

**INTENTION TO PATRONAGE HALAL RESTAURANTS AMONG MALAYSIAN
MUSLIMS
AN ISSUE OF HALAL PERCEPTION**

BY

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DEDICATION

MY Family:

My Father Mr. Salah Mohammed

To

MY Mother

Also

My Brothers

Majed, Ahmad

And my lovely Sisters

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بسم الله الرحمن الرحيم

"لقد كان لسبباً في مسكنهم آية جنتان عن يمين وشمال كلوا من رزق ربكم واشكروا له بلدة طيبة ورب غفور"

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NIAT UNTUK MENGUNJUNGI DI RESTORAN HALAL DIKALANGAN MUSLIM DI PULAU PINANG: ISU TANGGAPAN HALAL

ABSTRAK

Kepentingan kewujudan restoran halal adalah menjadi isu utama untuk semua umat Muslim. Untuk seorang warganegara Malaysia, di mana kebanyakan rakyatnya adalah muslim, restaurant yang menyediakan makanan halal adalah penting kerana agama Islam memerlukan prinsip dan kepercayaan dipertahankan di dalam setiap urusanniaga dan pemaharem. Oleh kerana ini, kajian ini akan meneliti niat orang Muslim di Malaysia untuk pergi mengunjungi restoran yang mematuhi peraturan sharia'a. Kajian ini telah meneliti kesan sikap, pandangan orang lain dan tanggapan kawalan kelakuan ke atas niat untuk mengunjungi restoran. Keagamaan dan suasana adalah dua pembolehubah yang digunakan sebagai pemoderat. Sejumlah 250 soal selidik telah diagihkan kepada pelanggan Restoran Halal di Pulau Pinang. Berasaskan 184 soal selidik yang dikumpul, dapatan kajian menunjukkan perhubungan yang signifikan dan positif di antara pandangan orang lain dan tanggapan kawalan kelakuan dengan niat untuk mengunjungi restoran halal tetapi sikap tidak menunjukkan perhubungan yang signifikan. Keagamaan didapati mempunyai kesan positif ke atas perhubungan antara pandangan orang lain dan tanggapan kawalan kelakuan ke atas niat untuk mengunjungi restoran halal. Manakala kajian ini mendapati suasana restoran memoderatkan hubungan antara tanggapan kawalan kelakuan dengan niat untuk mengunjungi restoran halal.

INTENTION TO PATRONAGE HALAL RESTAURANTS AMONG MUSLIMS: AN ISSUE OF HALAL PERCEPTION

ABSTRACT

The importance of Halal Restaurants is a big concern for all Muslims. For the Malaysian, where majority of the population is Muslims, restaurants providing halal food is important as the religion requires that Islamic principals and beliefs be upheld in any transaction. For that reason, this study tries to investigate the intention of Malaysian Muslims to patronage restaurants that guided by sharia'a. This study has examined the effect of attitude, subjective norm and perceived behavior control towards the intention to patronage restaurants. Religiosity and ambiance were two variables included as moderators. A total of 250 questionnaires were distributed among customers of Halal Restaurants in Penang. Based on 184 questionnaires collected the results show that there is a relationship between attitude, Subjective Norm and Perceived Behavior Control toward the intention to patronage Halal Restaurants. It was found that Attitude, Subjective Norm and Perceived Behavior Control have a significant and positive relationship with behavioral intention to patronage halal restaurants. Religiosity was found to moderate the relationship between Subjective Norm and Perceived Behavior Control and intention to patronage halal restaurants. Ambiance was found to moderate the relationship between Perceived Behavior Control and intention to patronage halal restaurants.

Chapter 1

INTRODUCTION

1.0 Introduction

The services sector is a key contributor to the GDP growth. This sector expanded at a faster pace of 9.6 percent during the first quarter of 2007. The wholesale & retail trade sub-sector, which constitutes the largest component in this sector, together with the accommodation & restaurant sub-sector rose from 8.1 to 9.1 percent in the first quarter of 2007. This was due to the ‘Visit Malaysia Year 2007’ campaign and the festive seasons in the first quarter (Department of Statistics, Malaysia, 2007)

The impact of the Islamism process has been increasing since 1970s; hence it has brought about a new phenomenon among Malaysian Muslims towards religion in general and the concept of halal, which is much debated, in particular. This is further accelerated by the speed of globalization, the advance revolution in science and technology, and the continuous change in product design, and the manufacturing processes. It is important for marketers and producers of consumer goods and services to understand the halal concept. Besides, Malaysian consumers have become more religious or halal-food- concerned in terms of their consumption habits.

In Malaysia, 60 percent of the population are Muslims. Their expenditure for halal products is more than RM 5 billion a year (Norzalila, 2004). The market for halal food products has been seen as a universally accepted products not targeted towards Muslim consumers.

The food choice and consumption is strongly linked to religion, which has acted as a strong motive. As mentioned by Osman and Shahidan (2002), one of the ten megatrends Naisbitt

has identified is religious reactivation of this millennium. Religious structure and rituals are important influencers for the guidance of the consumer behavior intention to purchase the food products. Osman and Shahidan (2002) state that the Malaysian government is concerned in the restoration of religious principles and values. As a result, the Malaysian Muslim population exhibits a high trend of preference of purchase halal products. The Malaysian government also supports the marketers and the producers to increase the export of livestock products particularly the meat.

In Malaysia, the majority of Muslims consider the concept of halal as an ultimate factor to consumption. Due to the impact of globalization, many sorts of products brands and services either domestically or globally are now flooding the market. Many of the domestic brands are promoting themselves as “Islamic” brands via their Islamic packages and labels. This is also declared to their primary Muslim consumers by the halal standing of their products. On the service side, similar efforts are being done in the banking sector and in the insurance. Definitely, also in halal food sector. (Osman and Shahidan ,2004)

Besides the products and the brands available in the retail stores, the Malaysian consumers have also proposed a variety of direct selling brand choices like those in the personal care and cosmetic categories. Among the direct selling companies proposing such products are Amway, Avon, Cosway, and Nutrimetics. (Osman and Shahidan ,2004)

1.1 Islam

Islam is a religion governed by rules and customs built on five pillars: shahadah or witnessing; salat or prayer (five times a day); zakah or charity; sawm or fasting (in ramadhan) and hajj or pilgrimage (to mecca).

1.2.1 Who are Muslims?

Muslim is an Arabic word, which means “someone who is in a state of Islam (submission to the will and law of God)”. The message of Islam is meant for the entire world, and anyone who accepts this message becomes a Muslim. Statistically, there are more than a billion Muslims all over the world. Muslims represent the major population in fifty-six countries. Many people are shocked to know that the majority of Muslims are not of an Arabic race. Even in the Arab countries, there are Arabs who believe and follow other religions such as Christianity and Jewedism. Besides, there are many atheists as well. Approximately 20 percent of the 1.2 billion Muslims are of an Arabic race. Huge populations of Muslims can be found in India, China, Central Asian Republics, Russia, Europe, and America. If one observes the diversity in the Muslim World, they will find that Muslims come from various and spread countries such as Nigeria, Bosnia, Morocco, and Indonesia. It is easy enough to see that Muslims come from all different races, ethnic groups, cultures and nationalities. Islam was and is still to be a universal message for all people.

1.2.2 Religiosity in Islam

Khairam (2000) defined Islamic religiosity as “the stage or level that an individual is at in terms of commitment, involvement and practice of the basic tenets of Islam”.

1.2 Background of the Study

The demand for halal restaurants will increase if it is ruled by Islamic Sharia’a. Malaysia is popular with halal restaurants which are guided by the Islamic Sharia’a in serving consumers. Muslims will ensure that all Islamic values like cleanliness and preparation have been fundamental in producing the food. “Under the Islamic approach, production process has to be guided by the criteria of the value and the impact of the product upon the society. The primary objective of the production process is to deliver, elevate and satisfy basic human needs; hence societal and welfare approach should be pursued instead of profit maximization”. (Alburaey, 2004)

The purpose of this research is to study Muslim consumer intention to patronage halal restaurants. The attitude, subjective norm and perceived behavioral control of Muslim consumer toward intention to patronage halal restaurants will be studied in a sample of consumers.

1.2.1 Halal Consumption

Many facts have been provided that religion plays one of the most guiding roles in many societies in choosing and consuming food (Dindyal, 2003). Many different models have predicted consumer behavior towards food in general (Thompson et al., 1996; Bonne, Vermeir, Bergeaud-Blackler & Verbeke, 2007). Religion is the most important factor shaping consumer attitudes and

behaviors in general (Delener, 1994; Pettinger et al., 2004) and food purchasing and eating decisions in particular (Blackwell et al., 2001).

1.3 Halal Food delivery

Comprise of three parts. The first part is choosing the value of (halal food). The second part is providing the value of halal food through restaurants. The third part, however, is announcing and promoting the product by depicting Islamic signs and logos. (Kotler & Keller, 2006).

From an Islamic point of view, the concept of product has to be viewed in a comprehensive manner. The most important factor from Islamic perspective is that restaurants should make sure that the product and the production process itself is halal. Due to Islamic rules, any product which is “haram” cannot be used. The specifications of the halal food is should be understood by managers in order for them to make decisions based on production of halal food. Product must also be processed in a manner that is halal and should also be totally free from harmful (AL-Buraey.2003).

The main objective of the production process is to deliver, elevate and satisfy basic human needs. Under the Islamic Sharia’a, the production process has to be instructed by the standards of the value and safety for consumption. Similarly, the product is also supposed to be friendly for humans in terms of safety and quality. In managing the food process, restaurants should be governed by specific rules that deal with goods and services. Clear guidelines have been established. These rules prohibit dealing with goods and services that are not obtained through an ethical manner. (AL-Buraey.2004)

Further, Islam prevented selling, dealing with, and serving goods and services especially food and beverages which are labeled as harmful. These foods are like the meat of dead animal, any part of animal slaughtered not under the name of Allah, and any animal, which is strangled or violently blown, fallen, or gored to death or partly eaten by a wild animal .It is clear from the injection of Holy Quran “Forbidden to you (for food) are; dead meat, blood, the flesh of swine, and that on which had been invoked the name of other than Allah” (Quran: 2:173). Any percentage of alcoholic and any other intoxicants are also prohibited. Businesses have to take care of Sharia’a requirements in managing promotions. Some of the Saria’a requirements, which are relevant to this context are as follows:

Marketers are required to remove all defects, if any, in their goods whether obvious or hidden. In addition it has been known in Sharia’a that any sale, without any first conditions, makes it necessary that the thing sold should be free from defect. Promotional behavior must tell the truth as, in Islam, there is no excuse to hide wrongs or to tell lies. Prophet Mohamed (peace be upon him), in the following incident, condemned all manipulative promotional behavior. Once upon a time, the Prophet (peace be upon him) passed by a heap of corn and when he pushed his hand into it, his fingers felt some moisture. On this, he asked the grain dealer: “Oh! Grain dealer! What is this?” The dealer said “Oh messenger of Allah! This has been drenched with rain” The prophet (peace be upon him) said: “Why wasn't it exposed on top so that people might see it? Whoever cheated us is not one of us”. The information must not be hidden, and the dealer must tell the truth and be honest. Unreal information must not be included in material, in kind and source of goods or in services. No false promise of delivering must be included at specific time, if there is no ability or capability to keep what is promised. Moreover, the customers must receive

the same product specifications, design, and/or performance which is promised. Consumers must be told if there are discount and gifts. They must not be told that there are gifts if there are not. In addition, the well-known people must not be made use of if they are not actual users or consumers of the product or service.

Islam forbids the use of certain goods, services or conception. These can not be used or even showed. Also care must be taken to see that advertising appeal is based on Islamic perceptions. Viewing parts of women in a fascinating manner, private parts of human body; or corrupt images are all forbidden in Islam.

Islam is accepting products or services to be offered to customers through many ways (agents, retailers, restaurants, est.) and using logistics such as gathering, transportation, handling and storing goods.

some of the rules that must be followed as follows:

- Prevention and transportation and storage of forbidden goods
- Prevention of transportation and storage of prohibited goods. Prohibited goods include stolen goods, haram food, wine, etc. (Alburaey,2004)

Halal restaurants must take into consideration all the above-mentioned rules when they offer their services to consumers. Following these rules, halal restaurants gain welfare and consumers' trust to repurchase decision.

1.4 Muslim Consumers

Muslims are guided to produce and consume products or services that are not forbidden by their religion. Many facts have been provided that religion plays an important role in food

choosing and consuming in many societies. (Dindyal, 2003). Religion can control consumers' attitudes and behavior in general (Delener, 1994; Pettinger et al., 2004), and food purchasing and eating decisions in particular (Blackwell et al., 2001).

1.5 Problem Statement

Due to the huge number of restaurants which declare that they are providing halal food. Malaysian much concern about restaurants that follow sharia in whole process from using halal products and operates in Islamic way besides serving regarding Islamic orders. For that we need to test Malaysian intention to patronage restaurants which much concern about halal and serving customers by following Islamic sharia. And their intention to leave restaurants that tolerate to follow Islamic sharia. Previous studies have examined the factors that affect the intention to patronage partially by studying the effect of the attitude on intention to patronage. In this study researcher is going to enlarge the study and test the effect of independent variables namely Attitude, Subjective Norm, and Perceived Behavioral Control on intention to patronage component of the theory of planned behavior model and adding two moderators namely Religiosity and Ambiance. This is to get more knowledge on the factors that influence Malaysian Muslims consumers' intention towards patronizing Halal Restaurants.

1.6 Objective of the Study

This study aims to investigate the consumer beliefs, attitudes and behavioral intention to patronage halal restaurants. The study will identify the factors that influence the consumer

intention to patronage halal restaurants by using theory of planned behavior (TPB) model. The objectives of this study are:

- i. to determine the relationship between attitude, subjective norm, perceived behavioral and intention to patronage halal restaurants,
- ii. to investigate whether religiosity moderates the relationship between attitude, subjective norm, perceived behavioral and intention to patronage halal restaurants and
- iii. to investigate whether ambiance moderates the relationship between attitude, subjective norm, perceived behavioral and intention to patronage halal restaurants.

1.7 Research Questions

This study will answer the following questions:

- (a) What are the effects of attitude, subjective norm and perceived behavioral control on intention to patronage halal restaurants?
- (b) How does religiosity moderate the relationship between attitude, subjective norm and perceived behavioral control with intention to patronage halal restaurant? and
- (c) How does ambiance moderate the relationship between attitude, subjective norm and perceived behavioral control with intention to patronage halal restaurant?

1.8 Significance of the Study

Nowadays, globalization effects how we perceive things throughout various directions such as technology, culture and many other aspects in our daily lives. Changes include eating places and food itself. In our study, we try to follow Malaysian Muslims behavior and their

intention to patronage halal restaurants. This study will contribute to marketing and strategizing halal restaurants especially this study conduct with Malaysian government policy to make this year of food for tourist besides making Malaysia as halal food hub in the following years.

1.9 Definitions of Key Variables

1.9.1 Attitude

An attitude is an individual's positive or negative feelings (evaluation effect) about performing the target behavior. It also includes terms such as extremely negative, positive or extremely good or bad, extremely harmful or beneficial (Ajzen, 1985).

1.9.2 Subjective Norm

Subjective norm is a person's perception to do an action that most people who are important to him or to her think he or she should or should not perform (Ajzen, 1985).

1.9.3 Perceived Behavioral Control

Perceived Behavioral Control measures the perceived ease or difficulty of performing the behavior. PBC may accurately reflect actual control postulating a direct link between control and intention (Ajzen, 1985).

1.9.4 Intention

Intention is an indication of a person's willingness to perform the behavior, and it is immediate antecedent of behavior (Ajzen, 1985).

1.9.5 Religiosity

Religiosity is defined as the intrinsic religious orientation in which religion provides the individual with a meaning-endowing frame work in terms of which life is understood. In other words, it is more about the spirituality of an individual.

1.9.6 Ambiance

Ambiance refers to the total circumstances surrounding an organism or group of organisms especially the combination of external physical conditions that affect and influence the organism.

1.9.7 Halal

Halal is defined as "an Arabic word meaning lawful or permitted". Halal is a universal term that applies to all facets, meat products, makeup, personal care products, food ingredients, and food contact material (JAKIM, 1975).

1.9.8 Halal Restaurant

Food that serves Halal products and the process of preparation the food adheres to the principals of sharia' and agida of a Muslim.

1.10 Out Line of this Report

This report is divided into five chapters: Chapter 1 gives a back ground of the study. Chapter 2 reviews the relevant literature on outlining the meaning and concept of intention to

patronage halal restaurant. Some of the related studies on Muslim consumer behavior are included in this chapter. Chapter 3 discusses the research methodology. It explains the framework with the formulation of hypotheses beside sampling and questionnaire design. Chapter 4 shows the results of study. Chapter 5, however, discusses the findings and results, limitations, and implications of the study. Some suggestions for future research and a conclusion are included in this chapter.

Chapter 2

LITERATURE REVIEW

2.0 Introduction

According to The Malaysian Institute of Economic Research (2004), Malaysia has been receiving huge number of tourists and businessmen from all over the world, from 1999 and 2003, tourists from Muslim Middle East countries to Malaysia rose from about 20,000 to more than 800,000. This number is increasing. That big number of visitors opens a big and high competing market to provide different meals for different customers which are served by different rules Islamic and non Islamic.

However, in Islamic countries such as Malaysia, which consists of three different races, the majority of people are Muslims. Therefore, the restaurants provide its customers with goods and services, which are compatible with shria'a. This means that Malaysia serves only halal food and halal beverages for customers whether they are Muslims or not.

Many studies have been done for halal food. In 2004, the TPB model was used to explore the intention to purchase halal food. However, not many studies have been done before by using TPB model to measure the intention toward patronizing halal restaurants in Malaysia. In this study, we try to test the intention to patronage halal restaurants among Muslim consumers in Penang.

2.1 Halal Food

“Akta Perihal Dagangan Halal”, 1975, defined Halal as "an Arabic word meaning lawful or permitted". Halal is a universal term that applies to all facets, meat products, makeup, personal care products, food ingredients, and food contact material. In the Holy Qur’an, Allah commands Muslims and all of man kind to eat of halal things. The following four verses are among the many verses of the Qur’an that convey this message:

- (a) Mankind Eat of which is lawful and wholesome in the earth, and follow not footsteps of the devil. Lo! He is an open enemy for (2:168)
- (b) Ye who believe! Eat of the good things wherewith we have provided you, and render hanks to Allah if it is (indeed) He whom ye worship (2:172)
- (c) Eat of that that which Allah hath bestowed on you as food lawful and good, and
- (d) keep your duty to Allah in whom ye are believers.
The Holy Quran, Commentary and Translated by Abdallah Yusuf Ali.

2.2 Impact of Religion on Food Consumption

Many facts have been provided that religion plays an important role in many societies; it is considered as one of the most guiding role in food choice and consumption (Dindyal, 2003). Religion can control consumers' attitudes and behaviors in general (Delener, 1994; Pettinger et al., 2004) and food purchasing and eating decisions (Blackwell et al., 2001) in particular.

2.3 Halal Food Products

From Islamic point of view, the concept of product has to be viewed in a comprehensive manner. It is of utmost importance to marketers that the product and the production process itself are halal. Any ‘product’ which is haram has no use at all from an Islamic perspective. To manage

product decision, it is necessary for managers to understand the manifestation of product. Product must have been processed in a manner that is permissible and the product should be such that it is totally free from harmful consequences (AL-Buraey.2003). In addition, Muslims are supposed to follow many of dietary instructions to advance their bodies. The halal dietary laws show which kinds of foods are “lawful” or permitted. These laws can be found in the Holy Quran and in the Sunna of Prophet Muhammad practices. Halal Food should fulfill the following requirements. It must be clear from any material considered to be permitted according to sharia’a. In addition, it must be prepared, processed, transported or stored by using any tool or utility that was fulfilling sharia’a.

2.4 Criteria of the Halal Food

General Guidelines for Criteria of the Halal was issued by the Secretariat of the FAO/WHO Food Standard Programme (2001). Food must fulfill these requirements to be halal and be able to be consumed and marketed for Muslims:

2.4.1 Lawful Food

The term halal may be used for foods which are considered lawful. Under the Islamic Law, all sources of food are lawful except the following sources, including their products and derivatives which are considered unlawful:

2.4.1.1 Food of Animal Origin

(a) Boars and bacon.

(b) Monkeys, dogs and snakes.

- (c) Wild animals which kill and hunt other animals for food with fangs and claws such as lions, tigers and other similar animals.
- (d) Birds of prey with claws such as eagles and other similar birds.
- (e) Pests such as rats, centipedes, scorpions and other similar animals.
- (f) Animals prohibited to be killed in Islam i.e., ants and bees.
- (g) Animals which are considered repulsive generally like lice, mosquitoes and other similar animals.
- (h) Animals that live both on land and in water such as frogs, crocodiles and other similar animals.
- (i) Mules and domestic donkeys.
- (j) All poisonous and hazardous aquatic animals.
- (k) Any other animals not slaughtered according to Islamic Law.
- (l) Blood.

2.4.1.2 Food of Plant Source

Stimulating and harmful plants are haram except where the Stimulator or harm can be eliminated during processing.

2.4.1.3 Beverages

- (a) Intoxicating drinks.
- (b) All forms of stimulating and harmful drinks.

2.4.1.4 Other kinds of food

All food additives derived from Items 2.4.1.1, 2.4.1.2 and 2.4.1.3.

2.5 Slaughtering

All lawful land animals should be slaughtered in compliance with the rules laid down in the Codex Recommended Code of Hygienic Practice for Fresh Meat and the following requirements:

2.5.1 The person should be a Muslim who is mentally sound and knowledgeable of the Islamic slaughtering procedures.

2.5.2 The animal to be slaughtered should be lawful according to Islamic law.

2.5.3 The animal to be slaughtered should be alive or deemed to be alive at the time of slaughtering.

2.5.4 The phrase “Bismillah” (In the Name of Allah) should be invoked immediately before the slaughter of each animal.

2.5.5 The slaughtering device should be sharp and should not be lifted off the animal during the slaughter act.

2.5.6 The slaughter act should sever the trachea, oesophagus and main arteries and veins of the neck region.

2.6 Preparation, Processing, Packaging, Transportation and Storage

All food should be prepared, processed, packaged, transported and stored in such a manner that it complies with Section 2.3.1.1 and 2.3.1.2.

2.7 Additional Labeling Requirements

2.7.1 When food is promoted as halal, the word halal or any terms to show that food is halal should appear on the label of the product.

2.8 Attitude

Attitude is first component studied to interpret human behavior. It is the person's favor or disfavor toward an action. Attitude is defined as psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor (Ajzen & Fishbein, 1980). Previous studies founded that there is a strong and steady relationship between attitude and repurchase intention. (Cronin and Taylor, 1992). Expected circumstance influencer that goes off to change the purchase intention. (Kotler & Keller, 2006).

Customers have the intention to compare the perceived service with the expected service. If customers felt that service under expectation, they would be dissatisfied. However, if customers feelings were equal to or exceeds their own expectations, they will be satisfied. Accordingly, they intended to use the provider again (Kotler & Keller, 2006).

A person who has beliefs that result from engaging in a positive behavior will have a positive attitude toward performing the behavior while a person who has beliefs that result from engaging in a negative behavior will have a negative attitude toward performing the behavior(Ajzen, 1991).

H1 The more positive is attitude the greater is the consumer intention to patronage halal restaurants.

2.9 Subjective Norm

Subjective norm is the second component of Theory of Planned Behavior. It results from how the person perceives the pressure put on him to perform or not to perform the behavior. Ajzan & Fishbein (1980) mentioned that subjective norm is a function of normative beliefs.

Attitude of others influences the purchase intention and purchase decision. Attitude of others means to which limit the attitude of others affect the customer's purchase decision and choosing particular product among different products. The first component of the theory is the strength of others' negative attitude toward customer's different choice. The second part; however, is the customer's motivation to comply with others' attitude. When others are close to customer and have high negativism toward the product, customers will be more likely to adjust his purchase intention. And customer's purchase intention will increase if others' have others' preference to the same product (Kotler & Keller, 2006)..

It explains how customers pick up and use products that have steady characteristic with their own actual self-concept (how one views oneself), although with other customers the choosing is relied on the consumer's ideal- self-concept (how one would like to view oneself) or others' self-concept (how one thinks others see one) instead of actual self-image. Customers who have high "self-monitors" will be highly sensitive and responding to others' views and they will have high intention to choose products in shape with the consumption situation (Kotler & Keller, 2006).

H2 The more positive is subjective norm the greater is the consumer intention to patronage halal restaurants.

2.10 Perceived Behavioral Control

Perceived behavior control is the third component in theory of planned behavior. Perceived behavior control is defined as the extent to which the person has control over internal and external factors that facilitate or constrain the behavior performance. It consist of two

components control beliefs and self- efficacy. Control beliefs are person beliefs toward factors available which facilitate or prevent performing a behavior (Ajzen, 2001). Perceived facilitation, however, is about the condition where a person perceives himself able to perform the behavior (Ajzen, 1991)

Customer's buying decisions are motivated by personal features. These features include the age level, the job and economic conditions (control beliefs); personality and self-concept (self-efficacy); and life style and values. Many of these features have a very direct effect on consumer to perform the behavior (Kotler & Keller, 2006).

Self-efficacy encompasses an individual's perceived capacity to change health-related behaviours (Bandura & Adams, 1997; Glanz et al., 1998).

***H3** The more positive is perceived behavioral control the greater is the consumer intention to patronage halal restaurants.*

2.11 Intention

Intention is an indication of a person's willingness to perform the behavior, and it is immediate antecedent of behavior. Intention is the dependent variable which predicted by independent variable namely attitude, Subjective Norm and Perceived Behavioral Control. Intention varies from time to time and the time interval increases, the lower is the correlation between intention and action (Ajzen & Fishbein, 1980). Davis et al (1989) and Taylor & Todd (1995) they found in their studies that intention is strong predictor of behavior.

2.12 Religiosity

People differ in their perspectives about the origin of the create and their position with in it. All Muslims must be Unitarian. Most American are monotheistic although they are of religious beliefs. Their performance has been weakening during the time. Many evangelical movements are trying to return people back into organized religion. Other religious instinctual urge has been redirected into a concern in religions has been practiced at the east, mysticism, the occult, and human potential movement (Kotler & Keller, 2006).

In determinant halal food consumption in France self identify (as being a Muslim) was taken as moderator and it founded as a good moderator in TPB model to measure the intention to consuming halal food in France. And I will use here religiosity (being guided by Islamic principals or not) as a moderator in TPB model toward intention to patronage halal restaurant (Bonne, Vermeir, Bergeaud-Blackler & Verbeke 2007).

***H4** Religiosity moderates independent variables (attitude, subjective norm, and perceived behavioral control) to wards intention to patronage Halal Restaurants.*

2.13 Ambiance

Ambiance is an external moderator in TPB model to patronage halal restaurants. Ambiance as a moderator has not been examined before, but many studies found that external ambiance has an impact on attitude towards patronage. Retail patronage is strongly affected by store image (Erdem et al., 1999; Samli, 1998). Pettijohn, and Luke (1997) found, in fast food restaurants, that ambiance was unimportant. But, quality, cleanliness, and value were found to be

the three most important influencers. The retail store atmosphere has also been shown to have a positive influence on consumers' patronage intentions (Van Kehove & Desumaux, 1997).

Music has been shown to affect consumers' responses to retail environments, typically in a positive manner (e.g., Baker, Grewal, & Levy, 1992). Hui et al. (1997) note that "playing music in the (service) environment is like adding a favorable feature to a product, and the outcome is a more positive evaluation of the environment." This argument suggests that the mere presence of music will result in customers having more favorable evaluations of a store's environment compared with a store environment without music. Therefore, we compare store environments playing classical music with those not playing any music. Classical music was chosen because it "fits" the context of luxury goods (Areni & Kim, 1993; MacInnis & Park, 1991).

In the Islamic manner, the environment must be guided by shria'a " showing various parts of women in an alluring manner, forbidden practices such as witching and jugglery; private parts of human body; or dissolute images are all unacceptable in Islam"(AL-Buraey, 2004).

H5 Ambiance moderates independent variables (attitude, subjective norm, and perceived behavioral control) to wards intention to patronage Halal Restaurants.

2.14 Research on Repurchase Intention

Buying behavior is influenced by customers' personal characteristics. Personality means a group of human distinctive human psychological attribute that cause to regular lasting response to atmosphere stimuli. Customer's personal characteristic is usually mentioned with regards to certain attributes such as self-confidence, dominance, autonomy, deference, social ability, defensiveness, and adaptability. Customer's personal characteristic is a useful variable to analyze

consumer brand choice. Brands which have the same characteristics with Customer's personal characteristic will be chosen. A brand characteristic is the particular customer attributes that contribute to a specific brand (Kotler & Keller, 2006).

2.15 Theory of Planned Behavior

Theory of Planned Behavior (TPB) is concerned with studying and predicting whether a person intends to do something. Therefore, we need to know the following points:

- Whether the person is in favor of doing it ('attitude')
- How much the person feels social pressure to do it ('subjective norm')
- Whether the person feels in control of the action in question ('perceived behavioral

Control'). By changing these three independent variables, we can increase the possibility that the person will intend to perform a specific action and thus increases the chance of the person actually doing it. The Theory of Planned Behavior (TPB; Ajzen, 1991) introduces a model about how human action is guided. It predicts the incidence of a specific behavior provided that the behavior is intentional. The model is depicted in Figure 1 and shows the three variables which the theory consist of and will predict the intention to perform a behavior. (Ajzen, 1991)

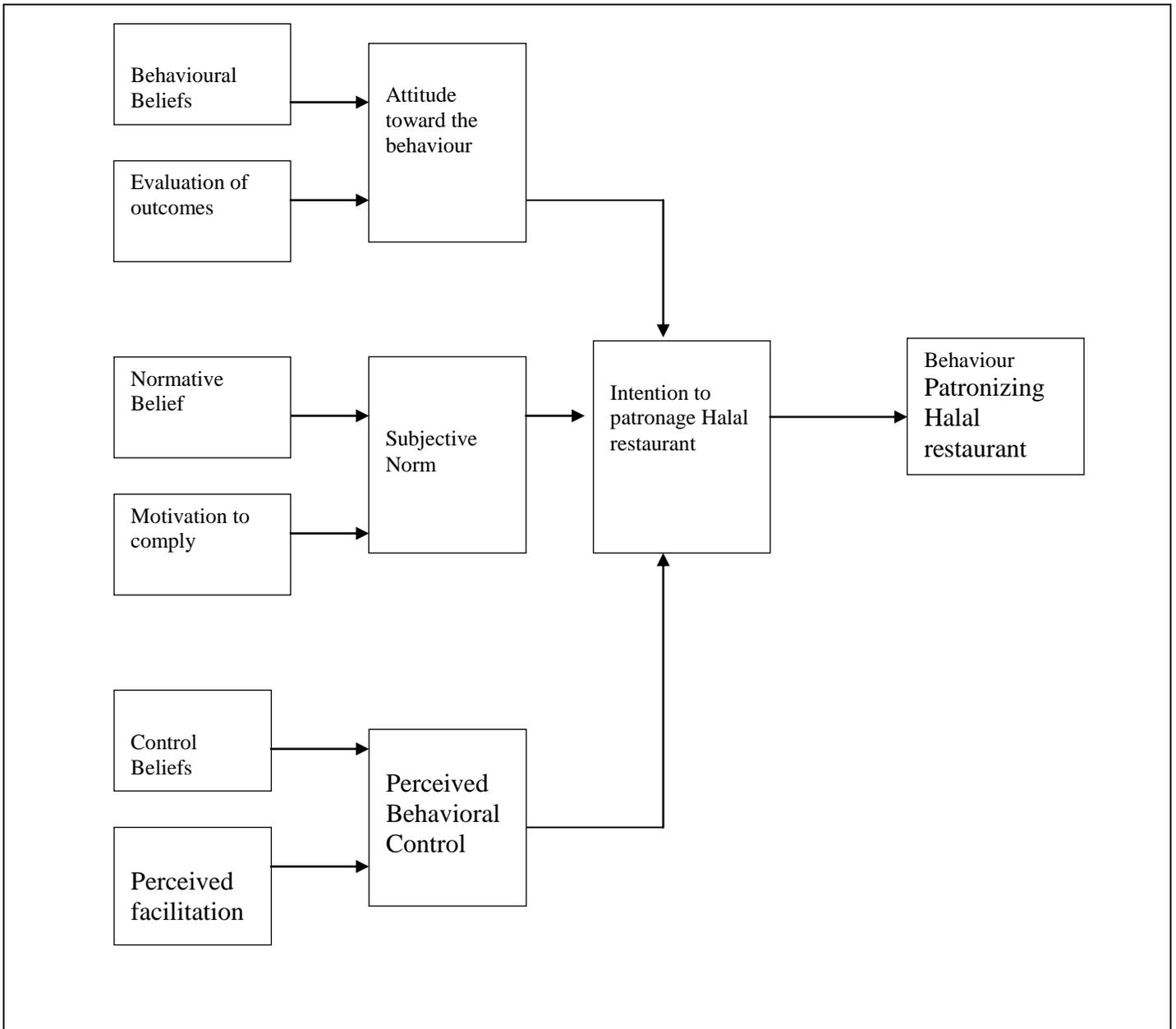


Figure 2.1: The Theory of Planned Behavior (Ajzen, 1991)