

PURCHASE INTENTION FOR HALAL PRODUCTS IN PAKISTAN; EVIDENCES FROM NON-MUSLIM COMMUNITY

Aasir Ali

Faculty Member, Department of Management Sciences, The Islamia University of
Bahawalpur, Pakistan

a.aasir@yahoo.com

0336-7693544

Arshad Khushi

Research Scholar, Institute of Business & Management, University of Engineering and
Technology Lahore, Pakistan

arshad.khushi@hotmail.com

0300-8137730

Abstract

Purchase intention of Halal products are obvious in Muslim consumers but non-Muslims are rapidly turning to Halal products across the globe. Therefore, factors that influence non-Muslims to purchase Halal products are essential to know today for marketers. Aim of the study is to recognize the impact of attitude towards Halal product on non-Muslim consumers for Halal products' purchase intention and recognizing the role of social influence as moderating variable. Research paradigm that is followed for the study is quantitative research approach following purposive sampling method for data collection. A total sample of 300 non-Muslim respondents has been taken from major cities of Pakistan has been collected through semi-structured questionnaire having five-point likert scale and analyzed through software Smart-PLS version 3. This paper has drawn the findings that attitude has a positive relation with purchase intention for Halal products in non-Muslim consumers and Social influence strengthens the relation of these factors.

Keywords: Halal products, Non-Muslim, Attitude, Social Influence, Purchase Intention, Smart-PLS

1. Introduction:

1.1 Background of the study

Halal is an Arabic word meaning permitted or legitimate and is a compulsion that regulates and administer all aspect of the lives of Muslims around the globe. The domain of Halal may stretch out to all consumables, for example, toiletries, pharmaceutical, beauty care products and services including commerce, finance, banking and accounting (IslamOnline.net, 2005). Mukhtar and Butt (2012) added that Halal is no longer simply religious matter. It is in the sphere of business and commercial trade, and it is turning into a worldwide representation for quality confirmation and direction for improved lifestyle because of its reliability, virtue and legitimacy. Al-Harran and Low (2008) found that in this manner, buyers Muslim as well as non-Muslims, would turn their consideration regarding a very much showcased product that have a Halal certification but they would consider ingredients and elements of the product that is not Halal.

Attitude is mostly seen as an index of how much one likes or abhorrence an item and keeps desirable essences (Ajzen & Fishbein, 1980). It has an essential impact in deciding a man's behavioral decisions and intentions (Dabholkar, 1994) in light of the fact that it mirrors one's assessment of a product or evaluative judgment and typifies their notable beliefs at a given point eventually (Bagozzi & Yi, 1991). A study conducted by Jiang and Benbasat (2007) investigated that the significance of shaping a favorable attitude toward a product, the after effect of a buyer holding ideal convictions toward the product, is that it persuades to purchase intention without interference. They additionally expounded that different studies found that attitude has a positive connection with purchase intention of Halal products even in non-Muslim communities group particularly in Asia and Africa.

Additionally, Mukhtar and Butt (2012) clarified that non-Muslims are normally esteemed and urged in Muslim social circles to purchase and consume Halal products. They are praised by

peers, social groups, companions, neighbors and other group of friends. It can be noted that non-Muslim purchasers are turning to Halal products because of social influence and believability and reliability, trust and credibility factors of Halal products.

Shafie and Othman (2006) concludes that as per the velocity of trade globalization, the evolution in science and innovation, the nonstop change in products' formulation, and the on-going activities to make simpler manufacturing procedures of Halal products, plainly the social influence and uplifting attitude for Halal related products is pulling in non-Muslim buyers rapidly towards purchase intention of Halal products. Alam and Sayuti (2011) likewise recognized this and moreover, examined this is imperative because as the buyers turn out to be more aware of Halal products and different components i.e. brand trust, attitude and perception are also strong, non-Muslim buyers will likewise be looking for products that fulfill their necessities, make them satisfy as well as give them genuine feelings of serenity and delightedness.

1.2 Research Gap

Research gap is basically measuring the attitude of non-Muslim consumers, towards Halal product purchase; the intention is still questionable and is therefore an under-researched area (Haziq, Hisyam & Sundram, 2014; Hussain, Rahman, Zaheer & Saleem, 2016). Because demand for Halal products and services have been increased by non-Muslim consumers some factors are fundamentally significant and needed to know in terms of Halal product intention, acquisition and consumption particularly for non-Muslim consumers due to their rapidly increasing concentration and acquisition of Halal products (Bonne, Vermeir & Verbeke, 2008; Marzuki, Hall & Ballantine, 2012; Awan, Siddiquei, & Haider, 2015).

Furthermore, no previous study has been found that has intention to know the non-Muslim consumers' purchase intention as result of attitude towards Halal product (Bernama, 2009; Awan et al., 2015) while keeping Social Influence as moderating factor.

1.3 Research Questions

- 1) What is the affect of attitude on purchase intension for Halal products in non-Muslim consumers?
- 2) What is the impact of social influence for Halal products in non-Muslim consumers?
- 3) What is the affect of social influence on the relationship of attitude and purchase intension for Halal products in non-Muslim consumers as moderating variable?

1.4 Research Objectives

- 1) To discover the affect of attitude on purchase intension for Halal products in non-Muslim consumers.
- 2) To explore the affect of social influence for Halal products in non-Muslim consumers.
- 3) To recognize the role of Social influence on the relationship of attitude and purchase intension for Halal products in non-Muslim consumers as moderating variable.

2. Critical review of Literature:

Although, cultural and national contrasts among different nations can lead a consumer to various varied ethical activities and interests (Khan, Gul, & Salam, 2015) however, the Halal products are increasingly obtaining prominence among non-Muslim communities and consumers because of human animal treatment concerns and the recognition that Halal products are healthier and secure. Non-Muslim Russians made purchases from Muslim stores since they trust the products are fresh, safe and infection free (Muhammad, 2007). Similarly, most, however not all, religious diet schedule endorses an assortment of foods on temporary or permanent bases, and thus these diets become restrictive in nature.

A survey conducted Bonne, Vermeir, Bergeaud, and Verbeke (2007), demonstrates that the Halal meat products are chosen by French non-Muslim consumers as they trust that Halal products were more tasty, more beneficial and the Islamic butcher technique is less painful for the animals. In addition, societal factors i.e. peers, neighbors and their relatives

additionally like to purchase Halal products and they encourage and appreciate the acquisition and consumption of Halal products.

The individual's positive or negative assessment of performing the activities, this factor is named attitude toward the behavior. Fundamentally, attitudes are an element of beliefs (Ajzen & Fishbein, 1980). Lada, Tanakinjal, and Amin (2009) additionally investigated that a man who trusts that performing an action that leads to positive outputs will hold a favorable attitude toward doing the particular activity, while a man who trusts that doing conduct will prompt for the most negative results will hold an unfavorable attitude. In addition, concept of Islam and Halal products utilization is expanding and is valued everywhere throughout the world (Ahmed 2008) in light of the fact that Islamic morals has a positive and direct effect on attitude of consumers (Usman, Shahzad, Roberts, & Zafar, 2015).

Social influence which begins from psychological examinations, refer to a change of thoughts or feelings in which individuals consider their behavior according to the relationship with others (Pavalou & Chai, 2002). Bonne et al. (2007) and Bonne et al. (2008) recommended that despite the fact that an individual that did not have a favorable attitude towards Halal products, the affiliation between his or her attitude and family or companions' desires may impact his or her intention to purchase Halal products. They may board on buying Halal products to guarantee their legitimacy and trustworthiness.

Rich empirical evidence confirms that social influence impacts consumer attitude, perception, beliefs, culture, and purchase behavior and intentions usually (Pettinger, Holdsworth & Gerber, 2004). In like manner, Halal certification, societal references and related exercises push consumers towards Halal products' purchase intention (Rajagopal, Ramanan, Visvanathan, & Satapathy, 2011). Non-Muslims living in Muslim social group confront social influence to purchase Halal products and prevent themselves to be mixed up in such

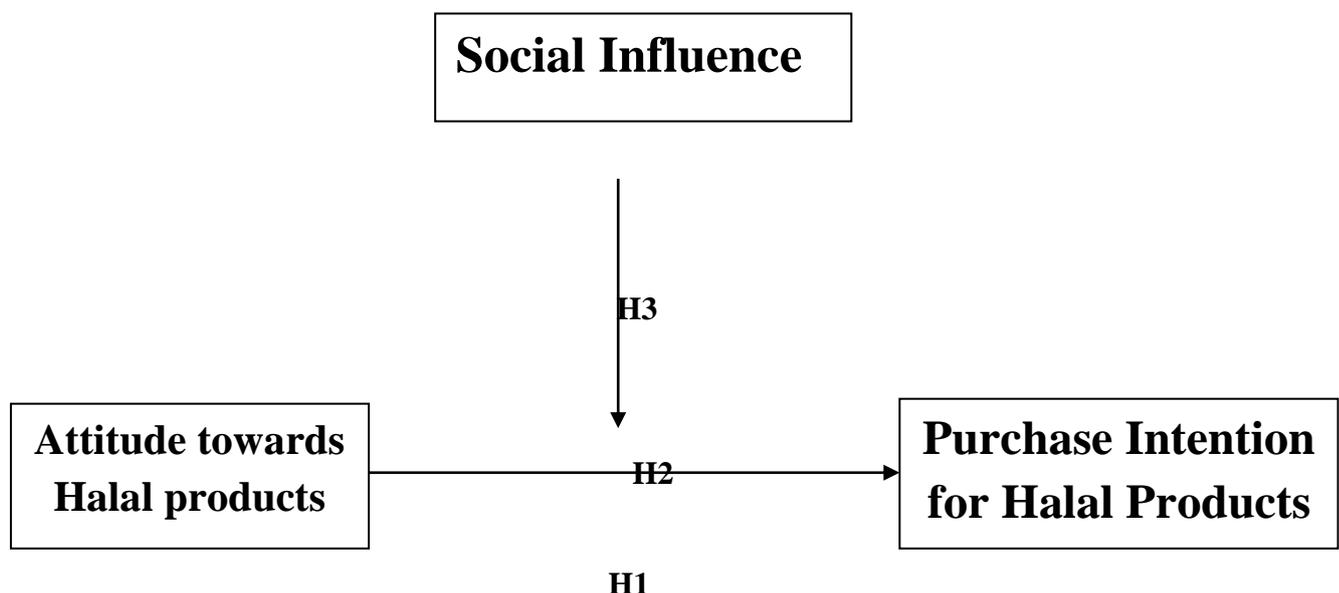
sort of activities that are opposed to religious set of regulations (Schneider, Krieger & Bayraktar, 2011; Rezai, Mohamed & Shamsudin, 2012).

Numerous studies performed by Montalvo (2006), Pavalou and Chai (2002) and Warokka and Gallato (2012) in different span of times and scenarios surveyed that their current along with some various past studies propose that social influence and peer influence can be viewed as a moderator or enhancer as it strengthens the relationship of different factors i.e. perception, religion, attitude, motivation etc for conviction, purchase or switching intention and buying behavior.

To sum up, extensive literature depicts the work of various academic researchers who suggest that non-Muslim consumer's behavior demonstrates a noticeable tendency towards purchasing of Halal meat. One such research is led by Ahmed (2008) in which he claims that Muslims in UK want to purchase meat sold in their neighborhood shops instead of the general stores. Similar task is contributed by Bonne et al. (2008) in which they clarified non-Muslim consumer's purchase influence towards Halal eatery items because of their ideal approach, positive feelings and clean perception of Halal products.

3. Theoretical Framework for the Study:

3.1 Theoretical Model



3.2 Hypotheses development

Following hypotheses can be derived from above mentioned theoretical evidences in reviewed literature.

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| H1: Attitude toward Halal products has a significant and positive impact on purchase intension for Halal products in non-Muslim consumers. |
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| H2: Social influence has a significant and positive impact on purchase intension for Halal products in non-Muslim consumers. |
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| H3: Social influence moderates the relationship of Attitude and purchase intension for Halal products in non-Muslim consumers. |
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4. Research Methodology:

4.1 Design of research

Quantitative research paradigm is followed for this particular study as Black (2010) explained that quantitative research pattern measures consumer' conduct, opinions, and attitudes as numerical and factual information, it has been appropriate to pick this technique since it is more relevant to this research and deliver more reliable outcome.

4.2 Time Horizon

Cross-sectional studies are those in which information is accumulated once. This study has been conducted in 10-12 weeks and is cross sectional study as data is collected from non-Muslims just once for the study (Saunders, Lewis, & Thornhill, 2012).

4.3 Data collection method and Instrument

This Study has been conducted in Pakistan and non-Muslim communities were visited in order to get information of purchase intention towards Halal products from non-Muslims. Data was collected from major cities of Pakistan like Karachi, Lahore, Rawalpindi, Faisalabad, Peshawar, Hyderabad, Faisalabad, Nankana Sahib, Multan and Gujranwala. Gorsuch (1983) and Kline (2014) proposed surveying no less than 100 participants. Comrey and Lee (1992) gave the accompanying size of data collection as, 100 – fair, 200 – good, 300

– great, 500 – great, and at least 1,000 – fantastic. Non-Muslim consumers who visit restaurants offering Halal certified products and have intentions to buy Halal certified products are targeted for data collection and sample size for this particular study is 300 as suggested (Comrey and Lee, 1992; Gorsuch, 1983; Kline, 2014).

Tool for data collection is 5 point likert scale (1= strongly agree, 5= strongly disagree) questionnaire, that was adopted from different authors having 12 items in total as Ticehurst and Veal (2000) informed that in quantitative studies, usually data is obtained with the method is through questionnaire, surveys, or from secondary sources, but questionnaire is most accepted and widely used approach.

4.4 Sampling Technique

Purposive sampling is a non-probability sampling technique that is selected based on characteristics of a population and the objective of the study. Purposive sampling is basically done to select and choose particular set of audience from whole population (Black, 2010; Saunders, Lewis & Thornhill, 2012). Only those non-Muslim consumers are targeted who actually consume Halal products and those consumers are picked up purposely from various restaurants of Punjab province. Total 300 non-Muslims of Punjab province were approached through email, social media and actually meeting in order to collect data for particular study. The characteristics of sample are attached as appendix, 300 was sample size from which data is collected through semi structured questionnaire depicting that more than 70 percent population was male and majority respondents are Christians that are more than 61 percent.

Sample Characteristics

| Demographic | Values | Frequency | Percentage % |
|--------------------|---------------|------------------|---------------------|
| Gender | Male | 221 | 73.6 |
| | Female | 79 | 26.4 |

| | | | |
|---------------------------------------|---------------|-----|------|
| Age (years) | 16-25 | 56 | 18.6 |
| | 26-35 | 106 | 35.3 |
| | 36-45 | 65 | 21.6 |
| | 46-55 | 42 | 14 |
| | 55+ | 31 | 10.3 |
| Education | Matric/below | 55 | 18.3 |
| | Intermediate | 68 | 22.6 |
| | Bachelors | 123 | 41 |
| | Masters/above | 44 | 14.6 |
| Religion | Christian | 185 | 61.6 |
| | Hindu | 19 | 6.4 |
| | Sikh | 49 | 16.3 |
| | Other | 47 | 15.6 |
| Monthly Family Income (Rupees) | 20000 or less | 43 | 14.3 |
| | 21000-35000 | 66 | 22 |
| | 36000-40000 | 91 | 30.3 |
| | 41000-45000 | 62 | 20.6 |
| | 46000-50000 | 22 | 7.3 |
| | 50000+ | 16 | 5.3 |

Table 1: Sample Demographics

5. Data Analyses and Interpretation:

In this research, PLS Structural equation modeling (SEM) 3 was employed to examine and interpret collected data suggested by Hair et al. (2013). First of all, a measurement model, comprising all the construct of interests was evaluated. Two psychometric tests i.e. validity and reliability were performed based on the full measurement model generated.

5.1 Convergent and Discriminant Validity

As shown in table that is attached in appendices, total 5 items were dropped due to factor loading value less than 0.7 (Hair & Hult, 2016). All the kept indicators of following three constructs had factor loading value greater than 0.7 benchmark and average variance

extracted (AVE) values are greater than the threshold point of 0.5 (Hair et al., 2013) depicting that instrument is absolutely valid in terms of convergent validity.

In table attached in appendices, constructs are proved valid in terms of discriminant validity as well because cross loading value of each indicator in its construct was highest and in other constructs it was lesser depicting that all the factors and their indicators are discriminately valid (Bagozzi, Yi & Phillips, 1991; Churchill, 1979).

5.2 Reliability

The Cronbach's Alpha for all factors surpassed the recommended 0.70 threshold, portraying that constructs are reliable i.e. there is consistency in the responses of audience (Nunnally, & Bernstein, 1978; Peterson, 1994). Furthermore, another evidence for instruments reliability is Composite Reliability (CR), that is average of indicators' reliability, also exceeds level of 0.07 showing that instrument is completely reliable.

Measurement Model (Reliability)

| Variables | Chronbach's Alpha | Composite Reliability |
|---|-------------------|-----------------------|
| Purchase Intention | 0.786 | 0.903 |
| Social Influence | 0.755 | 0.856 |
| Attitude toward Halal products | 0.781 | 0.901 |
| Moderation (Attitude toward Halal products× Social Influence) | 0.98 | 0.99 |

Table 2: Reliability Testing

5.3 Path Model

Relational or path model was used to test hypotheses and the beta value i.e. one unit change in *dependent variable will bring how much change in dependent variable*.

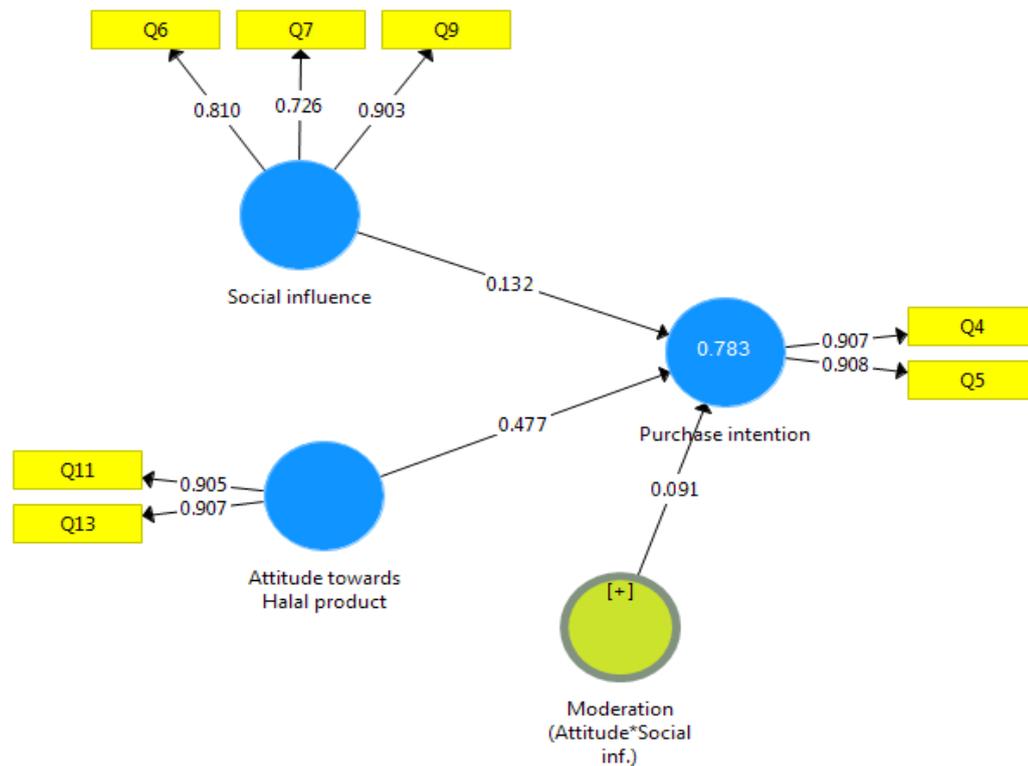


Figure 2: Model in Smart-PLS

Main effect means the effect of independent variable Attitude toward Halal products on dependent variable Purchase intention that is 0.681 individually and 0.477 in the presence of moderation, depicting that particular positive change will occur in dependent variable purchase intention due to one unit change in Attitude toward Halal products independent variable as results are positive and significant.

Moderator variable Social influence was introduced in **Moderator direct effect** model which tested its direct effect on Purchase intention dependent variable. Beta value is positive and significant showing that Social influence has positive relation with purchase intention and

increase/decrease in Social influence by 1 unit will increase/decrease purchase intention for Halal products with 13.2 percent in non-Muslim consumers.

In Moderating effect, both independent and moderator variables were tested along with moderation effect (interaction of both independent and moderator). The yield results describe that 0.091 or just 9.1% change is occurred in purchase intention of non-Muslim consumers due to moderating effect of Social influence that is too low depicting that Social influence is not very much influential on the purchase intention of non-Muslims for Halal products. However, value is significant at <0.05 and positive. Furthermore, even partial moderation exists but it strengthens somewhat relationship of Attitude and Purchase intention positively.

| Relation | Main effect | Moderator Direct effect | Moderating effect |
|---|-------------------------------|-------------------------|-------------------|
| | Path coefficient (Beta value) | | |
| Attitude toward Halal products →Purchase Intention | 0.681*** | 0.580*** | 0.477*** |
| Social Influence→Purchase Intention | -- | 0.132* | 0.118* |
| Social Influence × Attitude toward Halal products→Purchase Intention | -- | -- | 0.091* |

While: * p<0.05; ***p<0.001

Table 3: Relationship model

5.4 Hypotheses Testing

T-statistics exceeds 1.96 criteria of hypotheses acceptance (Lee, Poon & Bentler, 1990) showing that H1, H2 and H3 (Hypothesis 1, 2 and 3) are accepted as P value is less than 0.05 for all the T-statistics showing that all values are significant as well.

| Hypothesis | T-Statistics (After Moderation) | Status |
|---|--|---------------|
| H1. Attitude has a significant and positive impact on purchase intension for Halal products in non-Muslim consumers. | 61.741*** | Accepted |
| H2. Social influence has a significant and positive impact on purchase intension for Halal products in non-Muslim consumers. | 2.539* | Accepted |
| H3. Social influence moderates the relationship of Attitude and purchase intension for Halal products in non-Muslim consumers. | 2.478* | Accepted |

While: * $p < 0.05$; *** $p < 0.001$

Table 4: Hypotheses Testing

5.5 Model Fit

R square is 0.783 for dependent variable Purchase intention indicating a plausible model fit (Marsh and Hocevar, 1985) as attitude toward Halal product, social influence and their interaction (moderation) is 78.3 percent responsible for Purchase intention in non-Muslim consumers for Halal products. In other words, purchase intention can be controlled 78.3 percent with these variables and other 21.7 percent may be due to other numerous latent variables.

Adjusted R square is 79.2 representing that if sample was taken from another portion of population, what could be the results. It is near to R square which means acceptable (Bentler, 1992).

The Standardized Root Mean Square Residual (SRMR) permits evaluating the overall size of the irregularity between observed and expected correlations as a complete measure of model fit basis. A value under 0.10 (Hu and Bentler, 1998) is viewed as a good fit. Henseler et al. (2014) used the SRMR as good of fit measure for PLS-SEM; here it is 0.0937 according to criteria so demonstrates that model is fit by SRMR.

The RMS_theta is the root mean squared residual covariance matrix of the measurement model residuals. This fit measure is just helpful to survey purely reflective models (Lohmoller, 2013). This current study's model is also reflective in this way RMS_theta is used as a yardstick to get model fit. As indicated by Henseler et al. (2014) the measure should be close to zero to show good model fit. Here, it is 0.331 that is close to zero affirming model fitness.

| R Square | Adjusted R² | SRMR | RMS-theta |
|-----------------|-------------------------------|-------------|------------------|
| 0.783 (DV) | 0.792 | 0.0937 | 0.331 |

Table 5: Model Fit

5.6 Multicollinearity Test

O'brien (2007) elaborates that in multicollinearity two or more independent variables or predictors in regression model are very much associated, meaning that one can be easily predicted from the others accurately. Here, it is less than 5 and more than 1 for all the factors suggested by Mansfield and Helms (1982) means it is acceptable.

| Factor | VIF |
|---|------------|
| Social Influence | 3.120 |
| Attitude toward Halal products | 3.175 |
| Moderation (Attitude toward Halal products× Social Influence) | 1.124 |

Table 5: VIF Testing

6. Discussion and Conclusion:

This study was basically conducted in Pakistan in order to know the purchase intention of non-Muslims living in Pakistan as a result of their attitude that is moderated by social influence of Muslims on those non-Muslims, sample size was 300 and data was collected from various restaurants and communities of non-Muslims via face to face meeting and email of semi-structured 5-point likert scale questionnaire. Approach for study was quantitative and

purposive sampling method was used to collect data as candidates were to pick up selectively and purposely.

Data was set in software Smart-PLS 3 in order to check measurement model, path model and model fit. 5 indicators were dropped due to loading value less than 0.7 recommended by Hair et al. (2013). Loading value was more than 0.7 and AVE value was more than 0.5 for all remaining indicators. Chronbach's Alpha and composite reliability were also acceptable as per criteria of Hair et al. (2013). Beta value was significant for all the relations and all three hypotheses were accepted as T statistics was more than 1.96 at 95% confidence interval. Model fit was test and R square, SRMS and rms-theta values were as per suggested by Hair et al. (2013) and Smart-PLS website.

Moderation was 9% reflecting that social influence's affect of Muslim society doesn't shape so much the attitude of non-Muslims for Halal purchase intention, but it was significant. However, attitude was proved a strong relation with purchase intention for Halal products. These results are similar with findings of various studies conducted by Awan et al. (2015), Haziq (2014), Hussain et al. (2016) and Mukhtar and Butt (2012) as these studies also derive almost the identical results.

6.1 Managerial Implications:

To the extent suggestions are concerned, organizations these days should make use of strong opportunities in Halal product markets by customizing towards consumer needs with the right marketing strategies. The findings of this study draw helpful implications for the both marketers and Halal products' manufacturers.

The marketers should first acknowledge the fact that marketing campaigns must be designed as Halal products because not only Muslims, but non-Muslims are proved a strong positive attitude regarding Halal products. Moreover, social influence of Muslims on non-Muslims living in their community, particularly in Pakistan is also significant, although it is not proved

very strong but it exists of course. So it should also be considered before developing all marketing campaigns.

Furthermore, this study can be a starting point for the marketers in Pakistan to understand the need of Halal products and they should turn all their activities toward Halal because, consumer of Pakistan is sensible and is moving with international standards. Whatever, religion they have but their first and foremost priority is to acquire and consume clear, pure and reliable commodities that are Halal products and now 'Halal' has become an essential element in their lives. Moreover, not just in Pakistan, same is the case with international markets since various global studies (Ahmad, 2008; Bonne et al., 2007; Hussain et al., 2016) suggested likewise.

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Appendices:

Measurement Model (Convergent validity)

| Construct | Items | Items dropped | Factor loading | AVE |
|---------------------------------------|--|---------------|----------------|--------------|
| Purchase Intention | a) Intension to purchase is automatically increased by me in case product is Halal b) I regularly check product is Halal or not whenever purchase anything | 2 | 0.907 | 0.824 |
| | | | 0.908 | |
| Social Influence | a) Social pressure has significance in purchase of items b) In my opinion, the product that I consume or use currently is regarded by society c) Social influence has a strong positive effect on purchase intention | 1 | 0.810 | 0.666 |
| | | | 0.726 | |
| | | | 0.903 | |
| Attitude toward Halal products | a) From my stance, Halal products are need and demand of every consumer due to their awareness and significance. b) I can travel for miles in order to acquire Halal food | 2 | 0.905 | 0.821 |
| | | | 0.907 | |

Measurement Model (Discriminant validity)

| Items | Purchase Intention | Social Influence | Attitude toward Halal products |
|--|--------------------|------------------|--------------------------------|
| | Cross Loading | | |
| a) Intension to purchase is automatically increased by me in case product is Halal | 0.907 | 0.675 | 0.897 |
| | 0.908 | 0.895 | 0.902 |
| b) I regularly check product is Halal or not whenever purchase anything | | | |
| a) Social pressure has significance in purchase of items | 0.639 | 0.810 | 0.643 |
| | 0.479 | 0.726 | 0.484 |
| | 0.901 | 0.904 | 0.802 |
| b) In my opinion, the product that I consume or use currently is regarded by society | | | |
| c) Social influence has strong positive effect on my purchase intention | | | |
| a) From my stance, Halal products are need and demand of every consumer due to their awareness and significance. | 0.672 | 0.892 | 0.905 |
| | 0.903 | 0.904 | 0.907 |
| b) I can travel for miles in order to acquire Halal products | | | |