

Antecedents of UK Muslim's Community Purchasing Behaviour of *Halal-Labelled* Products

Rasha H. A. Mostafa (Ain-Shams University, Egypt)

Reham I. Elseidi (Ain-Shams University, Egypt)

Abstract

The aim of this research is to empirically examine UK Muslim's community in terms of safety consciousness, health consciousness and confidence, as well as Islamic religiosity in predicting their intentions towards, and purchasing decision of *halal-labelled* products. Further, the researchers investigate the relationship between consumers' intentions towards *halal-labelled* products, and their actual purchasing decision based on the theory of Planned Behaviour.

A conceptual framework is designed and relationships among its constructs are hypothesized. The research is conclusive, single cross section by nature. Data is collected from 300 UK Muslim consumers'. Self-administered questionnaires, is used to collect data from the sampled respondents. All hypotheses are tested using Structural Equation Modelling (SEM). Findings reveal significant relationships between Islamic religiosity and UK Muslim's consumers' perceptions of health consciousness and confidence in *halal-labelled* products, and their intentions towards purchasing these products. Further, significant association is found between consumers' intentions towards *halal-labelled* products and their actual purchasing behaviour. In addition, the results underscore the role of consumers' behaviour intention in mediating the relationship between Islamic religiosity, perceived health consciousness and consumers' confidence in *halal-labelled* products and actual purchasing behaviour.

The current study considered UK Muslim's community only, future researches would take into account UK non-Muslims community's perceptions towards *halal-labelled* products. It will also be interesting to explore the perception - intention - actual purchasing behaviour relationships of other Muslim's community living in non-Muslim dominant countries.

The significance of this study stems from diminishing the paucity of information on UK Muslim's consumers in terms of safety consciousness, health consciousness and confidence in *halal-labelled* products. Moreover, it provides better understanding of how these perceptions affect their intentions and purchasing decisions.

Key words: *halal-labelled*, Islamic religiosity, safety consciousness, health consciousness, confidence, intention, purchasing decision, UK

Introduction

Religion plays a fundamental role in people's lives. Undoubtedly, it can have a major impact on individuals' perception, intention and actual buying behaviour of different products.

Having said that, Islam, among many other religions except Christianity, draws a number of rules and guidelines for its followers. Such rules and guidelines do affect their buying behaviour in general, and their food and beverages consumption in particular. However, it all depends upon Muslims level of religious commitment, and their concern of the *halalness* of whatever they are consuming.

A number of authors have defined *halal* as anything permissible by Allah. Whereas the unlawful or *haram* is stated clearly in Muslims Holy book: Al-Qur'an. *Haram* means not complying with Allah guidelines (Mukhtar and Butt 2011; Hashin and Othman 2011; Ireland and Rajabzadeh 2011; Omar et al. 2012; Ambali and Bakar 2013; Lodhi 2013; Arif and Sidek 2015; Bonne and Verbeke 2015). Meanwhile, *halal* reflects goodness and wholesomeness (Amin and Abdul Aziz 2015; Haque et al. 2015; Toong et al. 2015), and further indicates that the food does not contain any unlawful ingredients as highlighted here under in the verse of Al-Qur'an as when Allah addressed the believers sayings:

{Indeed, what He has only forbidden to you is the flesh of dead animals and blood and the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Ever Forgiving and Ever Merciful.} (Al-Baqarah: 172-173).

Due to the moral aspect of *halal* concept, which obliges organizations to treat animals in a very hygienic and purified manner, many food companies in non-Muslim countries are now following the *halal* practice (Abdul-Talib 2010; Wilson et al. 2013; Haque et al. 2015). *Halal* products take into consideration the overall production process, in such it corresponds to organic food procedures. Consequently, *halal* signifies product quality and encompasses several aspects such as cleanliness, safety, human health, animals' welfare and sustainability issues (Rezai et al. 2012; Shaari et al.; Verbeke et al. 2013; Amin and Abdul Aziz 2015).

The global *halal* food market accounts for US\$655 billion in 2010 (News Daily, 20 April, 2011; Hashim and Othman 2011; Razzaque and Chaudhry 2013), from which \$66.6 billion in Europe only (Yousef 2010; Ireland and Ragabzadeh 2011).

It is worthwhile noting that, the increasing demand on *halal* food products in foreign markets is attributable to a number of factors as follows: firstly, global Muslim consumers accounts for 1.8 billion, of which 44 million are currently inhibited in Europe, and projected to increase to just 58 million in 2030 (DW 2011); secondly, the ever increasing awareness and heightened concern of Muslim consumers regarding the *halalness* of food and beverages consumed (Ahmed 2008; Hashim and Othman 2011; Hanzae and Ramezani 2011; Abdul Rahman et al. 2012; Ambail and Bakar 2013; Wilson et al. 2013; Haque et al. 2015 Thomas et al. 2015); thirdly, the growing demand on a variety of *halal* products (Toong et al. 2015); and finally, the increasing demand for safe, healthy and high quality *halal* food from Muslim and non-Muslim consumers alike (Toong et al. 2015).

Consequently, the expansion of *halal* market creates an everlasting opportunity for multinationals to mushroom and gain market share (Hanzae and Ramezani 2011). In that vein, multinationals are pursuing risk-free growth strategy, due to the fact that Muslim consumers who are religiously committed will always purchase *halal* products no matter where they are in the world. In fact, this is exactly what Tesco, McDonalds and Nestle have done, and took advantage of, where they are currently controlling for almost 90% of the global *halal* market (Zamil 2010). Furthermore, some of UK retailers have follow the same practice for example ASDA, Morrisons and Sainsbury (Ahmed 2008; Fogel 2010).

Despite the increasing demand of *halal* products, particularly in non-Muslim countries, modest academic attention has been given to such topic, besides little is known about Muslims buying behaviour in European countries. Thus the purpose of this study is to shed more light on this issue by examining the antecedents affecting UK Muslim consumers' actual buying behaviour of *halal*-labelled food products. More specifically, it is the aim of this research to investigate the possible effects of Islamic religiosity, perceived safety and health consciousness, and confidence in *halal*-labelled products on customers' intentions and actual purchasing behaviour.

The paper will be organized as follows: first, the research theoretical background is outlined, hypotheses development, and conceptual framework are developed; second, the research methods are explained, and the data analysis results are outlined; third, the research discussion and implications are presented; and finally, the study limitations and suggestions for future research will be identified.

Theoretical Background and Hypotheses Development

Islamic Religiosity and *Halal*-Labelled Food Products

Muslims life style is governed by the Holy Qur'an and the *Sunnah*, (the teaching, guidance and practice of Islam's prophet Muhammad as recorded in the book of *Hadith*). More precisely, Muslims life style is ruled by what is *halal* or permissible, and *haram* which is unlawful. Between *halal* and *haram*, religion plays a fundamental role in guiding Muslim consumers preferences and their consumption decisions, exclusively with respect to food and beverages (Bonne et al. 2007; Ahmed 2010; Salleh et al. 2012; Rezai et al. 2012; Razzaque and Chaudhry 2013; Arif and Sidek 2015).

Away from Christianity, all religions enforce certain dietary system on their believers and followers, Islam is no exception. However, the extent to which Islam is affecting people's food consumption, depends, in the first place, on the degree of Muslim consumers compliance with its commands (Vermier and Verbeke 2005; Bonne and Verbeke 2006). For instance, in Islam it is forbidden to consume pork, alcohol, dead meat and meat that has not been slaughtered according to Islamic rituals (Salleh et al. 2012; Rezai et al. 2012; Ahmed et al. 2014).

The extent to which individuals are religiously committed determines their attitude towards food consumption (Mokhlis 2006). Similarly, *halal* meat compliance with consumers' religious rituals and personal beliefs shape Chinese Muslim minority attitude toward, and intention to consume *halal* meat (Ahmed et al. 2014). Correspondingly, Mukhtar and Butt (2012) reported that intra-personal religiosity positively influence the intention to choose *halal* products within multi-ethnic societies. Likewise, Rezai et al. (2012) posited that Malaysian consumers level of religiosity, education, age, and residential area are strong determinants of their confidence in *halal*-labelled food products.

Shafie et al. (2006) and Rezai et al. (2012) found that consumers expressing high level of religiosity are more concerned with purchasing *halal* food products. By the same token, religious commitment seemed to perform as a predecessor of Sydney's Muslim consumers' involvement with a particular brand (Razzaque and Chaudhry 2013). On the other hand, Shaharudin et al. (2010) reported that religion has less impact on Malaysian customer purchase intention. Based on the above mentioned literature, it is hypothesized that:

H1: There is a significant relationship between Islamic religiosity and consumers' intentions of purchasing halal-labelled food products

Safety and Health Consciousness of *Halal-Labelled* Food Products

The term *halal* is not only restricted to food, but also it embraces Muslims every day actions and activities which is perceived as permissible by Islam (Bonne et al. 2007; Ahmed 2010; Ambali and Bakar 2013; Amin and Abdul Aziz 2015; Haque et al. 2015; Toong et al. 2015; Arif and Sidek 2015).

Safety and healthy food, in particular, represent main concern to consumers worldwide, despite their religion and/or beliefs. However, associating the term *halal* with food, implicitly, symbolizes and encompasses safety, healthiness, cleanliness, purity, hygiene, harmless, high quality, environmentally friendly, animal welfare, social justice, as well as reliability (Vermeir and Verbeke 2005; Bonne and Verbeke 2006; Rezai 2008; Ambali and Bakar 2013; Arif and Sidek 2015; Toong et al. 2015). Hence, complying with *halal* requirements assures non-hazardous products to consumers in general (Ambali and Bakar 2013).

Accordingly, a number of authors underscored the positive effects of *halal-labelled* food safety, wholesomeness, animal welfare, hygienic and environment-friendliness on both Muslim and non-Muslim consumers' perception of, intention towards, and actual purchasing of *halal* food (Bergeaud-Blackler 2006; Bonne and Verbeke 2006, 2008; Hornby and Yucel 2009; Golnaz et al. 2010; Teng 2013; Wilson et al. 2013; Widodo 2013; Haque et al. 2015). Further, Cluter (2007) asserted that there is a common belief among consumers that Kosher and *halal* food products follow strict safety requirements, and high level of quality standards as opposed to their counterparts.

Habib et al. (2011) explored factors influencing consumers' choice of fast food at Malaysia. The results revealed that Malay consumers are more concerned with *halal* food, whereas Chinese and Indians counterparts signify the importance of food safety and freshness respectively. Consistently, it was found that quality and safety of meat impact consumer's purchasing decision (Ahmed 2008). Moreover, Salleh et al. (2012) investigated Malaysian Muslim consumers' perception of *halal* stores images. The results showed that carrying *halal* logo is the most important element affecting the store image. In addition, significant positive association was found between respondents' belief in *halal* principle and retail *halal* images.

Mohamed et al. (2008) and Ambali and Bakar (2013) highlighted that, besides being obliged to consume *halal* food products, Malaysian consumers' are very well aware of the embedded advantages associated with this type of food with regard to safety and health consciousness. Particularly with regard to *halal* meat, as following the Islamic slaughter rituals allows for a complete bleed out of the animal, hence, leads to less bacterial contamination, therefore resulting in healthier and tastier meat (Bonne and Verbeke 2006).

On the other hand, Shaharudin et al. (2010) revealed that food safety had less impact on Malaysian consumers purchase intention. Whereas, perceived value and health consciousness were found to be more prominent. Following the discussion highlighted above, it is theorized that:

H2: Consumers' safety consciousness has a positive effect on their purchasing intention of halal-labelled food products.

H3: Consumers' health consciousness has a positive effect on their purchasing intention of halal-labelled food products

Confidence in *Halal-Labelled* Food Products

Since Muslim consumers around the world, even those who live in Muslim countries, cannot evaluate the level of safety and healthiness of food products, then trust and confidence in manufacturers and main-stream retailers become main pillars identifying the authenticity of *halal* food products (Hoffman 2000; De Jonge et al. 2004; Verbeke 2005; Thomas et al. 2015).

One way of gaining consumers confidence is assigning *halal* products a logo and/or a certificate that ensures their compliance with *halal* requirements. However, this logo and/or certificate should be issued from a trustworthy body or institutions for instance: The *Halal* Monitoring Committee and *Halal* Food Authority in Britain, or the Department of Islamic Development Malaysia (JAKIM) (Othman and Hashim 2010; Widodo 2013; Tieman 2013; Mashitoh et al. 2013; Arif and Sidek 2015).

In that case, such logo or certificate will signify experience and credence aspects of *halal* (Bonne and Verbeke 2008; Rezai et al. 2012; Omar et al. 2012). Further, it will increase consumers' confidence at the pre-purchase stage, in addition it will enable them to make an educated buying decision (Wan Hassan and Hall 2003; Bonne and Verbeke 2008; Salleh et al. 2012; Omar et al. 2012). Thus, it will compensate for consumers lack of knowledge and information regarding *halal* food processes, and increase their confidence level (Morrow et al. 2004; Rezai et al. 2012).

Then again, Al-Harran and Low (2008) introduced an opposing view where they reported that credibility in a brand or a logo is very significant to consumers, and certainly affects their purchasing decision. However, the authors added that the extent to which consumers would buy non-*halal* product that carries a credible brand after checking its ingredients is higher than purchasing less credible product assigned a *halal* logo. Such result reveals the significance of understanding information written on different products labels, which in turn allow Muslim consumers to make informed buying decision (Wilson and Liu 2011), and further leverage their confidence in the *halalness* of the product (Razzaque and Chaudhry 2013).

Cutler (2007) emphasized that consumers in US have more confidence in *halal* food as opposed to non-*halal* one due to the meticulousness given to the production process of these types of foods. Further, Ireland and Rajabzadeh (2011) highlighted that United Arab Emirates Muslim consumers are quite concerned with the *halalness* of their purchases, hence they prefer shopping from *halal* certified stores. Consistently, Muslim and non-Muslim Malaysian consumers' (Mohamed et al. 2008; Haque et al. 2015), as well as, international graduate students studying in Malaysia (Omar et al. 2012) posited a high degree of confidence in *halal* food products. The latter result confirms the investigation conducted by Arif and Sidek (2015), which ensured that the practice taken by the Department of Islamic Development Malaysia (JAKIM) personnel to issue *halal* food certificate is complying with the concept of *halalan tayyiban*.

However, on the other hand, Ahmed (2008), Bonne and Verbeke (2008) and Rezai et al. (2012) introduced contradictory views and perceptions of Muslim consumers in UK, Belgium and Malaysia respectively.

Ahmed (2008) examined Muslim community consumption of *halal* meat in UK. The results revealed that Muslim consumers do trust buying *halal* meat from small Muslim local shops as opposed to big retailers and supermarkets (e.g. Morrisons and Sainsbury). Further, the majority of respondents were not even aware that those big supermarkets are selling *halal* meat. Such result highlights the issue of confidence and certainty among Muslim minority living in UK. Where Muslim consumers cannot easily exercise their basic right of assertively locating *halal* food in mainstream retailers.

Likewise, Muslim consumers in Belgium were neither certain nor confident in buying *halal* meat sold in supermarkets as opposed to Muslim butchers (Bonne and Verbeke 2008). Despite the latter indefinite hygiene and safety levels (Bonne and Verbeke 2006). Similarly, Rezai et al. (2012) revealed that the majority of Malaysians consumers do not trust *halal-labelled* food imported from non-Muslim countries, and/or those, which do not carry JAKIM *halal* logo. Drawing on the above arguments it is proposed that:

H4: Consumers' confidence in halal-labelled food products has a positive effect on their purchasing intentions of them

Behavioural Intention and Actual Purchasing of *Halal*-Labelled Food Products

Firstly introduced by Ajzen (1991), the Theory of Planned Behaviour (TPB) is considered one of the very well recognized theories in social psychology domain. It aims at predicting and understanding individuals' behaviour in different contexts, among which is food consumption (e.g. Bonne et al. 2007; Ahmed et al. 2014; Kim et al. 2014). Ajzen (1991, 2002, and 2008) and Armitage and Conner (2001) confirmed that an individual's behaviour is a function of his/her intention to perform that behaviour, where intention is perceived to be a predecessor of behaviour. Relating the intention - behaviour *liaison* to our study, it will then be fundamental to understand UK Muslim consumers' intention towards engaging in actual purchasing of *halal*-labelled food products to better articulate the antecedents and consequences of the said behaviour. As a result, it is posited that:

H5: there is a significant relationship between consumers' intention of purchasing halal-labelled products and their actual buying behaviour

Figure 1 hereunder depicts the research conceptual framework and the related hypotheses.

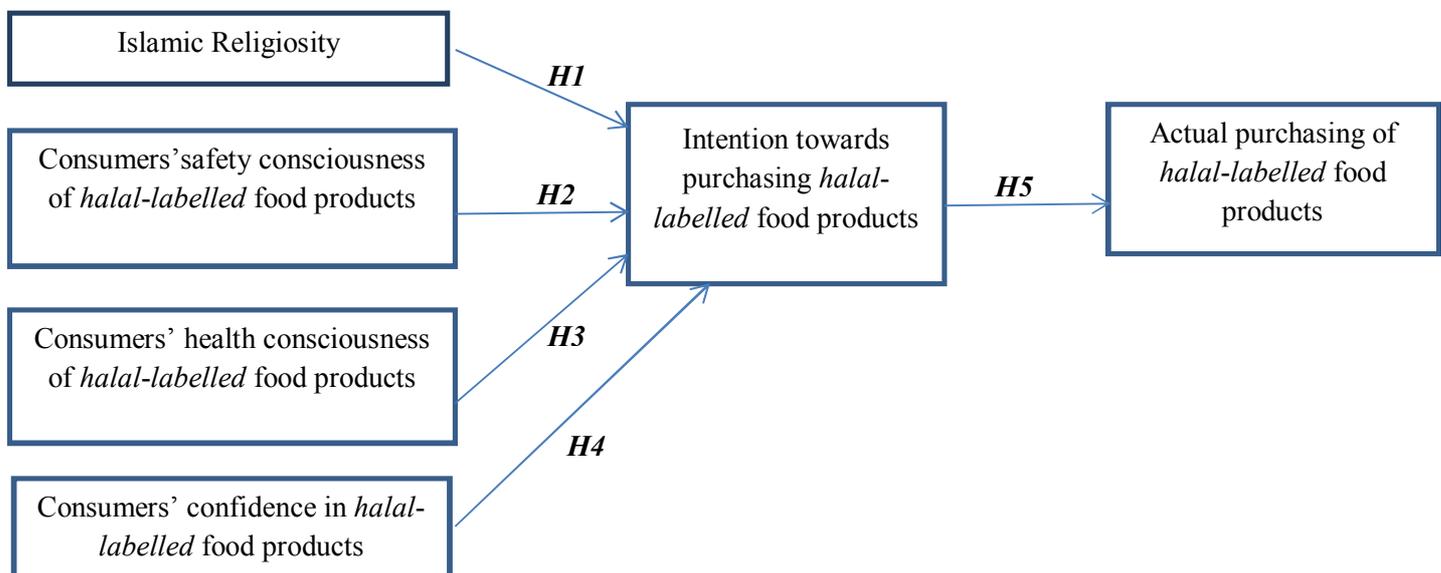


Figure 1. Hypothesized Research Model

Research Methodology

Sample and Data Collection

The research population encompasses all Muslims consumers living in UK regardless of their nationality. London and East London, Brighton and Edinburgh were selected to draw the research sample from. The rationale behind this selection is that, based on UK 2011 census, London as well as East London represented in Tower Hamlets and Newham embrace 40%, 34.5% and 32% of Muslim community respectively. In addition, Brighton and Edinburgh were included to represent the South East and Scotland. Hence, all three areas jointly signify Muslim community in the UK.

The research sample was made up of 300 Muslim consumers randomly selected from different locations such as Muslim student center in Brighton, Islamic society at the University of East London, the East London Mosque and the Central Mosque of Edinburgh. 150 of them were from London, 75 from Brighton, and 75 from Edinburgh. The chosen sample was asked to complete a structured

questionnaire designed to collect the research primary data between January 2016 and June 2016. All the 300 questionnaires were successfully completed. Table 1 depicts the respondents' demographic characteristics.

Table 1. Respondents Characteristics

Variable	Category	Frequency	Percent
Gender	Male	128	42.7
	Female	172	57.3
Living status	Alone /in a share house	120	40
	With my wife/husband/partner/family	180	60
Age	21-30	118	39.3
	31-40	114	38
	41-50	68	22.7
Level of education	Undergraduate degree	54	18
	Postgraduate degree	246	82
Origin	Arabian	125	41.7
	Asian	120	40
	British	25	8.3
	African	30	10
Income	Less than £1200	125	41.7
	£1200- less than £2200	90	30.
	£ 2200- less than £ 3200	51	17
	£ 3200- less than £4200	34	11.3

Measurement

The constructs of the proposed research model were adapted and developed from an extensive review of the literature in the context of *halal* food and Islamic marketing. All research constructs were multi-dimensional and were measured using five-point Likert-type scales. The questionnaire was divided into three parts as follows: the first part contained questions that examined the antecedents of UK Muslim's Community in affecting their intentions towards, and purchasing decision of *halal-labelled* products; the second part incorporated questions that measure consumers' intentions towards *halal-labelled* products, and their actual purchasing decision; and finally the third part included some the demographic characteristics and personal information data.

Safety and health consciousness constructs of *halal* food were adopted from Widdo (2013). Whereas, the six items that measure consumer confidence toward *halal-labelled* products were adopted from (Verbeke et al. 2013 and Rezai et al. 2012). In addition, Islamic religiosity construct was measured using twelve items scale drawn from the work of Eid and Gohary (2015). Further, behavioural intention was assessed by five items adopted from Widdo (2013). Finally, actual consumers' purchasing was measured by two questions developed by the researchers. Hence, the final questionnaire included a total of 29 items.

Validity and Reliability of Constructs

The measurements were subjected to reliability and validity analyses prior to the research model testing and path analysis. Reliability and validity were performed through internal reliability, convergent validity and uni-dimensionality in order to evaluate the quality of the measurement items (Hair et al., 2006). Henceforth, Factor Analysis with Principal Component and Varimax Rotation Method were performed using SPSS 20, and items that had communality scores of less than 0.5 were

removed, then factor analysis was re-run. Table 2 hereunder presents the final factor analysis with only 13 items with factor loadings exceeded the recommended level of 0.5 (Nunnally and Bernstein 1994). The Kaiser- Meyer- Oklin (KMO) value is 0.761, which is higher than the recommended minimum of 0.6 for measuring the sampling adequacy (Kaiser 1974). Barlett's test of Sphericity was significant at (0.000), supporting the factorability of the correlation matrix (Bartlett 1954). According to Nunnally and Bernstein (1994), internal reliability can be achieved when the Cronbach's Alpha value is 0.7 or higher (Kline 2005). As shown in table 2 Cronbach's alpha coefficients of all the constructs were greater than 0.70, therefore providing support for the reliability of the measures used in this study. Convergent validity is assessed through Composite Reliability (CR) and Average Variance Extracted (AVE). As highlighted in Table 2, the results of CR and AVE values have exceeded the recommended value 0.7 suggested by Hair et al. (2006).

Table 2. Validity and Reliability of the Research Constructs

Research Construct (s)	Factor loading *	R-square	Cronbach alpha	Composite Reliability	AVE
Safety consciousness of <i>halal-labelled</i> food products			0.778	0.789	0.654
CS1	0.875	0.766			
CS1	0.729	0.531			
Health consciousness of <i>halal-labelled</i> food products			0.875	0.893	0.743
HC1	0.972	0.945			
HC2	0.791	0.626			
Islamic Religiosity			0.875	0.877	0.783
IR	0.956	0.914			
IR	0.982	0.964			
IR	0.592	0.350			
Consumer confidence in <i>halal-labelled</i> food products			0.851	0.849	0.742
CCO1	0.850	0.723			
CCO2	0.867	0.752			
Behavioural intention towards purchasing <i>halal-labelled</i> food products			0.833	0.850	0.740
BI1	0.705	0.497			
BI2	0.992	0.984			
Actual Behavior			0.837	0.852	0.747
AB1	0.980	0.960			
AB2	0.733	0.537			
Cronbach alpha of all constructs is 0.865					
Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy is 0.761					
Bartlett's Test of Sphericity: Approx. Chi-Square = 2891.086 df = 78 p-value = 0.000					
*Extraction method: Principal Component Analysis and rotation method: Promax with Kaiser Normalization					

Table3 hereunder presents the inter-factor correlation analysis among all research constructs. The results show that the square root of AVE for each construct exceeds the correlation shared among constructs in the research model, which represent good for discriminant validity (Fornell and Larcker 1981).

Table 3. Correlations among the Study Constructs

Research Constructs	CS	HC	IR	CCO	BI	AB
Safety consciousness (CS)	1					
Health consciousness (HC)	.250**	1				
Islamic Religiosity (IR)	.128**	.276**	1			
Consumer confidence (CCO)	.358**	.224**	.163**	1		
Behavioral intention(BI)	.152**	.202**	.043**	.247**	1	
Actual Behaviour (AB)	.002	.015*	.001	.011*	.074**	1

** Correlation is significant at 0.01 level (2-tailed).

* Correlation is significant at 0.05 level (2-tailed).

Hypotheses Testing and Results

The estimation of the structural model was constructed through the Analysis of Moment Structures (AMOS) version 22 using Maximum Likelihood Estimate. The overall model fit can be evaluated by many indicators namely: absolute fit measures, which assess the overall model fit; incremental fit measures, which compare the proposed model to another; and parsimonious fit measures, which compare models with differing numbers of estimated coefficients (Hair et al. 2010). The test of overall fit of the model produced a Chi-square value of 124.531 with 52 degrees of freedom, and normed chi-square statistic (CMIN/DF) = 2.395; p-value = 0.001. In addition, the Root Mean Square Error of Approximation (RMSEA) was 0.064 (values close to zero indicate a better fit) and the goodness-of-fit index (GFI) = 94.6%, and the Adjusted goodness-of-Fit Index, (AGFI) = 90.6% which shows adequate fit. Further, the comparative fit index (CFI) was 97.5%, and the Tucker–Lewis Index (TLI) = 96%.

Table 4 below depicts the estimates of all paths modeled in the study. Moreover, four hypothesized relationships between variables were found statistically significant and positive. Hence, provide support to most of the research hypotheses. Figure 2 shows the paths of the full model using SEM, as well as the specified relationships among the model constructs.

Table 4. Hypotheses Testing (n=300)

HP	Structure Path		Estimate	Standardized	t-statistic	p	Accepted/ Rejected
H1	IR	→ BI	0.210	0.29	4.177	***	Accepted
H2	CS	→ BI	0.085	0.103	2.020	0.247* *	Rejected
H3	HC	→ BI	0.172	0.265	3.747	***	Accepted
H4	CCO	→ BI	0.436	0.525	5.206	***	Accepted
H5	BI	→ AB	0.510	0.272	3.672	***	Accepted

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$,

As shown in table 4, the analytical results supported most of the research hypotheses except H2. Particularly, Islamic religiosity had a significant positive impact on consumers' intention of purchasing *halal-labelled* food products with $\beta = 0.29$, $t=4.177$, and $p=0.000$. Moreover, consumers' health consciousness ($\beta = 0.265$, $t=3.747$, and $p = 0.000$) and consumers' confidence in *halal-labelled* food products ($\beta = 0.525$, $t=5.206$, and $p= 0.000$) were significantly and positively associated with purchasing intention of *halal-labelled* food products. Meanwhile the latter had a strong positive effect on consumers' actual behaviour ($\beta = 0.272$, $t = 3.672$, and $p = 0.000$).

Likewise, the results show other path coefficients among variables indicating significant and positive relationship (see Figure 2). For example the results underscored significant positive association between Islamic religiosity and consumer confidence, safety consciousness and health consciousness toward *halal-labelled* food products respectively ($\beta = 0.481$, $t = 8.625$, and $p = 0.000$; $\beta = 0.219$, $t = 3.980$, and $p =0.000$; $\beta = 0.459$, $t = 9.043$, and $p = 0.000$). Similarly, significant path coefficients were underlined among consumer confidence in *halal-labelled* food products, and safety consciousness and health consciousness respectively ($\beta = 0.630$, $t = 9.890$, and $p = 0.000$; $\beta = 0.336$, $t = 6.170$, and $p = 0.000$).

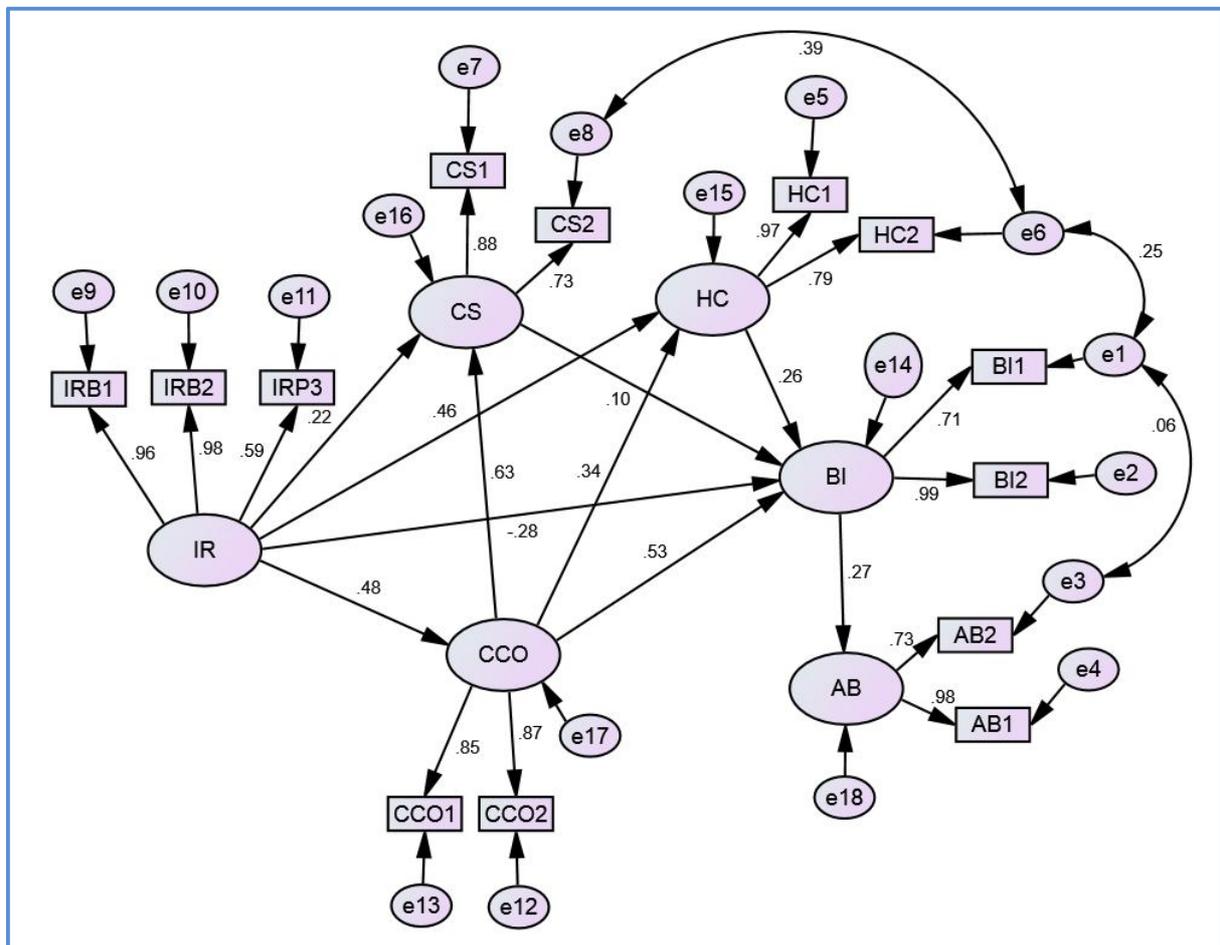


Figure 2. Path Model Estimates for the Hypothesized Model

Discussion

In general, the study shows that consuming *halal* food, especially *halal* meat, is determined by a positive health consciousness, confidence in *halal-labelled* food products and strong Islamic religiosity. These findings are consistent with many other research results in the context of *halal* and organic food among which are: Rezai (2008); Shaharudin et al. (2010); Wilson and Liu (2010); Omar

et al. (2012); Widodo (2013) and Ambali and Bakar (2013). Consumers' safety consciousness of *halal-labelled* food products does not influence Muslim consumers' intentions of purchasing these products. Such result contradicts Sharaudin et al. (2010) finding who asserts that food safety concern has less impact on customer purchase intention of organic food.

The research results further highlighted that Islamic religiosity and health consciousness appeared to have more impact on Muslim consumer purchasing intention of *halal-labelled* food in UK mainstream supermarkets, with the latter having the greatest impact. This result emphasizes Muslims perception towards health as a strong divine element embedded in their faith. Furthermore, giving the fact that *halal* slaughtering technique allows for less bacterial contamination, which in turn assists in perceiving *halal-labelled* products as more healthy compared to its counterparts. Therefore, Muslim consumers spend more time checking food-packaging labels to guarantee their compliance with Shari'ah and hygiene requirements, and further their freedom from any *haram* and contaminated ingredients (Wilson and Liu 2010; Ambali and Bakar 2013; Widodo 2013; Michaelidou and Hassan 2008). Health consciousness is not only significant to Muslim consumers, but also to general consumers around the world. Today consumers' become much more concerned about leading healthy life, consuming nourishing food, as well as pursuing a wholesome daily diet (Shaharudin et al. 2010).

In consonance with Mukhtar and Butt (2011); Widodo (2013) and Teng et al. (2013), the current research reveals the significant role of Islamic religiosity in influencing and shaping Muslim consumers purchasing intention of *halal-labelled* products. In addition to the previous finding, the results emphasize that Islamic religiosity affects consumers perceptions of safety, health and confidence in *halal* logo, hence indicating that Muslim consumers are not only believing and having faith in Islam, but also they are practicing their belief, and are obedient to God's rules in their day to day life.

Furthermore, consistent with Mukhtar and Butt (2011); Widodo (2013); Mohamed et al. (2008); Teng et al. (2013); Bonne and Verbeke (2008); Rezai (2008); Rezai et al. (2012) and Mohamed et al. (2008), the study indicates that consumers confidence in *halal-labelled* products has significant impact on their purchasing intention. This finding implies that once products labels information satisfies Muslim consumers interest in terms of safety, health and compliance with Islamic Shari'ah, the likelihood that they will be more confident in *halal* logo as uncertainty level regarding food process attributes will be at its minimum. Such result underscores Muslim consumers positive attitudes towards food products that carry *halal* logo. In addition, this finding entails Muslim consumers increasing awareness and knowledge of their religion, hence created more sophisticated consumers who are phenomenally concerned with source of food they are consuming.

Finally, the research findings lend support to the theory of Planned Behaviour (TPB) (Ajzen 1991; 2008), where consumers purchasing intention was found to be the main predictor of future purchase decisions. More specifically, it is the sole antecedent of consumers' actual behaviour.

Conclusion, Limitations and Future Research

To conclude, Islamic religiosity, health consciousness, confidence in *halal-labelled* food products are found to be the main determinants affecting Muslim consumers intention towards, and actual purchasing decision of *halal-labelled* food products. The current study offers significant insights on the extent to which UK Muslim consumers are becoming more conscious about *halal-labelled* food products. Hence, provides international and UK-based manufacturers and marketers with beneficial insights and great opportunities that can capitalize on with respect to the purchasing behaviour of a substantial UK market segment, namely: Muslim consumers. Therefore, food manufacturers and UK mainstream supermarkets are advised to improve their marketing efforts to increase Muslim consumers awareness of existing *halal-labelled* food products in UK mainstream supermarkets. Finally, the present research contributes to the lack of *halal* food literature, particularly those addressing consumers' actual purchasing behaviour.

It is worth noting that this study focused only on UK Muslim consumers', others researchers should consider exploring UK non-Muslim consumers' perception towards purchasing *halal* food products. Future research shall also consider examining the level of Islamic religiosity (low/high) among UK Muslim consumers. Further, the study focused only on four influential factors affecting consumers purchasing intention of *halal-labelled* food products. Additional possible factors are yet to be considered and explored such as socio-demographic variables; subjective norms; consumers attitudes; availability of *halal* food; and consumers habits. Finally, the authors believe that the current research sheds some light on Islamic religiosity concept and its effect on UK Muslim consumers' perceptions of safety and health consciousness, their confidence in, intention towards, and actual purchasing of *halal* food, a research area that is yet to be explored.

Bibliography

Abdul Rahman, R. Mohamed, Z. Rezai, G. Shamsudin, M. & Sharifuddin, J. Intention towards Adopting Malaysian Halal Logo among OIC Food Manufacturers. UMT 11th International Annual Symposium on Sustainability Science and Management 09th – 11th July 2012, Terengganu, Malaysia

Abdul-Talib, N. (2010). Applying Islamic Market Oriented Cultural Model to Sensitise Strategies towards Global Customers, Competitors, and Environment. *Journal of Islamic Marketing*, 1(1), 56-58.

Ahmed, A. (2008). Marketing of Halal Meat in the United Kingdom: Supermarkets versus Local Shops. *British Food Journal*, 110(7), 665-670.

Ahmed.Z. Al-Kwifi, O. Saiti, B. & Othman, N. (2014). Consumer Behaviour Dynamics of Chinese Minorities. *Journal of Technology Management in China*, 9(1), 6-23.

Ajzen, I. (1991). The Theory of Planned Behaviour, Organizational Behaviour and Human. *Decision Processes*, 50(2), 199-211.

Ajzen, I. (2002). Perceived Behavioural Control, Self-Efficacy, Locus of Control, and the Theory of Planned Behaviour. *Journal of Applied Social Psychology*, 32(4), 665–683.

Ajzen, I. (2008). Consumer Attitudes and Behaviour. In C. P. Haugtvedt, P. M. Herr & F. R. Cardes (Ed.), *Handbook of Consumer Psychology* (525- 548). New York: Lawrence Erlbaum Associates.

Al-Harran, S. & Low, K C Patrick (2008). Marketing of Halal Products: The Way Forward. *The Halal Journal*. <http://ssrn.com/abstract=1577795> (accessed on May 5, 2016)

Ambali, R. & Bakar, N. (2013). Halal Food and Products in Malaysia: People's Awareness and Policy Implications. *Intellectual Discourse*, 21(1), 7-32.

Armitage, J. & Conner, M. (2001). Efficacy of the Theory of Planned Behaviour: a Meta-Analytic Review. *British Journal of Social Psychology*, 40, 443–454.

Arif, S. & Sidek, S. (2015). Application of *Halalan Tayyiban* in the Standard Reference for Determining Malaysian *Halal* Food. *Asian Social Science*, 11(17), 116-129.

Bartlett, S. (1954). A Note on the Multiplying Factors for Various Chi Square Approximations. *Journal of Royal Statistical Society*, 16(Series B), 296-298.

Bergeaud-Blackler, F. (2006). Social Definitions of Halal Quality: The Case of Maghrebi Muslims in France, in Harvey, M., McMeekin, A. & Ward, A. (Ed.), *Qualities of Food Alternative Theories and Empirical Approaches* (94-107). Manchester University Press, Manchester.

Bonne, K. & Verbeke, W. (2006). Muslim Consumer's Attitude Towards Meat Consumption in Belgium: Insights from a Means-end Chain Approach. *Anthropology of Food*, 5, 1-24.

Bonne, K. & Verbeke, W. (2008). Muslim Consumer Trust in Halal Meat Status and Control in Belgium. *Meat Science*, 79, 113-123.

Cutler, R. (2007). Food Safety Drives Growth in Kosher and Halal Foods. International Food Safety and Quality Network. <http://www.halalrc.org> (accessed 5th May, 2016).

De Jonge, J. Frewer, L. van Trijp, H. Renes, R.J. de Wit, W. & Timmers, J. (2004). Monitoring Consumer Confidence in Food Safety: an Exploratory Study. *British Food Journal*, 106(10/11), 837-49.

DW (2011). Europe's Muslim Population Expected to Rise by a Third by 2030. www.dw.de/europes-muslim-population-expected-to-rise-by-a-third-by-2030/a-14799979 (accessed 15 May, 2016).

Eid, R. & El-Gohary, H. (2015). The Role of Islamic Religiosity on the Relationship between Perceived Value and Tourist Satisfaction. *Tourism Management*, 46, 477-488.

Flogel, F. (2010). ASDA Goes Halal: Do British South Asian Grocery Retailers have to fear ASDA's New Offers for Muslims? . *Geographische Handelsforschung*, 27:(S), 29-33.

Fornell, C. & Larcker, F. (1981). Evaluating Structural Equation Models with Unobservable Variables and Measurement Error. *Journal of Marketing Research*, 18(1), 39-50.

Golnaz, R. Zainulabidin, M. Mad Nasir, S. & Eddie Chiew, F.C. (2010). Non-Muslim Perception Awareness of Halal Principle and Related Food Products in Malaysia. *International Food Research Journal*, 17, 667-674.

Habib, F. Dardak, R. & Zakaria, S. (2011). Consumers' Preference and Consumption towards Fast Food: Evidences from Malaysia. *Business Management Quarterly Review*, 2(1), 14-27.

Hair, Jr., F. Black, C. Babin, J. Anderson, E. & Tatham, L. (2006). *Multivariate Data Analysis* (6th Ed.). Pearson-Prentice Hall, Upper Saddle River, NJ.

Hair, F. Black, C. Babin, J. & Anderson, E. (2010). *Multivariate Data Analysis*, (7th Ed.). Upper Saddle River, Prentice Hall, New York.

Hanzaee, H. & Ramezani, R. (2011). Intention to Halal Products in The World Markets. *Interdisciplinary Journal of Research in Business*, 1(5), 1-7.

Haque, A. Sarwar, A. Yasmin, F. Tarofder, A. & Hossain, M. (2015). Non-Muslim Consumers' Perception toward Purchasing Halal Food Products in Malaysia. *Journal of Islamic Marketing*, 6(1), 133-147.

Hashim, H. & Othman, N. (2011). Halal Food Consumption: A Comparative Study between Arab Muslims and Non-Arab Muslims in Malaysia. *Australain & New Zealand Marketing Academy Conference*, (1-7).

Hoffman, R. (2000). Country of Origin – A Consumer Perception Perspective of Fresh Meat. *British Food Journal*, 102(3), 211-229.

- Hornby, C. & Yucel, S. (2009). Halal Food going Mainstream in Europe: Nestle. Reuters, November 17, www.reuters.com/article/2009/11/17/idINIndia-44025720091117 (accessed 13 May, 2016).
- Ireland, J. & Rajabzadeh, S. (2011). UAE Consumer Concerns about Halal Products. *Journal of Islamic Marketing*, 2(3), 274-283.
- Kaiser, H. (1974). An Index of Factorial Simplicity. *Psychometrika*, 39, 31-36.
- Kim, G. Jang, Y. & Kim, A.K. (2014). Application of the Theory of Planned Behaviour to Genetically Modified Foods: Moderating Effects of Food Technology Neophobia. *Food Research International*, 62, 947-954.
- Kline, B. (2005). *Principles and Practice of Structural Equation Modeling*, (2nd Ed). Guilford Press, New York.
- Lodhi, A. (2013). *Understanding Halal Food Supply Chain*, (3rd Ed.). HFRC UK Ltd.
- Mashitoh, S. Rafida, N.& Alina, R. (2013). Perception towards Halal Awareness and its Correlation with Halal Certification among Muslims. *Middle-East Journal of Scientific Research 13 (Approaches of Halal and Thoyyib for Society, Wellness and Health)*, 1-4.
- Meat Trade News Daily (2011), www.meatradenewsdaily.co.uk (accessed 18 May, 2016).
- Mohamed,Z. Rezai, G. Shamsudin, M. & Chiew, F. (2008). Halal Logo and Consumers' Confidence: What are the Important Factors? *Economic and Technology Management Review*, 3, 37-45.
- Moklis, S. (2006). *The Influence of Religion on Retail Patronage Behaviour in Malaysia*. Unpublished Ph.D. University Of Stirling, United Kingdom
- Mukhtar, A. & Butt, M. (2011). Intention to Choose Halal Products: the Role of Religiosity. *Journal of Islamic Marketing*, 3(2), 108-120.
- Morrow, L. Hansen, H., & Person, W. (2004). The Cognitive and Affective Antecedents of General Trust within Cooperative Organizations. *Journal of Managerial Issues*, 16(1), 48-64.
- Nunnally, C. & Bernstein, H. (1994). *Psychometric Theory* (3rd ed.). New York, NY: McGraw-Hill, Inc.
- Othman, N. & Hashim, H. (2010). Consumer Perception and Behaviour towards Halal Food Consumption. Exploring Issues and Challenges, Islamic Marketing and Branding Conference (Icimb) 29-30 November 2010, Kuala Lumpur, Malaysia.
- Omar, M. Mat, K. Imhemed, A. & Ali, A. (2012). The Direct Effects of Halal Product Actual Purchase Antecedents among the International Muslim Consumers. *American Journal of Economics*, 87-92.
- Razzaque, M. & Chaudhry, S. (2013). Religiosity and Muslim Consumers' Decision-Making Process in a Non-Muslim Society. *Journal of Islamic Marketing*, 4(2), 198 – 217.
- Rezai, G. (2008). *Consumers' Confidence in Halal Labelled Manufacturing Food in Malaysia* (Unpublished PhD Thesis). Universiti Putra Malaysia.
- Rezai, G. Mohamed, Z. & Shamsudin, N. (2012). Assessment of Consumers 'Confidence on Halal Labelled Manufactured Food in Malaysia. *Pertanika Journal of Social Science and Humanities*, 19(2), 33-42.

Salleh, A. Suki, N. & Sondoh Jr, S. Attributes in Halal Standard: What is in the Mind of Consumers? World Islamic Banking, Finance and Investment Conference, 17-18 December 2012, Kuala Lumpur, Malaysia.

Shafie, S.& Othman, N. (2006). Halal Certification: International Marketing Issues and Challenges. Ifsa Vii World Congress Berlin, Germany.

Shaharudin, M. Pani, J. Mansor, S. & Elias, S. Factors Affecting Purchase Intention of Organic Food in Malaysia's Kedah State. *Cross-Cultural Communication*, 6(2), 105-116.

Shaari, N. Ottot, H.& Kermin, F. Halal; Organic; and Preservative: Marketing Concept for Bread Industry. Annual Paris Business and Social Science Conference, France, 4-5 July 2013.

Teng, K. Wan Jusoh, J. Siong, K. & Mesbahi, M. (2013). "Awareness, Recognition and intention: Insights from a Non-Muslim Consumer Survey Regarding Halal Labelled Food Products in Malaysia", 3rd International Conference on Management, 10-11 June, Hydro Hotel, Penang, Malaysia, pp. 89-101.

Tieman, M. (2013). Establishing The Principles in Halal Logistics. *Journal of Emerging Economies and Islamic Research*, 1(1), 1-13.

Thomas, A. White, G. Plant, E. & Zhou, P. (2015). Challenges and Practices in Halal Meat Preparation: a Case Study Investigation of a UK Slaughterhouse. *Total Quality Management & Business Excellence*, 16, 1-20.

Toong, F. Khin, A. & Khatibi, A. (2015). Impact of Changing Consumer Lifestyles on Intention to Purchase towards Green and *Halal* Foods of the Chicken Meat Industry in Malaysia. *International Journal of Marketing Studies*, 7(6), 155-161.

UK National Statistics (2011), "2011 Census: KS209EW Religion, local authorities in England and Wales", available at: www.ons.gov.uk (accessed 25 March 2016).

Van Rijswijk, W. & Frewer, L. (2008). Consumer Perceptions of Food Quality and Safety and their Relation to Traceability. *British Food Journal*, 110(10), 1034 – 1046.

Verbeke, W. (2005). Agriculture and the Food Industry in the Information Age. *European Review of Agricultural Economics*, 32(3), 347-68.

Vermeir, I., & Verbeke, W. (2005). Sustainable Food Consumption, Involvement, Certainty and Values: an Application of the Theory of Planned Behaviour. Working paper in the Working paper series of the Faculty of Economics and Business Administration, Ghent.

Wan Hassan, M.& Hall, M. (2003). The Demand for Halal Food among Muslim Travellers in New Zealand. In C. M. Hall, L. Sharples, R. Mitchell, N. Macionis & B.Cambourne (Eds.), *Food Tourism around the World: Development, management and markets* (81-101). Oxford: Butterworth-Heinemann.

Widodo, T. (2013). The influence of Muslim Consumer's Perception toward Halal Food Product on Attitude and Purchase Intention at Retail Stores. *Inovbiz*, 1(1), 3-20.

Wilson, J. & Liu, J. (2010). Shaping the Halal into a Brand? *Journal of Islamic Marketing*, 1(2), 107-123.

Wilson, J. & Grant, J. (2013). Islamic Marketing: A Challenger to the Classical Marketing Canon. *Journal of Islamic Marketing*, 4(1), 7-21.

Yousef, K. (2010). Halal Food Numbers Look Tasty. Gulf News, September 8.

Zamil, A. (2010). Factors Affecting Food Product Marketing in Islamic Perspective and How Producers and Planners can sell their Products in Islamic Countries. *Interdisciplinary Journal of Contemporary Research In Business*, 2, (2), 342-360