

The Level of Consumers' Awareness and Perceptions in Consumption of Halal Certified Products

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Abstract:

Based on the fact that, officially, 99 percent of Turkey's population is Muslim, the purpose of the study was to determine the consumers' awareness about the concept of halal food and their perceptions regarding halal food certificated products. In this study it was also aimed to determine whether there is a relationship (or difference) between the awareness about halal food certificate and the religious values, and finally to put forth whether the levels of awareness differ according to demographic and socio-economic features. This study was conducted in Kayseri, located in the Middle Anatolian part of Turkey. The data were compiled from the consumers through face-to-face survey method. The sample size was comprised of 430 consumers. The data regarding halal food perceptions of the respondents were tested with factor analysis, MANOVA and t-test method, and then the findings were interpreted.

The fundamental findings of the study are as follows: (i) Most of the consumers (76 percent) stated that they heard about halal food certificate; (ii) there were differences with respect to religious values in awareness about halal food certificate; (iii) finally, demographic and socio-economic factors (education status, occupation, age, gender and marital status) were fairly effective about the consumers' perception levels regarding halal food products.

Keywords: Islamic marketing, halal food certificate, consumer awareness and perceptions

1. Introduction

The world Muslim population is rapidly growing across the globe, approaching to 1.6 billion. According to the findings of a study in the US in 2009 (<http://yenisafak.com.tr/Dunya>), one fourth of the world population is Muslim and their food, clothing etc. consumption behaviors are different than others. Therefore, the Muslim consumers are more sensitive in food and clothing issues on account of their following religious rules.

Today, the halal food sector has become an important market for companies. According to Yousef (2010), the current levels of halal food consumption are worth \$66.6 billion in Europe, \$16.1 billion in North America, \$20.8 billion in China, and \$23.6 billion in India while the GCC countries alone consumed \$43.8 billion worth of halal products in 2009, but Adams (2011) argues that the global halal food market is worth \$632 billion (Adams, 2011). Similarly, if the global halal food industry is estimated to be around \$640 billion in 2010 (according to Business Monitor International) and a growing Muslim population of 1.8 billion are taken into consideration, it is possible to say that there is immense room for expansion in the current and prospective markets (Mansoor, 2010). Furthermore, not only do the Muslim consumers prefer these products because they are healthy, safe and wholesome, but Non-Muslim consumers also favor (Hornby and Yucel, 2009- from Ireland and Rajabzadeh, 2011).

In many countries, *halal* food certificate and logo (symbol) are required in food and personal care products which are known as fast consumption goods. *Halal* food certificate is new in Turkey, and they are authorized by

GİMDES (Association of Food and Necessity Materials Supervision and Certificating) and TSE (Turkish Institute for Standards). These institutions determine whether the food and non-food products are halal. A lot of trademarks and firms which want to inform that food and non-food products are approved by the religion and are reliable apply to these institutions. The percentages of firms which demand the halal food certificate of conformity from the TSE are as follows: Meat and meat products sector (31 percent), grain and grain products sector (16 percent), vegetable and animal oil sector (14 percent), sugar and sugar products sector (11 percent), fruits, vegetables and their products sector (10 percent) (<http://www.dunyabulteni.net>).

Halal in Arabic means permissible or lawful. Abdul and others (2009) define that "*halal* food may apparently be the same as other kinds of food, but its nature and processing technique involving the ingredients, handling, use of various methods from the beginning to the end, are always the one approved and recommended by Islamic law" (Abdul et. al, 2009). Nahdi and Islam define halal food as "a universal term that applies to all facets, meat product makeup, personal care products, food ingredients, and food contact material. In the Holy Qur'an, Allah commands Muslims and all mankind to eat halal things" (Al-Nahdi and Islam, 2011). In this study, *halal* food means that everything we eat must be within the rules of Islam ordered by Allah and recommended by the Prophet in all stages from production to consumption. Just as said in the Holy Qur'an:

"O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy" (Al Baqarah: 168; Ali: 67).

Since there are limited empirical studies in Turkey regarding the consumers' halal food certificate perceptions, it could be said that it is an original work on this issue. Since the beginning of 2012, advertisements of halal food certificated and symbolized products have been brandished on the media, possibly affecting consumers' perception regarding the halal food certificate. In this study, we tried to determine the consumers' level of perception about the halal food.

2.Literature

It is possible to say that the first studies on islamic marketing started with the analysis of consumers' attitudes and behaviours towards interest free financial institutions. Later, subjects such as consumer behaviour towards halal food, tourism or restaurants could be seen among the studies.

The basis of Islamic Marketing is built upon the term "halal" which is an arabic word meaning "permissible" or "lawful". The importance of halal extends to all consumables such as cosmetics, food, clothing and services including finance, restaurants and tourism. Among these consumables and services food consumption is of great importance to Muslim consumers because food is the most important need that has to be satisfied. Hence, studying halal consumption has been a necessity.

2.1. Classification of Studies on Consumption of Halal Food

Halal consumption is not limited only to the Muslim population; some other consumers are also seeking halal food due to its excellent reputation for healthy and safe food products, and the humane treatment of animals (Global Halal Food Market, 2011). For this reason, behaviors of the consumers regarding their halal food purchase are in anybody's interest who are Muslims or not. In this context, the studies regarding the consumers' halal food purchase behavior can be categorized as; (i) the studies intending the Muslim consumers in Muslim Countries (Salehudin and Luthfi, 2010; Ireland and Rajabzadeh 2011; Omar et. al., 2008. Dali vd.); (ii) the studies intended to the Muslim consumers in non-Muslim Countries (Bonne vd., 2007; Bonne vd., 2008; Allam Ahmed, 2008; Johan Fischer); (iii) the studies intended to the non-Muslim consumers in Muslim Countries (Golzaz vd., 2010; Abdul and Vui, 2013); and (iv) the comparative studies covers the considerations of both sides (Ladda et al., 2009).

2.2. Halal Food Consumer Behaviour Model

The theory of planned behaviour (TPB) is a frequently used model suggested by Ajzen (1991) to analyse the behaviours of consumers towards Halal food. In TPB, there are three factors affecting behaviour. These are attitude, subjective norm and perceived behavioural control. Attitude toward the behavior is defined as the individual's positive or negative feelings about performing a behaviour. It is determined through an assessment

of one's beliefs regarding the consequences arising from the behavior and evaluation of the desirability of these consequences. Attitude is a psychological tendency to evaluate whether something is liked or disliked. It is the evaluation of self-performance of a given behaviour. A subjective norm is defined as an individual's perception of whether people important to the individual think the behavior should be performed. At this level, the culture of the society people live in may control their behaviour. A perception of behavioural control is an individual perception to the extent that particular behaviour is controlled. The extent to which an individual understands and follows one's religion is a perception that may control their behaviour (Soesilowati, 2010, p.154). In this study, consumers' awareness, religion and perceptions will be analysed.

2.3. Halal Food Awareness and Perception of Consumers

One of the main factors affecting consumer behaviour is awareness. Here, our main focus is on halal food certificate and logo. Awareness in this context is taken as whether the consumers can detect the halal food logo or remember it later on. With different means of marketing and communication, consumers can be led to detect and remember these halal certificate logos and certified products.

Perception is the self judgement of a consumer regarding a particular product, brand or service. The perceptions of consumers are also affected by some factors. Some of these factors that shape the perceptions of consumers are the demographics, socio economic situation of the consumers and the type of their needs.

2.4. Religion and Consumption of Halal Food

Religion is one of the factors that affect the purchasing behaviours of consumers. Consumers' devotion level may affect several areas like food, drinks, product preferences or retailers. For example, Mokhlis (2008) found out that devotion has effects on evaluating some specialities of retailers. He concluded that religious persons have value systems that differ from those of the less religious and the non-religious (Mokhlis, 2008, p.123).

2.5. Studies Related to Subject

In the light of the above remarks, the studies and papers on the subject are featured in detail. The sensitivity of Muslim consumers regarding halal food has led many researchers to investigate the issue. For instance, Ireland and Rajabzadeh (2011) have researched the UAE consumers' concerns about halal food. In this study, 86.5 percent of respondents felt *great concern* that at least one category was not halal. On average, subjects felt *great concern* about 5.5 categories. The categories that distressed them most were processed meat products. Indeed, 44 percent of the sample felt *great concern* about hamburgers. On average, women felt *great concern* about more categories (6.4) than men (4.2), largely because they were more worried by the toiletries. Again, Salman and Siddiqui (2011) reached interesting findings about the Pakistani consumers' awareness and perceptions regarding halal food. According to their results; "(i) religion is the omnipotent source of religious beliefs for Muslim consumers; (ii) beliefs are closely knitted with religious commitment; (iii) people who are highly religious may not necessarily have high level of awareness about halal food; (iv) attitude towards halal food is closely akin to the notion of beliefs; (v) The dogma of identity is more linked with intrinsic rather than extrinsic forces". In the study made by Abdul and others (2009) it was found that there is a meaningful relationship between respondents' religious beliefs and their perceptions towards halal food logo and ingredients. In the study made by Mutsikiwa and Basera (2012), effects of the socio-cultural factors like education, religion, occupation and social stratification on consumers' perceptions have been investigated and found that these factors have little or no influence on a consumer's perception on consumption of halal certified food products but the Muslim consumers are highly sensitive to their socio-cultural orientations compared to non-Muslim consumers. Similarly Shahrudin and others (2010) have investigated the religious factor and its impact on the customer purchase intention in Malaysia and found that religious factor has less impact on customer purchase intention of organic food.

On the other hand, Salehudin and Luthfi (2010) found that Muslim consumers in Indonesia seek information about the halal certification of a product and cancel their purchase if the product do not have halal certification. Hassan *et al.* (2009) investigate the use and effectiveness of consumers' perceptions about *halal* certification as a quality assurance mark for the Malaysian multicultural society and suggests that the companies differentiating halal food products from others may be able to segment and target the Muslim consumers' market while still

receiving positive reactions from others. Similarly, Shafie and Othman designed to identify the factors influencing consumers' choice of products by a survey and reached a result that *halal* logo did play a role in the consumers' buying decisions. Gohnaz and others (2010) examined the Malaysian non-Muslim consumers' awareness and attitudes against the halal food products according to different social and economic factors and found quite fruitful results. According to these results, non-Muslim consumers are aware of the existence of halal food, halal principles and the advantages of halal way in slaughtering the animals but it must be emphasized that halal is not only the way muslims slaughter their animals but also relates to environmental issues, sustainability, animal welfare and food safety. Accordingly, the religious belief, food safety, animal welfare, environmentally friendliness, age, education level and area of residence are all important determinants of the consumers' attitude towards understanding and awareness of halal principles and halal food products (Gohnaz *et al.*, 2010: 8).

According to another empirical study by Dali and others, the factors contributing to the importance of halal certification are attractiveness and quality, halal certification, market demand, small and medium size enterprise producers, halal certification, the difference between halal certified and non-certified, and clean operations. Abdul Aziz and Chok (2013) aimed to determine the relationships between halal awareness, halal certification, marketing promotion, food quality and brand with the intention to purchase halal product among the non-Muslim community in Malaysia and found that the first three variables (halal awareness, halal certification, marketing promotion) and brand were positively related to purchasing intention, whereas the fourth variable (food quality) was negatively associated with it.

In another interesting study made by Omar *et al.* (2008), the attitudes of the Muslim consumers' to halal foods were investigated and reached to the conclusion that there are five factors having significant relationship with consumers' attitude towards halal food product in the Malaysian (Kelantan) case. These factors are listed as ingredients, ownership, marketing-related factors, and certified halal logo. Among them, do the first three positively affect halal food products whereas certified halal logo is affects negatively. According to the authors, this is due to a situation in Kelantan as the state is always considered to be the Corridor of Mecca (Serambi Mekah).

This study depicted in figure one was constructed based on the literature review. By taking the method of research into consideration, the hypothesis tested in the study are as follows:

- H1: Consumers' perceptions regarding halal food certificated products are differentiated by their education level.
- H2: Consumers' perceptions regarding halal food certificated products are differentiated by gender.
- H3: Consumers' perceptions regarding halal food certificated products are differentiated by marital status.
- H4: Consumers' perceptions regarding halal food certificated products are differentiated by age groups.
- H5: Consumers' perceptions regarding halal food certificated products are differentiated by occupation groups.

3. Purpose of the Study

In this study, firstly it was aimed to determine the consumers' awareness of halal food and how they evaluate the *halal food* concept, and then to find the conscious Turkish consumers' perceptions about halal food certificated products. Secondly, it was aimed to determine whether there is a relationship (or difference) between the awareness about halal food certificate and the religious values, and finally to put forth whether the levels of awareness differ according to demographic and socio-economic features.

4. Method of the Study

This study was conducted in Kayseri, located in the Middle Anatolian part of Turkey. The data was compiled from the consumers through face-to-face survey method. The sample size was comprised of 430 consumers. The 30 statements developed for the purpose of determining the consumers' perceptions about halal food were asked to be answered by the respondents in accordance with the five-point *Likert Scale* as; 5) I strongly agree, 4) I agree, 3) Neither I agree nor I disagree, 2) I disagree, and 1) I strongly disagree. The statements developed by the researchers were the ones that were intended to determine the levels of perceptions about the marketing mix of halal food certificated products (such as products, price, promotion and delivery).

In the survey, some questions concerning religious values were asked. Also, to measure religiosity a five-point Likert type agreement scale, ranging from 5 (strongly agree) to 1 (strongly disagree) was used. These statements were adapted from Wilkes, *et al.* (1986) to measure the religiosity of consumers in a predominantly Muslim society rather than in Judeo-Christian societies. Religiosity scale consisted of five statements. Cronbach's alpha coefficient was calculated to measure the scale's reliability. Alpha coefficient was equal to .85, indicating an acceptable reliability for the scale. In addition, some questions regarding the consumers' demographic and socio-economic features were also asked.

47, 38, 12 and 3 percents of the respondents were aged between 18 and 25, between 26 and 35, between 36 and 45, and over 46 respectively. Also, 18 percent of the respondents graduated from preliminary and middle school, 47 percent were from high school, 2 percent were from vocational high school, 27 percent were from university, and finally, 6 percent had masters degrees. On the other hand, 16 percent of the respondents were civil servants, 29 percent were workers, 5 percent were teachers, 40 percent were students, 5 percent had professional occupations, and finally, 5 percent were out of these groups. Finally, 52 percent of the respondents were single, and 48 percent of them were married. Also, 50 percent of the respondents did not state their income.

In order to achieve the study's determined purposes, firstly the frequency distribution of the respondents' understandings regarding halal food concept was covered and then the awarenesses were evaluated regarding level of religiosity (by t-test). Factor analysis was applied to the statements regarding halal food perceptions, in consequence of analysis, dimensions about halal food and perceptions were determined. Following this specification, whether difference in halal food perception due to demographic and socio economic factors exists is presented by MANOVA.

5.Results of the Study

The respondents were asked to answer what they understood from *halal food* term.

From the Table 1, 20,7 percent of the respondents defined halal food as halal gain, 70.6 percent defined as Islamic food, and 7.6 percent defined as food without pork. On the other hand, according to the findings of a study done in 2010 in Turkey, the respondents defined the halal food as gained with great effort (31 percent), as favorable by the religion (27 percent), as without pork (2.8 percent), and no idea (27 percent). It is a fact that as supermarkets publicize these products on the shelves and advertise in various telecommunication means in recent years, consumers' perceptions are rapidly changing.

Another question that we asked the respondents was whether they heard about halal food certificate. 76 percent of the respondents stated that they heard about this kind of certificate, but the rest 24 percent said otherwise. According to the empirical study of 2010 in this field, 82 percent of the consumers were unaware of halal food certificate. In addition, these two results show that some advertisements and promotions recently made by some companies and non-governmental organizations have significantly increased the awareness of the consumers on the issue.

T-test was applied to determine whether consumers heard about halal food certificate with respect to their religious values. According to results of the analysis, the level of religiosity of those consumers who said "yes I heard" were higher than those who said "no I have not heard". In this context, it can be said that as the level of religiosity of consumers increases, their sensitivity towards halal food certificated products increases too.

In the chi-square analysis which was performed to determine the difference with respect to sexuality in hearing halal food certificate, it was concluded that there were important differences between the groups (chi-square value = 34,42 $p < .01$ $n = 456$).

On the other hand, when the frequency of purchasing these products was asked the respondents they stated that they heard about halal food certificated products. 30 percent of the respondents stated that they always buy, 30 percent of them occasionally, 19 percent of them a couple of times, and 21 percent of them never buy these products. Similarly, it was asked the respondents from where they buy these products. 86 percent of them stated that they buy these products from supermarkets, and only 2 percent via internet and 7 percent in either way.

A factor analysis was made to determine whether the perceptions towards products with halal certificate have a multiple construct or not. If the perceptions have more than two dimensions it can be said that they have multiple construct.

Before conducting factor analysis, a reliability analysis was made to determine the internal reliability. The Cronbach's Alpha is 0.94. The nine statements that decrease the internal reliability were omitted and factor analysis was made for the remaining 21 items. Table 3 depicts the KMO and Barlett test values and the significance levels according to the results of the factor analysis. The results show that there is a relation between the variables in the total population. The KMO was found to be 92%, which is usually required to be over 60%. In the factor analysis, another value which is also required to be over 60% is the percentage of the variance explained. This was found to be 70%. It can be concluded that the factors having more than 1 eigenvalues explain 70% of total variance.

Table 4 depicts 5 factors which were found as the result of the factor analysis made for the 21 items. Also in the table, the list of the factors, the items in each factor, the factor loadings and the reliability coefficients can be found. The total variance explained with these factors is 70.254. These factors are namely intention to buy, preference of halal certificate, halal food products, halal food sale point and halal food advertisement. Thus, the multiple construct of the perceptions of the products with halal certificate was depicted.

It was previously mentioned that consumers perception of halal food certified products are grouped in five factors. MANOVA analysis was used to determine whether there was a difference between these factors and consumers' demographic and socio-economic features. As a result of these analyses, it was found that the consumers' perceptions about halal food certificated products differentiate according to their education level, marital status, gender, age, and occupation. Since an important part of the respondents did not state their level of income, analysis on this variable was not considered consistent.

After MANOVA analysis, it was seen that there were differences in the respondents' perceptions about halal food certificated products by their education level. According to the sources of differences tested by the Scheffe test, the differences are mainly seen between primary school and university plus graduate levels (i.e., masters and doctorate levels) in terms of intentions to purchase; between primary school and high school plus graduate levels in terms of halal food certification preferences; between primary school and university plus graduate levels in terms of halal food products; between primary school and high school plus university plus graduate levels in terms of halal food sale points; and finally, between primary school and high school plus university plus graduate levels in terms of halal food advertisements.

The analysis made on the relationship between marital status and halal food perceptions is seen in Table 6. As seen in Table 6, perception levels of the respondents differed in accordance with their marital status. Perception levels of all married respondents concerning halal food products were higher than single respondents' perception levels. This finding is probably pertains to the fact that the marriage age in the country is still around 20, so the consciousness level of the single consumers religiosity and their awareness of halal food and its labeling is much less than the marrieds. In addition to the age of marriage, the level of married people is also higher than that of many other nations.

As seen in Table 7, perception levels of the consumers in accordance with their sexuality differs.

MANOVA was applied to test whether there was a difference in perceptions in accordance with sexuality. According to the results with respect to the respondents' perceptions based on their sexuality in Table 7, Turkish male consumers are more concerned about halal food certification compared to the females. Especially this difference stems from the respondents' purchase intentions for halal food certificated products. Interestingly, the purchase intention of male respondents are higher compared to females. Contrary to our findings, pertaining to the respondents' perceptions based on their sexuality, Nuradli *et al.* (2007) in a research conducted online concludes that female consumers are more concerned about halal verification compared to the male respondents. The main difference between Turkey and many other countries in this sense is that the levels of schooling, socialization and civilization for males are, in general, higher than for females. In addition, labor participation and employment rates in males are much higher than females, so buyers are still more connected to the market and purchasing these goods. As an outcome of all these factors, the consciousness level of the male consumers' religiosity are still higher than the female consumers.

At the end of MANOVA analysis made for determining whether there is a difference in consumers' perception by age groups, it has been found out differences in the consumers' purchase intentions, halal certification preference, halal food products and halal food sale point factors. These varieties according to age groups stem from differences in conception of intention of purchase of the 18 year-olds and others. Similarly this is due to different conception of the same age group about the concepts of halal food certificated products and halal product sale points. As presented in Table 8, it is possible to deduce that as the age of consumers increase their perceptions of the halal food products also increase.

On the other hand, at the end of MANOVA analysis, it was found that there were differences in consumers' perceptions by their occupation groups. The Scheffe test was employed to determine the source of differences. In accordance with the results of this test, in terms of sources of differences by occupation groups there were differences in perceptions of civil servants and workers as well as workers and students regarding their intentions to purchase. However, in terms of preference of halal certificate, halal food products and halal food sale point factors there were differences in perceptions of civil servants and workers as well as workers and students regarding their intentions to purchase. Finally, as seen in Table 9, the students' perception levels were lower than other occupation groups.

6. Conclusion

It is fairly new that halal food certificated products are available on the market shelves. In this respect, it is quite important to determine the awareness and perceptions of the consumers about these products. In this study, most of the consumers (76 percent) stated that they heard about halal food certificate. As stated before, consumers were unaware of halal food certificates only a couple of years ago. It was seen that there were differences with respect to religious values in awareness about halal food certificate because the average about religious values of the ones who heard was higher than the ones who did not hear. Furthermore, the findings about the awareness of the Turkish consumers regarding halal food certificates indicate that they are now more sensible to the halal labels than ever. There might be some reasons for this result. Firstly, their understanding of halal food was mainly stemming from the earnings gained with great effort which is more traditional way of understanding halal by referring to the Qur'anic verse of "that man can have nothing but what he strives for" (Al Najm: 1383; Ali: 39) but now pertains to more professional market indicators (halal logos). Secondly, The religiosity level of the Turkish society is obviously increasing at all levels of the life, so as they become more conscious about their beliefs they need to be more careful about their daily life as well. Thirdly, as the country's economy has rapidly grown during the last decade, the openness level of the economy to the global economy and its deepness are increasing with not only domestic producers and sellers but also with foreign partners of these goods. Since the consumers cannot expect from those foreign and domestic food suppliers to consider and guarantee their halal perceptions, they ask them to put official labels on the products for them to be sure when they purchase them. Finally, the Turkish society is traditionally very sensitive to the products made from pig. As the internalization level of the nation increases rapidly, conscious consumers need to be secure about their consumptions.

According to the results of the factor analysis, consumers' assessments regarding halal food certificated products were grouped under five factors as "intention to purchase" "preference of halal certificate", "halal food products", "halal food sale point" and "halal food advertisement".

Consumers' awareness about religiosity level and halal food products certificate differs. As the consumers' level of religiosity increases, their awareness regarding halal certificated products increases, too. Similarly, consumers' perceptions about halal food certificated products show difference according to their level of education, gender, age group, marital status and occupation groups.

On the other hand, while the consumers' awareness about halal food certificated products differs due to their religious values, depending on various demographic factors their perception levels also differ. Based on such findings, it can easily be said that demographic factors and religious factors are fairly effective in the consumers' perception levels regarding these products.

With all these concerns, it must be kept in mind that this study conducted on the consumers who live in Kayseri. Therefore, when the geographic scope of the study is extended towards cross-cultural dimensions, the results will be more satisfied and reliable.

Halal food industry has been growing rapidly and provides remarkable opportunities to the companies which export or intend to export to the muslim consumers in muslim or non-muslim countries. Furthermore, halal food certificates may be used as a tool of differentiation in domestic and foreign markets in order to have competitive advantage. Suppling halal food products to consumers has been a recent trend in Turkey. Thus, promotions and other various marketing tools must be sustained in order to increase the awareness of the consumers regarding the halal food products,

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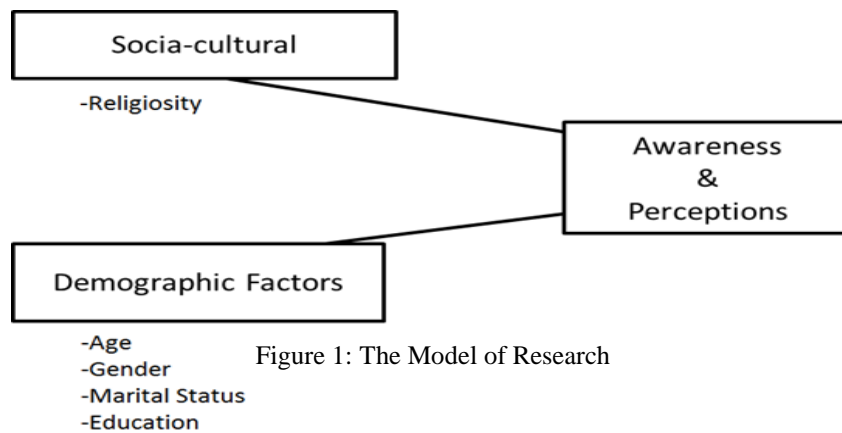


Figure 1: The Model of Research

Table 1. Consumers' Assessments About Halal Food

Type of Concern	Frequency	Percent
Halal gain	95	20,7
Islamic food	325	70,6
Food without pork	35	7,6
Other	5	1,1
Total	460	100,0

Table 2. T-test Results Regarding the Respondents' Level of Religiosity and Their Information About Halal Food Certificate

Yes	Mean	No	Mean
	4,2427		3,85569
t= 5,246		P= .000	

Table 3. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	,924
Approx. Chi-Square	3775,626
Bartlett's Test of Sphericity	Df
	210
	Sig.
	,000

Table 4. Results of the Factor Analysis

Factors	Factor Loadings	Variance Explained
Intention to Purchase Cronbach's Alpha= .892		18.861
The price and quality of products with halal certificate fit together.	.648	
I do not avoid to spend money to reach products with halal certificate.	.747	
I prefer to buy from shops which sell products with halal certificate.	.590	
I can possibly buy a product with halal certificate in the future.	.607	
I can pay more for products with halal certificate than for products without halal certificate.	.756	
I recommend my family and my friends to buy products with halal certificate.	.644	
I try to convince my friends to buy products with halal certificate.	.679	
Preference of Halal Certificate Cronbach's Alpha= .890		17.984
It is important for me to buy products with halal certificate.	.820	
When buying food I prefer the products with halal certificate.	.834	
I care about the halal certificate when buying a product.	.774	
Before buying the product I make sure that the product has halal certificate.	.621	
When buying product halal certificate is more important for me rather than brand.	.504	
Halal Food Products Cronbach's Alpha= .839		13.861
I believe that the products with halal certificate are suitable for Islam.	.625	
I believe that the products with halal certificate are clean.	.734	
I believe that the products with halal certificate healthy.	.755	
I believe that the halal certificate shows true information about the product.	.750	
Halal Food Sale Point Cronbach's Alpha= .726		10,316
I believe that the products with halal certificate need to be sold in separate sale points.	.806	
I think that in order to promote the products with halal certificate there has to be several promotions like special discounts, free samples etc.	.576	
I believe that there has to be separate boots for the products with halal certificate.	.757	
Halal Food Advertisement Cronbach's Alpha= .702		9,230
I think that halal food does not find enough attention in the media.	.775	
I think that there is not enough advertisement for the products with halal certificate.	.837	

Table 5. MANOVA Results by the Respondents' Level of Education

	1*	2	3	4	5	F	P
Intention to Purchase	4,33	4,13	3,91	3,79	3,55	5,33	.000
Preference of Halal Certificate	4,71	4,53	4,23	4,29	3,83	4,85	.001
Halal Food Products	4,33	4,10	3,97	3,77	3,66	4,76	.001
Halal Food Sale Point	4,48	4,05	3,78	3,68	3,53	7,05	.000
Halal Food Advertisement	4,65	4,11	4,07	4,10	3,90	3,97	.004

Hotelling T= 2,504 p=0.000

*1= primary school, 2= secondary school, 3= high school, 4= university, 5= masters/doctorate (Ph.D.)

Table 6. MANOVA Results with Respect to the Respondents' Marital Status

	Single Mean	Married Mean	F	P
Intention to Purchase	3,68	4,10	25,18	.000
Preference of Halal Certificate	4,04	4,49	23,79	.000
Halal Food Products	3,73	4,09	17,84	.000
Halal Food Sale Point	3,61	4,02	17,41	.000
Halal Food Advertisement	4,02	4,24	4,88	.028

Hotelling T= 6,839 p= .000

Table 7. MANOVA Results with Respect to the Respondents' Sexuality

	Male Mean	Female Mean	F	P
Intention to Purchase	3,97	3,76	4,13	.043
Preference of Halal Certificate	4,33	4,23	0,59	.440
Halal Food Products	3,97	3,85	1,525	.218
Halal Food Sale Point	3,88	3,74	1,259	.263
Halal Food Advertisement	4,12	4,25	1,112	.292

Hotelling T= 1,961 p= .084

Table 8. MANOVA Results by Age Groups

	18-25	26-35	36+	F	P
Intention to Purchase	3,73	4,02	4,10	6,46	.002
Preference of Halal Certificate	4,09	4,40	4,46	5,68	.004
Halal Food Products	3,83	4,00	4,08	2,39	.093
Halal Food Sale Point	3,64	3,94	4,00	4,80	.009
Halal Food Advertisement	4,02	4,19	4,27	1,86	.157

Hotelling T= 1,726 p= .071

Table 9. MANOVA Results by Occupation Groups

	Civil servant	Worker	Self-employed	Student	F	P
Intention to Purchase	3,79	4,20	3,99	3,64	10,215	.000
Preference of Halal Certificate	4,20	4,19	4,01	3,73	7,129	.000
Halal Food Products	3,78	4,10	3,97	3,77	7,354	.000
Halal Food Sale Point	3,67	4,16	3,89	3,55	9,176	.000
Halal Food Advertisement	4,05	4,29	4,18	4,01	2,107	.099

Hotelling T= 2,897 p= .000