Young consumers’ attitude towards halal food outlets and JAKIM’s halal certification in Malaysia

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Abstract

The attitude of Muslims on halal food is imperative in determining the Muslims’ behavior towards consuming halal food. There are several studies on consumers’ attitude in purchasing halal food in Malaysia focusing on consumers in general. But less attention is given to young Muslim consumers’ on their attitude of halal food outlets and Malaysia’s Department of Islamic Development (JAKIM)’s halal certification. Therefore, this paper focuses on young people who will determine the future of halal industry in this country. The main objectives of this paper are a) to indentify the attitude of young Muslim consumers towards halal food outlets, b) to determine their attitude towards halal certification issued by JAKIM and c) to identify the relationship between subjective norm and perceived behavioral control towards the attitude of young consumers in choosing halal food outlets. The framework of consumers’ attitude in this study is based on the Ajzen’s Theory of Planned Behavior which postulates three conceptually independent determinants of behavioral intention: attitude, subjective norm and perceived behavioral control. Data were collected through self administered questionnaires and the respondents comprised of Muslim students between 16 and 35 years old from Higher Learning Private Institutions. The findings of this study revealed young Muslims’ positive attitude towards halal food outlets and JAKIM’s certification. However, the subjective norms have less significant influences compared to attitude and behavioral control of young consumers in choosing halal food outlets. The study suggests that to increase positive attitude of Muslim consumers, relevant bodies and media should augment the promotion and publicity of halal certification issued by JAKIM to increase awareness among young Muslim consumers in Malaysia. Future research may look into the relationship between the three independent variables of the Planned Behaviors Theory towards young consumers’ intention to choose halal food products in different geographical locations in Malaysia.

Keywords: consumers’ attitudes; halal food; halal certification.

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1. Introduction

Halal is an Arabic word which means lawful or permitted as prescribed by Islam. Malaysia’s Department of Islamic Development (JAKIM) defines halal food as food not made of, or contained any part of animal which is forbidden by Islam (for example pork) and free from any unlawful or impure element. Halal food should be prepared, processed or manufactured hygienically and safe to consume. It also includes the process of slaughtering, storing, displaying and the preparing of the food itself (Shahidan & Md Nor Othman, 2004). Consuming halal food is not only observing the religious obligation for Muslims, but also maintaining the standard of food offered by the food providers.

The halal food industry is one of the fastest growing food industries and expected to increase further in the world market (Suddin Lada 2009). There are more than two billion Muslims in the world populated in 112 countries, who are the current consumers of halal food (www.mida.gov.my, 2011). Muslim consumer is a fast growing market resulted by religious conviction on halal and the remarkable acceptance of halal concept through the process of assimilation in the global society (Syed Shah Alam, 2011). Furthermore, in most Muslim countries, the consumption of halal food is a part of complying with the state law (Jamal, 2003). Unfortunately Malaysia’s participation in the halal market is still inadequate compared to the neighboring country namely Thailand as the fast emerging halal hub in the region (Syed Syah Alam 2011). In Malaysia, manufacturers and food operators use halal logo as a way to ensure consumers that their food or products are halal compliant. Indirectly, halal certification provides confidence to consumers on the halal food which they consume. Malaysian government has made it compulsory for food and products which are declared as halal to have JAKIM’s halal certification. JAKIM is an acronym for Malaysia’s Department of Islamic Development under the Prime Minister’s Department which is the only authorized organization to issue and monitor the halal certification in Malaysia.

It is vital for Muslim consumers to have a positive attitude and awareness on halal food consumption as it is part of the religious obligation. The attitude of consumers’ particularly Muslim consumers will contribute to the future of halal industry in this country. Therefore, the main objectives of this study are a) to find out the attitude of young Muslim consumers towards halal food outlets and b) to identify their attitude on halal certification issued by JAKIM and c) to identify the relationship between subjective norm and perceived behavioral control towards the attitude of young consumer in choosing halal food outlets. This study therefore seeks to answer these research questions:

RQ1: What are the attitudes of young consumers towards halal food outlets in Malaysia?

RQ2: What are the attitudes of young consumers towards JAKIM’s halal certification in Malaysia?

RQ3: What is the influence of subjective norms towards the attitude of young Muslim consumers on halal food outlets?

RQ4: What is the influence of perceived behavioral control towards the attitude of young Muslim consumers’ on halal food outlets?

2. Literature Review

Religion influences consumers’ behaviour in many societies (Delener, 1994; Pettinger, 2004). It is also a factor in deciding food purchasing and establishing food habits in individual and society (Bonne, 2007). Other than religion, the intention to consume or to purchase food is also related to positive or negative attitude, social pressure and behavioral control of individual. The theory of Planned Behavior (TPB) has been used in a number of studies related to consumers’ behavior and social psychology (Ajzen,
Besides, there are few studies on halal food consumption using TPB as their theoretical framework in determining consumers’ intention to purchase and consume halal food and products (Ajzen, 2005).

In Malaysia, consumers’ attitude on halal food is closely associated with halal certification as verified and issued by JAKIM. Halal logo reflects that the food is permissible to be consumed by Muslims and indicates the respective food outlets have undergone strict inspection before the certification is issued. Halal certification in Malaysia provides competitive advantage for manufacturers and quality assurance for consumers. The introduction and enforcement of this halal certification generally increase the understanding of Muslims in Malaysia to consume Islamic compliance products and food (Shahidan & Md Nor Othman, 2004). The consumption of animal products is mainly given attention and regulated according to individual religious teaching (Shatenstein and Ghadirian, 1997). Golnaz R. and Zainalabidin (2010) point out in their study that halal certification is important only for Muslims because they are required to consume halal food as according to Islamic teaching.

A study conducted by Syed Shah Alam (2011) on attitude towards halal meat purchasing confirmed that attitude, subjective norms and behavioral control have significant impact on intention to purchase halal food. However, in a separate study by Liou and Contetto (2001) in Chinese American society reveals that a subjective norm has no significance towards their food behavioral intention. In other similar studies but using Theory of Reasoned Action (TRA) find that attitude and subjective norms positively relate to the intention of choosing halal products among consumers (Suddin Lada, 2009, Arshia Muktar 2012). In fact, according to Suddin Lada (2009), subjective norms play the most influential factor in the context of multiracial and multicultural society. However, past studies did not focus on the attitude of Muslim young consumers’ in choosing halal food outlets in Malaysia. In view of the fact that young consumers have different characteristic and preferences of their behavioral intention, this study is initiated to find out their attitude towards halal food outlets and halal certification in Malaysia.

3. Methodology

The participants for this study are young Muslim consumers in Higher Learning Institutions in Klang Valley. A questionnaire was administered using random sampling method for the data collection. The respondents comprise of Muslim students aged 16-35 years old from five Higher Learning Institutions. 250 questionnaires were distributed and a total of 207 questionnaires were completed by respondents. Prior to the actual survey, 50 questionnaires were used to facilitate a pilot study for this research. The questionnaire used a 5-point Likert scale indicating strongly agree, agree, neutral, disagree and strongly disagree. Descriptive and correlation analyses were used to explain the findings.

3.1 Theoretical Framework

The theoretical framework of consumers’ behavior in this study is based on the Ajzen’s Theory of Planned Behavior (TPB). According to this theory, intentions to perform the behaviors are influenced by three independent determinants; attitude, subjective norm and perceived behavioral control. In this study, attitude towards the behavior is referred as the respondents’ favorable or unfavorable evaluation to perform certain behavior. The second determinant, subjective norm is a perceived social pressure to perform or not to perform the behavior. Perceived behavioral control is a belief about control of the opportunities and resources by an individual in performing the behavior (Ajzen, 2005).
The research framework used in this study is based on TPB model as shown in the figure 1.

![Fig. 1. A Schematic diagram of TPB](image)

The framework shows that attitude, subjective norms and perceived behavioral control have certain influence towards behavioral intention, and in this study, towards Muslims intention in choosing halal food outlet with halal certification. In this study, attitude is also characterized by religious’ based evaluation on the importance of consuming halal food for Muslims. Borne (2006) describes that Muslims consume halal meat to abide by their religious teaching. In addition, human behavior is guided by the expectations of others such as friends, family and societal norms (Van Hooft et al., 2006). In relation to the fact that Malaysia is a collectivistic society, people tend to perceive themselves as interdependent with their society in performing their behavior (Karijn et al, 2007). Equally important is the third independent variable, perceived behavioral control which also contributes to the prediction of behavior (Ajzen, 1980). In this study, perceived behavioral control is referred to as the ability and availability to purchase and consume halal food.

Using the TPB as a research model, Chang (1998) discovers the significant influence of subjective norms to attitudes towards behavioral intention. He suggests that consumers’ attitudes are formed with the influence of subjective norms. In addition, this study also looks into the relationship between the influences of perceived behavioral control to the formation of young consumers’ attitude in choosing halal food outlets. Hence, based on Chang’s suggestion the following hypotheses are yield:

1. **H1**: There is a positive relationship between subjective norms and attitude of young Muslim consumers in choosing halal food outlet.

2. **H2**: There is a positive relationship between perceived behavioral control and attitude of young Muslim consumers in choosing halal food outlet.

4. Findings and hypotheses testing

A total of 207 questionnaires were answered by Muslim respondents from five Higher Learning Institutions in Klang Valley. The questionnaire was pre-tested to determine its feasibility and reliability. 50 respondents were selected to complete the pilot test. Reliability test was conducted to ensure the
internal consistency of measurement items and the Cronbach’s alpha was calculated. Table 1 below shows the reliabilities of four constructs which are acceptable since Cronbach’s alpha exceed 0.70 (Nunnally, 1978)

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Number of item</th>
<th>Cronbach’s alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>14</td>
<td>0.754</td>
</tr>
<tr>
<td>Subjective Norm</td>
<td>5</td>
<td>0.699</td>
</tr>
<tr>
<td>Perceived Behavioral Control</td>
<td>5</td>
<td>0.852</td>
</tr>
<tr>
<td>Behavioral Intention</td>
<td>3</td>
<td>0.719</td>
</tr>
</tbody>
</table>

4.1 Demographic Analysis

Table 2 shows the profile of respondents. 110 respondents were female (53.1%) and 97 (46.9%) were male. Majority of the respondents (98.6%) were between 16-28 years old. 95 respondents (45.9%) acquired formal knowledge about Halal concept in Fardhu Ain Class (KAFA). Prior to the study, respondents have had a background knowledge on the concept of halal, acquired formally from Fardhu Ain classes (45.9%), schools (28.7%) and higher learning Institutions (5.2%), and non-formally from internet (22.7%), family (28.5%), books (15.1%), magazines (10.1%), television (4.8%), friends (3.9%), and radio (2.4%).

<table>
<thead>
<tr>
<th>Demographic variables</th>
<th>Details</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Female</td>
<td>110</td>
<td>53.1</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>97</td>
<td>46.9</td>
</tr>
<tr>
<td>Age</td>
<td>16- 18 years old</td>
<td>48</td>
<td>23.2</td>
</tr>
<tr>
<td></td>
<td>19 - 28 years old</td>
<td>156</td>
<td>75.4</td>
</tr>
<tr>
<td></td>
<td>29 - 35 years old</td>
<td>3</td>
<td>1.4</td>
</tr>
<tr>
<td>Education</td>
<td>Certificate</td>
<td>34</td>
<td>16.4</td>
</tr>
<tr>
<td></td>
<td>Diploma</td>
<td>79</td>
<td>38.2</td>
</tr>
<tr>
<td></td>
<td>Degree</td>
<td>41</td>
<td>19.8</td>
</tr>
<tr>
<td></td>
<td>Post Graduate</td>
<td>11</td>
<td>5.3</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>42</td>
<td>20.3</td>
</tr>
<tr>
<td>Formal Knowledge about Halal</td>
<td>Fardhu Aid Class (KAFA)</td>
<td>95</td>
<td>45.9</td>
</tr>
<tr>
<td></td>
<td>Primary School</td>
<td>55</td>
<td>26.6</td>
</tr>
<tr>
<td></td>
<td>Secondary School</td>
<td>46</td>
<td>22.2</td>
</tr>
<tr>
<td></td>
<td>College</td>
<td>4</td>
<td>1.9</td>
</tr>
<tr>
<td></td>
<td>University</td>
<td>7</td>
<td>3.4</td>
</tr>
</tbody>
</table>
4.2 Descriptive Analysis

This study intends to find out the attitude of consumers towards halal food outlet and JAKIM’s halal certification. The descriptive analysis was used to answer the research questions and to achieve its objectives. First research question; what are the attitudes of young consumers towards halal food outlets in Malaysia? The data collected from questionnaires showed that young Muslim consumers in Private Higher Learning Institutions have positive attitude toward halal food outlets. The finding revealed that majority of the young consumers totaling 95.1%, agreed that eating halal food is important to them. 79.2% of them agreed that they will not dine in a non-halal food outlet. However, half of the total respondents (57%) were not aware that not all fast food and chain coffee shops are halal. The subjective norms had less significant influences towards respondents’ attitude in choosing halal food outlets. For example 71.5% of respondents disagreed and strongly disagreed that family influenced them in choosing halal or non-halal food outlet. On the other hand, 78.2% agreed that peoples’ perception affect their decision in choosing halal or non-halal food outlet.

Second objective is to determine the attitude towards halal food outlet and halal certification issued by JAKIM. In the survey conducted, the findings showed that respondents agreed halal food outlets should have a certified halal logo. In fact, 86.5% of the respondents agreed halal certification in Malaysia should be in the authority of Malaysia Department of Islamic Development (JAKIM).Besides only 92.3% of the respondents able to recognize and be aware of the latest halal logo certified by JAKIM.. This study also demonstrates that behavioral control had significant influence towards attitude on halal food outlets and JAKIM’s certification. 80% of respondents agreed that it is easy to find halal food outlets in Malaysia, however only 62.3% of respondents agreed that it is easy to find halal food outlets with JAKIM’s certification.

The first and second hypotheses were tested using the correlation analysis and the results are presented in table 3. The result indicates that subjective norms have positive relationship towards attitude in choosing halal food outlets ($\beta=0.232^*, p<0.05$). Behavioral control was also found to be positively related to attitude ($\beta=0.406^{**}, p<0.01$).
Table 3: Result of Correlation Analysis

<table>
<thead>
<tr>
<th>Variables</th>
<th>Attitude</th>
<th>Subjective Norm</th>
<th>Perceived Behavioral Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>1.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjective Norm</td>
<td>0.232*</td>
<td>1.000</td>
<td></td>
</tr>
<tr>
<td>Perceived Behavioral Control</td>
<td>0.406**</td>
<td>0.313*</td>
<td>1.000</td>
</tr>
</tbody>
</table>

Note: **Correlation is significant at the 0.01 level  
*Correlation is significant at the 0.05 level

5. Discussion

This study reveals that young consumers’ attitude is positive towards halal food outlets and JAKIM’s halal certification in Malaysia. Their attitude might be influenced by religious belief, mass media and peoples around them. JAKIM’s halal certification also plays an important role in shaping the attitude of Muslims towards halal food. The attitude towards halal certification indirectly reflects the trust of Muslim consumers towards halal certification in Malaysia. The consumers’ trust is crucial in determining the halal food consumption among Muslims. The successful halal market also depends on observance of religious obligation, and it is essential to make it compulsory for the halal food operators to have halal certification (Aitelmaalem, et al., 2005).

This study also illustrates that subjective norms play less significant role towards choosing halal food outlets compared to behavioral control of young consumers. This study discloses that family’s perception does not play as much importance as compared to other people when it comes to young consumers’ behavioral intention. Probably, this is because the respondents of this study are young consumers in urban areas like Klang Valley who are more independent in making decision in choosing food. In contrast, Suddin Lada, Geofffrey and Hainuddin (2009) describe Malaysia’s subjective norm is significant where family, friends and colleague are strong determinant points in choosing halal products. Syed Shah Alam and Nazura (2011) also stress the fact that Malaysia with a predominantly Muslim population practices a collectivistic culture which subjective norms normally play an important role in Muslims’ halal food purchasing. In addition, subjective norms are positively related to attitude of young Muslim consumers in choosing halal food outlets. This is in line with the finding of other studies which show that attitude is not independent from the influence of subjective norms (Tarkiainen and Sundqvist 2005, Chang 1998, Suddin Lada et. al. 2009). Government and marketers may incorporate the element of attitudes and social pressure in their campaigns and advertisement in promoting halal food outlets and JAKIM’s certification in Malaysia. (Sudin Lada, 2009).

The limitation of this study is the narrowed geographical location of respondents. Therefore, the finding of this study is generalizable only to young Muslim urban consumers. Future research may broaden the geographical locations in Malaysia in order to represent young Muslim consumers both from the urban and rural areas. Also, there could be possible research which looks into the relationship between the three independents variables of the Planned Behaviors Theory towards young consumers’ intention to choose halal food products in Malaysia.

6. Conclusion and Recommendation

The result of this study showed that young Muslim consumers particularly in Malaysian Higher Learning Institutions have a positive attitude towards halal food outlets and JAKIM’s halal certification. Surprisingly, family does not play an important role in promoting halal food outlets among their family
members. The insignificant role of subjective norms is contradicting with other studies which focus on Muslim consumers in general (Arshia Mukhtar 2012, Syed Shah Alam, 2011, Suddin Lada 2009, Karijn 2007). This might happen because the respondents of this study are urban young consumers who normally are more self-determining in making decision of their food inclination. The role of Muslim family to educate their young family members on halal food should be escalated in our society. In addition, the misunderstanding of chain coffee shop and fast food should be given extra attention by government bodies. Therefore, government and relevant bodies should take into consideration the factors that influence consumers’ attitude and awareness on halal food outlets and the halal certification in Malaysia.

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