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Spanish Muslims' halal food purchase intention

Mahir Pradana

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PhD in Business

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PhD student:

Mahir Pradana

Advisors:

Rubén Huertas-Garcia
Frederic Marimon

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Mahir Pradana

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"Do or do not, there is no try!"

— Yoda

"Visions are worth fighting for.

Why spend your life making someone else's dreams?"

— Tim Burton

Chapter 1

Introduction

Throughout history, there have been numerous religious movements, of which only a few have survived and have reached the category of global religions. One of the few that did was Islam. According to evolutionary history, the ancient inhabitants of the world used to live in relatively small tribes of hunter-gatherers, where direct relationships between people predominate and, therefore, mutual knowledge among all. However, today the vast majority of the population lives concentrated in cities where groups of strangers, without any relation between them, have to cooperate if they want to preserve their livelihood, refuge, mutual defence, and economic exchange (Seabright, 2004).

It is considered that one of the mechanisms that have allowed different groups of strangers from diverse origins, to coexist together has been religion. Religion converts people--who do not know each other--into an imaginary moral community that is united by sacred bonds and is under the supervision of a vigilant God (Graham & Haidt, 2010). This does not mean that the cooperation between a large number of people without religion cannot be realized, neither is religion essential for morality in a society (Norenzayan, 2014).

The basis of moral behaviour, such as empathy, shame, or anger, have very old evolutionary origins. For example, it has been shown in an experiment that babies between 6 and 10 months old, (who are not able to express themselves verbally yet) are able to evaluate a subject as attractive if they observe that he helps another, or adverse if they see that he hinders another. These observations have served to propose that moral action is a biological adaptation (Hamlin et al., 2007). However, throughout history, religion--along with its complex rituals and beliefs--have played a very important role in establishing a moral sphere among large communities that have contributed to coexistence (Norenzayan, 2014). Religious people believe in some kind of supervising higher entities at some events in their lives, more than at others (Atran & Ginges, 2012).

They seem to suggest that the belief in God comes first. It explains why people believe in such things: because the phenomenon involves a

social dimension that designates on the life of profane humanity. This transcendental dimension then points to the destination of higher life, culminating in the entity up there which is known as 'God' (Gervais & Norenzayan, 2012). There is a drastic difference between "intrinsic" religiosity and "extrinsic" religiosity. Intrinsic religiosity concerns the spiritual relation between an individual and the higher entity (in this case 'God') while "extrinsic" religiosity is related to encompassing social aspects such as collective rituals (Graham & Haidt, 2010).

Literature has collected the evidence, both from a perspective of the cognitive science of religion (Bloom, 2007) and cultural evolution (Henrich, 2009). This evidence allows us to establish a correlation between the growth phases in the size, complexity, and evolution of a society, and the complexity of religious elements that seek to achieve social solidarity in that society.

One of the complex elements of religion is Islamic concept. With 'halal' concept, their believers must follow the religion's devotional practices, such as the consumption of Halal food (Marzuki et al., 2012). Nowadays, in various parts of the world, the consumer goods industry focuses more on the 'halal' concept, as an evidence that religion can influence consumer behaviour (Bonne et al., 2007). This concept not being just a religious issue anymore, it is now embraced as part of business and trade (Lestari & Gunita, 2018).

1.1 What is Halal Food Principle?

Islam is a religion governed by rules and customs built on five pillars, which every Muslim has to observe: sahadah (good deed); salah (prayer); zakah (charity); shaum (fasting) and hajj (pilgrimage) (Marzuki et al., 2011). In addition to these pillars, Muslims (followers of Islam) have to follow a set of dietary prescriptions intended to advance their well-being, which is known as the 'halal' concept (Bonne et al., 2007).

Halal is Islamic dietary laws that determine what types of food are "lawful" or permitted to be consumed (Madiawati & Pradana, 2016). What Islam uses as reference is the Arabic word "Halal" which means "lawful" or what is permitted and allowed by the lawgiver (Allah). Whereas its antonym, 'haram', means prohibited to consume. For centuries, halal is a spiritual concept that Muslims continue to follow in their daily lives, more

specifically when purchasing and consuming products (Alserhan, 2010). This rise of halal awareness in products, is expected to increase the buying interest of the Muslim community. This is because of their basic need for food in their daily life (Bonne et al., 2007). The 'halal' word is derived from the term 'Halallan Toyyiban' (wholesomeness, pure and clean), which every aspect of the Muslim way of life must conform to its standard, otherwise, they will be considered 'haram' (Dahalan, 2008).

For centuries, halal is a spiritual concept that Muslims continue to follow in their daily lives, specifically when purchasing and consuming products (Alserhan, 2010). With the rise of halal awareness of a product, it is expected to increase the buying interest. The appeal of the halal certificate can provide sensory stimulation of consumers (Marzuki et al., 2012) which is expected to attract more consumers. The advertisement serves as a bridge between producers and consumers; and positions itself as an opinion leader who conveys a message to consumers about a particular brand (Madiawati & Pradana, 2016). Manufacturers or companies should choose a suitable endorser to deliver the desired advertising message to a targeted audience, so that the message can form an opinion.

The Muslim community takes up a big part of the world population. The demand for halal food consumption is increasing rapidly in line with the expansion of the Muslim community with 2.1 billion Muslims worldwide. According to Mariam (2010), the development of halal markets worldwide reaches about USD 2.1 trillion. In fact, in 2011 it is estimated that the market development for the halal food sector reached USD 661 billion (World Halal Forum, 2011). The halal market is growing fast and increases by about 25% per year (Economic Council, 2011). Halal food becomes a profitable business not only among the Muslim majority countries, but also in countries where the majority are non-muslims (Ahmad, et al., 2013). Viewed from an Islamic perspective, the concept of halal is vital to a Muslim. Halal means "allowed" or "permitted" in Islam (Qur'an Letter Albaqarah verses 168-169). Therefore, Muslims will look for products in accordance with accepted religious teachings. This is marked by the number of demands in the world for halal products that already have a Halal certification (Aziz and Chok, 2013).

Halal appeal displayed in a product becomes a distinctive attraction and identity from similar products that become competitors (Salahudin and Muklish, 2012). This becomes one of the more explorable product

marketing tools (Rajagopal et al., 2011). The total estimated value of the goods and services industry that uses the halal appeal exceeds 1 trillion USD worldwide (The Halal Journal, 2008).

1.2 Why is Research on Halal Food Marketing Important?

It is estimated that the total Muslim population in the world is about 1.8 billion (Inam et al., 2016) whereas the halal market is producing around US$560 billion per year. Hence, the question that comes next is how does one classify food as halal or haram? Some studies have explored the effect of the halal brand or certificate on food products towards consumers' purchase decisions (Bonne & Verbeke, 2008; Alserhan, 2010; Marzuki et al., 2012).

The appeal of the halal certificate can provide sensory stimulation of consumers (Marzuki et al., 2011) which is expected to attract more consumers. The advertisement serves as a bridge between producers and consumers as well as contributes to positioning them as an opinion leader that conveys a message to consumers about a particular brand (Wilson, 2012; Madiawati & Pradana, 2016).

As discussed before, the 'halal' word is derived from the term 'Halallan Toyyiban' (wholesomeness, pure and clean), which the Muslim way of life must conform to its standard, otherwise, they will be considered 'haram' (Dahalan, 2008). With this, the demand for halal food is also noticeable. The demand for halal food consumption is increasing rapidly in line with the expansion of the Muslim community with 2.1 billion Muslims worldwide. The 'halal' concept has become a new trend in the consumer goods industry, especially with food, and is gaining more popularity (Riaz and Chaudry, 2004).

It shows the fact that the halal concept is not just a purely religious issue, it is now also in the dynamic of business and trade (Madiawati & Pradana, 2016). It is estimated that the total Muslim population in the world is about 1.8 billion (Imam et al., 2016) whereas the halal market is producing around US$560 billion per year. Countries with Non-Muslims as their majority are also showing tremendous positive demand trends. Proving this is the fact that almost 75% of the US Muslim community consume and prefer to consume halal food (Hussaini, 1993). In the data by Lever & Miele (2012), as also shown by muslimpopulation.com, the population of Muslims

will most likely reach the number of 2,049 billion in 2020. The details can be seen below:

Table 1: Muslim Population in the World
(source: muslimpopulation.com)

Continents	2018 Total Population (in million)	2018 Muslim Population (in million)	Percentage of Muslim	PredictedTotal Population in 2021
Asia	4437	1438.88	53%	4737.48
Africa	1199.99	635.67	32.43%	1302.29
Europe	737.69	56.52	7.66%	741.16
America	997.2	10.40	2.22%	1,053.85
Oceania	38.04	0.66	1.63%	41.27
World	7412.19	2142.13	28.26%	7876.09

From the data above, it can be concluded that the number of Muslims in the world is quite high. Hence, the demand for halal food is also noticeable. The demand for halal food consumption is increasing rapidly in line with the expansion of the Muslim population with 2.1 billion Muslims worldwide. According to Inam et al. (2016), the development of halal markets worldwide reaches to around USD 2.1 trillion. In fact, in 2011, it is estimated that the market development for the halal food sector reached USD 661 billion (World Halal Forum, 2011). The halal market is growing fast and increasing by about 25% per year, which shows that it is a lucrative business not only among Muslim-majority countries but also non-Muslim countries (Ahmad et al., 2013).

It has become a new trend in the consumer goods industry, especially food, and the 'Halal' concept is gaining more popularity (Riaz & Chaudry, 2004). This is due to the fact that halal is not just a purely religious issue, it is also in the dynamic of business and trade (Wilson, 2012). Spain has a long history of Islamic influence during the Moors' reign for over nine centuries since 800 A.D. until the 17th century (Mesa, 2012). In the modern age, the country is still a home for almost two million Muslims. This can be seen from the table below, which is taken from the publication of the Islamic Community of Spain (source: ucide.org).

Table 2: Muslim Population in Spain

Autonomous Community of Spain	Algeria	Bangladesh	Spain	Gambia	Guinea	Mali	Morocco	Nigeria	Pakistán	Senegal	Others	Total
Andalucía	4.655	569	141.367	1.124	1.000	5.043	131.296	5.675	4.212	11.021	9.018	314.980
Aragón	4.718	16	20.747	1.906	799	1.758	17.574	763	1.865	3.079	1.466	54.691
Asturias	463	27	2.309	13	40	20	2.753	310	338	1.247	409	7.929
Baleares	1.083	374	18.515	153	217	790	23.870	2.435	1.491	4.127	1.310	54.365
Canarias	495	385	45.276	138	591	243	16.462	1.482	478	3.388	3.906	72.844
Cantabria	267	15	1.318	19	34	25	1.720	258	238	550	517	4.961
Castilla y León	1.314	130	13.721	135	54	371	19.553	339	923	749	918	38.207
Castilla La Mancha	1.570	81	25.262	111	190	1.368	30.804	1.406	1.002	1.001	1.114	63.909
Cataluña	8.631	6.470	190.869	14.316	4.367	7.104	206.779	6.133	44.120	20.273	13.051	522.113
Ceuta	7	0	31.726	0	0	1	5.036	2	4	1	26	36.803
Valencia	23.686	335	77.496	313	566	2.059	73.962	4.813	12.483	5.171	5.431	206.315
Extremadura	165	16	11.037	13	24	45	7.202	55	291	193	202	19.243
Galicia	678	133	5.578	47	58	66	6.525	527	443	2.499	1.336	17.890
Madrid	1.960	5.358	174.550	257	1.219	1.481	75.766	8.600	3.513	3.150	10.139	285.993
Melilla	10	0	32.729	0	0	0	11.982	0	5	1	16	44.743
Murcia	2.551	138	12.770	318	377	1.568	78.722	1.317	652	2.087	1.093	101.593
Navarra	2.149	18	9.124	28	149	273	10.689	1.080	462	802	490	25.264
Euskadi	5.026	320	12.325	190	416	744	20.463	4.401	5.025	4.121	3.086	56.117
La Rioja	854	4	7.339	34	128	216	6.714	128	2.464	153	306	18.340
TOTAL	60.282	14.389	834.058	19.115	10.229	23.175	747.872	39.724	80.009	63.613	53.834	**1.946.300**

The term 'others' in the Muslim community table refers to inhabitants with origins from Albania (2.247), Turkey (3.819), Benín (322), Burkina Faso (1.202), Cameroon (5.751), Ivory Coast (3.086), Egypt (3.715), Guinea-Bissau (4.450), Mauritania (8.273), Sierra Leone (661), Togo (430), Túnisia (2.003), Saudi Arabia (747), Indonesia (1.591), Irán (3.967), Iraq (1.329), Jordan (1.191), Kazakhstán (2.025), Lebanon (1.838), and Syria (5.187).

From the explanation above, we now see that the consumer goods industry focuses more on the 'halal' concept due to the evidence that religion can influence consumer behaviour (Bonne et al., 2007). The 'halal certificate or label can send the message by attaching signs, symbols, or

words that appeal to sustainability, traditions / beliefs can facilitate brand differentiation against their competition and contribute to the advertisement that stands out among the cascade of messages (Huertas-Garcia et al., 2016). Manufacturers or companies should choose a suitable endorser to deliver the desired advertising message to the targeted audience so that the message can form an opinion (Madiawati & Pradana, 2016).

1.3 Study on Purchase Intention of Halal Food Products

According to the theories of evolutionary biology, altruistic behaviour among human beings can be explained by two types of relationships: one is based on kinship ties of genetic origin and cooperation among family members (Hamilton, 1964), while the other is based on cooperation and exchange with strangers with whom one interacts regularly (Henrich, 2009). Now, none of these theories hold up when we consider very large groups where it is not possible to control the freeloaders and cheaters. In these environments, an imposition of a cultural norm that encourages cooperation with strangers is required. At the same time, it is also important to remain vigilant with the freeloaders, repressing their behaviour (Norenzayan, 2015). Therefore, we can say that religion is an agreed institution that allows coexistence among numerous groups of strangers.

In this work, we focus on religion not only as an institution but also as a devotion practice. The idea is that the belief in this omnipotent God and supporting practices are considered cultural variants of the "natural religion" of those early ancestral behaviours that promoted prosocial behaviour. This is based on the development of characteristics such as cooperation between people, trust, and self-sacrifice (Norenzayan, 2015).

Throughout history, there have been numerous religious movements. Only a few of them have survived and have reached the category of global religions, one of the few is Islam.The practice of Islam has continued to spread around the world (fasting, sobriety, charity, etc.) which leads its believers into tighter networks of trust. This concept is quite similar to the Evangelicalism Protestants' growth in the world (Atran & Ginges, 2012). An act to practice their devotion itis the consumption of halal products (Haque et al., 2015). Viewed from an Islamic perspective, the concept of 'halal' is vital to a Muslim. 'Halal' means allowed or permitted in Islam, as written in the Holy Qur'an, specifically in Surah Albaqarah, verses 168-169

7

(Alam & Sayuti, 2011).

Halal are types of food that the Islamic dietary laws determine as "lawful" or permitted to be consumed, whereas its antonym, 'haram' means prohibited to consume (Bonne et al., 2007). For centuries, halal is a spiritual concept that Muslims continue to follow in their daily life before purchasing and consuming products (Alserhan, 2010). With the rise of the halal awareness of a product, it is expected to increase the buying interest of the Muslim community. This is because of their basic need for food in their daily life (Bonne et al., 2007). The word 'Halal' is derived from the term 'Halallan Toyyiban' (wholesomeness, pure and clean), which every aspect of the Muslim way of life must conform to its standard, otherwise, they will be considered as 'haram' (Dahalan, 2008).

Therefore, Muslims will look for products to be consumed in accordance with accepted religious teachings. This is marked by the number of halal product demands worldwide that already have a 'halal certification'. (Aziz and Chok, 2013). Halal appeal displayed in a product becomes a distinctive attraction and distinctive identity from similar products that become competitors (Salahudin and Muklish, 2012). This becomes one of the most explorable product marketing tools (Rajagopal et al., 2011).

Several papers have discussed the halal purchase decision by using the Theory of Planned Behaviour (e.g.: Bonne et al., 2007; Alam & Sayuti, 2011). These researches focus on attitudes that are believed to have a direct influence on the intentions and are associated with subjective norms and perceived behavioural control (Al-Nahdi et al., 2015). Ajzen (2015) defines attitude as the amount of affection (feeling) that a person perceives to accept or reject an object or behaviour. This is measured by a procedure that places the individual on an evaluative scale of two poles, e.g. good or bad, agree or reject, and others.

The "halal" concept means a lot due to it being a stated law that has been ruled by God. God (or Gods) are seen as moral agents that are believed to monitor, judge, reward, and punish humans based on their doings and intentions (Gervais & Norenzayan, 2012). Hence, the thought of an unseen bigger entity known as 'God' would increase public self-awareness. Muslims are always in line with the teachings of Islam, they desire that the purity of the products they consume are guaranteed.

According to Islamic teachings, Muslims should consume products that are lawful, holy, and in accordance with religious commands as written

in the Quran (Karim, 2013). Consuming lawful food is obligatory as it is a religious order. It also shows an embodiment of gratitude and faith in God. On the contrary, eating food which is not 'halal' (haram) is seen as following the teachings of the devil (Regenstein et al., 2003). The term 'lawful' here conforms to social consciousness as an awareness of a social situation within a group or community within a given environment, in this case tangible, intangible, or both (Madiawati & Pradana, 2016). This includes rules made by humans, activities, positions, statuses, responsibilities, social connections, and group-making processes in a short span of time to the long span of time in the social environment (Ajzen, 2015).

The "halal" concept is also seen as a subjective norm, in which Muslim consumers nowadays are facing an abundant selection of food products. In general, Muslim consumers tend to look for the authentic halal certification issued by the respected authorities. Therefore, halal consciousness here means that Muslims have acknowledged the role of halal certifications and its effect on their intention to purchase (Aziz & Chok, 2013).

While choosing a product to consume, consumers need specific knowledge or understanding (Borzooei & Asgari, 2013). Related to the previous point, the term "awareness" here literally means being well informed about the halalness of consumed products (Bonne & Verbeke, 2008). Therefore, awareness leads to behaviour on choosing what to eat, drink, and use as it involves subjective ideas about one's experience that is related to something he/she consumes (Nizam, 2006).

Islam clearly states that Muslims should consume halal products while non-halal products (haram) is prohibited consumption (Bonne et al., 2007). Religious knowledge is a factor in taboos and special regulations, especially with respect to meat (Simons, 1992). Knowledge of religion or belief involves food avoidance with meat in the teachings of Judaism and Islam, as well as pork and beef in Hinduism and Buddhism (Atran & Ginges, 2012).

Research by Hussaini (1993) shows that 75% of Muslim migrants in the US still hold onto their religious dietary laws. Another research by Bonne & Verbeke (2008) also showed that Muslims in France are still concerned about the halalness of the meat they consume. This shows that most Muslims, wherever they live, are still aware of their rules of religious beliefs. In the consciousness of Islam, clear and appropriate ideas have been

given for things that are legal and illegal (Dali et al., 2007). Eventually, in the context of consumer behaviour, a halal logo attitude can positively affect their purchase intention on the halal product (Haque et al., 2015).

1.4 Role of Religious Involvement to Sense Halal Brand Awareness

We have discussed before that believing in religious teachings will have a significant influence on attitudes, behaviour, and values at both the individual and societal levels. The action of carefully choosing food products which are halal is also assumed as a function of certain beliefs, specifically when a person agrees or does not agree to display a behaviour (Dali et al., 2007). An individual will intend to display a certain behaviour if he perceives that other important people think he should be doing it. The 'other important people here could be spouses, friends, doctors, etc. This is known by asking respondents to assess whether other important people are likely to agree or disagree if they show the intended behaviour (Ahmad et al., 2013).

Some previous studies have explored the relationship between the religious community and death. In general, people who belong to the strict behaviours of religious groups have a lower risk of dying than people who do not belong to any religious groups (Hummer et al., 1999). Other studies on religious involvement are also examined from the perspective of medical consequences. Here, the function of religion is seen as a difficult product of life circumstances (Sloan & Bagiella, 2002). This research believes that religious involvement and interventions have a certain effect in medical practices. After taking this phenomenon into account, religious involvement can play as moderating variables between the relationship of the principal variables.

The establishment of halal brand awareness can be done by proving that the product already has a certain halal quality or characteristic. However, a product can be widely known by the community depending on the existence of the brand in the market (Madiawati & Pradana, 2016). The brand of a product must be communicated appropriately so that it can enter the minds of consumers so that the existence of brands can be formed (Collins, 2007).

In this case, awareness among Muslims means that the consumers are aware of ingredients in their food and beverage, the handling processes,

and also the packaging of consumer products (Aziz & Chok, 2013). Food and processed products are only halal if raw materials have been treated in accordance with Islamic beliefs (Bonne et al., 2007). Each food seller or producer can control the evolution of product awareness through investment in sales, marketing, and advertising. Appropriate communication can help grow awareness to be optimal (Perla, 2015).

A product purchase decision is influenced by the evaluated value of products (Flanagin et al., 2014). When the advantage perceived is greater than the sacrifice, the urge to buy is higher (Madiawati & Pradana, 2016). Purchase interest is the stage of the tendency to act before implemented purchase decision occurs. Interest in buying a product can be in form of transactional interest, which is the tendency to purchase; referential interest, which is the tendency in referring products to others; preferential interest, which describes the behaviour of someone who has a major preference for these products, and exploratory interest, which describes the behaviour of a person that is looking for information about the products or the positive qualities of a product (Kotler & Armstrong, 2012).

According to Kuvykaite et al., (2015), the factors that influence purchase intention are related to feelings and emotions. In this case, the condition when a person is satisfied after purchasing goods or services. Intention is a state in which a person is willing to engage in behaviour and is regarded as a direct behaviour (Ajzen, 2015; Garg & Joshi, 2018.

1.5 Research Objectives and Structure of the Thesis

This study aims to find out how those aforementioned factors can lead to the influence of consumers' interest in buying or purchasing halal food products. We acknowledge that there are still a limited number of studies or researches about the same matter in European countries. Some prominent ones are from Bonne et al. (2007) and Bonne & Verbeke (2008) which focuses on France. Therefore, this study will try to elaborate on the perceptions of communities in Europe in the same matter, particularly in Spain.

Furthermore, the questions that are required as preliminary extraction are: How is the perception of Muslim consumers in Spain towards halal food? How is the intention to purchase halal products? Does religious involvement moderate the attitude towards halal perception and purchase intention?

Last but not least, would they prefer halal-certified products rather

than widely-recognized product brands?

Objectives of paper 1: *To present a result which answers questions on the perception of Muslim consumers in Spain towards halal food, and the intention to purchase the halal products, we also take into account the moderating role of religious involvement. It also incorporates the mediating role of 'attitude towards halal label' between 'halal awareness' and 'halal purchase intention', and the moderating role of 'religious involvement' between 'attitude towards halal label' and 'halal purchase intention'.*

Objectives of paper 2: *To expand the perspective of paper 1 by having more respondents and more complex research model. It empirically analyzes the halal food purchase intention from the Spanish consumers' perspective by studying the mediating role of the halal attitude between "halal consciousness" and "purchase intention"; and the moderating role of "religious involvement" between " attitude towards halal" and "purchase intention".*

Objectives of paper 3: *To study the perspective of Muslim tourists who have visited Spain about the effect of "halal consumers' attitude" as a moderating variable to measure both indirect and direct effects of some constructs on purchase intention, including need for cognition and halal credence.*

Overall, the three papers building this thesis intend to analyze the halal concept from Muslim Spanish consumer perspective empirically and we expect this paper to fill gaps by contributing to research on halal concept. Visual description of the thesis structure can be seen below:
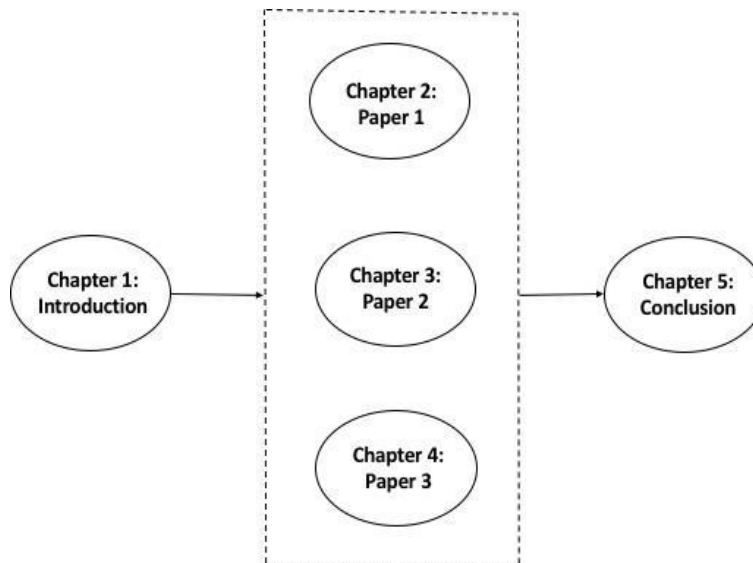
Figure 1: Thesis Structure

1.6 Publication Strategy

To optimize the impact of the conducted research, I should disseminate the result of the research. Therefore, I have organized the strategy for publication as seen in the table below:

Table 3: Publication of the Papers

Publication for First Research Paper	
Journal	
Journal Name	International Food and Agribusiness Management Research (IFAMR)
Area	Agribusiness Business and International Management Food Science
Impact Factor (SJR 2018)	0.4
Impact Factor (JCR 2018)	0.9
Status	Accepted and published
Conference / Workshop	
Conference/Workshop Name	UB Business PhD Student Workshop
Status	Presented

Publication for Second Research Paper	
Journal	
Journal Name	International Food Research Journal
Area	Food Science
Impact Factor (SJR 2018)	0.31
Impact Factor (JCR 2018)	0.662
Status	Accepted and Published
Conference / Workshop	
Conference Name	International Accounting and Business Conference 2019
Status	Presented, Best Paper Award
Publication for Third Research Paper	
Third Publication	Journal
Journal Name	Current Issues in Tourism
Area	Tourism Leisure and Hospitality Management
Impact Factor (SJR 2018)	1.84
Impact Factor (JCR 2018)	3.39
Status	Accepted and Published

1.7 Expected Conclusions

By predicting Muslim consumers' intention to purchase halal products, it might explain that even though Muslims are not the majority in Spain, they still take their involvement in religious activities into account concerning their dietary habit. Considering there have not been many academic publications focusing on halal consumer behaviour in Spain, our result opens door of further research opportunities related to this matter.

Some of the constructs used in this research have not been used frequently in such a specific topic, as well as with a specific choice of respondents. I put some efforts to expand this study into a longitudinal study that can be conducted in other European countries after testing it in Spain. I hope by the end, the result can give more useful insights to food industry players.

Chapter 2

Spanish Muslims' Halal Food Purchase Intention: The Moderating Role of Religious Involvement

The purpose of this paper is to investigate the factors that influence purchase intention of halal food among Spanish Muslim consumers. Data were obtained from a survey of 228 consumers living in various religions of Spain, then analysed using the partial least squares (PLS) technique. Our results showed that product awareness does not have an effect on purchase intention while other constructs do, including the mediating effect of consumers' attitude towards halal label and moderating effect of religious involvement. This study thus contributes to the advancement of knowledge on factors that motivate the purchase intention of halal food.

2.1 Introduction

For centuries, religions have been considered to be mechanisms that allow different groups of strangers, from diverse origins, to coexist together (Norenzayan, 2014). Religion converts people, who do not know each other, into an imaginary moral community united by sacred bonds and under the supervision of a vigilant God (Graham and Haidt, 2010). However, throughout history, religion, along with its complex rituals and beliefs, has played a very important role in establishing a moral sphere among large communities that has contributed to coexistence (Norenzayan, 2014).

Religious people believe in some kind of supervising higher entities at some events in their lives more than at other times (Atran and Ginges, 2012). The literature has collected evidence, both from a perspective of the cognitive science of religion (Bloom, 2007) and cultural evolution (Henrich, 2009), which allows for establishing a correlation between the growth phases in the size and complexity of a society, and the evolution and complexity of religious elements that seek to achieve social solidarity in that society.

One of the biggest religions in the world is Islam. After Christianity, Islam is the second largest faith worldwide in the number of believers, and it is the one with the highest growth (Kocturk, 2002). One of the religous practices that Muslims (believers of Islam) must follow is the consumption

of dietary prescriptions intended to advance their well-being, which is known as 'halal' food (Bonne et al., 2007). Aside from five main pillars of life: *sahadah* (good deed); *salah* (prayer); *zakah* (charity); *shaum* (fasting), and *hajj* (pilgrimage), Muslims have to make sure they consume halal food so they are safe from the wrath of Allah (God Almighty).

The population of Muslims in the 21st century is approximately 1.8 billion and will reach the figure of 2.049 billion in 2020 (Inam et al., 2016). The majority of Muslims live in the Middle East, North and East Africa, the Arabian Peninsula, South Asia (Bangladesh, India and Pakistan), South East Asia (notably Indonesia and Malaysia) and is also represented among many minority groups in Europe, the Americas, China, and Australia (Mesa, 2012).

The rapid growth of the Muslim population in the world means that halal food supply is becoming an important issue. According to Inam et al. (2016), the halal market grows about 25% per year, which shows that it is a lucrative business not only among Muslim-majority countries but also among non-Muslim countries (Ahmad et al., 2013). The demand of halal food in non-Muslim countries also grows positively (Meixner et al., 2018). In the United States of America (USA), almost 75% of the Muslim community still prefers to consume halal food (Hussaini, 1993). In Europe, France is one of the largest halal markets among non-Islamic countries (Lever and Miele, 2012). Therefore, halal product supply is not merely a purely religious issue anymore, but it has also become a new trend in business and trade (Lada et al., 2009; Wilson, 2012; Lestari and Gunita, 2018).

For the reason above, we follow the steps of previous research focusing on halal food purchase intention in non-European countries such as France (Bonne et al., 2007), Belgium (Bonne and Verbeke, 2008), United Kingdom (Ahmed, 2008), and Austria (Meixner et al., 2018). We conduct our study in Spain, a country that has a long history of Islamic influence during the Moors' reign for over nine centuries from 800 A.D. until the 17th century (Mesa, 2012). Nowadays, the country is still a home for almost two million Muslims, based on statistics gathered by Unión de Comunidades Islámicas de España (UCIDE).

This study uses quantitative approach by using the theory of planned behaviour by Ajzen (1985) as a theoretical basis. We aim to tackle questions

such as how is the perception of Muslim consumers in Spain towards halal food? What is the intention to purchase the halal products? Does religious involvement moderate the attitude toward the halal perception and their purchase intention?

Aside of having conventional linear regressions, we also incorporate the mediating role of "attitude towards halal label" between "halal awareness" and "halal purchase intention", and the moderating role of "religious involvement" between "attitude towards halal label" and "halal purchase intention". To analyse the results and test the hypotheses, this work uses structural equation models (SEM) through partial least square (PLS), using SmartPLS version 3 (Ringle et al, 2015; Hair et al., 2017).

2.2 Literature Review

In this part we explain the relationships between the constructs. Some previous studies have explored the effect of halal awareness on consumers' purchase decisions (Bonne and Verbeke, 2008; Alserhan, 2010). Some also prove that trust on halal certificate or label can provide sensory stimulation that attracts consumers (Zannierah Syed Marzuki et al., 2012).

2.2.1 Halal Awareness and Halal Purchase Intention

For Islamic believers, halal is a law established by Allah (God Almighty). Therefore, following the halal rules is also seen as a subjective norm which Muslim consumers must consider before making a decision from an abundant selection of food products (Asnawi et al., 2018). The choice and purchase of products can follow a cognitive process in the sense that consumers need to know of a product offering and to understand its most relevant characteristics (Awan et al., 2015).

Muslims who still hold their religious value usually check whether the meat or ingredients of the food they consume are produced according to Islamic way (Aziz and Chok, 2013). In this sense, halal awareness here literally means being well-informed about the halal-ness of consumed products (Bonne and Verbeke, 2008; Lada et al., 2009; Aziz and Chok, 2013).

High halal awareness will lead to halal types of food as the ultimate choice of what to eat, drink, or use (Awan et al., 2015). Since the norms of

Islam provide clear and appropriate ideas of behaviours that are right or wrong, a consumer who has a greater halal awareness will have higher halal purchase intention Aziz and Chok (2013). Therefore, we formulate our first hypothesis.

H1 - Halal awareness has a positive effect on purchase intention

2.2.2 Halal Awareness and Attitude towards Halal Label

Since the existence of halal food has been acknowledged in several countries, usually such products are indicated with a label or certificate that helps consumers with their identification (Aziz and Chok, 2013). In general, the Muslim consumers tend to look for the authentic halal certification issued by the respected authorities not only in countries of Muslim origin but also in host countries.

Figure 2.1: Spanish Halal Label
(source: institutohalal.com)

A research conducted by Hussaini (1993) showed that 75% of Muslim immigrants in the US still hold onto their religious dietary laws. Therefore, there is certain attitude toward the halal label, which is the implication of a belief (prior to reaction, gesture, or behaviour) as a result of knowing the concept of halal (Mohsin-Butt and Aftab, 2013).

In addition, as pointed out by Nasution et al., (2016) halal awareness brings peace of mind to Muslim consumers before they consume a product.

Therefore, we would like to examine the degree of Spanish Muslim consumers' attitude towards halal food label and whether it is affected by their halal awareness. Based on that argument, we formulate the second hypothesis.

H2 – Halal awareness has a positive effect on attitude towards halal label

2.2.3 Attitude towards Halal Label and Halal Purchase Intention

Another of the considered effects is how the attitude towards the presence of a halal label will determine consumers' behaviour, that is, how it will affect their purchase intention (Lada et al., 2009). Among believers, the purchase of halal food products is also seen as a socially desirable behaviour (Alam and Sayuti, 2011). Finally, in the context of consumer behaviour, attitude towards halal label can positively affect their purchase intention for a halal product (Haque et al., 2015).

H3 - Attitude towards Halal Label has a positive effect on halal purchase intention

In addition, it is also important to see whether consumers' attitude toward the halal label acts as a mediator that connects their halal awareness and purchase intention (Briliana and Mursito, 2017). A variable mediating halal awareness and purchase intention has been incorporated in some research, such as Briliana and Mursito (2017) and Mohd Suki and Abang Salleh (2019). In our case, we put attitude towards halal label as mediating variable. For this hypothesis, we adopted the mediation model proposed by Baron and Kenny (1986) and Zhao et al. (2010).

H4 - Attitude towards Halal Label mediates the relationship between halal awareness and halal purchase intention.

2.2.4 The Moderating Effect of Religious Involvement

Previously we have already discussed that belief in religious teachings has significant influence on attitudes and behaviour, on both individual and social level (Jamal and Sharifuddin, 2015). It is considered that some

individuals defend religious values when they incorporate the norm dictated by their spiritual beliefs into their behaviour (Nasution et al., 2016). This study has considered a combination of cognitive factors such as 'halal awareness', attitudinal factors, such as 'attitude towards halal label' and assigned one of the constructs as a mediating variable. To gain better perspective on the effect of religion, we also incorporate a moderating variable to relate with 'purchase intention' of halal food products.

In this case, we examine whether religious involvement acts as moderator that also explains the relationship between consumers' attitude towards the halal label and their purchase intention (Jamal and Sharifuddin, 2014; Baazeem et al., 2016). For this hypothesis, we also adopted the model proposed by Baron and Kenny (1986) and Zhao et al. (2010).

H5 - Religious involvement moderates the effect of attitude towards halal label on halal purchase intention.

The relationship between constructs and constructed hypotheses are visually presented by Figure 1. The upcoming section will provide further explanation about our preferred methodology and respondents' profiles.
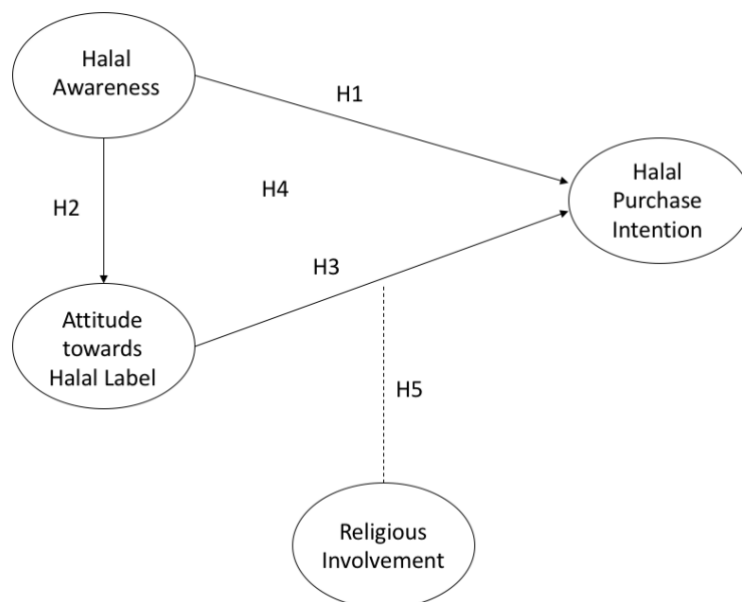
Figure 2.2: Research Model

2.3 Research Methodology

This research aims to test the hypothesis presented in the previous section and represented in Figure 1. Initially, this study begins with an exploration of the factors and scales used as estimators of theoretical concepts (Hair et al., 2011; Sekaran and Bougie, 2016). Using an online questionnaire, we examined factors that influence purchase intention of halal food.

The questionnaire contains 18 questions explaining four constructs. We adapt the scales proposed by Jamal and Sharifuddin (2015) to measure religious involvement (3 items). For halal awareness (4 items), we adapt the scales proposed by Lada et al. (2009). Next, we use scales by Haque et al. (2012) to measure attitude towards halal label. For halal purchase intention (4 items), we use scales by Garg and Joshi (2018). The questionnaire use Likert scale with 5 indicates "strongly agree", 4 indicates "agree", 3 "some agreement", 2 "disagree" and 1 indicates "strongly disagree".

The participants were 228 Muslim consumers who live in Barcelona, Madrid, Seville, and Cordoba. They volunteered to participate in answering our questionnaire. We use this convenience samples to avoid complications using random samples, considering Muslim population in Spain is limited. The sample size exceeded the minimum requirement recommended by Malhotra (2007).

Table 2.1 shows the descriptive statistics of the sample. Although most of the respondents were not born in Spain, 94.7 % have Spanish nationality. Among the participants, the number of men is somewhat higher than that of women (53.5%) and the most frequent age was between 26 and 35 years (36.4%).

Table 2.1: Respondents' Demographic Profiles

Variables	Categories	Frequency	Percentage
Gender	Men	122	53.5
	Women	106	46.5
	TOTAL	228	100.0
Age	< 26 years old	75	32.9
	26 - 35 years old	83	36.4
	36 - 45 years old	70	30.7
	TOTAL	228	100.0
Nationality	Non-Spanish	10	4.4
	Spanish	216	94.7
	Prefer not to answer	2	0.9
	TOTAL	228	100.0

Residence	Catalunya	103	45.1
	Madrid	43	18.9
	Andalucia	63	27.6.
	Valencia	15	6.57
	Others	4	1.83
	TOTAL	228	100.0

The data collected were processed by hierarchical regression combined with path analysis, using SmartPLS 3 software (Henseler and Sarstedt, 2013), to test the research hypotheses previously proposed which are temporary answers to the formulation of research problems expressed in the form of a statement sentence (Sekaran and Bougie, 2016). First, we had to test the model's validity and reliability to ensure that only valid and reliable construct measures were involved for next step (Hulland, 1999). Afterwards, we tested the structural model by calculating the paths between constructs.

2.3.1 Exploratory Factor Analysis (EFA)

Our next step was to analyse composite reliability, Cronbach's alpha, and the average variance extracted (table 2). These values exceed the thresholds recommended by the literature. A requirement to see whether the result met the requirement is the value of Kaiser-Meyer-Olkin (KMO), which is a comparison index of the distance between the correlation coefficients and their partial correlation coefficients. The KMO value is considered sufficient if it is above 0.5. The results showed that the value of the KMO was 0.580. Thus, the KMO value has met the requirements because it is above 0.5 (Pallant, 2013).

Afterwards, we eliminated items that are considered not 'strong' enough. Here, we eliminated the ones with low factor loadings, or as explained as a rule of thumb, the item should have a rotated factor loading of at least 0.6 (Pallant, 2013). The results show that all items had been loaded into the five respective factors. The results are presented in the Table 2.2.

Table 2.2: EFA Result

Variables	Indicators	Factor loadings (λ)	CR	*AVE*
Religious Involvement (Jamal and Sharifuddin, 2015)	I frequently read religious books (Quran and Islam-teachings)	0.869	0.859	0.671
	I frequently listen to religious lectures on television / radio	0.823		

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	I attend religious discussion with friends, relatives, or family	0.761		
Halal Awareness (Aziz and Chok, 2013)	I actively read or search related information halal products	0.300*	0.774	0.793
	Food production methods are also important in determining the halal status	0.846		
	I will only purchase the product if I know the slaughtering process is suitable to halal concept	0.676		
	I understand and know exactly the meaning of 'halal'	0.387*		
Attitude towards Halal Label (Mohsin-Butt and Aftab, 2013; Briliana and Mursito, 2017)	The existence of a halal label in the packaging of food products is important	0.907	0.876	0.596
	I will choose a product based on whether there is a halal label	0.467*		
	Halal label makes me feel safe to consume the product	0.875		
	Choosing to buy halal products is a good idea	0.826		
	I always look for the halal label on the product packaging before buying any products or goods	0.702		
Halal Purchase intention (Garg and Joshi, 2018)	I prefer to buy "Halal" certified products even when the brand is not very popular	0.974	0.933	0.778
	I would recommend my family and friends to buy halal food.	0.872		
	I am interested in buying halal food	0.939		
	I will keep buying halal food according to my need	0.722		

Items with (*) were not included in further analysis

CR: Composite reliability. AVE Average variance extracted

2.3.2 *Confirmatory Factor Analysis (CFA)*

Next, we confirm the constructs with confirmatory factor analysis (CFA). The study employed additional fit indices in assessing the viability of the current CFA model. This study applies partial least squares structural equation modelling (PLS-SEM), with the help of the SmartPLS version 3 software (Ringle et al., 2015).

Hair et al. (2011) suggested accepting items with minimum loadings of 0.6. Here, the loadings of all items were all greater than 0.6, therefore individual item reliability was accepted. Next, we examined construct internal consistency by using composite internal scale reliability. All Cronbach alphas of latent variables already fulfilled the requirement for a minimum 0.7 for internal consistency (Hair et al., 2011). Last, we checked internal consistency by evaluating the average variance extracted (AVE). Our result had an AVE of above 0.5 for all variables, which fulfilled the requirement by Fornell and Larcker (1981).

Table 2.3: CFA Result

Items	RI	HC	HLA	PI
I frequently read religious books (Quran and Islam-teachings)	0.888			
I frequently listen to religious lectures on television / radio	0.923			
I attend religious discussion with friends, relatives, or family	0.824			
Food production methods are also important in determining the halal status		0.902		
I will only purchase the product if I know the slaughtering process is suitable to halal concept		0.879		
The existence of a halal label in the packaging of food products is important			0.922	
Halal label makes me feel safe to consume the product			0.902	
Choosing to buy halal products is a good idea			0.881	
I always look for the halal label on the product packaging before buying any products or goods			0.772	
I prefer to buy "Halal" certified products even when the brand is not very popular				0.940
I would recommend my family and friends to buy halal food.				0.940
I am interested in buying halal food				0.920
I will keep buying halal food according to my need				0.858
Cronbach's Alpha (a)	**0.858**	**0.740**	**0.893**	**0.935**

According to Schreiber et al. (2006), confirmatory factor analysis is also used to test unidimensionality, validity, and reliability of construct measurement models. Before going to the analysis of the structural model, the goodness of the fit (GoF) of the model was calculated by analysing the standardized root mean-square residual (SRMR) proposed by Henseler et al. (2015). We found that the SRMR value is 0.085. Any SRMR value less than 0.10 and more than 0.08 indicates a good model fit (Hu and Bentler, 1999; Henseler et al., 2015). To provide a compact explanation of the CFA results, we present the results in Table 2.4 below:

Table 2.4: CFA Test Summary

Categories	Acceptable Limit	Conclusion
Unidimensionality		
	Factor loadings of all indicators ≥ 0.70	All factor loadings of all indicators are ≥ 0.7
Validity		
Convergent validity	AVE ≥ 0.50	All constructs have AVE > 0.5, the moderating effect has the value of AVE which is a little below 0.5, but still acceptable
Construct validity	fit indexes is acceptable (SRMR value ≤ 0.9)	fit index satisfies acceptable fit level (0.085)
Reliability		
Internal reliability	Cronbach's alpha ≥ 0,70	All constructs have Cronbach's Alpha values > 0.7.

2.4 Result and Discussion

2.4.1 Structural Model Evaluation

Next, the relationships between constructs were analysed through structural equation modelling (SEM). As an assisting tool, we also used SmartPLS Version 3 for the analysis. Bootstrapping technique was used to find out the significance of the coefficient. Table 2.5 below summarizes the path coefficients and their t-values.

Table 2.5: Path Coefficients

Hypothesis	Relations	Path Coefficient	t-Values	Decision
H1	Halal Awareness -> Halal Purchase Intention	0.335	4.913	Supported
H2	Halal Awareness -> Attitude towards Halal Label	0.934	8.810	Supported
H3	Attitude towards Halal Label -> Halal Purchase Intention	0.752	11.095	Supported

Notes: Bootstrapping (n = 500). P < 0.001

Table 2.5 revealed that halal awareness and attitude towards halal label had influences and significant effects on purchase intention, explained by the positive coefficient and t-values higher than 1.96 (Hair et al., 2011). Therefore, hypothesis 1 (H1) and hypothesis 3 (H3) were supported. Attitude towards halal label also had influence and a significant effect on halal purchase intention, which means hypothesis 2 (H2) was also supported. This result supports the findings by previous researches, which are Bonne et al.

(2007), Lada et al. (2009); Aziz and Chok (2013).

It seems that Spanish Muslim consumers rely so much on a halal label or sticker on the package of the product. They do not really care about the product's brand. Even though a brand is well-known for its quality, consumers will still not buy it unless there is a halal label attached to its package. Another interpretation of the result is that the halal component in the product is perceived to be more important than general perception of quality.

2.4.2 Mediation Effect

In the case of the relation between halal awareness, attitude towards halal label, and halal purchase intention (H4), we found that attitude towards halal label acted as a mediator on the effect of halal awareness and halal purchase intention. We put the explanation of the relationship between these three constructs in Table 2.6, which involves other two paths, in this case H2 and H3.

As Zhao et al. (2010) suggested, positive significance (t-values) of both paths forming the mediating relation mean that a mediation effect exists in the form of complementary partial mediation. It means that the mediated effect and direct effect both exist and point in the same direction. From Table 7, we see that the total effect of 1.037 and indirect effect of 0.703 are both positive and significant. In this case, the mediation results showed that halal awareness can act as a direct predictor of halal purchase intention. At the same time, halal awareness may also function as an indirect predictor of halal purchase intention via attitude towards halal label. The role of attitude as a mediating variable here corresponds with the findings of Garg and Joshi (2018).

Table 2.6: Mediation Paths

H2 (β₂ = 0.934)	H3 (β₃ = 0.752)	Mediation / Indirect Effect (β₂ * β₃)	t-value	H1 (β₁ = 0.335)	Total Effect (β₁ + (β₂ * β₃))	H4	Decision for H4
Halal Awareness -> Attitude towards halal label	Attitude towards halal label -> Halal Purchase Intention	0.703	10.986	Halal Awareness -> Halal Purchase Intention	1.037	Halal Awareness -> Attitude towards halal label -> Halal Purchase Intention	Supported

Notes: Bootstrapping (n = 500). P < 0.001

2.4.3 Moderation Effect

As shown on Table 7, the moderating effect of the religious involvement is positive and significant. In our model, we estimate a standardized path coefficient of 0.159. Regarding the significance, the t-value indicates that the moderation effect is significant because the t-value of 5.219 is higher than 1.96 (Henseler and Fassott, 2010).

Therefore, the hypothesis saying that the moderating effect of the religious involvement influences the effect of attitude towards halal label on purchase intention (H5) was also supported as seen from the positive coefficient and significant t-value. This is consistent with findings of Baazeem et al. (2016), Nasution et al. (2016), and Madiawati and Pradana (2016). When religious involvement is higher, the positive influence of attitude towards halal label on purchase intention will be higher. On the contrary, lower religious involvement indicates that the positive influence of attitude towards halal label on purchase intention will decrease.

Table 2.7: Moderation Path

	Moderation Effect Path	β	t-value	Decision
H5	Religious Involvement * Attitude towards halal label -> Halal Purchase Intention	0.159	5.219	Supported

Notes: Bootstrapping (n = 500). P < 0.001

2.5 Conclusions, implications and future research directions

Incorporating several marketing-related factors combined with socio-religious theory, this study empirically provided evidence of the significant relationships between halal awareness, attitude towards halal label, and halal purchase intention. Several previous publications have incorporated such constructs in their research, for example Lada et al. (2009), Aziz and Chok (2013) and Mohd Suki and Abang Salleh (2019). However, only few manage to put attitude towards halal label as a mediating variable. Therefore, we felt that we received interesting result from our empirical study.

Both halal awareness and attitude towards halal label were proven to have a positive relationship with halal purchase intention. This result was unsurprising and frequently discussed in literature of halal consumer behaviour (Bonne et al., 2007; Lada et al., 2009; Awan et al., 2015; Aziz and Chok, 2013). In reality, the if Muslims has more awareness on halal food,

their tendency to buy halal food product will also be higher.

Our result also shows that a mediation effect of attitude towards halal label exists in the form of complementary partial mediation. It means that Muslim consumers' attitude towards halal label has both mediated effect and direct effect on their purchase intention. The mediation test results showed that halal awareness can act as a direct predictor of halal purchase intention. At the same time, halal awareness may also function as an indirect predictor of halal purchase intention via attitude towards halal label. This result corresponds with Briliana and Mursito (2017).

To further enrich the discussion, we also proposed to incorporate religiosity as one of the factors. Initially, we designed religious involvement as a construct with direct relationship with purchase intention. However, more intriguing discussion in previous literature occurs as a result of having religious factors as a moderating effect, as seen in Jamal and Shukor (2014) and Jamal and Sharifuddin (2016). Therefore, our research model in this paper incorporates religious involvement as a moderator on the relationship of attitude towards halal label and halal purchase intention.

Our result shows that religious involvement also plays a significant role in predicting Muslim consumers' intention to purchase halal products. It might explain that even though Muslims are not the majority in Spain, they still take their involvement in religious activities into account concerning their dietary habit. Considering there have not been many academic publications focusing on halal consumer behaviour in Spain, our result opens door of further research opportunities related this matter.

However, we also realize that there are still weaknesses and limitations in our work. We have not explored more about consumers' demographics to determine whether they are native Muslim Spanish or second/third generation Spanish citizens. This classification is important since the level of halal awareness and religious involvement might differ. Future research should also distinguish the respondents according to whether they were born Muslim or had converted from other religions.

Having convenience sampling technique, we were quite grateful that we were able to gather 228 respondents to voluntarily answer our questionnaire. We were confident that our respondents were less likely to give biased information since they were filtered by several preliminary screening questions. However, using volunteer respondents can also become a limitation since there were not offered incentives or rewards. As argued by

Honigmann (2003), unrewarded voluntary respondents may not feel motivated in getting involved so they may not represent of the target population.

In terms of halal purchase intention, there should also be a difference between actual purchase or repeat purchase of the food product. Therefore, more variables from previous theories can be taken into account, for example purchase behaviour, behavioural control, and repurchase intention. It leads to our recommendation for future research that it might be better to have a breakdown of food products into different categories to provide more precise picture and research scope.

Last but not least, we expect this article's contribution to be useful for academic research as well as for halal food manufacturers, practitioners and related policymakers. Hopefully it can be a useful additional source of knowledge for further explorations of halal food consumption in any country or society, since the topic is always updated and fits with the global context.

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Chapter 3

Muslim Consumers' Purchase Intention of Halal Food in Spain: The Moderating Effect of Religious Involvement

Abstract—

The aim of this paper is to empirically analyse the halal food purchase intention from Spanish consumers' perspective, considering Spain is a country where Muslims are not the majority but has really big potential to become a major halal tourist destination. Data were collected through a survey of 500 Muslims in various regions of Spain. Structured questionnaires are used to gather information on their purchase intention of halal food products. The results of this study suggest that religious involvement does not act as a moderator on the relationship between attitude towards halal on purchase intention. The reason behind this is most probably because Muslim consumers, especially the second or third generation of Muslims in a non-Muslim country such as Spain, do not have the same shopping habits of their parents. The research used a quantitative method to analyse 500 respondents to represent Muslim community in Spain. However, it is also important to explore the perspective Muslim tourists visiting the country. Furthermore, the research did not give sufficient room to explore differences in cultural values of respondents.

Keywords—Halal Marketing, Religious Involvement, Spirituality, Purchase Intention, Consumption, Purchase Behaviour, Spanish Market, Halal Attitude, Consumer Behaviour Structural Equation Model

3.1 Introduction

Religion's effect on consumer behaviour is an interesting topic to investigate. Some previous research proved that individual behaviour is affected by religion as an effect of its specific rules and taboos (Sood and Nasu, 1995). Modern consumer behaviour research has suggested that religious experience is one important factor to shape consumption (Pine et al., 1999). There have been thousands of studies on this topic, both from a perspective of the cognitive science of religion (Bloom, 2012; Herbert, 2017), cultural evolution (Henrich, 2009), and religious society's consumer behaviour (Bonne and Verbeke, 2008b; Han et al., 2019) which observe the correlation between the complexity of religious society and psychological consumer behaviour.

Since literature has agreed that religion is an inseparable element of culture, we require to investigate one of the world's dominant religions and

its effects on its followers' consumer behaviour. The result of such study would be essential to provide more profound understanding of consumer choice in a religious environment (Sood and Nasu, 1995). One of the interesting and sometimes controversial topics is Islamic consumer behaviour, as discussed in some relevant pieces of literature (Bonne and Verbeke, 2008b; Bonne et al., 2007; Lada et al., 2009; Wilson, 2012).

As religion has also been a set of rules governing human life, one of the said rules is dietary prescription within the Islamic religion (Garg and Joshi, 2018). The term 'halal' is known as a religious concept which encourages Muslims (followers of Islam) to consume products that conform to their religious regulation (Alserhan, 2010). Halal is the devotional practices that Muslims ought to follow, as religious values that must be maintained (Bonne et al., 2007). As religious group of people, Muslims have incorporated 'halal' concept in every aspect of their daily life (Lada et al., 2009).

Islamic teachings globally have laid down standards norms for adherents in various aspects, including in consuming food or drink (Tieman et al., 2013). With that reason, several Muslim products other than food also need to touch on the issue of 'halal'-ness of the product (Mohsin-Butt and Aftab, 2013). Guaranteed halal of a food product can manifest in the form of halal certification that accompanies a food product with the certification the manufacturer can list halal label on the packaging (Bonne et al., 2007).

Halal foods consumption is growing rapidly following the growing population of Muslims all over the world. According to the data on www.institutohalal.com , there will be 1.9 billion Muslim populations worldwide by the year 2020. The increasing halal food demand will also be worth USD 1.9 trillion by the year 2021 (Instituto Halal, 2019). The number shows that it is a promising business not only for Muslim countries but also countries with less Muslim population (Asnawi et al., 2018). Among Australia, New Zealand, Japan, and South Korea, Spain is among the countries who are seriously developing their infrastructures to satisfy halal demands (Al-Ansi et al., 2019).

From the explanation above, we see that halal food demand is no longer merely a religious issue. It is also an essential part of business and tourism domains (Mohd Suki and Abang Salleh, 2016; Wilson, 2012). However, one of the main obstacles of developing the potential of halal tourism is the absence of a clear conceptualization of its purpose and

definition, which leads to a need of further research (Vargas-Sánchez and Moral-Moral, 2019). Therefore, we would like to contribute to the literature by exploring how religious involvement influence of factors including attitude towards halal, presumed influence towards purchase intention and behaviour in halal food products.

This study will empirically analyse the halal food purchase intention from Spanish consumers' perspective. Several studies on halal products purchase intention or consumption adapt the theory of reasoned action (TRA – Fishbein and Ajzen, 1975) and theory of planned behaviour (TPB – Ajzen, 1985). Usually, the study of halal purchase interest covers these areas of consideration: halal awareness (Aziz and Chok, 2013), halal certification (Aziz and Chok, 2013; Marzuki, Hall, and Ballantine, 2012), halal branding (Garg and Joshi, 2018; Wilson and Liu, 2010), food trust and security (Bonne and Verbeke, 2008b), purchase satisfaction (Al-Ansi et al., 2019), purchase intention (Elseidi, 2018), the effect of religious involvement (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014) and health (Tieman et al., 2013; Verbeke, Rutsaert, Bonne, and Vermeir, 2013). However, the roles of these factors or constructs as moderating and mediating variables are still little explored.

Therefore, this paper also would like to follow the steps of these previous researches with some modification on the model. We put 'attitude towards halal food' as a mediating variable and 'religious involvement' as a moderating variable to study the direct, indirect and interaction effects of various factors on purchase intention. With this research, we strive to make two main contributions to the understanding of consumer purchasing decisions. The purpose of this study is to contribute to the literature on halal food marketing and consumer behaviour. The first objective of this study is to investigate Muslim consumer behaviour towards halal food in Spain. The second objective is to add new perspective to the literature on halal food purchase intention.

The structure of the paper is laid out as follows. First, we explain the introduction and relevant literature to formulate several hypotheses. Next, we discuss the methods used to test the hypotheses and provide the results. In the last part, we provide a discussion of the findings, research implications, and future research directions.

3.2 Literature Review

To support the purpose of this study, we explored several previous journal articles. We began by narrowing the research scope of previous publications focusing in European countries. We found that most cited ones are the overall study about halal market growth in Europe by Lever and Miele (2012), consumers trust in halal meat in Belgium (Bonne and Verbeke, 2008b), determinants of halal food consumption in France (Bonne et al., 2007), marketing of halal meat in the United Kingdom (Ahmed, 2008), and preferences for attributes of halal meat in Austria (Meixner et al., 2018). A recent publication about halal tourism in Spain by (Vargas-Sánchez and Moral-Moral, 2019) is a decent benchmark in exploring the topic in this region.

Several previous articles focusing on halal product purchase intention are the results of modification from the basic model of Theory of Planned Behaviour (TPB) as a foundation to understand customer behaviour. This model has been applied in some previous researches in halal purchase intention (Aziz and Chok, 2013; Bonne et al., 2007; Lada et al., 2009). To have a different perspective on the matter, we explore some constructs to test their mediation effect.

Moreover, some previous publications about purchase intention of halal food products incorporate religious involvement as the self-identity for Muslim consumers (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014). Religious involvement indicates a person's commitments to the practices of religion (Mukhtar and Mohsin-Butt, 2012); (Abd Rahman, et al., 2015; Jamal and Sharifuddin, 2015). We try to combine the TPB and religious involvement concept by (Jamal and Shukor, 2014), which adds religious involvement factor as a moderator in halal products' purchase intention.

3.2.1 *Presumed Influence and attitude towards halal food*

Individuals tend to develop a subjective sense that their friends, acquaintances, and peers in general, are exposed to and sometimes can even be influenced by (Gunther et al., 2006; Tsfati et al., 2011). Previous research has proven that perceptions of peer exposure mediate the relationship between personal exposure to media content and perceived peer norms (Gunther et al., 2006). Regarding this matter, Gunther and Storey (2003)

explained that people tend to respond to the influence of mediated communication on others, regardless of the accuracy of the perceived impact. This concept is now known as 'presumed influence'.

H1 – presumed influence has a positive effect on attitude towards halal food

Among the rapidly increasing demand of halal food, various studies have investigated consumer attitude and behaviour as antecedents of purchase intention and willingness to pay for halal products (Asnawi et al., 2018; Aziz and Chok, 2013). In the other hand, purchase intention can also be viewed as an effect of consumer attitude and judgments about a product (Ajzen, 2015). The relationship between attitude and purchase intention is important for predicting consumer behaviour, so we formulate the second hypothesis.

H2 – attitude towards halal food has a positive effect on halal purchase intention;

There is always fear among Muslim consumers that some food and other products may contain 'haram' (non-halal) substances (Lada et al., 2009). Therefore, presumed influence by their peers or family is required so that Muslim consumers are certain that they do not commit mistakes in choosing food products which are not lawful (halal) and can cause sin (Aziz and Chok, 2013).

H3 - presumed influence has a positive effect on halal purchase intention

In terms of behaviour, Ajzen (2015), argues that perceptual behaviour control reflects past experiences and anticipates obstacles to attract more subjective attitudes and norms toward consumer behaviour. Behavioural intention explains how much consumer intention to repeat the purchase of a product, while use behaviour is used to describe how often consumers use particular product in their daily life (Asnawi et al., 2018; Mohd Suki and Abang Salleh, 2016).

H4 – *halal purchase intention has a positive effect on halal purchase behaviour*

The concept of attitude towards halal food includes cultural, social, personal and psychological factors of consumers (Asnawi et al., 2018). While according to (Al-Ansi et al., 2019), the factors that can affect purchase intention of a product can be culture, social classes, reference groups, and family reference. When talking about the relationship between presumed influence, purchase intention and attitude towards halal, we believe that one's perspective can mediate presumed influence and purchase intention. Therefore, we formulate these hypotheses:

H5 – attitude towards halal mediates the relationship between presumed influence and purchase intention.

3.2.2   Religious involvement as moderating variable

Growing up and living in a religious community increases the odds of being a believer and explains the psychological impact of the particular belief (Norenzayan and Shariff, 2008). From time to time, religious belief is heavily influenced by cultural learning (Jamal and Shukor, 2014). Several papers have discussed the relationship between religiosity and halal purchase decision (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014; Mohd Suki and Abang Salleh, 2016).

These researches focus on attitude which we believe in having a direct influence on the purchase intention and are associated with religious involvement (Jamal and Sharifuddin, 2015). In this research, we use religious involvement construct as moderating variable which affects relationships between other constructs, as seen in some previous studies (Jamal and Sharifuddin, 2015; Mohd Suki and Abang Salleh, 2016).

H6 – Religious involvement moderates the relationship between presumed influence and purchase intention;

Someone will display a particular behaviour if he/she perceives that the others think he/she should be behaving the way they expect him/her to (Jamal and Sharifuddin, 2015). We can indicate this behaviour by asking respondents to assess whether other people are likely to agree or disagree if they show the intended behaviour (Martin and Bateman, 2014).

H7 - religious involvement moderates the relationship between attitude towards halal and purchase intention.
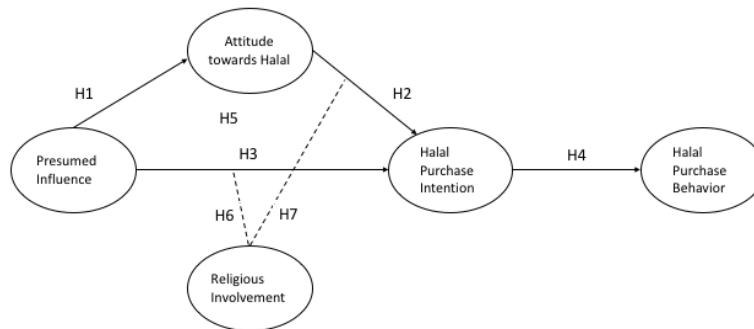
Figure 3.1: Conceptual Framework

In this research, we would like to test the aforementioned constructs' relationship with Spanish Muslim consumers' purchase intention and behaviour. Purchase intention indicates that consumers will follow their experience, preferences, and external environment in obtaining information, evaluating alternatives, and make a purchase decision (Darrat, 2011).

3.3 Research Methodology

This research is directed to solve specific questions, which have been highlighted in the previous parts. It begins with exploring theories and concepts which will be used as the research progresses to be applicable and give room for further researches (Hair et al., 2016). As we have explained in the beginning, the plan of how this research will develop is divided into several steps. This section focuses on the development of hypotheses, variables, and statistical measures.

3.3.1 Construct and measurement

We combine constructs from communication theory (presumed influence), used constructs from halal literature (religious involvement), and consumer behaviour from TPB model (attitude, purchase intention and purchase behaviour). To measure presumed influence, we adopt measures by (Tsfati

et al., 2011). Regarding the attitudes toward halal products, we adopt four measurement items used by (Mukhtar and Mohsin-Butt, 2012) combined with Haque et al. (2015).

Furthermore, measures by (Jamal and Sharifuddin, 2015) are used to measure religious involvement, the ones by (Abd Rahman et al., 2015) to measure halal purchase intention, and the ones by (Khalek and Ismail, 2015) to measure behavioural acceptance of halal food. All constructs were measured using a five-point Likert scale measurement. The scale point "5" indicates "Strongly Agree", point "4" indicates "Agree", point "3" indicates "Slightly Agree", point 2 indicates "Disagree" and point "1" indicates "Strongly Disagree".

This study uses hierarchical regression combined with path analysis to investigate the relationships as depicted in the research model. Beforehand, we develop research hypotheses as temporary answers to the formulation of research problems expressed in the form of a statement sentence. The questionnaire contains 20 questions with the measures contain five constructs: religious involvement (four items), Presumed influence (four items), attitude towards halal (four items), halal purchase behaviour (four items), and purchase intention (four items).

3.3.2 Respondents' Profile

Spain has a long history of Islamic influence during the Moors' reign for over nine centuries since 800 A.D. until the 17th century (Mesa, 2012). In the modern age, the country is still a home for almost two million Muslims. According to a publication by Islamic Community of Spain (UCIDE), the total Spanish Muslim population in 2018 is 1.946.300.

A convenience sampling was used to obtain information from a particular group of Muslim respondents. A quota of a group of working respondents, students, and business owners and unemployed respondents participated in answering the questionnaire. We distributed the questionnaire online with the help of several mosque staffs in Barcelona, Madrid, Seville, and Cordoba.

Malhotra et al. (2013) explained that the minimum sample size for research using a structural equation modeling (SEM) analysis with up to five latent constructs is 200. Hence, our research study consists of five latent constructs and the sample size was 500. Sampling criteria was as in purposive

sampling that is sample selection using specific considerations. The gathered data was then processed by hierarchical regression and path analysis using SmartPLS 3 software (Henseler et al., 2016).

Table 3.1: Respondents' Demographics

Variables	Categories	Frequency	Percentage
Gender	Men	281	57.2
	Women	219	43.8
	TOTAL	500	100.0
Age	< 26 years old	100	20.0
	26 - 35 years old	79	15.8
	36 - 45 years old	321	64.2
	TOTAL	500	100.0
Nationality	Non-Spanish	149	29.8
	Spanish	351	70.2
	TOTAL	500	100.0
Residence	Catalunya	258	51.6
	Madrid	69	13.8
	Andalucia	113	22.6
	Valencia	30	6.0
	Others	30	6.0
	TOTAL	500	100.0

Source: authors' own elaboration

The participants were 500 Muslim consumers, who filled the online questionnaire with the help of several mosque staffs in Barcelona, Madrid, Valencia, Seville, and Cordoba. They were invited to participate in a survey on the consumption of halal products. The sample size exceeded the minimum requirement recommended by (Malhotra et al., 2013). Table 1 collects the descriptive statistics of the sample. Around 70.2 % have Spanish nationality and the rest are residence with different nationalities. Among the participants, the number of men is somewhat higher than that of women (57.2 %) and the most frequent age was between 36 and 45 years (64.2 %). The questionnaire contains 20 questions that form five scales: religious involvement (composed of 3 items), halal consciousness (4 items), halal logo attitude (5 items), product awareness (2 items), and purchase intention (4 items)

3.4 Result and Discussion

The data analysis method used in this study uses analysis descriptive for identifying characteristics and analysis methods of Structural Equation Modeling (SEM) with SmartPLS software version 3. SEM is a multivariate analysis technique that connects the second generation between factor analysis and path analysis so that it allows researchers to test and simultaneously estimate the relationship between constructs (Hair et al., 2016).

The stages of analysis using the SEM method are the first make path diagram analysis to interpret the relationship between variables latent and indicators on PLS software. Then the measurement model analysis is carried to see the value of outer loading to evaluate the relationship as a construct variable with the manifest indicator.

3.4.1 Exploratory Factor Analysis (EFA)

Our next step is to conduct an exploratory factor analysis (EFA). A requirement to see whether the result met the requirement is the value of Kaiser-Meyer-Olkin (KMO), which is a comparison index of the distance between the correlation coefficients and their partial correlation coefficients. The KMO value is considered sufficient if it is above 0.5. The results showed that the value of the KMO was 0.580. Thus, the KMO value has met the requirements because it is above 0.5 (Hair et al., 2016).

Table 3.2: EFA Result

	Items	*Factor Loadings*	*Composite Reliability*	*AVE*
RI	I frequently read religious books (Quran and Islam-teachings)	0.659	*0.800*	*0.501*
	I frequently listen to religious lectures on television / radio	0.762		
	I attend religious discussion with friends, relatives, or family	0.664		
	I enjoy spending time with others of my religious affiliation	0.741		
PI	I am often influenced by my family and friends to purchase halal products	0.466*	*0.643*	*0.547*
	I am often influenced by my family and	0.664		

	friends to seek information about halal products			
	I am more sure about the halal-ness of a food product if my friends and family consume it	0.685		
	I understand and know exactly the meaning of halal thanks to my friends and family	0.716		
HA	The existence of a halal logo in the packaging of food products is important	0.667	*0.731*	*0.539*
	I will choose a product based on whether there is a halal logo	0.627		
	Halal logo makes me feel safe to consume the product	0.613		
	I always look for the Halal Logo on the product packaging before buying any products or goods	0.635		
HP	I am willing to pay more for food products with an authentic Halal logo	0.668	*0.673*	*0.687*
	I prefer to buy "Halal" certified products even when the brand is not very popular	0.469*		
	I buy "Halal" certified products even when the brand is slightly expensive	0.555*		
	I am willing to travel long distance to buy food products with an authentic Halal logo	0.633		
BA	I am interested in buying halal food	0.660	*0.658*	*0.568*
	I will keep buying halal food according to my need	0.741		
	I will not consume the food if it is prepared using any non-halal ingredients for example alcohol	0.659		
	I will not eat if the food is doubted as halal	0.557*		

Source: authors' own elaboration

Next, an exploratory factor analysis of all 20 constructs with eigenvalues above 1.0 was carried out. According to (Fornell and Larcker, 1981), the reliability was evaluated by analysing the value of composite scale reliability (CR) and average variance extracted (AVE). Here, the CR values between 0.6 and 0.7 can still be taken into consideration and the AVE value is already on the acceptable level, as it is greater than 0.5.

3.4.2 Confirmatory Factor Analysis (CFA)

Here, we confirm the constructs with Confirmatory Factor Analysis (CFA). The study employed additional fit indices in assessing the viability of the current CFA model. This study applies partial least squares structural equation modeling (PLS-SEM) (Ringle et al., 2015), using the software SmartPLS version 3. Here, the loadings of all items were all greater than 0.6, therefore individual item reliability was accepted (Hair et al., 2016).

Next, we examined construct internal consistency by using composite internal scale reliability. All Cronbach alphas of latent variables already fulfilled the requirement for a minimum of 0.7 for internal consistency (Hair et al., 2016). Last, we checked internal consistency by evaluating the average variance extracted (AVE). Our result shows that all variables had AVE values greater than 0.5, which fulfilled the requirement by (Fornell and Larcker, 1981).

Table 3.3: CFA Result

	Items	RI	PI	HA	HP	BA
RI	I frequently read religious books (Quran and Islam-teachings)	0.913				
	I frequently listen to religious lectures on television / radio	0.540*				
	I attend religious discussion with friends, relatives, or family	0.921				
	I enjoy spending time with others of my religious affiliation	0.883				
	I am more sure about the halal-ness of a food product if my friends and family consume it		0.778			
	I understand and know exactly the meaning of halal thanks to my friends and family		0.878			
HA	The existence of a halal logo in the packaging of food products is important			0.826		
	I will choose a product based on whether there is a halal logo			0.718		
	Halal logo makes me feel safe to consume the product			0.801		
	I always look for the Halal Logo on the product packaging before buying any products or goods			0.682		
HP	I am willing to pay more for food products				0.790	

	with an authentic Halal logo					
	I am willing to travel long distance to buy food products with an authentic Halal logo				0.942	
BA	I am interested in buying halal food					0.943
	I will keep buying halal food according to my need					0.901
	I will not consume the food if it is prepared using any non-halal ingredients for example alcohol					0.880
	Cronbach's Alpha (a) (> 0.7)	*0.878*	*0.819*	*0.795*	*0.919*	*0.804*
	AVE (> 0.5)	*0.688*	*0.735*	*0.576*	*0.808*	*0.657*
	Composite Reliability (> 0.7)	*0.895*	*0.917*	*0.844*	*0.944*	*0.876*

Items with * are dropped because they do not match the criteria for convergent validity, loading factor value less than 0.5 are excluded from further process.

Source: authors' own elaboration

Our next step was analysing composite reliability, Cronbach's alpha and the average variance extracted, allowing the reliability of the items and the composites considered to be checked. In the hypothesized model, a minimum sample of 30 datasets is required (Hair et al., 2016). Hence, given the sample size of 500, the use of PLS-SEM is advisable for the model. The software package Smart PLS 3.0 (Ringle et al., 2015) was utilized for analysis. Bootstrapping was used to review the significance levels of the predicted relationships, and each indicator's p-value was examined.

Table 3.4: Discriminant Validity

	Attitude Towards Halal	Presumed Influence	Religious Involvement	Purchase Intention	Purchase Behaviour
Attitude Towards Halal	0.759				
Presumed Influence	0.457	0.857			
Religious Involvement	0.337	0.236	0.830		
Purchase Intention	0.655	0.525	0.577	0.899	
Purchase Behaviour	0.588	0.343	0.401	0.662	0.810

Source: authors' own elaboration

As shown in table 3.4 before, the AVE and CR of all the constructs are equal to or exceed the recommended values of 0.50 and 0.70, respectively. The values indicate that convergent validity and reliability are established. Moreover, discriminant validity is also fulfilled, as shown in table 4. We conclude that the overall results of CFA indicate that the model can proceed for structural evaluation.

3.4.3 Structural Model Assesment

Next, the relationships between constructs were analysed through structural equation modeling (SEM). With PLS-SEM approach, we can test causal-predictive relationships between the latent variables simultaneously as well as examine the relationship with complex variables, (Jöreskog and Wold, 1982). The commonly used critical value for the two-tailed t-test is 1.96 for the significance level of 10 percent (Hair et al., 2016). Table 5 summarizes the path coefficients and their p-values.

Table 3.5: Path Analysis Results

		Path Coefficient	SE	p-values	Decision
H1	Presumed Influence -> Attitude	0.757	0.017	0.000	Supported
H2	Attitude -> Intention	0.885	0.097	0.000	Supported
H3	Presumed Influence -> Intention	-0.133	0.023	0.000	Supported
H4	Intention -> Behaviour	0.962	0.003	0.000	Supported

Source: authors' own elaboration

According to table 3.5, there is a significant positive effect of presumed influence on attitude towards halal product ($\beta = 0.757$, p-value < 0.001), which makes H1 is accepted. Meanwhile, attitude towards halal product also has significant effect on purchase intention ($\beta = 0.885$, p-value < 0.001), which makes H2 is also accepted. However, different situation occurred on H3, where there was a negative effect of presumed influence on purchase intention ($\beta = -0.133$, p-value < 0.001). Next, we further analyse H3 with the possibility of mediation effect (which will further be explained in the discussion about H5). Another hypothesis (H4) found the same positive effect of purchase intention on purchase behaviour ($\beta = 0.962$, p-value < 0.001).

About the negative value of H3, Bergeaud-Blackler (2006) suggests that young Muslim consumers are gradually breaking with the shopping habits of their parents. Not all Spanish Muslims feel higher intention to buy halal food even though the presumed influence of their families and peers are high. In fact, as mature types of consumers, they independently desire formal halal certification and reliable halal labels to inform and reassure them about product quality and 'halalness'. They also do not have problems buying meat at the supermarkets instead of at traditional halal butchers.

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3.4.4 Mediation Effect

In the case of the relationship between attitude towards halal, presumed influence and purchase intention (H5), here we found that attitude towards halal acted as a mediator on the effect of presumed influence and purchase intention. We put the explanation of the relationship between these three constructs in table 3.6, which involves the other two paths.

Table 3.6: Mediation Effect Table

Hypoth esis		β	Path	β	Mediation Effect	p-value	Decision
H5	Presumed Influence -> Attitude	0.757	Attitude -> Purchase Intention	0.885	0.670	0.000	Supported

Source: authors' own elaboration

As Zhao et al. (2010) suggested, positive significance (t-values) of both paths forming the mediating relation meaning that mediation effect exists in the form of complementary partial mediation. It means that the mediated effect and direct effect both exist and point to the same direction. From table 6, we see that the obtained indirect effect of 0.670 is both positive and significant. In this case, the mediation results show that attitude towards halal can be viewed as a direct predictor of purchase intention. Furthermore, it may also act as an indirect predictor of purchase intention via presumed influence. The role of attitude as mediating variable here corresponds the findings by (Garg and Joshi, 2018).

3.4.5 Moderation Effect

As shown by table 3.7, the moderating effects of religious involvement are positive, but not both are significant. In our model, we estimate a standardized path coefficient of 0.122 for Hypothesis 5. About the significance, the t-value indicates that the moderation effect is significant because the p-value of 0.005 is lower than 0.01 (Henseler et al., 2016).

Table 3.7: Moderation Path

	Moderation Effect Path	β	p-value	Decision
H6	Religious Involvement * Presumed Influence -> Purchase Intention	0.122	0.005	Supported
H7	Religious Involvement * Attitude towards Halal -> Purchase Intention	0.059	0.157	Not supported

Source: authors' own elaboration

Furthermore, the hypothesis saying that moderating effect of the religious involvement influences the effect of presumed influence on purchase intention (H6) was also supported, seen from the positive coefficient and significant p-value. This is consistent with findings by (Jamal and Sharifuddin, 2015). The higher religious involvement is, the positive influence between halal logo attitude on purchase intention will increase. In opposite, the lower religious involvement is, the positive influence between halal logo attitude on purchase intention will decrease.

However, in the case of hypothesis 7 (H7), the obtained path coefficient 0.059 has an insignificant p-value, which is 0.157. This value is higher than 0.01, therefore H7 is rejected. Religious involvement does not act as a moderator on the relationship between attitude towards halal on purchase intention.

3.5 Conclusion

We would like to begin the conclusion by discussing the unproven hypothesis. In our result, we found that religious involvement does not act as a moderator on the relationship between attitude towards halal on purchase intention. The reason behind this is most probably because Muslim consumers, especially the second or third generation of Muslims in a non-Muslim country such as Spain, do not have the same shopping habits of their parents. Their purchase intention of halal food product is still affected by certain attitudes toward halal food that they inherit from their parents. This attitude is also shaped by the behaviour of people around them. The second and third generation of Muslims tend to have lower religious involvement compared to their parents. However, whether their level of involvements in religious events are high or low, their attitudes toward halal food neither their halal food purchase intention are really affected.

All other relationships that we tested were proven significant. Presumed influence is a construct that we thought still less uninvolved in halal studies. However, in our result, it is proven to have significant effect on purchase intention, just as significant as attitude towards halal food. The relationship of presumed influence on halal purchase intention will also be stronger if the Muslims are more involved in religious events in their community. This result corresponds to previous researches in the same topics focusing in European countries (Ahmed, 2008; Bonne and Verbeke, 2008a; Bonne et al., 2007; Meixner et al., 2018).

On the discussion of whether attitude towards halal food mediates the relationship between presumed influence and purchase intention, the result was also shown to be positive. A round of positive relationships of these constructs toward purchase intention was also followed by the positive and significant relationship between halal purchase intention and purchase behaviour.

By using modification of TRA and TPB theories, this study has assessed that there are positive relationships between these variables. One phenomenon to be paid more attention for future researches focusing on Spanish Muslim consumers is that religious involvement may vary between first and second generation of Muslims. Thus, different levels of religious involvement affect their attitude towards halal food products.

3.5.1 *Practical Implication*

This study offers some useful practical implications. As there are positive relationships between presumed influence, religiosity, attitude and purchase intention, food producers should focus their marketing strategy of halal products on Muslim consumers, especially the ones with high levels of religiosity. Information about halal food products will be useful not only to Spanish Muslim community, but also to thousands of Muslim tourists visiting the country every year. Marketers may work together with Spanish tourism board in promoting halal food products, or at least emphasizing that Spain is a halal friendly tourist destination.

3.5.2 *Limitations and future research directions*

Although this research has provided us new insights, some of the study limitations must not be neglected. First, findings cannot be generalized based on this study alone. The sample size is adequate for the research, but we did not differentiate whether they are first, second or third generation of Muslims. Here, Muslims' religious involvement may vary, hence their attitude towards halal food as well. We also did not take into account whether the respondents were immigrants from other countries or born in Spain.

Second, data from this study did not give sufficient room to explore differences in cultural values as shown in (Jamal and Shukor, 2014) and (Jamal and Sharifuddin, 2015). Culture can influence Muslim consumers' acceptance of halal food products, especially if the consumers are tourists who have different cultural backgrounds. Spain itself relies much in tourism, and the country has to seriously consider halal market as a potential one. Therefore, more exploration in this topic is required.

Last but not least, we believe future research should also differentiate between halal food products that are local-made or imported from different countries. This can give more useful insights to the players in the food industry.

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Chapter 4

Muslim Tourists' Purchase Intention of Halal Food in Spain

Abstract—

This quantitative study aims to observe purchase intention of halal food product in Spain from the perspective of Muslim tourists. 500 respondents who have experience in visiting Spain participated in answering our research questionnaire. The research used structural equation model. The result of the research shows that both halal credence and need for cognition have no direct effects between on halal purchase intention, but halal consumers' attitude acts as significant mediators in the indirect effects of both halal credence and need for cognition on halal purchase intention. Furthermore, some limitations and future research are discussed.

Keywords—Halal Tourism, Halal Purchase Intention, Halal Consumer Behaviour, Spanish Market, Structural Equation Model

4.1 Introduction

The importance of the halal market has increased within the last decade. Business policymakers have acknowledged it as a potential market, while academic scholars have integrated it as a part of business literature (Al-Ansi, et al., 2019). Several studies in this field (Bonne et al., 2007; Briliana and Mursito, 2017) have put essential ground to the field of halal tourism and enriched business literature.

Halal tourism is a tourism concept which respects the core values of Islamic teachings, mainly about halal principle (Kusumaningrum et al., 2017). Although the principle has been written for centuries in the holy book of Islam (Al Quran or the Quran), it is relatively a new concept to some countries. Several works of literature have argued that this topic is becoming more important since Islam is a rapidly growing religion around the world (Wilson et al., 2013; Eid, 2015; Henderson, 2016). Therefore, there is increasing necessity in providing better tourism services for the convenience of Muslims (followers of Islam).

Our paper 'Muslim Tourists' Purchase intention of Halal food in Spain' observes purchase intention of halal food product in Spain from the perspective of Muslim tourists.

The halal tourism market is growing fast and increasing by about 25% per year (Alserhan, 2010). This figure shows that it has become a

promising line of business not only among Muslim-majority countries, but also non-Muslim countries. Halal food industry has become a new trend in the consumer goods industry to fulfill the demand of Muslims about safe food to consume (Abd Rahman et al., 2015).

We decided to focus this study in Spain because it is one of the countries which seriously plan and develop halal concepts next to New Zealand, Australia, South Korea, and Japan (Al-Ansi et al., 2019). Spain is an interesting set for this study because the country has a long history of Islamic influence during the Moors' reign for over nine centuries since 800 A.D. until the 17th century (Mesa, 2012). Nowadays, the country is still a home for around 1.9 Muslims (UCIDE).

In the end, we expect this paper to fill gaps by contributing to research on halal food concept. The purpose of this research is to identify the influential factors affecting Spanish Muslim tourists in purchasing halal food. Our research provides original contribution by involving a sufficient number of survey sample representing Muslim tourists visiting Spain and giving some useful insights to the business actors in tourism sector about Muslim tourists' perception on halal food purchase.

4.2 Literature Review

4.2.1 Islamic Tourism and Halal Food as Essential Part of Muslim Travel Experience

In the context of Islam, pilgrimage as a religious form of travel is related to a main duty of a Muslim (Vargas-Sánchez and Moral-Moral, 2019). Pilgrimage to the holy land of Mecca (hajj) is a compulsory activity because it is written in the Quran (Eid, 2015). Another form of Islamic religious travel, *umrah*, is also one of the customs taught by Prophet Muhammad as an act of travelling and enjoying the beauties of Allah's creations (Vargas-Sánchez and Moral-Moral, 2019). When traveling for *hajj, umrah*, or other leisure purposes, Muslims are obliged to consume halal food (Henderson, 2016).

Literature has also explored a strong relationship between culture, religion and eating habit (Wilson and Liu, 2011; Mohd-Any et al., 2014). Despite the strong relationship between tourism and religion, especially

when the discussion focuses in the historical context, there is still relatively little attention given to study contributions to halal food subjects in the tourism literature.

4.2.2 *Previous research on Muslims' halal food purchase intention in non-Muslim majority countries*

For this research, we narrowed the research scope of previous publications focusing in European countries. Literature related to this topic mainly focuses on marketing of halal food (Ahmed, 2008), consumers trust (Bonne and Verbeke, 2008), preferences for attributes of halal alimentation (Meixner et al., 2018). Since we decided to conduct this study in Spain, we considered aspects of religious identity, consumer ethnocentrism and halal food acceptance as previously explored by Wilkins et al. (2019).

A study by Vargas-Sánchez and Moral-Moral (2019) became a decent pathfinder in exploring halal tourism in Spain. Still, there is a clear gap in the literature especially in the discussion of how halal food purchase intention affects Muslim tourists' travel experience (Bashir et al., 2018). After reflecting on the previous results by Lada et al. (2009) and Bashir et al. (2018) that halal consumers with high positive attitude tend to have higher intention to purchase halal food products, we set halal consumers' attitude as our main focus.

4.2.3 *Conceptual model and hypotheses development*

a. *Halal Credence*

To be considered as 'halal food', a food product must be processed according to Islamic law, including the processed of cutting, storage, preparation, and sanitation (Bonne et al., 2007). According to Bonne and Verbeke (2008) and Verbeke et al. (2013), halal credence is "…a product characteristic that cannot be evaluated or ascertained by the individual consumer, since as a product attribute, halal refers to the nature, origin and the processing method of the food product." In this case, the presence of the credence quality has to be identified in a halal food product, indicated by a certified halal logo or label.

Furthermore, consumers need to take advantage of this value, which

also affects purchase decision-making. We would like to see whether halal credence influences consumer's halal consumers' attitude food, hence we formulate hypothesis 1.

H1 – halal credence has a positive effect on consumers' halal consumers' attitude food

Halal credence might also influence the purchase intention of halal food. Credence might affect personal perceived value, including social and emotional value, before deciding to make a purchase (Verbeke et al., 2013).

H2 – Halal credence has a positive effect on halal purchase intention

b. *Need for cognition (NFC)*

In the concept of need for cognition (NFC), high-NFC people tend to presumably engage in an elaborative process of thinking (Cacioppo & Petty, 1982). High-NFC consumers are thus characterized by their high interest in cognitive processing (Meyers-Levy and Tybout, 1989). In the context of purchase intention, Allard and Griffin (2017) believe that "…high-NFC individuals will be less likely to attribute their experience of conceptual fluency to their liking for the message or the product."

In the study of Wibowo and Ahmad (2015), NFC was mentioned in the term 'inner perspective', although the ideas are the same. Cultural background influences consumers' food preferences (Ahmed, 2008). Someone's knowledge in halal food also involves sense of social norm, health attributes, and perception of taste (Mohd-Any et al., 2014).

H4 – Need for cognition (NFC) has positive effect on halal consumers' attitude

Muslim society, wherever they live, is known as a collectivistic society (Hofstede, 2011). Therefore, most Muslims usually perceive higher social pressure, consider themselves interconnected with their 'brothers and sisters' and seek to prioritize group goals (Eid, 2015). Armitage and Conner (2001) believe that a person's overall feeling and expectation are influenced

by moral norms (subjective norm of TPB). Therefore, we would like to see whether their level of NFC has a positive influence on their positive evaluation of purchasing halal products, as expressed by hypothesis 4.

H4 – Need for cognition has positive effect on halal purchase intention.

c. Halal consumers' attitude

Attitude is an individual disposition to behave which is basically a belief and evaluation of an object, person, or event which is then expressed in the form of cognitive, affective and conative (Fishbein and Ajzen, 1976). Some research results approve there is a positive and significant influence between attitudes towards halal products purchase intention (Bonne et al., 2007; Lada et al., 2009). On the other hand, some results also find the results there was no relationship between consumers' attitude and halal products purchase intention (Jusmaliani and Nasution, 2008).

Muslims usually pay attention to information that shows that foods they consume are 'halal'. By seeing the halal indicators, usually in the form of label or certification stamp, they believe that what they consume is lawfully correct (Bashir et al., 2018). Garg and Joshi (2018) also believe that "…if Muslim consumers do not see the halal certification sign, they will observe the product's ingredients to verify the 'halalness' of the product..." before making the purchase. Hence, we constructed hypothesis 5:

H5 – halal consumers' attitude has a positive effect on halal purchase intention

Since halal purchase intention is related to decision-making process before deciding to purchase halal product, halal consumers' attitude is seen as a form of belief before reaction, gesture or behaviour, as a result of knowing the concept of halal (Bonne et al., 2007). Several previous researches place halal consumers' attitude as a mediating variable for the relationship of other constructs (Garg and Joshi, 2018; Bashir et al., 2018). We also apply this step in this study by constructing two hypothesis placing halal consumers' attitude as a mediator.

H6 – Halal consumers' attitude acts as a mediator on the relationship

between halal credence and halal purchase intention

H7 Halal consumers' attitude acts as a mediator on the relationship between NFC and halal purchase intention.

For the research model, we modify the theory of planned behaviour (TPB) (Ajzen, 1991). TPB is an extension of the theory of reasoned action (TRA), which explains if an individual's performance of a certain behaviour is determined by his or her intent to perform that behaviour (Fishbein and Ajzen, 1976).
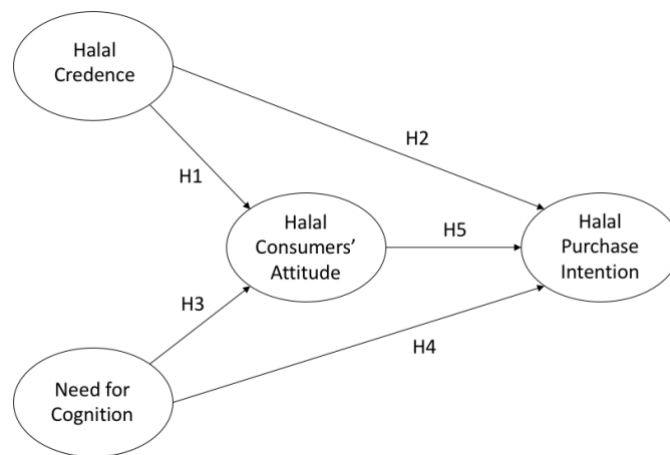
Figure 4.1: Research Model

4.3 Research Methodology

4.3.1 Population and sampling

A convenience sampling was used to obtain information from Muslim respondents. Malhotra (2007) explained that the minimum sample size for research using a structural equation modeling (SEM) analysis with up to five latent constructs is 200. Hence, our research study consists of five latent constructs, and the sample size was 500. The gathered data was then processed by hierarchical regression and path analysis using SmartPLS software version 3 (Henseler et al., 2016)

Table 4.1: Respondents' Demographics

Variables	Categories	Frequency	Percentage
Gender	Men	262	52.4
	Women	238	47.6
	TOTAL	500	100.0
Age	< 26 years old	62	32.9
	26 - 35 years old	86	36.4
	36 - 45 years old	82	30.7
	TOTAL	500	100.0
Marriage Status	Married	216	43.2
	Not Married	284	56.8
	TOTAL	500	100.0
Part of Spain they visited	Catalunya	183	36.6
	Madrid	89	17.8
	Andalucia	83	16.6
	Valencia	15	0.3
	Others	130	26.0
	TOTAL	500	100.0

The participants were 500 Muslim consumers, who have visited Spain at least once. They were invited to participate in answering questionnaire about the purchase intention of halal food products. The questionnaire was distributed using email, social media (Facebook and Instagram) and mobile chat applications (WhatsApp and Telegram).

Initially, we sent the online link of the questionnaire to over 800 Muslim respondents. However, since we realized that respondents also shared the link with their friends, acquaintances or families, it became impossible to state an accurate figure from the final number of accessed and answered questionnaires. In the end, we gathered 518 responses. After filtering out responses with incomplete answers, we used 500 responses for further analysis (62.5% response rate).

The sample size already exceeded the minimum requirement recommended by (Malhotra, 2007). The profiles of the respondents can be seen in Table 1. Around 56.8 % are married and the number of male respondents was higher than that of women (52.4 %). The most age group was between 26 and 35 years (36.4 %).

4.3.2 Measurement

The measures contain five constructs: halal credence (3 items), halal

consumers' attitude (4 items), need for cognition (3 items), and purchase intention (3 items). The questionnaire contains 20 questions, which we distributed online to Muslim consumers who have visited Spain. All statements were measured via a five-point Likert scale ranging from 1 (totally disagree) to 5 (totally agree).

Table 4.2: Research Measurement

	Variable	**Numbers of items**	**Indicators**	**Source**
1	Halal credence	3	1-3	Verbeke et al. (2013)
2	Halal consumers' attitude	4	4-7	Bashir et al. (2018), Garg and Joshi (2018)
3	Need for cognition (NFC)	3	8-10	Cacioppo and Petty (1982), Wibowo and Ahmad (2015)
4	Purchase Intention	3	11-13	Garg and Joshi (2018)

4.3.3 Reliability Analysis of Constructs

We evaluated the items' validity according to the procedures suggested by Hair Jr. et al. (2014). The result below suggests that the questionnaire items are reliable in consistently measuring the constructs. According to Nunnally and Bernstein (1994), The minimum value of the Cronbach's alpha needs to be over 0.70 to be an acceptable reliability coefficient. Furthermore, the composed reliability coefficient needs to be higher than 0.7 (Anderson and Gerbing, 1992), and the average variance extracted (AVE) neds to be higher than 0.5 (Fornell and Larcker, 1981).

Table 4.3: EFA Result

	Items	**CR**	**CR**	**AVE**
CR	I will choose halal products because I am sure that it has been produced according to Islamic method	0.648	0.619	0.721
	Halal label makes me feel safe to consume the product	0.715		
	I prefer halal products because it is	0.683		

	free from residues			
HA	The existence of a halal label in the packaging of food products is important	0.719	0.829	0.593
	I will choose a product based on whether there is a halal label	0.693		
	Halal label makes me feel safe to consume the product	0.719		
	I always look for the Halal Label on the product packaging before buying any products or goods	0.705		
NC	My decision to consume halal food comes after going through some process of thinking	0.749	0.788	0.721
	I prefer halal product with a bit higher price to cheaper non-halal food	0.539*		
	I prefer just to keep consuming the same halal food than having to evaluate other food products	0.826		
HP	I am willing to pay more for food products with an authentic Halal label	0.745	0.842	0.516
	I prefer to buy halal-certified products even when the brand is not very popular	0.744		
	I am willing to travel long distance to buy food products with an authentic Halal label	0.658		

The results of confirmatory factor analysis (CFA) are shown in Table 4.4.

Table 4.4: Construct Validity (CFA Result)

	Items	*CR*	*HA*	*NC*	*HP*
CR	I will choose halal products because I am sure that it has been produced according to Islamic method	0.589*			
	Halal label makes me feel safe to consume the product	0.886			
	I prefer halal products because it is free from residues	0.855			
HA	The existence of a halal label in the packaging of food products is important		0.920		
	I will choose a product based on whether there is a halal label		0.361*		
	Halal label makes me feel safe to consume the product		0.918		
	I always look for the Halal Label on the product packaging before buying any products or goods		0.933		
NC	My decision to consume halal food comes after going through some process of thinking			0.689	
	I prefer halal product with a bit higher price to cheaper non-halal food			0.514*	
	I prefer just to keep consuming the same halal food than having to evaluate other food products			0.874	
HP	I am willing to pay more for food products with an authentic Halal label				0.937
	I prefer to buy halal-certified products even when the brand is not very popular				0.939
	I am willing to travel long distance				0.361*

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to buy food products with an authentic Halal label				
Cronbach's Alpha (a) (> 0.7)	*0.869*	*0.864*	*0.717*	*0.869*
AVE (> 0.5)	*0.662*	*0.684*	*0.574*	*0.693*
Composite Reliability (> 0.7)	*0.906*	*0.910*	*0.867*	*0.913*

Items are dropped because they do not match the criteria for convergent validity, loading factor value less than 0.5 are not included in further analysis.

The CR and AVE values were higher than the recommended values of 0.50 and 0.70, respectively. We retained all items with factor loadings higher than the recommended value of 0.60 (Hair Jr. et al., 2014). Similarly, discriminant validity was also confirmed according to the criterion suggested by (Fornell & Larcker, 1981), as seen in table 4.4. The overall results of the CFA phase indicate that the model is adequate for next phase.

Table 4.5: Discriminant Validity (Fornell-Larcker Criterion)

	Halal Credence	Halal consumers' attitude	Need for Cognition	Halal Purchase Intention
Halal consumers' attitude	0.827			
Halal Credence	0.809	0.813		
Need for Cognition	0.805	0.700	0.758	
Halal Purchase Intention	0.696	0.609	0.654	0.832

4.4 Result and Discussion

Given the sample size of 500, the use of PLS-SEM is advisable for the model. Hence, we analysed the relationships between constructs using structural equation modeling (SEM). Partial least squares (PLS) approach was selected because of its small size requirements and the exploratory nature of the research (Ringle et al., 2015). PLS-SEM can also test causal-predictive relationships between the latent variables simultaneously as well as examine the relationship with complex variables (Jöreskog & Wold, 1982). For the software analysis, we used SmartPLS 3.0.

We also used bootstrapping technique to review the significance levels of the predicted relationships, and each indicator's p-value was

examined and to find out the significance of the coefficient (Ringle et al., 2015). Table 4.5 below summarizes the path coefficients and their p-values.

Table 4.6: Hypothesis testing

		Path coefficients	P Values	Verdict
H1	Halal Credence -> Halal Consumers' Attitude	0.689	0.000	Supported
H2	Halal Credence -> Halal Purchase Intention	0.052	0.059	Not supported
H3	NFC -> Halal Consumers' Attitude	0.245	0.003	Supported
H4	NFC -> Halal Purchase Intention	-0.054	0.070	Not supported
H5	Halal Purchase Intention -> Halal Purchase Intention	0.996	0.000	Supported

According to Table 4.5, there is a significant positive effect of attitude on purchase intention ($\beta 1 / 0.996$, p-value<0.005). Therefore, H1 is supported. When coming to the effects of halal credence, there is a significant positive and direct effect of halal credence on attitude ($\beta 2 / 0.689$, p-value<0.005), This result supports H2. However, the result of halal credence's effect on purchase intention ($\beta 3 / 0.052$, p-value>0.005) does not acknowledge the significance of halal credence on purchase intention. Therefore, H3 was not supported.

This study confirms that in terms of attitude, H2 (with the result showing positive and significant relationship) confirms that Muslim tourists visiting Spain still maintain high importance to the credence attribute of Islamic food product. This result corresponds to the result by Verbeke et al. (2013). However, the aspect of credence does not directly influence purchase intention (shown by unsupported H3). The possible explanation is that there is still some doubt about the industrial halal quality coordination in Spain, since the industry itself is still new and has not matured enough.

When discussing the effect of NFC on the relationship between halal consumers' attitude and halal purchase intention, we also concluded similar interpretations. There is a significant positive and direct effect of NFC on attitude ($\beta 4 / 0.245$, p-value<0.005), this result supports H4. However, the result of NFC's effect on purchase intention ($\beta 5 / -0.054$, p-value>0.005) does not acknowledge the significance of halal credence on purchase intention. Therefore, H5 was not supported. These results imply that although NFC is influential to halal consumers' attitude (H4), the negative result of the direct

effect of NFC towards purchase intention could stem from the relative inexperience of the study's specific topic on halal purchase intention as well as the scope of sample in Spain. This result supports the finding by Bosnjak et al. (2007).

In terms of the mediation effect of halal consumers' attitude on the relationship between halal credence on halal purchase intention (H6), the findings showed that the mediation effect of 0.686 is enough to prove that the mediation effect is significant. The same can be said about H7 (mediation effect 0.244), which shows there is a mediation effect of halal consumers' attitude on the relationship between NFC on halal purchase intention. Both results can be seen in table 4.6.

Table 4.7: Mediation Effects

Hypot hesis	Path	p-value	β	Results	Verdict
H6	Halal credence -> Halal consumers' attitude -> Purchase Intention	0.000	0.689	Supported	Full Mediation
H7	NFC -> Halal consumers' attitude -> Purchase Intention	0.004	0.245	Supported	Full Mediation

Since the relationships are significant, we draw similar conclusions about the two hypotheses. Even though either halal credence and NFC have no direct significant relationships with halal purchase intention, both have indirect significant relationships with halal purchase intention through halal consumers' attitude as the mediator. It was found that both p-values are significant (below the threshold of 0.005). This means that the indirect effect is significant (Baron & Kenny, 1986).

4.5 Conclusion

We would like to begin the conclusion by discussing the unproven hypothesis. In our result, we found that our hypothesis predicting halal credence has a positive impact on halal purchase intention was not supported. We have argued that this result is caused by the aspect of credence still has not fully convinced the Muslim tourists visiting Spain. The lack of knowledge about industrial halal quality coordination in Spain might also be a cause. This finding is not always bad and can become a consideration on the certifying body of the halal logo/label, such as Halal Institute in Cordoba, Andalucia.

Another unsupported hypothesis is the effect of need for cognition (NFC) on halal purchase intention. The possible reason behind this is because this construct has not been used frequently in such a specific topic as well as a specific choice of respondents. NFC is a concept that is still not too much proven for this type of research and there is a probability where the respondents were confused or having bias judgment when reading the questions. Due to the lack of related literature talking about Spanish consumers' NFC, the best conclusion we can draw is that the more elaborative halal concept is to the Spanish consumers, the tendency to purchase will become less. The infrastructure and official certifying body in Spain are still not quite established as in countries with dominant Muslim inhabitants such as Indonesia, Turkey or the United Arab Emirates. Therefore, more elaboration and experiential engagement will only exhaust the consumers who think that they need extra effort to purchase halal food.

In the other hand, the rest of the direct effects of our hypotheses were supported. Halal consumers' attitude has positive effect on purchase intention. Halal consumers' attitude also has direct effect from both halal credence and NFC. These results correspond with Verbeke et al. (2013) and Wibowo and Ahmad (2015).

Our research also proved that halal consumers' attitude has central role in the relationship with other constructs. It mediates the relationship between halal credence and halal purchase intention, as well as the relationship between NFC and halal purchase intention. Besides supporting the finding of Garg and Joshi (2018) and Wibowo and Ahmad (2015), this finding also strengthen the position of 'attitude' construct in the theory of planed behaviour (TPB) (Ajzen, 1991), as well as strengthening the findings of Abd Rahman et al. (2015) and Bashir et al. (2018) that "…attitude is one of the main components that affect halal consumers' purchase intention toward halal food purchase intention."

5.1 Limitation and suggestions for future research:

The sample size for this research is adequate, but we did not differentiate between first, second or third-generation Muslims, as their halal consumers' attitude may vary. It is important to classify between respondents who were born and raised in families with Islamic value or hedonistic value. As (Verbeke et al., 2013) argued, hedonistic or apathetic type of Muslim might

face unfamiliarity when reading the questions.

The problem with bias judgment also needs to be taken into consideration in conducting future research. Bias judgment might occur among respondents when facing questions related to their faith or principle on food preference. It might be interesting to explore different types of Muslim group with various levels of religious involvement.

Since the study is cross-sectional, it also became a limitation. It only focused on Spain (merely in one country), which makes the result not easily generalized to other countries. Therefore, in the future, it is suggested to expand into a longitudinal study that can be conducted in other European countries.

Last but not least, we believe future research should also differentiate between halal food products that are local-made or imported from different countries. This can give more useful insights to food industry players.

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Chapter 5

Overall Conclusions

From this thesis, we conclude that the consumption of halal food for Muslims in Spain is affected by different determinants which leads to different decision-making processes--including a specific set of predictors. Generally, a positive personal attitude will have an influence on the consumption of halal meat. Furthermore, the influence of peers (in this case, subjective norm) contribute to the intended purchase and, in the end, the consumption of halal food among Muslims.

5.1 Research Questions Revisited

Even Muslims with a low Muslim self-identity choose to eat halal food because of the values that have been planted in their minds for years. On the other hand, Muslims with a strong Muslim self- identity experiences a stronger subjective norm in their social environment. This conclusion also corresponds to the result of the TPB model that has been tested among the European Muslim population (Bonne et al., 2007).

However, based on our findings, perceived behavioural control is not an influential predictor of purchase intention. This finding is somewhat contrary to the findings by Bonne and Verbeke (2008), which perceived behavioural control as an important factor in influencing consumers to purchase halal food. The reason behind this is the reality that in Spain, the mix of culture is more massive compared to the countries that have been taken as previous research locations. As a country with geographical proximity towards Muslim countries such as Morocco and Algeria, as well as long historical Muslim occupancy in the past, the Spanish society see behavioural control differently.

The TPB model has been proven effective in predicting halal food purchase intention in several countries, be it the one with a Muslim-majority such as Malaysia (Alam & Suyuti, 2011) and where Muslims are considered a minority such as Europe countries. Therefore, more research is required on the application of TPB in more countries.

The aim of this thesis is to explore the implications of halal food purchase intention among Spanish Muslim consumers. Our results show that

religious involvement also plays a significant role in predicting the Muslim consumers' intention to purchase halal products. It might explain that even though Muslims are not the majority in Spain, they still take their involvement in religious activities into account, specifically when concerning their dietary habit. Considering there have not been many academic publications focusing on halal consumer behaviour in Spain, our result opens the door to further research opportunities related to this matter.

Therefore, for the second research, we found that one of the most important conclusions that may be drawn from this study lies in the fact that the relationship between halal consciousness, halal attitude, and purchase intention can be explained in the shape of mediated effect. Halal attitude here acted as a partial mediator on the relationship of the two previous constructs.

In the case of Spanish Muslim consumers, the level of halal credence does not really convince consumers to purchase halal products. Consumers rely on the existence of the halal certification label which influences their level of trust, without having to care so much about hygiene and production 240method. This finding is not always bad. It can be seen as a depiction of how the Muslim society has a strong trust in the halal label/logo published by halal certification bodies.

One of the weaknesses was that we did not specify whether the respondents are native Muslim Spanish or second/third generation Spanish citizens. This classification is important since the level of halal awareness and religious involvement might differ. Future research should also distinguish the respondents according to whether they were born Muslim or had converted from other religions.

5.2 Research Implications

Only a few previous researches managed to put attitude towards halal label as a mediating variable. Therefore, we felt that we received an interesting result from our empirical study. Our results show that the more there is awareness of halal food, the higher the Muslim consumers' tendency to buy halal food products. However, we found that some of our hypotheses--for example, the prediction that halal credence has a positive impact on halal purchase intention--was not supported.

We have argued that this result is caused by the aspect of credence that still has not fully convinced the Muslim tourists who are visiting Spain.

The lack of knowledge about the industrial halal quality coordination in Spain might also be a cause. Another unsupported hypothesis is the effect of the need for cognition (NFC) on halal purchase intentions. The possible reason behind this is because this construct has not been used frequently in such a specific topic as well as a specific choice of respondents.

5.3 Managerial Implications

This study offers some useful implications. As there are positive relationships between presumed influence, religiosity, attitude, and purchase intention; food producers should focus their marketing strategy of halal products on Muslim consumers. They should especially focus on those with high levels of religiosity. Information about halal food products will be useful not only to the Spanish Muslim community, but also to thousands of Muslim tourists visiting the country every year. Marketers may work together with the Spanish tourism board in promoting halal food products, or at least emphasize or highlight the fact that Spain is a halal-friendly tourist destination.

5.4 Research Limitations

However, we also realize that there are still weaknesses and limitations in our work. Having used the convenience sampling technique, we were quite grateful that we were able to gather a sufficient amount of respondents to voluntarily answer our questionnaire. One weakness is that having used a convenience sample means it is not possible to extrapolate the results to the total population.

We were confident that our respondents were less likely to give biased information since they were filtered by several preliminary screening questions. This can also be quite problematic sometimes since they were not offered incentives or rewards. As argued by Honigmann (2003), unrewarded voluntary respondents may not feel motivated in getting involved in the survey.

5.5 Future Lines of Study

Future research should also distinguish the respondents according to whether they were born Muslim or had converted from other religions. As we tried in this research, our research model in this paper incorporates religious involvement as a moderator on the relationship of attitude towards the halal label and halal purchase intentions.

Our result shows that religious involvement also plays a significant role in predicting Muslim consumers' intention to purchase halal products. It might explain that even though the majority of people in Spain are not Muslims, they still take their involvement in religious activities into account, especially those concerning their dietary habits. Considering there have not been many academic publications focusing on halal consumer behaviour in Spain, our result opens the doors for further research opportunities related to this matter.

The problem with biased judgment also needs to be taken into consideration in conducting future research. Sometimes, bias judgments might occur among respondents when facing questions related to their faith or their principles on food preference. It might be interesting to explore different types of Muslim societies with lower levels of religious involvement.

Last but not least, we believe future research should also differentiate between halal food products that are local-made or those which are imported from various countries. This can give more useful insight into the food industry players.

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