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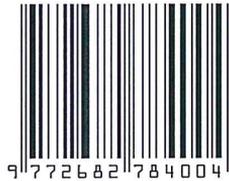
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Does halal logo influence Muslim purchase decision? A comparative study between extrinsic and intrinsic religious people

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ABSTRACT

Recently, halal issues have been brought to the attention of Malay Muslim consumers. Some of them trust halal logo and some of them do not. Consumer action in purchasing a product depends on their school of thought and the role of religiosity. Extrinsic religious people mostly trust halal logo in their purchasing behavior; however, intrinsic religious people have their own judgment and additional criteria in purchasing a product. There is a higher halal consciousness among them, when a halal logo is not become a primary indicator to determine halal status. Thus, this paper tries to investigate the significant relationship of halal logo towards extrinsic as compared to intrinsic religious people in their purchasing decision. The study uses mall intercepts approach to distribute a questionnaire. Result of the study reveals that, the extrinsic religious people have strong trust towards halal logo as compared to intrinsic people. Intrinsic religious people do not rely on halal logo itself but they put more trust on the owner of the store and they are more concerned on the ingredients of the product and usually prefer muslim made product. The finding of this study may have an implication towards JAKIM who are trusted body in issuing halal logo.

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1. Introduction

Halal certification has a relatively short history, which started in Malaysia in the 1980's and expanded to other countries and also to other products and services since. Today there are more than 400 known halal certification bodies (HCBs). As a result, there are many different halal standards: local standards (either developed by a national standards development body or by the HCB itself), regional standards (e.g. the Arab Gulf Cooperation Council's halal standard) and international halal standards (IHI Alliance and SMIC). The HCB provides auditing and certification services for which it charges either a fixed or a volume based fee. It is a product certification, addressing especially the ingredients and production process, which allows the producer to put a halal logo of the HCB on the product packaging. In Malaysia, the authorized body that is responsible is JAKIM. It becomes a symbol of trust and the logo of halal becomes an indicator that the product is permissible in Islam. However, certain Malay Muslim consumers in Malaysia do not place strong trust towards halal certification logo. Some of them are unable to place 100% trust on halal product certificate. Consumer inability to trust the halal

certificate not solely because they do not trust the authorized body (JAKIM) but they usually did not trust the manufacturer. Some manufacturers are cheating after they get halal certification, they did not follow JAKIM guidelines and they change the materials use in their product to cut cost. With this issue, hence, religiosity orientation of Muslim consumer may perceive different behavior towards halal product certificate. Thus, the objective of this paper is to investigate the relationship between halal product certification and Malay Muslim consumer attitudes with the moderating effect of religiosity orientation in patronizing Islamic retail stores.

2.0 Literature Review

2.1 Defined halal

The halal status The halal status of the product must be strictly confirmed as prescribed in the Quran and hadith (main sources of Islamic jurisprudence). By definition, halal can be defined as permissible, lawful and wholesome according to Islamic law. In Malaysia to identify that a product is halal, a comprehensive halal food standard has developed which confirms that the product has followed standard procedure of halal food service quality which is classified as MS1500:2004. Halal can also be defined as clean, healthy and tastier (Burgamann, 2007). Specifically, halal products must be fixed with halal dietary laws or prescription for the advancement of their well-being (Ismail and Fatt, 2004).

In the Holy Quran, halal is referred to as clean and hygienic. The halal product should consist of halal sources that follow Syariah law and should not contain ingredients such as gelatin, alcohol, or pig and animal fats. The halal concept is very broad, and refers to three categories: food, lifestyles and services (Alserhan, 2010). In understanding the concept, halal in Islam means permissible (lawful), and haram means prohibited (forbidden) by Shariah compliance. By this definition, halal means anything that is free from any component that Muslims are prohibited from consuming, and it is not simply “pork-free” but covers a multitude of forms such as emulsifiers, gelatins, enzymes, lecithin and glycerine, and also additives such as stabilizers, flavorings, colorings and breadcrumbs (Kocturk, 2002).

2.2 Halal Logo

Based on Malaysia’s Department of Islamic Development (JAKIM - Jabatan Kemajuan Islam Malaysia), the halal guidelines are guided by Qur’anic interpretations by the Imams Maliki, Hambali, Syafie, and Hanafi. The complete guidelines of halal food, based on certain criteria and highlighted by JAKIM, are:

- 1) Does not consist of or contain anything that is considered to be unlawful according to Islamic law.
- 2) Has not been prepared, processed, transported or stored using any appliance or facility that was not free from anything unlawful according to Islamic law, and
- 3) Has not, in the course of preparation, processing, transportation, or storage been in direct contact with any food that fails to satisfy items 1 and 2 above.

Other than that, JAKIM list Islamic criteria regarding certain aspects that must be followed, such as:

2.3 The slaughter:

The slaughter of animals must be performed by a Muslim of sound mind and maturity, who fully understands the fundamentals and conditions related to this activity. The animal must be alive at the time of the slaughter and must be among those that Muslims are allowed to eat. The slaughter must be done with a sharp device – but not something made out of bones, nails or teeth – and the animal's respiratory tract, esophagus and jugular vein must be severed.

2.4 Storage, display and preparation:

Processed food is halal if it is not made up of or does not contain parts or by-products of animals that Muslims are forbidden to consume. It should not contain what the law terms as 'filth', and should be prepared, processed and manufactured using untainted equipment. In preparation, processing and storage, halal food should not come into contact with or be in close proximity to that which is not halal.

2.5 Hygiene and sanitation:

The premises for manufacturing, preparing and selling food and drinks must be clean and free of elements that may cause infestation, or flies, rats, cockroaches, lizards and other such pests. Factory workers must be healthy, and wear clean, protective clothing to avoid contamination. Equipment used must be washed frequently to ensure cleanliness. Washroom facilities must also be clean.

2.6 Extrinsic and intrinsic religious

Religious orientation can be divided into two motivational approaches towards religion: intrinsic and extrinsic. The intrinsic people are more submissive and trusting of each other, are conservative, less dominant and more traditional in character (Essoo & Dibb, 2004). They have strong concern for moral standards, have more discipline, and are responsible individuals.

Intrinsic individuals relate to their need for structure, or a central focus of life. On the other hand, extrinsic individuals relate to being flexible and more adaptive to situations. Intrinsically religious people are described as those who put religion as their primary purpose in life. Their objectives in life are brought in concordance to their religion expectations, and they have greater motivation to follow religious teachings and rulings.

For extrinsically religious people, religion is not the prime motivator in their lives. Nevertheless, they still hope for the benefit of religion in life, such as support in grief, social acceptance and status, or to provide justification in life, such as when facing hardship in life. For them, religious teachings are selective and timely adopted to suit their other primary objectives in life.

This is in line with previous studies that found that intrinsically religious consumers are more submissive to others, they exhibit conscientiousness and need more consistencies in their life, where extrinsically religious people are more flexible, self-reliant, and pragmatic in nature. Usually, the intrinsic religious people may consider religious teachings and rulings as their framework for life, due to the structure and consistency in their lives. On the other hand, extrinsically religious people will search for religious teachings to suit problematic matters in their lives.

2.7 Religiosity and behavior

Recently, there has been a rise in the number of Muslims in Malaysia who have understood and show concern towards Islamic teaching and practices. Since most individuals make decisions on what to buy and what criteria are needed in buying a product, the present study would expect that Muslim consumers would follow every guidance of Allah and, thus, the present study would assume the amount of influence Islam has on this aspect of Muslim life.

The importance of understanding consumer behavior in their purchase decisions and behavior is important as it relates to their store evaluative criteria and consumer patronage behavior. In the 1990's, some scholars relate it to religion, and religious aspects of patronage behavior, as they believe it has a significant influence on customer behavior (Delener, 1990; McDaniel & Burnett, 1990; Swimberghe et al., 2009). Religion is an important cultural factor to study because it is the most universal and influential social institution that has a significant influence on people's attitudes, values, beliefs and behavior at the individual and societal levels. Moreover, religion is a set of beliefs that are taught during childhood and people gradually commit to the religion as they have greater understanding towards its teachings (Mokhlis, 2009). Interestingly, this means that people who have religion will hold to certain values that are able to influence their actions and decisions. In Islam, religion is not a culture, but it must be considered as a way of life that sets a form of behavior that is called Islamic. People who have the strong influence of religion will have faith in their daily activities.

In the literature, there are several investigations on the relationship between religiosity and consumer behavior. Religiosity influences several aspects of consumer lifestyles, which may affect choice behavior. People with higher religious commitments tend to be satisfied with their lives, they have a more traditional sex role orientation, and are more likely to be opinion leaders (Wilkes et al., 1986). In assessing store patrons, highly religious people are less likely to use credit and more likely to prefer national brands and products. They are conservative, traditional, and more insightful and mature than casually religious people. On the other hand, less religious people are more fashionable, have a higher consciousness of brand names, and select stores with well-known brands, prefer innovative products and put a higher consideration on product quality (Essoo & Dibb, 2004).

2.8 Halal logo indicator is higher among extrinsic religiosity than the intrinsically religiosity in Muslim purchase decision.

Halal is originated from the Arabic words halla, yahillu, hillan wahalalan. In Islam halal means "permissible" or "lawful" while haram means forbidden. In Islam, halal is not specifically related to food itself, however, it is applied to other products such as toiletries, economic system, finance and insurance; it covers all aspects of human life. It is stated in the Quran that Allah s.w.t commands Muslims to consume only things that are good and halal (16:114 and 23:51).

In order to protect the rights of Muslim consumers to obey their commandment in consuming halal products, certification institutions have emerged in several countries in the world. Some countries that have their own bodies handling halal clarification are Thailand, Indonesia, Singapore and Malaysia. In Malaysia one of the institutions responsible for halal clarification standards and certification is JAKIM. They are responsible to clarify the halal status of different food, drinks and medicine which must be free from haram

components. As Muslim consumers become more sensitive towards the halal status it is important for government bodies such as JAKIM to perform their responsibility accurately. Several tasks and responsibilities must be performed by JAKIM such as issuing a halal certification.

As discussed in previous literature, different behaviors exist between extrinsic religiosity and intrinsic religiosity. Extrinsic religiosity will obey Shariah principles based on hukm; whereas, the intrinsic religious people will be concerned with deeper knowledge of Islamic rules that portray their worship to Allah s.w.t from the different point of view. Intrinsic people perceive beyond the Shariah principles (syariahtullah); however, they go deep inside Islamic teaching, which is called sunnahtullah. In syariat, Islam teaches us the hukm of the action but if we go further sunnahtullah teaches us the way to achieve halal. It is described as hukm syarak versus hukm waraq.

With this understanding of intrinsic behavior, they will be more concerned with what they eat and consume by purchasing from trusted resources and not just rely on the halal logo. Otherwise, the extrinsically religious will simply be satisfied with the halal logo as an indicator in their decision process. Due to the advancement in food technology today, there are various ingredients which are not clear in halal and haram status. Intrinsically religious people are concerned towards this issue. Some of the code and ingredients are suspicious to them, and it becomes a syubhah product. The most common are food additives, gelatin, emulsifiers and rennet of cheese manufacturers. These kinds of resources will become halal if the process is according to Islamic laws. Nevertheless, intrinsic religiosity will go beyond the halal logo in order to ensure the product is halal.

Hence the study hypothesis that :

H1: Halal logo has a positive significant relationship on extrinsic religious people as compared to intrinsic religious.

3.0 Research Method

The research data were collected in several states of Malaysia by using cluster sampling. The study decided to use cluster sampling as it is difficult to list population elements that are costly or impossible. For example, it may not be possible to list all of the customers of a chain of Islamic retail stores. However, it would be possible to randomly select a subset of stores (stage 1 of cluster sampling) and then interview (mall intercept) a random sample of customers who visit those stores (stage 2 of cluster sampling).

For the purpose of this study, a simple random sampling method was used to select ten percent of the total Islamic retail store from the recent list of the Muslim Consumer Association known as PPIM (Persatuan Pengguna Islam Malaysia). The next step of the study was to create a directory of retail stores in the specified areas. There are approximately 114 types of store listed in various states in Malaysia as at 2012: Pahang (2), Kedah (3), Kelantan (3), Terengganu (3) and Selangor (3). Based on the total number of stores, approximately 14 stores were selected randomly to represent the sample of the study. The study only considered 14 stores as these stores matched the criteria such as easy access in term of location, the owner of the store is approachable, safe for the researcher to conduct mall intercept, the store is established and sustain in more than five years and the store must fulfill the operational definition of an Islamic retail store. Then, a simple random sample of customers was selected to accomplish the questionnaires.

4.0 Results

The result indicates that, a positive significant relationship of halal logo among extrinsic religious people as compared to intrinsic. Both are statistically significant at 0.05 level. However, the beta value for the extrinsic religiosity is higher than intrinsic religiosity. Based on the result, the beta value that explained halal logo for extrinsic religious people is (B=0.910) as compared to intrinsic religiosity (B=0.280). Hence H1 is supported, the result also showed that, halal logo tends to more strongly influence extrinsic religious than intrinsic religious people in purchase decision.

5.0 Discussion and Conclusion

It is to be noted that the extrinsic religiosity is more concerned about halal product logo in buying a product as compared to intrinsic religiosity. The higher value of halal ingredients among the intrinsic group is similar to previous research (Arshia Mukhtar, 2012) in the study of halal and religiosity. As discussed in previous literature, different behaviors exist between extrinsic religiosity and intrinsic religiosity. Extrinsic religiosity will obey Shariah principles based on hukm; conversely, the intrinsically religious people will be concerned with deeper knowledge in Islamic rules that portray their worship of Allah s.w.t. from a different point of view. Their perception is beyond not only considered Shariah principles (syariahtullah), they go deep inside the Islamic teaching of sunnahtullah. In syariat, Islam teaches us the hukm of the action but if we go further sunnahtullah teaches us the way to achieve halal. It is described as hukm syarak versus hukm waraq.

With this understanding of intrinsic behavior, there will be more concern of what they eat and consume by purchasing from trusted resources and not just relying on the halal logo and certificate. Conversely extrinsic religiosity will simply be satisfied with the halal logo and certification as an indicator in their decision process. Due to the advancement in food technology today, there are various ingredients which are not clear in halal and haram status. With regard to intrinsic religiosity there are concerns towards this issue. Some of the information and ingredients are suspicious to them, and it becomes a syubhah product. The most common are food additives, gelatin, emulsifiers and rennet in cheese manufacture. These kinds of resources will become halal if come from halal resources.

In fact, the intrinsic religious individual shows more preference toward local brands and becomes more ethnocentric to purchase Muslim made products (Fam et al., 2004) and some of them do not have halal logo. They will acquire more market information from the owner of the store to reduce uncertainty and risk in their purchasing decisions. Religious individuals might adopt information-seeking to relieve their anxiety at the possibility of any unfavorable outcome of their choice decision (Delener, 1990) due to feeling less secure and lack of self-confidence in buying decisions. In other hands, they are dependable and only make their purchase activities from trusted resources and stores (Fauzi & Muhamad, 2011).

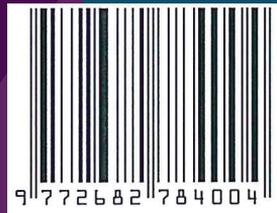
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