Valley and East Coast Region.

## 2. Literature Review

### 2.1. Definition of Halal

Halal is an Arabic word meaning lawful or permitted or that what is permitted and allowed by the Allah s.w.t. General guidance all Moslems throughout the world employed is in accordance to the Holy Qur'an. Islamic dietary laws prohibited the consumption of pork, blood, alcohol and meat which is not slaughtered according to the Halal rites.

Thus, all Moslem are commanded to eat halal things. Milk from cows, sheep, camels and goats, honey, fishes, plants, vegetables, fruits, legumes, nuts and grains are definitely halal products. Animals such as cows, sheep, camels, goats, deer, moose, chickens, ducks, birds, etc. are also halal but they must be slaughtered according to the Islamic rites in order to be suitable for consumption. (G. Ruenrom and S. Unahanandh, 2005)

Beside food products, Halal also has been subjected to non food segments such as cosmetics and pharmaceuticals, hygiene products and nutritional supplements, travel, art, music and books, marriage and finance (Burgmann, 2007)

According to Islamic Food and Nutrition Council of America, IFANCA (2007), Agriculture and Agri-Food Canada (2006) and JAKIM (2007), Halal is an Arabic word means lawful or permitted. The opposite of halal is Haram, which means unlawful or prohibited. Halal and Haram are universal terms that apply to all facets of life. However, these terms are used mostly in relation to food products, meat products, cosmetics, personal care products, food ingredients and food contact materials and other aspects of life such as appearance items. In Islam, there are dietary laws that define food as Halal or Haram. Halal

foods are permitted while foods that are believed to be Haram are prohibited. As a main basis of understanding, Muslims are prohibited from consuming pork and alcohol because they are regarded as unclean or termed as *Najis* and therefore are both considered Haram. For Muslim consumers, for example meat products must be certified as Halal and must come from certified slaughterhouses that follow Islamic slaughter practices.

In a simple description as indicated by Yaacob *et al.* (2007), it concludes that the term halal is referred to as permissible based on *Shariah* perspectives, which are from religious and spiritual faith beliefs. However, the term *Toyibbah* is referred to being good or wholesome, with respect to quality, safety, hygiene, cleanliness and nutrition and authentically scientific.

While many items are clearly halal or clearly haram, there are still some things which are not clear. These kinds of item are considered to be questionable or of being of a suspicious nature and therefore more information is needed to categorize them as Halal or Haram. When there is uncertainty, the item is often referred to as being questionable or referred to as *Mashbooh*, it is used to indicate grey area between halal and haram and best avoided (Bonne and Verbeke, 2008). For instance, food containing ingredients such as gelatin, enzymes and emulsifiers are questionable and termed as *Mashbooh*, because the origin of these ingredients are unknown (Agriculture and Agri-Food Canada, 2006).

## 2.2. Religiosity Commitment

Religion is a system of beliefs and practices by which groups of people interpret and response to what they feel supernatural and sacred (Johnstone, 1975). Religion affects our goal, decisions, motivations, purpose and satisfaction (Zimbardo and Ruch, 1979). It plays a significant role in shaping human attitudes and behaviors and the realization that the current trend is towards global resurgence of organized religiosity (Armstrong, 2001; Arnould, Price and Zikhan, 2004) and it continues to be a key force in individual behavior (LaBarbera, 1987). Foxall and Goldsmith (1994) highlighted that religious beliefs are interwoven with cognitive elements to form knowledge systems that justify and control attitude and behavior.

According to Al-Habshi and Syed Agil (1994), religions contribute to the formation of culture, norms, attitudes and values in society. Pargament (1986) has noted that religion may serve important functions in helping people understand and cope with life events by offering guidance, support and hope. Religion also provides a frame for reference for individual to help them understand, predict and control events and to maintain self-esteem (Spilka *et al.*, 1985) as well as guiding them in the process of selecting solutions to problems (Pargament, 1986).

Religion can be a significant factor in relation to consumption pattern; family decision making; purchase risk aversion perception towards advertising message and selected retail store patronage behavior (Mokhlis, 2006). There are some studies on religious impact on consumer behavior such as Schiffman and Kanuk (1997) asserted that members of different religious groups are likely to purchase decision influenced by their religious identity. McDaniel and Burnett (1990) looked at the impact of religiosity, religious commitment and religious affiliation on various aspects of consumption and purchase behavior (Hirschman, 1983; Wilkes *et al.* 1986; Delener, 1990; Sood and Nasu, 1995). Religion can be a significant factor in relation to how advertising message is perceived, consumption patterns, innovativeness, media usage, family decision-making purchase risk aversion and selected retail store patronage behavior (Mokhlis, 2006).

Johnston *et al.* (2001) defined religiosity commitment as the extent to which an individual committed to religion he or she professes and its teachings, and this commitment is reflected in the individual's attitudes and behavior. Religiosity is capable of influencing an individual cognitively and behaviorally. Stark and Clock (1968) noted that the heart of

religion is commitment. The supposition is that a highly religious person will evaluate the world through religious schemas and integrate his/her religion into his/her life (Mokhlis, 2006).

### 2.3. Shopping Orientation

People take many different approaches to the act of shopping based on their past shopping experiences and personal-value systems (Darden and Dorsch, 1990). Research on shopping orientation started by Stone (1954) whom categorized shoppers into 4 groups; economic, personalizing, ethical and apathetic. Stephenson and Willet followed suit with his 4-way topology and grouped consumer into store-loyal, compulsive and recreational, convenience and price-bargain, whilst Lumpkin (1985) grouped elderly shoppers into 3 categories, namely active, economic and apathetic. The rural consumers have been grouped as inactive, in-shoppers, active out-shoppers and drifts (Lumpkin, Hawes and Darden, 1986)

Moschis (1992) defined shopping orientation as mental states that result in various shopping patterns which includes consumer activities, interests and opinions concerning the shopping process. The concept of shopping orientation consists of a personal dimension (activities, interests, opinions, motives, needs and preferences), market behavior dimension (information source and patronage behavior) and store image including store attributes (Preez, 2001).

Sheth (1983) indicated that both product determinants and personal determinants shaped an individual's shopping predispositions. He predicted that "an individual's personal values and beliefs about what to look for when shopping for products and services reflect that person's personality and may be determined by sex, age, race and religion".

Shopping orientation were also examined in relations to product usage, in-home and out shopping, electronic shopping, lifestyle and self-concept, socialization effects of work experiences and store patronage (Darden and Reynolds, 1971; Moschis, 1976; Lumpkin, Hawes and Darden, 1986; Darden and Howell, 1987; Vijayasarathy, 2003; Shamdasani et al, 2001; Moye and Kincade, 2002).

Research done by Rodriguez (1993) indicated the degree of religiosity influencing the purchasing patterns of the middle and lower socioeconomic groups of the Peruvian population. The upper class group was found to be indecisive. Sood and Nasu (1995) found that there is no difference in shopping behavior between devout and casually religious Japanese individuals. Essoo and Dibb (2004) confirmed that the consumer having different level of religiosity differ in their shopping behavior. Devout Hindus and Catholics' shopping orientations differ from the less devout but there is no difference in shopping behavior between devout and casually religious Muslim consumers.

### 2.4. Halal Production Process

Issues on integrity of Halal food supply due to continuous pressure from the industry itself (both manufacturers and retailers) as well as the increased globalization that leads to more exposure within the practice. The increased consumer awareness on the importance of healthy lifestyle affects the demand for better food quality and safety standards.

Thus the government must implement more stringent food quality and safety regulations for better quality control and traceability (Tieman, M., 2007). Geijn (2005) highlighted that Halal integrity should cover 4 C's, namely correct, consistent, complete and clear, within the quality dimension to ensure that at any moment in the supply chain, the integrity of the product remains protected.

## 2.5. Halal Branding

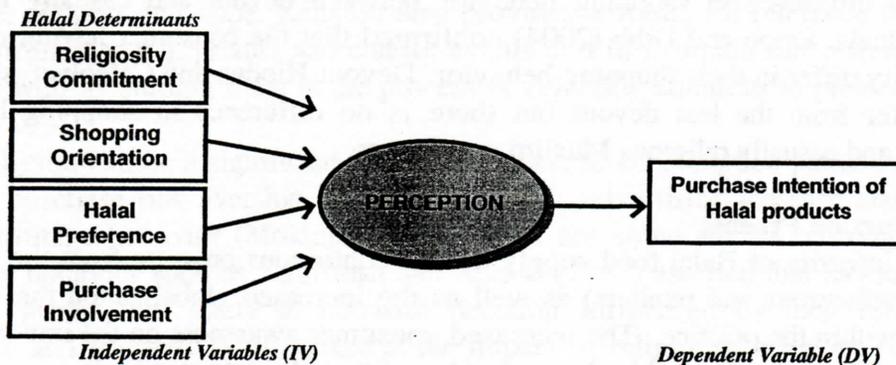
A strong brand name is vital in marketing any product, especially Halal product and knowing what consumer wants is every marketer responsibility. Halal branding has the opportunities to touch the lives of many people and creating a trust mark for the Moslem community. Halal could become its own power brand (Hayman, cited in Hazair, 2007c). Moslem consumer purchase Halal products are due to their commitment to Islamic principles and teachings, and not just their needs for the products. According to El-Mouelhy (2007), some Halal food producers have developed a patronizing attitude towards consumers, feeling that the consumers' lives will remain hard and dry and they will not be able to enjoy the products. Thus, the producers need to change this attitude and have to start supplying quality Halal products.

Labeling is also an important component that Halal producers need to pay attention to. Naming products after haram or forbidden foods, such as chicken ham, halal beef bacon or alcohol-free beer are considered tactless and can be misleading, since the Halal consumers are quite sensitive to these issues (Hairalah, cited in Hazair, 2007a:13). Labels should be descriptive, clear and meaningful to the consumers. Producers must clearly identify the source of food elements, especially for products that contain unfamiliar elements which could cause confusion and problems for Moslem consumers (Han, 2007a: 5)

The following hypotheses were formulated for the study.

- H<sub>1</sub>: Religiosity commitment is a significant determinant for Moslem consumer to purchase Halal products
- H<sub>2</sub>: Shopping orientation is a significant determinant Moslem consumer to purchase Halal products
- H<sub>3</sub>: Halal preference is a significant determinant of Moslem consumer to purchase Halal products
- H<sub>4</sub>: Purchase Involvement is a significant determinant of Moslem consumer to purchase Halal products

Figure 1 below depicts the framework on which the study based upon. It shows the Independent Variables (IV) naming as Halal determinant and Dependent Variables (DV) which effect Moslem consumers' perception towards buying decision.



**Figure 1. Research Framework of Halal determinants on Moslem consumers' to purchase Halal products**

### 3. Research Method

#### 3.1. Sample

It was decided to select a sample size that at a 95 percent confidence level would result in a sampling error of less than 5 percent. The sample size was estimated to be 385 responses. We decided to distribute 500 statements in order to compensate for the unusable response issues. Participants answered these statements based on their consents and voluntarily basis. Statistically, the number of this sample met the requirements of inferential statistics (David, 1998; Sekaran, 2009), this could be properly analyzed to produce valid and reliable research findings.

Data collection was obtained from statements designed based on the review of the literatures. The statements were divided into two sections. Section 1 has been designed to measure Moslem consumer's perception towards Halal products, and Section 2 is on their demographic profile; information about the respondents' personal, demographics and education background. The five-point Likert scales ranking from Strongly Disagree (scale 1) to Strongly Agree (scale 5) were used to measure the Moslem consumer perception whether they agreed or disagreed with the item constructed in the statements. The study had decided to use factor analysis in order to determine the dimensions of Moslem consumers' perception towards Halal food produce.

#### 3.2. Demographic Profiles

A total number of 500 statements were distributed to the respondents in selected areas in Klang Valley and East Coast region. At last 385 responses were received.

**Table 3. Demographic Characteristics**

Age groups	%	Status	%	Gender	%
Below 20 years old	33,4	Single	27,7	Male	49,2
20 -35 years old	64,7	Married	72,3	Female	50,8
36 – 50 old	1,8				
Occupation	%	Education level	%	Income range	%
Management	9,1	Post Graduate	10,9	No income	5,2
Executives/Officers	13,1	Degree	39,8	Below RM1K	26,4
Support Staffs	51,7	Diploma	21,9	RM1K – RM2,999	21,9
Students	18,2	STPM/SPM/SRP	12,2	RM3K – 5,999	24,3
Unemployed	6,1	Primary School	11,6	RM6K – RM9,999	22,2
Self-employed	1,8	Others	3,6		

Table 3 shows that the respondents are grouped into three age groups; 65.8% of the respondents are in the age 20-50 years old. Meanwhile the remaining is below 20 years old. In term of gender, majority of the respondents is female (50.8%) while male respondents represent 49.2 %. Table 3 also shows that most of the respondents are married (72.3%) and the rest are single (27.7%). The majority of respondents are educated at tertiary level 39.8%. The occupations of the respondents were categorized into five levels.

The majority of the respondents have working experiences in various positions such as management 9.1%, executives 13.1%, supporting staff 51.7% and self-employed 1.8%. In terms of income distribution, at least 26.4% of the respondents have income below RM 1000 per month. While about 21.9% of respondents between RM 1000-2999 and 24.3% between RM3000-RM5999 per month. At least 22.2% of respondents have monthly incomes above RM6000.

**Table 4. Frequency of Mosque Visiting for Knowledge and Prayers**

RELIGIOUS KNOWLEDGE	%	RELIGIOUS RITUALS	%
Everyday	18,2	Everyday	69,9
Once a week	23,7	Once a week	24,3
Once a month	16,4	Once a month	1,2
Once a year	17,0	Once a year	1,8
Others	24,6	Others	2,7

Meanwhile, Table 4 shows the frequency of the respondent going to the mosque for their prayers and seeking religious knowledge and study. About 18.3% went to the mosques for knowledge every day, 23.7% once a week, 16.4% once a month and another 17.0% is only once a year. Most of the respondents (69.9%) went to the mosque to perform their prayers every day, while 24.3% did it once a week, 1.2% once a month and 1.8% only once a year

**Table 5. Preferred shopping locations for Halal products**

SHOPPING LOCATION	%
Wet/Dry Market	44,4
Night/Agro Market	52,9
Nearby retail shop	55,3
Supermarket	55,6
Hypermarket	44,1

Based on Table 5, 44.4% of the respondents shopped for their halal products at the wet or dry market, 52.9% at the nightmarket or agro market, nearby retail shop 55.3%. another 55.6% shopped at the supermarket and 44.1% at the hypermarket.

**Table 6. Preferred sellers to purchase Halal products**

PREFERED SELLERS	%
Seller at Wet/Dry Market	61,7
Moslem owned minimarket	43,2
Supermarket	45,0
Hypermarket	46,2

Table 6 shows that 61.5% of the respondents prefer the sellers at dry or wet market, 43.2% of the respondents prefer to shop at Moslem owned mini market. Another 45.0% shopped at the supermarket and 46.2% at the hypermarket.

**Table 7. Main source of Halal information**

SOURCE OF HALAL INFO	%
Newspaper/Magazine	48,3
Books	65,7
Television	46,5
Emails/SMS	25,5
Journal/Periodicals	34,7

From Table 7, the respondents looked for Halal information from many sources. 65.7% turned to book, 48.3% from newspaper and magazines and another 46.5% from television. Only 34.7% looked at journals and periodicals and 25.5% is via emails and SMS texting.

## 4. Research Findings

### 4.1. Factor Analysis

In this study, factor analysis is used to summarize a large number of variables into a smaller number of factors with a minimum loss of information (Hair et al., 1998). It is a data reduction technique used to reduce a large number of variables to a smaller set of underlying factors that summarizes the essential information contained in the variables (Coakes and Steed, 2003).

The Kaiser-Meyer-Olkin (KMO) test for measuring sampling adequacy and Bartlett's test of sphericity display significant results. Table 8 indicated that the KMO value (0.795) is greater than 0.5, which falls in the acceptable range and can be considered highly satisfactory (Hair, et al. 1998). Meanwhile, Bartlett's test of sphericity rejects the hypothesis (at  $p < 0.001$ ) that the correlation matrix is an identity matrix, without significant correlation between variables. This implies that the reduced size of variables meets the elemental requirement for factor analysis. This indicates that the factor analysis is enabling to be further analyzed. Furthermore the Bartlett's Test of Sphericity is significant at 0.00 levels. It means that there are inter correlations among the variables.

**Table 8. KMO and Bartlett's Test**

<b>Kaiser-Meyer-Olkin Measure of Sampling Adequacy.</b>		0.795
<b>Bartlett's Test of Sphericity</b>	Approx. Chi-Square	3682.118
	df	435
	Sig.	0.000

In factor analysis, Eigenvalue represents the sum of squared loadings for a factor or the amount of variance accounted for by a factor (Hair et al., 1998). Only factors with Eigenvalue greater than one were considered.

**Table 9. Rotated Component Matrix**

Q	Component			
	1	2	3	4
Q1	0.083	0.603	0.314	-0.201
Q2	-0.107	0.635	0.232	-0.135
Q3	-0.042	0.633	-0.037	0.018
Q4	0.080	-0.016	0.673	0.005
Q5	-0.059	0.740	-0.140	0.203
Q6	-0.054	0.758	0.001	-0.012
Q7	0.515	-0.106	0.369	-0.024
Q8	0.272	0.265	0.513	-0.145
Q9	0.054	-0.095	0.153	0.606
Q10	0.676	-0.076	0.193	-0.357
Q11	0.595	0.005	0.130	0.200
Q12	0.582	-0.183	0.363	-0.074
Q13	0.200	0.001	0.603	0.047
Q14	-0.042	0.240	-0.065	0.601
Q15	0.062	0.216	-0.305	0.710
Q16	0.724	-0.006	-0.128	-0.003
Q17	0.756	0.008	-0.075	-0.078
Q18	0.637	0.145	0.258	-0.267
Q19	0.052	0.269	0.522	0.079
Q20	-0.164	-0.225	0.165	0.506

The results from Table 9 show that the items have been grouped into 4 components. Component 1 consists of 7 factors loading, i.e. item 11, 15, 16, 18, 23, 24 and 25. This component is named Religiosity Commitment since the content of the statements in the instrument are looking at respondents' religious behavior. The factor loading of component 2 consists of statement 1, 2, 3, 5 and 6. Since the statements for this component concentrate on the shopping behavior of the respondents, thus it is termed as shopping orientation.

The third component consists of statement 4, 8, 13 and 19 and the statements were focused on products' ingredient, product processing and labeling. We termed this component as brand preference. The last component consists of items 9, 14, 15 and 20 as its factor loading. The content of these items is seeking for the respondents' involvement in purchasing Halal produce, thus, it is termed as purchase involvement.

**4.2. Reliability Test**

Each of the components identified in the factor analysis was tested for their reliability using Cronbach's (1951) unidimensional coefficient alpha. It is an estimate of the correlation between random samples of items and is an appropriate index of equivalent. The reliability test results in Table 10, show that two dimensions of the instrument have high degree of internal consistency; Religiosity Commitment at 0.79 and Shopping Orientation at 0.76, while the other two; Brand Preference at 0.58 and Purchase Involvement at 0.059. The last two dimensions are taken in because the results are modestly reliable and suffice as determined by Nunnaly (1967).

**Table 10. Reliability Analysis**

NO OF ITEMS	DIMENSIONS	CRONBACH'S ALPHA
6	Religiosity Commitment	0.796
5	Shopping Orientation	0.760
4	Brand Preference	0.578
4	Purchase Involvement	0.588

**Table 11. Summary of Correlations**

		Religiosity Commitment	Shopping Orientation	Halal Preference	Purchase Involvement
Religiosity Commitment	Pearson Correlation				
	Sig. (2-tailed)				
Shopping Orientation	Pearson Correlation	-0.059			
	Sig. (2-tailed)	0.289			
Halal Preference	Pearson Correlation	0.379**	0.237**		
	Sig. (2-tailed)	0.000	0.000		
Purchase Involvement	Pearson Correlation	-0.147**	0.112*	-0.044	
	Sig. (2-tailed)	0.008	0.041	0.422	

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

\* Correlation is significant at the 0.05 level (2-tailed).

**Table 12. Model Summary ANOVA**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	5.583	4	1.396	5.833	0.000
Residual	77.541	324	0.239		
Total	83.125	328			

The regression analysis ran for the data and Table 12 shows that all the variables are significant. Unfortunately the R-squared result is rather low at 0.067 (Table 13). This indicates that though all the variables are significant but the relationships are weak.

**Table 13. Model Summary**

Mode	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.259	0.067	0.056	0.489

The result from Table 14 confirmed Hypotheses 1 that Religiosity Commitment is a significant determinant for the Moslem consumer to purchase Halal products with the significant level at 0.000. Hypotheses 2 and Hypotheses 3 have to be rejected since the results are hat 0.785 and 0.318 respectively. The result also confirmed Hypotheses 4, Purchase Involvement is a significant determinant for the Moslem consumer to purchase Halal products.

**Table 14. Coefficients**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	2.106	0.116		18.224	0.000
Religiosity	-0.122	0.033	-0.211	-3.660	0.000
Shopping	-0.009	0.032	-0.015	-0.273	0.785
Halal prefer	0.033	0.033	0.059	1.000	0.318
Involvement	-0.108	0.033	-0.180	-3.282	0.001

## 5. Conclusion and Discussion

The findings of this study reflect crucial role that Religiosity Commitment and Purchase Involvement are to the Moslem consumers. These variables have the ability to influence the Moslem consumer perception and purchase decisions of Halal products for themselves and their family. The results of Shopping Orientation and Halal Preference were rather surprising. These variables seem to be of importance but the consumers didn't put much emphasis on them when purchasing Halal produce.

Purchase Involvement made easy nowadays because of the rapid development of IT which provides a speedy and convenient information gathering. Product information and price comparisons can be done from the office or home of the consumers. Furthermore, the status of Halal of any products would be easily found and disseminate, thus the Halal marketers have to be more thorough and legit in claiming their product as Halal.

Several limitations have been identified in this study. It is exploratory in nature and due to a few time constraints, the sample size quite small. Thus, the results of the study would show some instability of measures and may introduce some bias. Besides that 64.7% of the respondents are within 20 – 35 years of age, which may not reflect the population breakdown of the Moslem consumers in the selected locations, thus, could not be directly generalized to

other organizations or other industries. Further testing of the model would be needed for confirmation of the relationship in other settings.

Specific dimensions of Moslem consumer purchase of Halal produce have been chosen for study because of their particular relevance to consumer perception and buying behavior. It is possible that other factors would reflect different results (Karajin et.al, 2007). Further studies should be conducted to scrutinize the different Moslem consumers' ethnicity, culture and nationality could be vital in designing Halal products that could meet Moslem consumer across the world.

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