

**South African and non-South African residents in Cape Town:  
Awareness level, purchase intention and buying behaviour  
towards purchasing halal food products**

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Almighty Allah says in the Holy Quran, Sûrat Al-Fâtiḥah (The Opening, 1)

In the name of Allah, Most Gracious, Most Merciful:

*\*(1) Praise be to Allah, the Cherisher and Sustainer of the worlds (2) The Most Gracious, Most Merciful (3) Master of the Day of Judgment (4) Only You do we worship, and only Your aid do we seek (5) Show us the straightway (6) The way of those on whom You hast bestowed Your Grace, not those whose (portion) is wrath, nor those who go astray (7)\**

Almighty Allah says in the Holy Quran, Surah Al-Baqarah (The Cow) [2:168] concerning Halal (حلال):

*“O, you people! Eat of what is on earth, Halaal and pure, and do not follow the footsteps of the Satan; Indeed, for he is to you an open enemy”*

The perfect exemplar to mankind, our Prophet Muhammad (peace be upon him) stated,

*“The Halaal is clear and the Haraam is clear; in between these two, there are doubtful matters concerning which people do not know (whether they are Halaal or Haraam). One, who avoids them, to safeguard his religion and his honour, is safe. Anyone who gets involved in any of these doubtful items may fall into the Haraam.”* Narrated in Şaḥiḥ al-Bukhārī 52 & Şaḥiḥ Muslim 1599.

## Declaration

### Declaration of the independent work:

I, Abdalla Mohamed Bashir, hereby declare that the dissertation entitled, “*South African and non-South African residents in Cape Town: Awareness level, purchase intention and buying behaviour towards purchasing halal food products*” is my original work. I also declare that it has not been already submitted totally or partly for any degree or examination at any other university. All the sources that I have used or quoted have been indicated and acknowledged as complete references. This dissertation includes four research articles that were published or under review.

Abdalla Mohamed Bashir  
PhD Candidate

April 2020

Signature:



## **Acknowledgements**

### **In the name of Allah, the Beneficent, the Merciful**

Alhamdulillah (All praise is due to Allah),

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I cannot end without thanking all my participants for spending their time and effort by participating in this dissertation. Without their helping, I would not have gained these insights or have been able to conduct this research in the manner in which I did. I thank you all for making this study a fact. Also, I extend my thanks to the editors who made helpful suggestions and accepted for publication the versions of work developed in this dissertation. In the end, I was fortunate to have such people who encouraged me and believed in my competences and have been my strength throughout. I would not have made my doctoral dissertation in this way, without their encouragement and efforts. I am fortunate to have such wonderful people in my life. I have not mentioned some of the names of those who assisted me but I would like to acknowledge their contributions to this effort. THANK YOU FOR ALL YOUR SUPPORT.

## **Dedication**

I dedicate this doctoral dissertation to:

My beloved parents,

In memory of my father, **Mohamed Embark Bashir** [May ALLAH have mercy on him]

My mother, **Aqilah Alssadiq Abdul Salam** [May ALLAH grant her health and wellness],

Who natured me to become the person I am today.

and

My loving wife,

**Nafaza Mohamed Al Ammary**

Without you, this doctoral dissertation would not have seen the light of day.

I love you very much

## Publications

This PhD dissertation was submitted with three published articles and one article under review in various international journals.

### List of publications:

#### A. Accepted and published journal papers:

1. Bashir, A. M. (2018). Halal Foods: South African Christian Consumers' Concerns, *Annual Review of Islam in Africa (ARIA)*. Issue No. 15(2018): 114-117 (Chapter 5).
2. Bashir, A. M., Bayat, A., Olutuase, S. O., & Abdul Latiff, Z. A. (2019). Factors affecting consumers' intention towards purchasing halal food in South Africa: A structural equation modelling. *Journal of Food Products Marketing*, 25 (1), 26-48 (Chapter 6).
3. Bashir, A. M. (2019). Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa. *Journal of Islamic Marketing*. (Chapter 4)

#### B. Journal manuscripts submitted and under review:

1. Bashir, A. M. & Bayat, A. (2020). Factors influencing South African consumers' intention towards purchasing halal food products: A theory of planned behaviour. (TPB), *International Journal of Emerging Markets* (Chapter 7).

## **Abstract**

Muslims and non-Muslim consumers regardless of who they are or from where they come, whether natives or foreigners in a particular country are much concerned with consuming food products. However, no researchers in South Africa (SA) have investigated consumers who buy food products labelled halal.

An exploratory sequential mixed method was adopted. A qualitative approach formed the first phase of the PhD study, while a quantitative approach formed the second phase. For the qualitative phase, two qualitative studies were executed. In the first qualitative study, 5 respondents were interviewed and in the other qualitative study, data were collected purposively through 4 semi-structured interviews with 4 respondents. On the other hand, for the quantitative phase, data was collected via two surveys. In the first quantitative study, data was collected from 230 non-South African halal consumers in Cape Town via self-administrated questionnaires distributed to respondents using a stratified random sampling procedure. In the second quantitative study, data was collected from 286 South African respondents using the same sampling procedure. In analysing the qualitative data, thematic analysis was applied. However, for the quantitative phase, data were analysed using Structured Equation Modelling (SEM), a multivariate statistical analysis approach.

The qualitative studies affirmed that the selected non-Muslim consumers were aware of halal foods and its benefits and that furthermore the purposively selected non-Muslim Christian halal consumers, in particular, considered halal food to be healthy, hygienic and food that can be trusted. The qualitative studies show a connection between halal awareness and an intention to buy halal food products. The quantitative studies, using the concept of awareness and the Theory of Planned Behaviour affirmed that the TPB independent variables viz. attitude, subjective norms and perceived behavioural control in conjunction with awareness are, good predictors of the purchase intention and buying behaviour of local South African halal consumers residing in Cape Town. For the non-South African halal consumers, only the two independent variables, attitude and awareness, were significant in predicting their purchase intention and buying behaviour of halal food products.

The PhD study provides us with a better understanding of what influences halal consumers residing in Cape Town to purchase halal food products. The insights provided by the findings

regarding halal consumers residing in Cape Town will guide companies on how to promote halal food products in South Africa. The PhD findings can be used as a reference for further studies on halal food consumers in or outside of South Africa. Based on the findings, it is recommended that other halal market segments such as tourism, finance, cosmetics and pharmaceuticals, which if exploited by marketers in South Africa can boost the halal industry, should be researched.





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## Keywords

- Consumer behaviour
- Halal consumer
- Islamic marketing
- Muslim consumer
- Non-Muslim consumer
- Halal food products
- Theory of planned behaviour (TPB)
- South Africa (SA)
- South African
- Non-South African



## **List of tables**

### **Chapter 3**

1. Table 1: Stages of thematic analysis.
2. Table 2: Types of questionnaires and targeted respondents

### **Chapter 4**

1. Table 1: Demographic data of participants

### **Chapter 6**

1. Table 1: Reliability analysis of constructs.
2. Table 2: Socio-demographic information of respondents.
3. Table 3: Model Fit Results.
4. Table 4: Standardised estimates of regression weights in the fitted structural model.
5. Table 5: Correlation estimates of variables in the fitted structural model.

### **Chapter 7**

1. Table 1: Socio-demographic information of respondents.
2. Table 2: Reliability analysis of constructs/ variables
3. Table 3: Validity analysis of constructs/ variables
4. Table 4: Criteria for the goodness of fit indices values
5. Table 5: Results of the structural model fit

## **List of figures**

### **Chapter 2**

1. Figure 1: Theoretical model and developing hypotheses of the study

### **Chapter 3**

1. Figure 1: SA and non-SA halal consumers (Non-Muslims).
2. Figure 2: SA and non-SA halal consumers (Muslims and non-Muslims).

### **Chapter 6**

1. Figure 1: Purchasing-intention-decision model.
2. Figure 2: Depicts the conceptual model.

### **Chapter 7**

1. Figure 1: Proposed research hypothesised model.
2. Figure 2: Structural equation model (SEM) results for the proposed model.

### **Chapter 8**

1. Figure 1: Analysed TPB theoretical framework regarding non-South African residents.
2. Figure 2: Analysed TPB theoretical framework regarding South African residents

## List of acronyms

<b>SA</b>	South Africa
<b>TPB</b>	Theory of Planned Behaviour
<b>ATT</b>	Attitude
<b>SN</b>	Subjective Norms
<b>PBC</b>	Perceived Behavioural Control
<b>AW</b>	Awareness
<b>SEM</b>	Structured Equation Modelling
<b>AMOS</b>	Analysis of Moment Structures
<b>ANC</b>	African National Congress
<b>SANHA</b>	South African National Halaal Authority
<b>UAE</b>	United Arab Emirates

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## List of appendices

### List of appendices

<b>Appendix A:</b>	Questionnaire of non-South African consumers
<b>Appendix B:</b>	Questionnaire of South African consumers
<b>Appendix C:</b>	Information sheet
<b>Appendix D:</b>	Consent form
<b>Appendix E:</b>	Interview questions for South African and non-South African non-Muslim consumers
<b>Appendix F:</b>	Tables of the demographic profile of non-South African consumers
<b>Appendix G:</b>	Figures of the demographic profile of non-South African consumers
<b>Appendix H:</b>	Tables of the demographic profile of South African consumers
<b>Appendix I:</b>	Figures of the demographic profile of South African consumers
<b>Appendix J:</b>	Correspondences between author and journal of food products marketing
<b>Appendix K:</b>	Correspondences between author and journal of Annual Review of Islam in Africa (ARIA)
<b>Appendix L:</b>	Correspondences between author and Journal of Islamic Marketing
<b>Appendix M:</b>	Correspondences between author and Journal of Islamic Marketing
<b>Appendix N:</b>	Editorial certificates

## Table of contents

Declaration.....	3
Acknowledgements .....	4
Dedication.....	5
Publications .....	6
Abstract.....	7
Keywords.....	10
List of tables .....	11
List of figures .....	12
List of acronyms .....	13
List of appendices.....	14
Table of contents .....	15
CHAPTER 1 .....	22
Introduction and background of the study.....	22
1.1. Chapter overview .....	22
1.2. Introduction and Background of the Study .....	22
1.3. Problem statement.....	26
1.4. Research question and sub-question .....	27
1.5. Objectives of the research .....	29
1.6. The motivation of the research.....	29
1.7. Significance of the research .....	30
1.8. Research approach, design and methodology .....	30
1.9. Theoretical Framework .....	31
1.10. Research setting.....	32
1.11. Limitations of the research.....	33
1.12. Ethical considerations .....	33
1.13. The Organisation of the Dissertation .....	34
1.14. Concluding remarks for chapter one .....	35
1.15. References for Chapter One .....	36
CHAPTER 2.....	41
Literature review and theoretical framework of the study .....	41
2.1. Introduction .....	41

2.1.1. Defining marketing .....	41
2.1.2. Islamic Marketing .....	42
2.1.3. Consumer behaviour .....	42
2.1.4. Muslim Consumers .....	43
2.1.5. The growth and potential of halal food products .....	44
2.1.6. Non-Muslim consumers of Halal Food .....	45
2.1.7. Conceptualising and Defining Halal .....	46
2.1.8. Halal Food Products.....	47
2.1.9. South African Halal Industry .....	48
2.1.10. South Africa’s Halal Food Products .....	49
2.1.11. South Africa’s Western Cape government support for the halal industry .....	49
2.1.12. Concluding remarks on the literature.....	49
2.2. Theoretical framework .....	50
2.2.1. Theory of Planned Behaviour (TPB) and the concept of Awareness .....	51
2.2.2. Using the Theory of Planned Behaviour (TPB) in Halal Food Consumption .....	52
2.2.3. Attitude (ATT) .....	54
2.2.4. Subjective norm (SN) .....	54
2.2.5. Perceived behavioural control (PBC) .....	55
2.2.6. Purchase intention (PI).....	55
2.2.7. Awareness (AW).....	57
2.2.8. Buying behaviour (BB).....	57
2.2.9. Hypotheses of the Quantitative studies.....	58
2.2.10. Chapter two summary .....	59
2.2.11. References for Chapter Two .....	60
CHAPTER 3 .....	71
Research Design and Methodology .....	71
3.1. Introduction .....	71
3.2. The research question.....	71
3.2.1. The main question .....	71
3.2.2. Research sub-questions.....	71
3.3. Research paradigm of pragmatism and the use of a mixed methodology approach .....	72
3.4. Research design.....	73
3.4.1. A mixed methodological exploratory sequential design.....	74
3.4.2. Research setting .....	75
3.5. Research approach.....	76
3.5.1. Phase I – Qualitative approach .....	76
3.5.2. Phase II – Quantitative approach .....	86
3.6. Ethical considerations .....	92
3.6.1. Permission to conduct the study .....	93
3.6.2. Confidentiality and the right to anonymity .....	93
3.6.3. Voluntary participation .....	93
3.7. Summary of chapter three .....	94
3.8. References for Chapter Three .....	95
CHAPTER 4.....	103

Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa.....	103
4.1. Abstract .....	103
4.2. Introduction .....	104
4.3. Research issue .....	105
4.4. Review of the literature .....	106
4.4.1. What does halal mean? .....	106
4.4.2. Halal food products.....	107
4.4.3. Halal awareness .....	108
4.4.4. Non-Muslim consumers.....	109
4.5. Methodological approach.....	109
4.6. Findings.....	112
4.7. Discussion .....	118
4.8. Theoretical and managerial implications of the study .....	120
4.9. Conclusion.....	121
4.10. Declaration of conflicting interests .....	122
4.11. References .....	123
CHAPTER 5 .....	132
Halal foods: South African Christian consumers' concerns .....	132
5.1. Introduction .....	132
5.1.1. Christian consumers.....	133
5.2. Findings and discussion .....	134
5.3. Conclusion.....	136
5.4. Notes.....	136
CHAPTER 6 .....	140
Factors affecting consumers' intention towards purchasing halal food in South Africa: A structural equation modelling .....	140
6.1. Abstract .....	140
6.2. Introduction .....	141
6.3. Review of literature and hypotheses .....	143
6.3.1. Halal food products in South Africa .....	143
6.4. Theory of planned behaviour (TPB) .....	144
6.4.1. Awareness of halal .....	145
6.4.2. Awareness .....	146
6.4.3. Attitude .....	147
6.4.4. Subjective norm .....	147
6.4.5. Perceived behavioural control (PBC) .....	148
6.4.6. Consumer's purchase intention and buying behaviour .....	148

6.5. Methodology .....	149
6.5.1. Data collection and sample .....	149
6.5.2. Analysis method .....	150
6.5.3. Research instrument.....	150
6.6. Findings of the study .....	151
6.6.1. Reliability analysis.....	151
6.6.2. Descriptive analysis of socio-demographic information .....	151
6.6.3. Hypotheses results .....	152
6.6.4. Structural equation modelling (SEM).....	152
6.6.5. The Structural Model .....	154
6.6.6. Model fitness and fitted model .....	154
6.6.7. Fitted model results.....	155
6.6.8. Correlation estimates .....	157
6.7. Discussion .....	157
6.8. Contribution and originality of the study .....	160
6.9. Conclusion.....	161
6.10. References .....	163
Factors influencing South African consumers' intention towards purchasing halal food products: A theory of planned behaviour .....	169
Factors influencing South African consumers' intention towards purchasing halal food products: A theory of planned behaviour .....	170
7.1. Abstract .....	170
7.2. Introduction .....	171
7.2.1. Problem statement.....	172
7.3. Literature review and theoretical framework .....	173
7.3.1. Applying Theory of Planned Behaviour (TPB).....	173
7.4. Methodology .....	179
7.4.1. Research instruments .....	179
7.4.2. Data collection and sample .....	179
7.4.3. Reliability and validity.....	180
7.5. Results .....	181
7.5.1. Respondents' demographic characteristics .....	181
7.5.2. Reliability analysis.....	182
7.5.3. Validity analysis .....	183
7.5.4. Confirmatory factor analysis (CFA) .....	184
7.5.5. Structural model analysis .....	185
7.5.6. Hypotheses testing results.....	187
7.6. Discussion .....	188
7.7. Managerial and theoretical implications .....	190
7.8. Conclusion.....	191
7.9. References .....	192
CHAPTER 8 .....	199

General conclusions, limitations and recommendations .....	199
of the study .....	199
8.1. Introduction .....	199
8.2. Conclusion.....	199
8.3. Answering the general study questions .....	200
8.3.1. What is the awareness level of non-Muslim consumers with regards to buying halal food products in Cape Town? .....	200
8.3.2. Why do some non-Muslim consumers buy halal foods rather than non-halal foods? .....	201
8.3.3. Do the individual factors of the TPB influence non-South African halal consumers' intention and behaviour towards purchasing halal food products?.....	201
8.3.4. Are the TPB's factors (attitude, subjective norms and perceived behaviour control) predictors of South African halal food consumers' purchase intention and buying behaviour?.....	201
8.3.5. Does awareness influence halal food consumers' purchase intention and buying behaviour?.....	202
8.4. Summary of the findings of the two quantitative studies.....	202
8.5. Assessing the extent to which the objectives of the PhD study has been achieved .....	205
8.5.1. <i>To understand what are the residents of Cape Town's awareness of halal food products</i> .....	205
8.5.2. <i>To identify and measure the factors that influence the purchasing intention and buying behaviour of halal food consumers in Cape Town.</i> .....	206
8.5.3. <i>To determine if there is a difference between halal food consumers, who are South Africans and non-South Africans regarding their purchase intention and buying behaviour.</i> .....	206
8.5.4. <i>To determine if there is a difference between Muslim and non-Muslim consumers' purchase intention towards purchasing halal food products in Cape Town.</i> .....	207
8.5.5. <i>To provide the local and international manufacturers of halal food products with a profound understanding of buying behaviour of halal food consumers in Cape Town.</i> ..	207
8.5.6. <i>To gain an understanding of the practical implications of TPB factors among halal food consumers, who are South Africans and non-South Africans in Cape Town.</i> .....	207
8.6. Contributions of the PhD study .....	208
8.6.1. Theoretical contributions .....	208
8.6.2. Methodological contributions .....	209
8.6.3. Managerial contributions .....	209
8.7. Limitations of the study.....	210
8.7.1. Limitations concerning the qualitative phase .....	210
8.7.2. Limitations for the quantitative phase .....	211
8.8. Recommendations for future research.....	211
Appendices .....	213
Appendix A: Questionnaire of non-South African consumers .....	213
Appendix B: Questionnaire of South African consumers .....	217
Appendix C: Information Sheet .....	219
Appendix D: Consent Form .....	221

Appendix E: Interview questions for South African and non-South African non-Muslim consumers.....	222
Appendix F: Tables of the demographic profile of non-South African consumers .....	224
Appendix G: Figures of the demographic profile of non-South African consumers .....	227
Appendix H: Tables of the demographic profile of South African consumers.....	230
Appendix I: Figures of the demographic profile of South African consumers.....	233
Appendix J: Correspondences between author and journal of food products marketing....	236
Appendix K: Correspondences between author and journal of Annual Review of Islam in Africa (ARIA) .....	244
Appendix L: Correspondences between author and Journal of Islamic Marketing .....	252
Appendix M: Correspondences between author and International Journal of Emerging Markets.....	257
Appendix N: Editorial certificate .....	257



# Chapter One

## Introduction and background of the study



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# CHAPTER 1

## Introduction and background of the study

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### 1.1. Chapter overview

This chapter presents a background to the research problem. The chapter also summaries the principal research question and the research sub-questions, as well as the objectives that directed the thrust of the study. A short review of the main literature that underlies the theoretical framework is presented. The chapter ends with a description of the organisation of the dissertation.

### 1.2. Introduction and Background of the Study

Halal food consumption and marketing has changed from being an exclusive niche market for Muslim consumers into a powerful global market phenomenon. The international market for halal food was estimated to be worth more than US\$2.3 trillion in 2012 and expected to increase to US\$10 trillion by 2030 (Ali et al., 2017). It shows every indication of playing an important role in global trade (Evans & Syed, 2015). Halal marketing, branding products as halal and consumer behaviour are emerging areas of academic research. Thus, the consumer behaviour of current and potential consumers and purchasers of halal products has become an important area of research. Halal food is becoming a new market power and a famous trademark around the globe even for non-Muslims (Golnaz et al., 2012). Halal products and services are being produced, promoted and purchased in Muslim and non-Muslim countries (Wilson & Liu, 2011; Wilson, 2014). Therefore, an understanding of the awareness of consumers, purchasers and manufacturers of halal food products is important (Lada et al., 2009).

Marketing is a vast subject and is undergoing continuous evolutions and is defined as: “The management process that seeks to maximize returns to shareholders by developing relationships with valued customers and creating a competitive advantage” (Hussnain, 2011, p. 101). Kotler (2000), Loo and Leung, (2018) and Mohammad, (2015) suggest that business managers ought to attend to the 7Ps in the marketing mix. These are product, place, price, promotion, people, process and physical evidence. Getting the product that consumers want is a key part of a company’s marketing strategy. This requires awareness of consumer wants and consumer behaviour and is true for all consumers including those who consume halal food products.

Understanding consumer behaviour is an integral part of successful strategic marketing because it enables marketers to understand and predict how consumers will act (Schiffman & Kanuk, 2004). Consumer behaviour is the study of how individuals make decisions to use their available resources, for example, time, money and effort on consumption-related kinds of stuff (Kanuk, 1997). Understanding how consumers make decisions when they purchase halal products cannot be ignored.

On top of that, consumers are cautious about purchasing and consuming food products, whether Muslims, Jews, Christians, Hindus or Buddhists. For example, Muslims want to ensure that, the food they consume is halal; Jews that the food they consume is kosher; Hindus, Buddhists, and certain other groups want to consume vegetarian food (Riaz & Chaudry, 2003). However, non-Muslim consumers have confidence in the processes of making halal food products because they believe that consuming non-halal food, which has not undergone a strict checking process, may cause disease and health problems. This is because consumers have a serious concern for food safety (Golnaz et al., 2010; Lee et al., 2016). Consumers of other faiths are interested in purchasing halal-certified food products. This is because halal food is considered hygienic, healthy and quality products among non-Muslim consumers (Talib & Ali, 2009). For some consumers, halal food has become a global brand of a quality lifestyle choice (E-Halal organization, 2010). Consumers from other faiths trust the food products that are manufactured according to Islamic requirements (Aziz & Chok, 2013). This is because the manufacturing of halal products follows strict processes (Farm & Jacoby, 2005; Hernández & Seehawer, 2002) thereby ensuring the quality and safety of food (Riaz & Chaudry, 2004).

According to Wilson (2014), there are growing needs and wants among Muslim consumers as well as businesses about the halal concept. This has given rise to research in the area of Islamic marketing and Islamic consumer behaviour (Hussain et al., 2017). Apart from Muslim consumers, non-Muslim consumers are also drawn toward consuming halal food products (Aziz & Chok, 2013; Golnaz et al., 2010; Rezai et al., 2012). Wibowo and Ahmad (2016) declare that there is a need for further research regarding the issues of non-Muslim consumers in the halal industry for both empirical and non-empirical studies. With regards to halal products, Wilson and Liu (2011), state that it is important for marketers to identify and understand how consumers will react to the halal concept. This is because, from a marketing point of view, the halal concept is becoming a new market force, as well as trademark identifier. It is moving into

the mainstream market, affecting and changing awareness of both halal consumers and producers as well as how business should be conducted (Lada et al., 2009).

From the Islamic marketing perspective, the responsibility of the producer and marketer is to ensure that the product is wholesome (Tayyib), processed in a permissible (Halal) manner, and will not cause any harm to consumers and society as a whole (Saeed et al., 2001). The marketing of halal food products is growing universally (Golnaz et al., 2010) as a trademark and brand. Therefore, by 2030, halal food will probably be a prominent and major food segment across all continents (Rarick et al., 2012). Additionally, there is a growing acceptance among non-Muslim consumers, who regard halal food as safe, hygienic, quality, and wholesome product (Aziz & Chok, 2013). Therefore, there is a strong demand for halal products in many non-Muslim countries from Muslim and non-Muslim consumers (Ayyub, 2015). Consequently, there is a need to investigate how consumers in non-Muslim countries perceive halal food products, particularly about their awareness level, purchase intention and buying behaviour.

The growth of the halal industry leads to the creation of new jobs and gives rise to many opportunities for entrepreneurs, driving export growth, research and trade exhibitions (Omar, 2017), and as a result, will lead to increased economic activities. The halal industry has gone beyond the food sector to include pharmaceuticals, cosmetics, health products, toiletries and medical devices as well as service sector components, for e.g. logistics, marketing, print and electronic media, packaging, branding, and financing (The Rise of the Halal Industry, 2016). The growth of the halal industry represents an important potential to be tapped across all over the world, not only in Muslim majority countries but also in non-Muslim countries with significant and growing markets, where the purchasing of halal products is on the increase (Khalid, Yaakob & Sirajuddin, 2016).

The halal industry has witnessed a remarkable growth over the last few years and there has been a rising demand for halal products (Naffee, 2014). Moreover, the halal food industry is set for rapid growth and could go above a US\$1 trillion industry by 2020 (Thomson Reuters, 2018). The growth in the global halal food market indicates an increase in consumer purchasing power and requires businesses to increase their competitiveness (Omar, 2017). The growth in the Muslim population is an important factor affecting the growth and development of the halal food market (Varinli et al., 2016). Undoubtedly, this, in turn, makes the halal food market one of the largest food industries in the world (Ab Talib et al., 2016). Besides being one-fifth of the world's population, more than 300 million Muslims live in non-Muslim countries where Islam

is a minority religion like India, China, the European Union, the United States and Canada (Kamaruzaman, 2006; Saeed, 2004). Similarly, in South Africa (SA), Islam is a minority religion; it represents less than 2% of the total South African population (Kettani, 2010). Despite its small amount of Muslims, South Africa has emerged as a leader of halal-certified food due to the existence of a strong faith minority and the cutting-edge halal certification programmes run by Muslim organizations.

South Africa before 1994 was ruled and governed under the Apartheid Regime. Muslims were allowed to make provisions to have their meat slaughtered according to Muslim rites. Companies agreed to have their products certified as halal. After the African National Congress (ANC) took over as the governing party in 1994, halal products began to be imported to South Africa (Sanchez, 2017). Over the years the demand for halal products and services has increased amongst the Muslim and non-Muslims consumers in South Africa and throughout the world. South Africa has become one of the five main producers of halal products worldwide (Sanchez, 2017). This is because it has highly advanced halal certification programs. Halal certification began in South Africa around the 1940s (Cochrane, 2017) and the 1960s (Sanchez, 2017). The leading South African National Halaal Authority (SANHA) has assisted other African countries to set up halal certification including Zambia, Namibia, Botswana and Mozambique. The total value of the halal industry in 2012 exceeded US\$2 trillion a year comprising of Islamic finance and pharmaceuticals (Sanchez, 2017).

According to Cochrane (2017), about 10 % of South Africa's halal products are exported abroad and in 2012 it is estimated that around 60 % of all food products on display at outlets in South Africa were halal certified. It is worth about US\$71.7 million according to the Malaysia External Trade Development Corporation (Sanchez, 2017). This huge proportion of halal products is because of the success of the South African halal certifiers and because companies export to the north of the continent, much of which is Muslim, and the fact that South African traders make up around 50 % of the continent's fast-moving consumer goods (FMCG) sector, 35 % of these are Muslim (Smith, 2012).

Concerning the above background, this study seeks to plug some of the knowledge gaps in the South African halal literature. These gaps include, for example, what motivates South African consumers residing in Cape Town to purchase halal foods, or how can non-Muslims be influenced to purchase halal food products and services, what individual factors may affect halal consumers, why do South African and non-South African residents in Cape Town engage

in purchasing halal food products? Do non-Muslim consumers consume halal food? If so, why do they consume it? Do socio-demographic characteristics such as age, gender, social status, religion, ethnicity, occupation, education and income influence halal consumers' purchase intention and buying behaviour regarding purchasing halal food products? Do institutional factors (such as coercive, mimetic, normative pressures) influence directly on halal consumers' purchase intention and indirectly on buying behaviour purchasing halal food products etc.?

However, in this study, the researcher only addresses the awareness, purchase intention and buying behaviour of South African and non-South African halal consumers residing in Cape Town, towards purchasing halal food products. In aiming to fill these gaps, this dissertation aims to explore and bring a new understanding of the purchase intention and buying behaviour among South Africans (natives) and non-South Africans (foreigners), whether Muslims or non-Muslims towards purchasing halal food products in Cape Town. Following this, the problem statement of the study is summarised below.

### **1.3. Problem statement**

Halal food products were being made, sold, and promoted for local and international consumption in South Africa, which is a predominantly non-Muslim country. For many years, halal food consumers in SA, including both Muslims and non-Muslims have been consuming halal food products. Muslims and non-Muslims consumers regardless of who they are, or where they come from are concerned with consuming halal food products. Despite that status, little efforts have been undertaken to understand consumers' purchase intention and buying behaviour towards halal food products. The problem, in this case, is that these factors were not identified and measured up to now. For this reason, this study will first study awareness and then identify and measure halal consumers' purchase intention and subsequently buying behaviour by applying the Theory of Planned Behaviour (TPB), which includes attitude, subjective norms and perceived behaviour control as a theoretical framework model. Similarly, there is as far as I could find no academic research using the TPB for testing the purchase intention and buying behaviour of Cape Town halal consumers.

Nevertheless, some newspaper articles suggest that non-Muslims in South Africa have some reservations regarding the fact the most of their food products carry a halal certificate. Halal food products have become a matter of concern among some non-Muslims (Abraham, 2018; Jordaan, 2015; Venter, 2015). Some non-Muslim consumers do not want to buy food products that carry a halal certificate, as some of them think that maybe consuming halal food will

convert them to Islam and subsequently become Muslims (Abraham, 2018). They also claim that the prevalence of halal food products violates their right to freedom of choice (Venter, 2015). Therefore, there is a need for more investigations concerning purchasing halal food products among non-Muslim consumers (Thomas et al., 2017).

Not only South Africans, who consume halal food products in SA, especially in the city of Cape Town but also there are growing numbers of non-South Africans (foreigners) including both Muslims and non-Muslims from various countries like Somalia, China, Bangladesh, Egypt, Sudan, Zimbabwe, Nigeria etc., for whom the consumption of halal food products may be important. This group of consumers were not investigated thus far.

Academically, there is limited research on consumer opinions concerning halal food products in SA. Only one master's thesis (Tayob, 2012) has examined issues associated with Muslim consumers' identity and consumption of halal food products. Another master thesis by Kagee (2018) investigated the consumption of food in the Muslim community concerning food security. Thus, investigating halal consumers purchase intention and buying behaviour of halal food products is important to further our understanding. It is also important for developing halal food marketing and contributing to establishing a halal hub in SA.

In the next section, the principal research question and sub-questions of the study are listed below.

#### **1.4. Research question and sub-question**

The principal research question that guided this study was: *What is the purchase intention and buying behaviour of halal consumers in Cape Town towards purchasing halal food products?*

Several sub-questions are derived from the principal research question:

❖ **The first set of sub-questions:** What is the awareness level of non-Muslim consumers with regards to buying halal food products in Cape Town? Which supported by the following sub-questions:

(1) Do non-Muslim consumers in Cape Town know halal?

(2) Are non-Muslim consumers in Cape Town aware of halal food products?

(3) Do non-Muslim consumers know the processes involved in the making of halal food products?

(4) Do non-Muslim consumers understand the difference between halal and non-halal food products? These questions will present and discuss in detail in Chapter 4.

❖ **The second set of sub-questions:** Why do some non-Muslim consumers buy halal foods? This question is presented and discussed in Chapter 5.

❖ **The third set of sub-questions:** Do the individual factors of the TPB influence non-South African halal consumers' intention and behaviour towards purchasing halal food products? This question is supported by the following sub-questions:

(1) Do awareness, attitude, subjective norms, and perceived behavioural control significantly affect the purchase intention of halal food consumers?

(2) Does awareness of halal consumers directly or indirectly affect their buying behaviour with regards to halal food products?

(3) Does the purchasing intention of halal consumers significantly affect their buying behaviour to buy halal food products? These questions will be presented and discussed in Chapter 6.

❖ **The fourth set of sub-questions:** Are the TPB's factors (attitude, subjective norms and perceived behaviour control) predictors of South African halal food consumers' purchase intention and buying behaviour? This question is supported by the following sub-questions:

○ Does the purchasing intention of halal consumers significantly affect their buying behaviour to buy halal food products?

○ Are there significant effects of TPB's factors on halal consumers' purchase intention and buying behaviour towards purchasing halal food products?

○ What factors do the halal consumers take into account when buying halal food products? This is discussed in Chapter 7.

- ❖ **The fifth set of sub-question:** Does awareness influence halal food consumers' purchase intention and buying behaviour? This is discussed in chapter 6 and chapter 7.

### **1.5. Objectives of the research**

This study aims to achieve the following six objectives:

- To understand what are the residents of Cape Town's awareness of halal food products.
- To identify and measure the factors that influence the purchasing intention and buying behaviour of halal food consumers in Cape Town.
- To determine if there is a difference between South Africans and non-South Africans, who are halal food consumers, regarding their purchase intention and buying behaviour.
- To determine if there is a difference between Muslim and non-Muslim consumers' purchase intention towards purchasing halal food products in Cape Town.
- To provide local and international manufacturers of halal food products with a profound understanding of buying behaviour of halal food consumers in Cape Town.
- To gain an understanding of the practical implications of the TPB factors among halal food consumers, who are South Africans and non-South Africans in Cape Town.

The motivation and significance of the study are also stated in the next section.

### **1.6. The motivation of the research**

A key motivation for this study is driven by insufficient research and information in the literature, concerning the buying behaviour of halal consumers residing in Cape Town, whether South Africans or non-South Africans regarding halal food products. This study attempts to plug some of the knowledge gaps in halal food and halal consumer's literature in SA. Therefore, such a study will be worthy because up to the present time, according to the research engine Google Scholar, there are no research studies on this specific research topic in SA. Therefore, the findings of such a study are expected to contribute to new pieces of evidence. This study aims to close some of the knowledge gaps in the academic literature. The main reason for doing this research is to add to the limited body of existing knowledge about consumers' views on why they purchase halal food, particularly residents of the city of Cape Town.

### **1.7. Significance of the research**

Studying consumers' views and opinions of halal food products in SA, and Cape Town, in particular, is important because the majority of Muslims residing in SA reside in this province. Because there is inadequate statistics around Cape Town halal consumers, the results of this study would provide the following four benefits:

- The results of this research would be vital because understanding the consumers' awareness level, purchase intention and buying behaviour toward purchasing halal food products directly influences companies that produce halal products to maintain their production of halal products.
- The research will increase and extend the academic knowledge of the concept of halal awareness, behaviour and intention mainly on purchasing halal food products for residents in Cape Town.
- Findings obtained from this research can make a real contribution to marketers and policymakers to improve their products to maintain their revenues gained from purchasing and selling halal food products in the market.
- Insights will be gained about non-Muslim halal food consumers in Cape Town.

The section below will discuss the research approach, design and methodology of the study

### **1.8. Research approach, design and methodology**

In this study, an exploratory sequential mixed method research design was employed. The researcher utilised both qualitative and quantitative approaches to collect and analyse data to answer the research question (Hesse-Biber, 2010). Thus, a qualitative study was followed by a quantitative study. The exploratory sequential mixed method was chosen to gain multiple perspectives and deeper insights into the views and practices of selected residents of Cape Town, who buy halal food products. The researcher started collecting data initially, from halal consumers who are non-Muslims employing intensive semi-structured interviews. This is because the researcher observed many non-Muslims buying halal food products from different supermarkets in Cape Town. Also, most of the supermarkets in Cape Town, for example, Shoprite and Pick n Pay, have special divisions and places for displaying and selling halal food products.

The aim of utilising an exploratory sequential mixed method (qualitative and quantitative) in this study was to explore the study phenomenon using a qualitative study approach and then use the qualitative data to inform the design and collection of the quantitative data and explain the relationships between concepts and constructs (Subedi, 2016). After I explored consumers' awareness and purchasing behaviour via qualitative studies, I chose to use the Theory of Planned Behaviour in my quantitative studies.

The data collection methods included personal interview questions and questionnaires. In the qualitative study, the researcher began by collecting primary data via the use of semi-structured interviews, which the researcher used in conjunction with the theoretical insights to develop the questions for the quantitative studies (See Chapters 4 and 5). After conducting the qualitative study and obtaining the results, two questionnaires were developed and distributed later (See Chapters 6 and 7). Using insights and the concepts from the qualitative study and the literature review, the researcher formulated the variables and the questions. Respondents were invited to participate in the study after which the researcher provided them with an information sheet and a consent form, which informed them of the nature of the study and requested their informed consent to participate (Appendix 1).

In the data analysis, thematic analysis was used to analyse the qualitative data and descriptive analysis was used for the quantitative data. Also, in analysing the quantitative data, I employed structural equation modelling (SEM) which is an analytical tool for examining and testing the hypotheses between the observed and the latent variables in the research model. An SEM approach is a multivariate statistical technique used for the testing theory that incorporates both observed and latent variables. SEM was explained and employed in detail in chapter 6 and 7. The data were entered into the SPSS Statistic version 23 & 24 for descriptive analysis and the AMOS application for SEM. The research approach, design and methodology will be clarified in detail in chapter 3.

The next section discusses the theoretical considerations and conceptual framework of the study, which provide the analytical lenses for the study.

## **1.9. Theoretical Framework**

Because this PhD comprises four different studies captured in four different articles the researcher does not have one theoretical framework for all the articles. The two qualitative studies in chapter 4 and chapter 5 are exploratory. In these two studies, the researcher explored

non-Muslims awareness and consumption behaviour toward halal food products. The two quantitative studies, chapter 6 and 7, are based on the theory of planned behaviour (TPB) in addition to the concept of awareness. The researcher chose Ajzen's (1985) Theory of Planned Behaviour (TPB) as a theoretical framework after reviewing the literature, which indicated the prevalence and utility of the TPB in halal food studies. It is one of the most popular theoretical models, which is used by researchers in determining and investigating consumer behaviour towards food consumption and of their buying behaviour of food products (Shah Alam & Sayuti, 2011). The researcher selected TPB because it assumes that human behaviour originates from individuals' intentions to perform a specific behaviour (Ajzen, 1991) or to act the immediate determinant of behaviour (Ajzen, 2006).

The TPB model is effective in examining the consumer's behaviour and purchase intention toward halal foods (Aziz & Chok, 2013). Therefore, the researcher used the Theory of Planned Behaviour (TPB) to see what influences consumers residing in Cape Town's purchase intention and buying behaviour towards purchasing halal food products. The reason for using this theory comes firstly from reviewing the literature and secondly from the insights gained from the qualitative studies. Furthermore, the researcher, in the two quantitative articles, added to the theory of planned behaviour the variable of awareness. Awareness can be defined as "the ability to perceive, to feel, and to be conscious of events and objects" (Aziz & Chok, 2013, p. 7). The researcher included awareness because previous studies including (Aziz & Chok, 2013; Hamdan et al., 2013; Ya et al., 2017; Yunus et al., 2014) found that awareness has a positive influence on consumers' purchase intention and subsequently on consumers' buying behaviour towards purchasing halal foods.

The following section of the chapter discusses the research setting, limitations and ethical considerations of the study.

### **1.10. Research setting**

The research setting refers to one or more particular settings, where data for a particular study is collected (Polit & Beck, 2010). The present research was conducted in the City of Cape Town, situated in the Western Cape Province, in SA. According to the projections of the Western Cape Department of Social Development, the City of Cape Town's population is estimated to be 4 014 765 in 2017 (City of Cape Town, 2016). The City of Cape Town was chosen as a suitable geographical area for this research because of the convenience of its location and because it is the biggest city in the province of the Western Cape. Besides, the

Western Cape provincial government has directed its attention towards the halal food industry. The Western Cape provincial government has been investigating whether it can make the Western Cape Province a halal hub in SA. It is seriously considering the establishment of a halal agro-processing food park in Cape Town (Hancock, 2015). Also, many halal manufacturers, traders and halal consumers trade in Cape Town. Cape Town is a cosmopolitan city with a large Muslim community.

### **1.11. Limitations of the research**

One of the obligations of any study is to identify its limitations. Although this study contributes to the body of knowledge concerning consumer preferences of halal food it has several limitations that need to be acknowledged:

Firstly, the study area for the study is limited to halal consumers residing in Cape Town, which means that other halal consumers who reside in other cities were not included. Additionally, this study focused on halal consumers rather than halal companies. Secondly, the study is limited only to halal food products in general, therefore, no specific a product mentioned in the present study. Thirdly, the study investigated only halal food products. However, other marketing elements such as the promotion, price and place regarding halal foods were not included in the present study. Therefore, in future, researchers ought to integrate these variables into their research scope.

### **1.12. Ethical considerations**

An approval from the Research Ethics Committee of the University of the Western Cape was sought. Permission to proceed was granted after the researcher' ethics application was reviewed and the following registration number (HS/16/8/25) was provided to the researcher. Written consent was obtained from the respondents before the data collection process.

An important ethical aspect in the research was to ensure the confidentiality of results, findings and the identities of respondents. The researcher dealt with this aspect by not requesting respondents to provide their names nor any of their contact details when doing personal interviews. The survey tool was designed in such a way that respondents remained anonymous. The confidentiality of information was confirmed in the consent form that was given to respondents. The information sheet provided to the respondents stipulated that this study would be only for educational benefit with no commercial intent.

The section below discusses the organisation of the dissertation and the contents of each of the chapters is listed.

### 1.13. The Organisation of the Dissertation

This dissertation is structured into eight chapters, which are as follows:

- **Chapter One:** This chapter provides an overview of the research topic, a background of the current study, the research issues, research objectives and research questions.
- **Chapter Two:** This chapter presents the literature review and theoretical framework of the study about the research topic. It presents the conceptual framework and the major theoretical concepts, as well as the hypotheses underlying the PhD study.
- **Chapter Three:** The chapter describes the research methodology and the research design which was used in this PhD study.
- **Chapters Four:** This chapter identifies and investigates the awareness level among non-Muslim consumers in SA towards purchasing halal food products.
- **Chapters Five:** This chapter searches for considering why non-Muslim consumers are interested in purchasing halal foods rather than non-halal foods.
- **Chapters Six:** This chapter measures the factors that influence the intention and buying behaviour of non-South African halal consumers towards halal food products.
- **Chapter Seven:** This chapter measures the factors that influence the intention and behaviour of South African halal consumers to halal food products.
- **Chapter Eight:** This chapter outlines the general conclusions, recommendations. It discusses the implications of the findings; identify major study limitations and suggest potential future research directions.

In the subsequent section, remarks for chapter one are concluded.

#### **1.14. Concluding remarks for chapter one**

In brief, this dissertation comprises of eight chapters. The first chapter is the introduction and background of the study. The second chapter contains the literature review and theoretical framework of the study. The third chapter clarifies the research design and methodology followed by four chapters (4, 5, 6 and 7) in the form of research articles, which constitutes the middle chapters of the dissertation. These four research articles have been published or submitted for publication to different journals. Each chapter is self-contained; the published articles are reproduced as they were originally published. Chapter eight reports the conclusions that the researcher has come to and contains recommendations concerning further areas of research.



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# Chapter Two

## Literature review and theoretical framework



## CHAPTER 2

### Literature review and theoretical framework of the study

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#### 2.1. Introduction

In this chapter, both the literature review and theoretical framework will be discussed. In the literature review the researcher defines marketing, Islamic marketing and consumer behaviour. Also halal is defined and the growth of halal goods and services is discussed. With regards to the theoretical framework, the researcher discusses the Theory of Planned Behaviour (TPB) which includes factors namely, attitude, subjective norms and perceived behavioural control. In addition, the concept of awareness is also reviewed. Purchase intention and buying behaviour are also discussed. Finally, the hypotheses developed for the study will be clarified.

In this chapter, the researcher makes the argument that understanding consumers thinking and behaviour can help marketing executives and managers develop appropriate strategies for targeting their customers with the right information, products and services. The definition of marketing will be presented in the next section.

#### 2.1.1. Defining marketing

Kotler (2014, p. 5) makes the case for two perspectives of defining marketing: social marketing and managerial marketing. From a social definition, marketing is “a societal process by which individuals and groups obtain what they need and want through creating, offering, and exchanging products and services of value freely with others”. From a managerial perspective, marketing has often been described as “*the art of selling products*” (Kotler, 2014). Based on these two definitions, the objective of marketing is to ensure that companies are aware of and familiar with consumer demands and that the product or service fits the consumers’ requirements (Kotler, 2014). The goal of marketing is to fulfil and satisfy the target consumers’ needs and wants (Kotler, 2000). To do this, marketers need to know and understand consumers’ opinions and their behaviour.

Thus, the present study focuses on understanding halal consumers’ behaviour in Cape Town concerning halal food products. This takes us into the field of consumer behaviour studies how individuals, groups, and organisations select, buy, use, and dispose of goods, services, ideas, or experiences to satisfy their needs and desires (Kotler, 2014). It also takes the conversation into

discussing Islamic marketing or marketing that targets Muslims. The researcher will proceed with this Islamic marketing.

### **2.1.2. Islamic Marketing**

Islamic marketing is a relatively new field of study. Islamic marketing is different from conventional marketing (Adnan, 2013) in that it brings religiosity into the arena of marketing. According to Wilson (2012), Islamic marketing can be understood as a God-conscious approach to marketing from a marketer's and consumer's view, which stems from the characters connected with Islam. Hussnain (2011, p. 103) defines Islamic marketing as "The process of identification and implementation of value maximization strategies for the welfare of the stakeholders in particular and the society in general governed by the guidelines given in Quran and Sunnah". Islamic marketing is a concept that should be observed from several aspects, especially the religious factor, (Hussnain, 2011). What is important about Islamic marketing is the fact that Islam does not support hedonistic consumerism but requires its adherents to follow moderation and abide by certain guidelines (Hussnain, 2011).

Islamic marketing is important because there are 1, 2 billion Muslims on the planet and that the halal food products industry represents an important niche (Adnan, 2013). Islamic marketing is a broad topic, and the halal industry, halal consumers and halal food products form a part of this topic. Subsequently, the main focus of the present study is on both people (*consumers*) and product (*halal food*). A study of this nature contributes to Islamic marketing.

In the following section, consumer behaviour will be highlighted and discussed.

### **2.1.3. Consumer behaviour**

Consumer behaviour can be defined as "the decision-making process and physical activity involved in acquiring, evaluating, using and disposing of goods and services" (Khan, 2006, p. 4). A consumer is "anyone who engages himself in physical activities of evaluating, acquiring, using or disposing of goods and services" (Khan, 2006, p. 9). According to Schiffman, Kanuk and Hansen (2012), consumer behaviour can be defined as all the actions of people who seek, assess, and obtain the products and services that they believe will satisfy their desires and fulfil their needs. Consumer behaviour consists of several processes that emanate from consumers' motivation to fulfil their needs and desires and includes their purchasing behaviour. Consumer behaviour is "a study of the processes involved when individuals or groups select, purchase, use, or dispose of products, services, ideas, or experiences to satisfy needs and desires"

(Muttaqin, 2015, p. 4). Consumer behaviour is also influenced by various factors (Kotler, 2000). This includes the age of the group of consumers; their geographical location, the lifestyle of the consumers and the social status of consumers. The researcher investigated the consumer behaviour of halal food consumers in the City of Cape Town.

Muslim consumers' behaviour is mentioned in the next section.

#### **2.1.4. Muslim Consumers**

The behaviour of a Muslim is subjected to religious commands (Shah Alam & Mohamed Sayuti, 2011). Religion has a significant impact on a Muslim consumer's behaviour because it requires him/her to differentiate between what is halal and what is not (Rehman & Shabbir, 2010). Thus, Muslim consumption behaviour is governed by the Quranic precepts of what is allowable (Halal) and what is not allowable (Haram or non-halal) (Eliasi & Dwyer, 2002).

Nevertheless, Muslim consumers are similar to any other consumers, demanding healthy and quality products, which comply with Shariah requirements (Al-Harran & Low, 2008). Muslim consumers are careful when purchasing halal products, particularly regarding food consumption, personal care products, hotels, and restaurants, because of being obligated to comply with their religious laws. Every Muslim consumer must ensure that what they consume is derived from a halal source (Zakaria, 2008). Shah Alam and Mohamed Sayuti (2011), who conducted a study on the purchase of halal food behaviour, observed that the following factors, namely, trust, moral obligation, habit, and self-identity have positive and significant effects on the intention of consumers to purchase halal food. Ambali and Bakar (2013) assert that other factors, besides the halal certification logo, such as religious beliefs, education, and information about halal, through television, newspapers, radios, and the internet, to name a few, influence the awareness of Muslim consumers. However, Shaharudin, Pani, Mansor, Elias and Sadek (2010) highlight that, in certain countries of the world, the religious aspect plays one of the most important roles in determining food choice.

According to Shah Alam and Mohamed Sayuti (2011), consuming halal food products is an important factor that influences consumer purchase and consumption behaviour. Hamdan, Issa, Abu and Jusoff (2013), state that the most influential factor in Muslim consumers' purchasing choices is the knowledge and familiarity with products. Although the value system of Muslim consumers regarding the consumption of food products differs from non-Muslim consumers (Varinli, Erdem & Avçılar, 2016), however, Muslim consumers are not different from any other

consumer sectors in terms of demanding healthy and quality products, which also comply with Shariah requirements (Al-Harran & Low, 2008).

The domain of purchasing halal could be extended to all consumables; for example, toiletries, pharmaceutical, cosmetics and service, as well as finance (Lada, Harvey Tanakinjal & Amin, 2009). Purchasing and consuming halal food products do not only concern Muslim consumers, but also non-Muslim consumers, who are still very cautious regarding the purchase of halal products. However, factors such as hygiene and safety are promoted as the largest benefits of buying and consuming halal products.

The section below will discuss the growth and potential of halal products and services.

### **2.1.5. The growth and potential of halal food products**

Halal food is becoming an Islamic phenomenon and a profitable trade among both Muslim and non-Muslim countries (Elseidi, 2018). The reason for this tendency is that the halal market derives attention not only from Muslim consumers but also from non-Muslim consumers who are interested in the easiness, hygiene and humanity of halal products (Alserhan, 2010). The State of the Islamic Economy report estimated that the global halal industry is valued at US\$2.3 trillion, presently (Wilson, 2014).

Halal food products are the most famous components of the halal trade. It is a niche market, which constitutes, approximately 16% of the current world food trade (Zulfakar, Anuar & Talib, 2014). Also, the international halal food trade amounts to nearly US\$80 billion per year, or about 5% of the global food trade (Ireland & Abdollah Rajabzadeh, 2011). According to the State of the Global Islamic Economy Report - 2015/2016 (Thomson Reuters, 2015), the food and lifestyle sector expenditure is expected to reach US\$2.6 trillion, by 2020. Additionally, Elsrag (2016) states that halal food represents close to 20% of the entire global food industry. With the expected increases in both population and income of halal consumers, coupled with the expected increase of more than 70% in the demand for food by 2050, the future demand for halal food is growing.

Halal products are global products, and the halal market differs from other markets, globally. Halal food could be the future global standard for safe, wholesome, and humane food, if producers fully adhere to the concept of halal, as well as Tayyib (good or pure), as in the tenets of Islam (Elasrag, 2016). Selecting halal food products that are certified by trustworthy

certification is becoming the key choice for consumers. The reason being that consumers are more confident that food manufactured according to the requirements of the halal food products are of a better standard (Aziz & Chok, 2013). This is because halal food products include further assurances on food safety and quality (Nastasha, 2015). Therefore, the producers of halal food products must ensure good nutrition with permissible ingredients.

The consumption of halal food products can be extended to cover different market segments, namely, Muslim and non-Muslim consumers, because of its elevated concerns for health, environmental, and quality issues (Olya & Al-ansi, 2018). Alserhan (2010) concurs that halal food products are associated with the concepts of hygiene, cleanliness and compassion. For non-Muslims, consuming halal food is related to its health benefits, which is voluntary on an individual decision, instead of obeying a religious requirement (Krishnan, Aderis, Azman & Kamaluddin, 2017). Haque, Sarwar, Yasmin and Kumar (2015) concur that most non-Muslims consume halal products for health reasons. In contrast, for Muslim consumers, consuming halal food is compulsory, as a religious obligation, based on Islamic teachings.

Halal food products are becoming part of the western diet, increasingly, and have become a multi-billion dollar industry, engaging multinational companies (Elasrag, 2016). As reported in the State of the Global Islamic Economy Report - 2015/2016 (Thomson Reuters, 2015), Muslims' expenditure on food and beverages has increased by 10.8%, to reach US\$1.292 billion in 2013. This spending is expected to grow more than \$2.5 trillion by 2019 and account for more than 21% of the global expenditure. Therefore, many countries are increasing the outlay on halal foods, as China, South Korea and SA are already partnering with Malaysia and the UAE, to develop their halal competencies (Elasrag, 2016).

In the next section, the researcher elaborates on non-Muslim consumers of halal food.

#### **2.1.6. Non-Muslim consumers of Halal Food**

There is a growing popularity for halal food products among non-Muslims. One reason for this is because of the awareness that halal food products are healthier and safer (Golnaz, Zainalabidin, Mad Nasir & Eddie Chiew, 2010). Non-Muslim consumers are shifting towards purchasing halal food, because of their increasing concerns about unhygienic and unwholesome foods (Zailani, Kanapathy, Iranmanesh & Tieman, 2015). This shifting involves non-Muslim consumers from various countries, for example, Australia, Singapore, New Zealand and SA. Even in Europe, non-Muslims are purchasing halal products, as they are perceived to be safer

and healthier (Hornby & Yucel, 2009). Also, Haque Sarwar, Yasmin and Kumar (2015) claim that non-Muslim consumers' awareness of halal food products is influenced by their attitude, subjective norm, and perceived behavioural control. It is important to note that Christians do not have dietary restrictions which prevent them from consuming halal food products (Ali, Xiaoling, Sherwani and Ali, 2017).

Quantaniah, Noreina and Syakinah (2013) stated that many non-Muslims consume halal food products because of their perceptions that, it was a healthy choice. In Russia, non-Muslim consumers purchase halal foods from Muslim stores, because they are confident that Muslims adhere to religious laws and therefore, will not cheat (Golnaz et al., 2010). Also, they are convinced that halal food products are fresh, safe and free from contamination. Another example, in the Philippines, non-Muslim consumers prefer to purchase food products certified with the halal logo, because they perceive that halal food products are healthy, safe, and good to be consumed (Muhammad, 2007).

Abdullah (2006), as well as Golnaz et al. (2010), concur that non-Muslims consider halal food products healthy, hygienically handled and prepared. Golnaz et al. (2010) observed that non-Muslim consumers are aware of the principles and benefits of the halal process, particularly the slaughtering process of the animals, while another research also established a high percentage of halal awareness among the non-Muslim consumers (Golnaz, Mohamed, Shamsudin & Chiew, 2012). Teng and Jusoh (2017) suggest that non-Muslim consumers' spending behaviour is associated with some demographic factors, related to fair trade, animal welfare, and an understanding of the halal concept and intention. The first driver is consumer awareness, which has influenced the development of the halal food industry, over the last ten years (Omar, 2017).

In the next section, the researcher will discuss the concept of halal as well as delve into the South African halal industry

### **2.1.7. Conceptualising and Defining Halal**

Halal is an Arabic word, which means "permissible", it is fundamentally a way of life and relates to Muslim's actions, practices and behaviour. Halal is no longer just religious commitment or adherence but is considered as the standard of choice for Muslims and even some non-Muslims (Golnaz et al., 2010; Kasuma et al., 2015). The idea of halal does not only relate to food or food products, but, it covers all the products and services required for a Muslim

in his or her personal life (Khan, & Haleem, 2016; Lever & Miele, 2012; Majid, Sabir & Ashraf, 2015; Zulfakar, 2015). Thus, the concept of halal includes many areas e.g. cosmetics, medicine, supplement materials, detergent, tourism, pharmaceutical products and financial practices, but food products are the most fundamental one for consumers' basic needs. In the state of the Global Islamic Economy Report (2014-2015), halal food product constituted 17.7 % of global food expenditure as well as in 2019; its share is estimated to increase to 21.2 %. Azmi, Musa, Sihombing and Fen (2018) indicate that halal refers to what has been authorised by traditional Islamic rules derived from revealed texts. Halal is a broad topic and could be discussed from many perspectives and disciplines.

Halal is considered a worldwide food standard. This is because Muslims and many non-Muslims consume it due to the positive implications concerning hygiene, cleanliness, animal welfare and safety (Marzuki, Hall & Ballantine, 2012). Currently, halal is recognised as a quality system worldwide that interests both Muslims and non-Muslims (Ariff, 2009). Muhammad, Isa and Kifli (2009, p. 48) state, “Halal is being recognised as a new benchmark for safety and quality assurance. Halal food that has been through a sound certification process is highly sought after, not just by the 1.5 billion Muslims around the world, but by people from diverse races and religions who are looking for clean and pure food”.

The section below will discuss halal food products and their criteria.

### **2.1.8. Halal Food Products**

In the Quran, healthy wholesome animals that have been slaughtered using the name of God and clean foods are deemed halal. As a rule, most foods are permitted, according to the Muslim scripture (Riaz & Chaudry, 2003). Therefore, the origin of all foods is considered halal, except those that have been forbidden, specifically, by the Quran and the Sunnah<sup>1</sup> (Riaz & Chaudry, 2003). Azmi, Musa, Sihombing and Fen (2018), point out that halal food according to Shariah law ought to be handled with a high standard of hygiene that meets a certain standard of cleanliness, safety and nutrition.

Almighty God states: “People, eat of what is lawful and good on the earth...” (Surah al-Baqarah [2], p. 168). However, the Islamic scholarly literature on Islamic foods indicates that there are areas where interpretations differ in terms of what foods are considered halal (Al-Qardahawi, 1982; Akbiyik & Eroğlu, 2016; Ambali & Bakar, 2013; Ceranic & Bozinovic, 2009; Dollah,

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<sup>1</sup> Life, actions, and teachings of the Prophet Muhammad (*sallahu alayhi wa sallam*).

Yusoff & Ibrahim, 2012; Hanzae & Ramezani, 2011; Matulidia, Jaafara & Bakar, 2016). From an Islamic perspective, food products are considered halal if they fulfil certain criteria. These criteria are:

- (1) All the resources and ingredients utilised in food production must be halal. This means that halal ingredients must be free from carrion, blood and its by-products, pork and pork ingredients, animals (cattle and grazing animals) slaughtered and dedicated to other than God, and the wine and its derivatives.
- (2) Meat (cattle and grazing animals) and poultry products and its by-products have been halal and be sourced from animals slaughtered according to the requirements of the Shariah by a Muslim who is an adult and knows the Islamic rules of slaughtering using a sharp cutting tool such as a knife.
- (3) The halal food products must be separated from non-halal food products (Haram) such as products from pig or dog during the process of storage, handling, packaging, sale, processing, and transportation.

It must be understood that the production of halal food is not only favourable to Muslims but also food producers, because of increased market acceptance of their products.

In the following section, South Africa's halal industry and halal food products will be described.

### **2.1.9. South African Halal Industry**

South Africa (SA) has nine provinces; however, the halal industry in SA tends to centre on the province of the Western Cape. This is because most of the Muslim population are resident in the province, more specifically; they live and work in the City of Cape Town, which might be because of its strategic location. Additionally, the Western Cape Province accommodates several companies that produce industrial halal products. Also, there are various halal businesses located in the Western Cape Province of SA (The Rise of the halal industry, 2016).

South Africa's halal industry is developing and growing rapidly, as SA is one of the top 10 destinations of halal tourism from non-Muslim countries (Mastercard-Crescentrating, 2017; Ahmed & Akbaba, 2018). Besides, SA is one of the top five non-IOC countries, most visited by Muslim travellers (Dahir, 2017). It is positioned as a regional hub for Islamic investment and travel, regardless that less than 2% of its population is Muslim. SA is considered a newer destination for those seeking modern international tourism and is expected to become even

more Muslim-friendly (Battour, 2018). As the halal industry develops, manufacturers and retailers new products are becoming available in the market.

In South Africa (SA), recently, there has been a greater awareness, as many hotels, guesthouses, and corporate venues have included halal foods on their menus. In October 2018, Cape Town hosted the Africa Halal week, which is part of the government strategy to develop and grow the local halal industry (Salie, 2018).

#### **2.1.10. South Africa's Halal Food Products**

South Africa (SA) is one of the five largest manufacturers of halal products, worldwide (Smith, 2012). According to Bamba, Talek and Kaba (2017), South Africa's halal food products represent around 50% of the total consumption of the productive sector on the African continent. The South African National Halaal Authority (SANHA) estimates that 60% of all food products are halal-certified (Salaam Gateway, 2017). Generally, SA is regarded as the gateway to the continent's halal food and beverage market, with its halal business valued at US\$3.22 billion (Salaam Gateway, 2017).

#### **2.1.11. South Africa's Western Cape government support for the halal industry**

According to the State of the Global Islamic Economy Report - 2017/18 (Thomson Reuters, 2017), the Western Cape provincial government plans to invest US\$304,500, to help entrepreneurs using its halal supplier development programme, which Western Cape government plans to revitalise, to grow the size of the province's halal industry, creating new jobs and bolstering the Cape's economy. However, it is important to study Muslim consumers' food consumption behaviour, since they are obligated to consume halal products (Varinli, Erdem & Avçilar, 2016), and the concept broader and complicated (Hashim & Mat Hashim, 2013). Although SA is a non-Muslim majority country, around 70% of halal products are produced by non-Muslims (SAPMC Kingdom Research, 2016).

Concluding remarks related to the literature are discussed in the subsequent section,

#### **2.1.12. Concluding remarks on the literature**

Regarding the above a review of the literature, this study seeks to plug the knowledge gaps found out in the South African halal literature. These gaps are as follows:

- There are no research studies on the halal awareness level of the residents in Cape Town regarding purchasing of halal food products. This gap addressed in detail in chapter 4 and 5.
- There are no studies that measure the factors that affect halal food consumers' purchase intention and buying behaviour in Cape Town with regards to their purchasing of halal food products. This gap addressed in detail in chapter 6 and 7.
- There have been no detailed published research studies regarding halal food consumers' purchase intention and buying behaviour in SA concerning their purchasing of halal food products. This gap addressed in detail in chapter 6 and 7.

To address these gaps in the literature, the researcher has formulated the main research question: ***What is the purchase intention and buying behaviour of halal consumers in Cape Town towards purchasing halal food products?***

In order to fill these gaps, this dissertation aims to explore and bring a better understanding of the awareness level, purchase intention and buying behaviour among South Africans (local residents) and non-South Africans (foreign residents), whether Muslims or non-Muslims towards purchasing halal food products.

In South Africa (SA), only a few masters' dissertations such as Tayob, (2012) have examined issues associated with Muslim consumers' identity and consumption of halal food products. A study by Kagee (2018), another master's thesis, investigated the Islamic theological injunctions and guidelines that govern the production, the different facets of distribution and the consumption of food in Muslim community concerning food security. This dissertation, therefore, attempts to contribute to the academic, managerial, methodological and theoretical spheres by exploring and investigating the awareness level, purchase intention and buying behaviour concerning halal food products in Cape Town, a non-Muslim majority country.

In the next section, the theoretical framework of the study will be reviewed and discussed.

## **2.2. Theoretical framework**

A theoretical framework is "(a) frame of reference that is a basis for observations, definitions of concepts, research designs, interpretations, and generalisations, much as the frame that rests on a foundation defines the overall design of a house" (LoBiondo-Wood & Haber, 1998, p. 141). This dissertation comprises of four research studies that are discussed in four chapters (chapters 4, 5, 6 & 7) as standalone articles. In chapters 4 and 5, the researcher does not use a

specific theory because the qualitative studies are exploratory. However, in chapter 4, awareness is used as a principal concept in the study. In chapter 6 and 7, as two separate articles, two quantitative surveys were reported on. For these two chapters, the theoretical framework selected includes the concept of awareness used in conjunction with the theory of Planned Behaviour (TPB). These are used in predicting South African and non-South African halal consumers' purchase intentions, as well as their buying behaviour towards halal food products. These two, awareness and TBP are the independent variables while consumers' purchase intention and their buying behaviour are the dependent variables.

TPB can be used to explain the influence of social and psychological factors on consumers' behavioural intention (Cho, Park & Kim, 2015). It provides a social-psychological framework to know and predict the factors of human behaviour, and incorporates some of the fundamental concepts in the social and behavioural sciences (Armitage & Conner, 2000). The construct of awareness was also added to the questionnaires (as reported in chapter 6 and 7) because the awareness of halal can lead to an increase in the intention of halal consumers towards purchasing halal food products and subsequently the buying behaviour. Previous studies confirm that being aware of halal affects the consumers' purchase intention regarding halal food products (e.g. Aziz & Chok, 2013; Mutmainah, 2018; Zakaria et al., 2017). Also, the concept of awareness is addressed in detail in the qualitative studies (See chapters 4 and 5).

In the next section, the Theory of Planned Behaviour (TPB) and the concept of awareness will be explained further.

### **2.2.1. Theory of Planned Behaviour (TPB) and the concept of Awareness**

The Theory of Planned Behaviour (TPB) was introduced by Ajzen (1985). TPB is a theoretically structured framework that predicts and clarifies human behaviour, based on beliefs and attitudes (Ajzen, 1991). TPB has been applied to investigate the relationship between attitude, subjective norms, perceived behavioural control, as well as intention and behaviour (Ajzen, 2005). It has been demonstrated as a robust instrument to predict individuals' intention and behaviour (Ajzen, 1991; Taylor & Todd, 1997).

TPB is applied, based on the concept that most human behaviour is the consequence of an individual's intention to perform a particular behaviour. This is because the intention to perform certain behaviour is directly affected by three main factors, namely, antecedents of intention, personal attitude and subjective norms, as well as perceived behavioural control (Ham, Jeger and Frajman Ivković, 2015). The researcher used it as a guiding model for two reasons:

- Firstly, the Theory of Planned Behaviour was utilised to measure the factors that affect consumers' awareness level, purchase intention and buying behaviour for the purchasing of halal food products. The Theory of Planned Behaviour, developed from the former Theory of Reasoned Action (TRA) (Ajzen & Fishbein, 1980), maintains that people behave rationally, in that they consider the implications of their actions. This theory involves the choice of behaviour, where reasons can be given for the choice made (East, 1993). There is growing empirical evidence that awareness is an influential predictor of intention and behaviour towards purchasing halal food products (Aziz & Chok, 2013; Krishnan, Aderis, Azman, & Kamaluddin, 2017; Mohamed Elias, Othman & Mohd Saifudin, 2016), as well as buying decisions (Hamdan, Issa, Abu, & Jusoff, 2013; Macdonald & Sharp, 2000; Zakaria, Abdul Majid, Ahmad, Jusoh, & Zakaria, 2017). These studies emphasised the significance of awareness in explaining consumer purchase intention and behaviour.
- Secondly, the researcher added to the TPB model, the concept of awareness. Adding awareness to the model was intended to improve the researcher's ability to understand consumers' decisions regarding halal food products and to further examine whether this component (awareness) affected consumers' purchase intention and their buying behaviour towards halal food products.

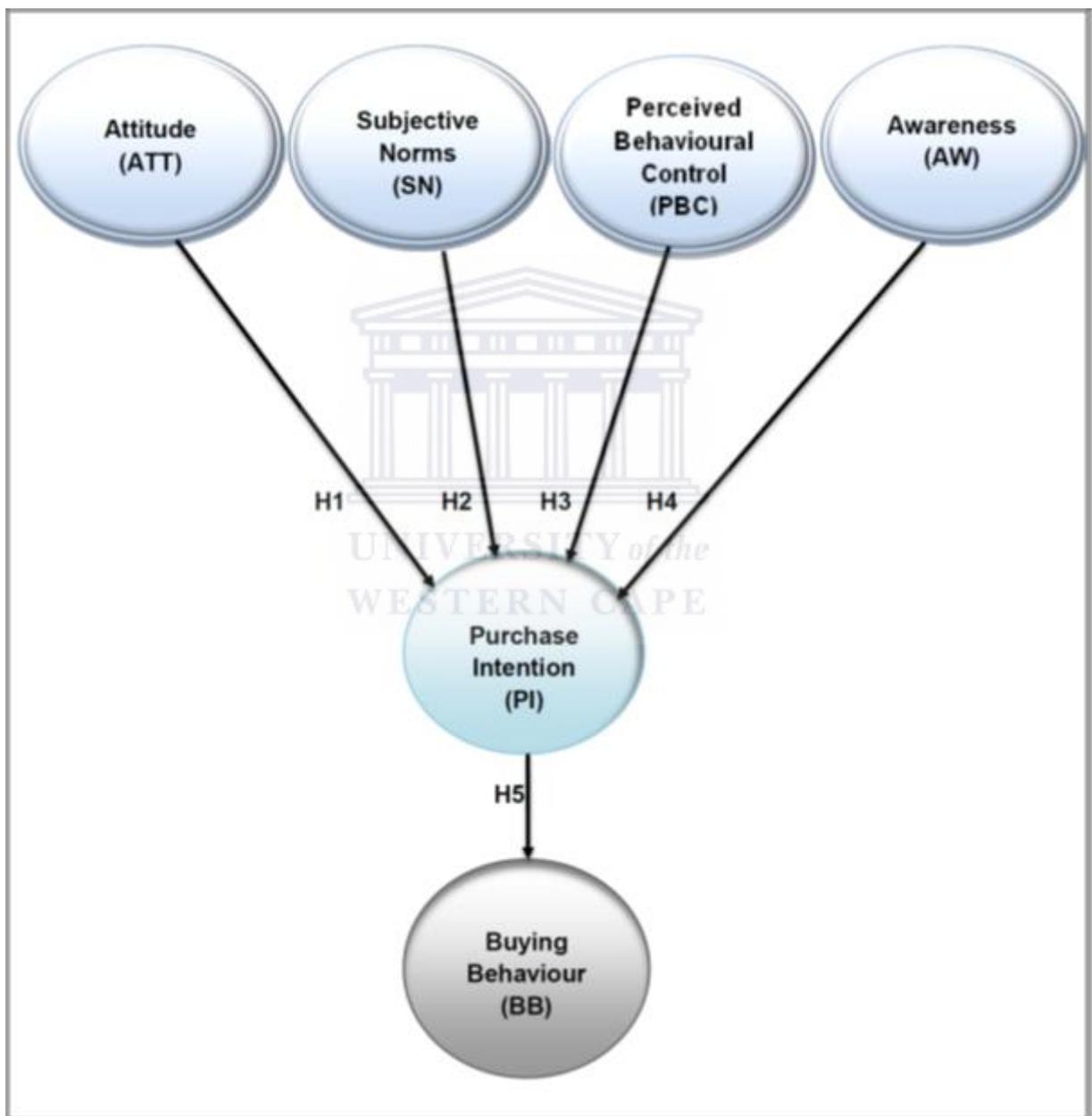
Applying the theory of planned behaviour (TPB) in the area of halal food consumption is now discussed.

### **2.2.2. Using the Theory of Planned Behaviour (TPB) in Halal Food Consumption**

Several studies have revealed that the TPB is an effective model, which has been used in predicting and measuring the intention of the consumption of halal foods (e.g. Afendi, Azizan & Darami, 2014; Bashir et al., 2018; Elseidi, 2018; Khalek & Ismail, 2015; Shah Alam & Mohamed Sayuti, 2011). Several researchers have demonstrated the applicability of this theory in predicting purchase intention through different businesses, products and services (Shah Alam & Mohamed Sayuti, 2011; Aziz & Chok, 2013; Karijin, Iris, Florence & Wim, 2007; Lada et al., 2009; Mukhtar & Butt, 2012; Rezai, Puah, Mohamed & Shamsudin, 2012). In the context of halal food consumption, TPB is considered relevant in the study of consumer preferences to purchase halal food products, because several researchers in previous studies had effectively applied it (Rezai, Puah, Mohamed, & Shamsudin, 2012; Shah Alam & Mohamed Sayuti, 2011). It is a convenient model that is useful to predict consumer purchasing behaviour. Many authors

have recommended the efficiency of this model to measure the halal purchase intention (Afendi, Azizan, & Darami, 2014; Khalek & Ismail, 2015; Zulariff & Mohamad, 2014). Thus, through the application of the TPB, people's intention and behaviour can be predicted, by measuring their attitudes, subjective norms and perceived behavioural control and measuring the strength of the relationships to see which constructs influence consumers' purchase intention and buying behaviour.

For the two chapters 6 and 7, I designed questionnaires which were based on TPB and awareness. TPB and the construct awareness was adopted as illustrated in Figure 1.



**Figure 1:** Theoretical model for developing hypotheses of the study.

In the next section, the researcher will discuss each of the three factors of the TPB and the additional construct of awareness.

### **2.2.3. Attitude (ATT)**

Attitude is the first component of the Theory of Planned Behaviour. It can be defined as a positive, or negative way of thinking or feeling that leads to an individual's behaviour (Kamal & Mohammed, 2016; Varinli, Erdem & Avcilar, 2016). Attitude is an internal expression of an individual's feeling, which reflects whether an individual likes or dislikes a product or service (Golnaz, Zainalabidin, Nasir & Eddie, 2010). Attitude indicates that the performance of an individual's behavioural intentions is positively or negatively valued (Ajzen, 2005). According to Ajzen (1991), attitude towards behaviour is the degree to which a person has a favourable, or an unfavourable evaluation of the behaviour in question.

In the context of halal foods, attitude is considered a significant factor in influencing consumer intention regarding the purchasing halal food products (Afendi et al., 2014; Bashir et al., 2018; Mukhtar & Butt, 2012; Shah Alam & Mohamed Sayuti, 2011). Similarly, other studies have indicated that attitude was identified as the fundamental factor that affects the intention to purchase halal food products (Abd Rahman, Asrarhaghighi & Abd Rahman, 2015; Haro, 2016; Khan & Azam, 2016). Attitude towards consuming halal food products implies the focus of the consumer on a product that is interesting and favourable for consumption (Wilson, 2014; Weng & Khin, 2016).

### **2.2.4. Subjective norm (SN)**

Subjective norm is the second component of the Theory of Planned Behaviour. It refers to an individual's perception of social pressure to execute certain behaviour (Varinli, Erdem & Avcilar, 2016; Yeon Kim & Chung, 2011). It can simply be defined as the individual's perception of the possibility that significant others will accept or reject the behaviour, and the incentive to fulfil those perceptions (Ajzen, 1991). According to Ajzen (1991), subjective norm refers to the perceived social pressure to act upon, or not act upon, certain behaviours. Subjective norm refers to consumers' perception towards social normative motivation (Ajzen, 2005), which includes family, friends, colleagues, relatives, or other such significant groups (Ajzen, 1991; 2005). Subjective norms comprise the opinions of people, who are close to the individual, and who are considered important in terms of being able to influence the individual's decision to execute a particular behaviour (Kim, Ham, Yang & Choi, 2013).

Regarding the halal food consumption context, the subjective norm construct is considered a significant factor that influences consumers' intention to purchase halal food products. Therefore, the subjective norm was incorporated (Aditami, 2016; Afendi et al., 2014; Armitage & Conner, 1999; Bonne, Vermeir, Bergeaud-Blackler & Verbeke, 2007; Dean, Raats & Shepherd, 2012; Karijin et al., 2007; Nursalwani & Zulariff, 2017; Sukato, 2008). The findings of these studies determined that subjective norms influenced consumers' intentions towards having an intention to purchase halal food products.

#### **2.2.5. Perceived behavioural control (PBC)**

Perceived behavioural control (PBC) is the third component of the Theory of Planned Behaviour. It refers to "people's perception of the ease or difficulty of performing the behaviour of interest" (Ajzen, 1991, p. 183). According to Ajzen (1991), PBC is an individual's ability to control the execution of certain behaviour (Ajzen, 2005). Simply put, it is the ease or difficulty of engaging in a specific behaviour. In addition, it refers to the extent to which performance depends on the actor (Ajzen, 2002), and defined as a combination of control and self-efficacy (Ajzen, 2002). PBC is "assumed to reflect experience with the performance of the behaviour and anticipated obstacles that could inhibit behaviour" (Kiriakidis, 2017, p. 197). It is an individual's prerogative to execute a particular behaviour. However, PBC influences the intention and behaviour, both directly and indirectly, through behavioural intention (Noar & Zimmerman, 2005). PBC was measured according to previous studies (Aditami, 2016; Chen & Peng, 2012; Dean et al., 2012; Taylor & Todd, 1995).

Due to the combination of intentions, as well as perceived behavioural controls, human behaviour can be predicted (Ajzen, 1991). In terms of halal food consumption, several previous studies determined that PBC influenced consumer's intention towards halal foods (Afendi et al., 2014; Khan & Azam, 2016; Shah Alam & Mohamed Sayuti, 2011; Nastasha, 2015; Noar & Zimmerman, 2005; Nursalwani & Zulariff, 2017). The findings of these studies revealed a strong relationship between PBC and the intention to consume halal foods.

#### **2.2.6. Purchase intention (PI)**

Purchase intention can be defined as an individual's willingness to purchase a certain product, or service (Ajzen, 1985). The researcher suggests that it be defined as a plan or probability of purchasing a halal food product in the future. Purchase intention is a connection between the consumers' reactions towards a product, or service, and their purchase, or usage of the said

products, or services (Karim, Rahman, & Ariffin, 2011). According to Dodd and Supa (2011) and Sam, Fazli and Tahir (2009), it is defined as the possibility that the consumer will purchase a specific product or service. It is a key concept in the business world in the area of consumer behaviour and marketing. Additionally, purchase intention is proposed as a direct inventor of behaviour (Ajzen, 1991), as the intention reflects future behaviour. Numerous empirical studies also reveal that intention can be a reliable predictor of behaviour (Ajzen, 1991; 2002; Omar et al., 2012).

From a marketing point of view, consumer behaviour is the process of product choice, purchase, and consumption, to meet the consumer's wishes and needs. Therefore, understanding a consumer's behaviour, regarding purchase intention is very important to the marketing of halal food products (Awan, Siddiquei & Haider, 2015).

It is evident, from previous studies that there is a relationship between the consumers' purchase intention and their buying behaviour (Omar et al., 2012). Purchase intention is defined as the probability that the consumer will buy a particular product or service (Dodd & Supa, 2011; Sam, Fazli & Tahir, 2009). Also, purchase intention is a connection between the consumers' reactions towards a product or service, and their purchase, or use of the products or services (Karim, Rahman & Ariffin, 2011). Purchase intention is considered one of the main components of consumer intellectual behaviour that could describe how an individual intends to purchase a certain product (Hosein, 2012). It is the consumer's conscious plan to purchase a product (Spears & Singh, 2004). Therefore, purchase intention and buying behaviour, among halal consumers, can be measured through the Theory of Planned Behaviour (TPB). Besides, TPB has been used by various researchers, in different fields of studies, to measure people's intention to purchase, consume and accept halal food products (Nazahah & Sutina, 2012). Purchase intention, therefore, was measured according to previous studies (Kumar & Mokhtar, 2016; Taylor & Todd, 1995).

According to Ajzen (1991), purchase intention is the direct originator of behaviour because the consumers' buying behaviour is executed based on their purchase intention. According to Ajzen (1985), purchase intention is a state, in which an individual is willing to execute behaviour. Ajzen and Fishbein (1980) define actual purchase behaviour as the individual's willingness to purchase specific manufactured goods or services.

### **2.2.7. Awareness (AW)**

Awareness is a significant component in determining the intention to select a certain product (Aziz & Chok, 2013). It is a concept of knowledge and then applying a particular behaviour. Awareness is the first step in the purchasing process. It indicates that consumers who were not well conversant with the product or service have now become familiar with it. Awareness means the knowledge or understanding of a particular subject or situation (Randolph, 2003). In the context of halal, consumers' awareness of halal has an effect on their decisions towards buying halal food products (Zakaria et al., 2017). Mutmainah (2018) found that halal awareness has a positive and significant effect on consumer purchase intention. Similarly, consumers' awareness of halal affects their decisions toward buying halal food products (Zakaria et al., 2017). Hamdan et al., (2013), in their study, found that awareness was an influential factor in terms of determining Muslim consumers' purchasing of halal food.

### **2.2.8. Buying behaviour (BB)**

Consumer buying behaviour is defined as 'the buying behaviour of final consumers, individuals and households, that buy goods and services for personal consumption' (Kotler & Armstrong, 2009, p. 159). Khan (2007) has defined buying behaviour as the decision making process and physical activity involved in acquiring, assessing, using and disposing of goods and services. Kotler and Armstrong (2001) assert that consumer buying behaviour is how individuals, groups and organisations select, purchase, use products, or services, to meet their demand. The behaviour of buying a product is the step taken by the consumer, after the intention to purchase that product. Therefore, a consumer who has no prior intention to purchase halal food products will not buy those products. Consumer buying behaviour involves the study of the methods that individuals employ to choose, utilise, and set out products and services to fulfil their needs, as well as the effect that these methods have on them and society, as a whole (Manali, 2015). In the context of halal foods, for Muslim consumers, the buying behaviour is executed to fulfil their desires and needs, not only in material form but also their spiritual needs (Rizqiningsih, 2013).

Suki and Salleh (2016) propose that consumers' buying behaviour is influenced by the halal pictures offered or displayed in stores. Davies and Wright (1994) explain that buying behaviour originates from the adequate awareness of a product. It refers to the individual's readiness and willingness to purchase a certain product, or service (Ajzen, 1985) and it could influence the consumers' purchasing decision in the future (Omar, Mat, Imhemed & Ali, 2012). This could

be considered as one of the mechanisms of consumer cognitive behaviour, regarding a consumer's intention to purchase a certain product (Hosein, 2012).

Therefore, most individuals' behaviours were predictably based on their intentions (Ajzen & Fishbein, 1980). For this, the individual has a unique significance in the field of consumer behaviour. Several empirical studies also reveal that intention could be a reliable predictor of behaviour (Ajzen, 1991; Omar, Mat, Imhemed & Ali, 2012). This provides a rationalisation to the researchers, to focus on using a theory, such as the Theory of Planned Behaviour (TPB).

Previous research studies have found positive relationships between the independent variables such as attitude, subjective norms, perceived behavioural control, and awareness and the dependent variables such as purchase intention and buying behaviour. The propositions formulated by the researcher in this study hypothesised positive relationships and significance between the variables. The researcher will explain the hypotheses in detail in the following section.

#### **2.2.9. Hypotheses of the Quantitative studies**

To test the TPB variables, attitude, subjective norms and perceived behavioural control, as well as awareness that affect purchase intention and buying behaviour of non-South African halal consumers residing in Cape Town towards halal food products, the following five hypotheses are formulated:

**Hypothesis 1:H1a:** Awareness about halal products has a positive and significant impact on consumer buying behaviour towards buying halal food products.

**H1b:** There is a positive correlation between awareness and consumer purchase intention toward buying halal food products.

**Hypothesis 2:** There is a positive correlation between attitude and consumer purchase intention towards buying halal food products.

**Hypothesis 3:** There is a positive correlation between subjective norm and consumer purchase intention towards buying halal food products.

**Hypothesis 4:** There is a positive correlation between perceived behavioural control and consumer purchase intention towards buying halal food products.

**Hypothesis 5:** There is a positive correlation between purchase intention and buying behaviour of non-South African halal consumers towards buying halal food products.

The hypotheses mentioned above were restated and tested in chapter six in detail.

In order to test the TPB variables (attitude, subjective norms and perceived behavioural control) and the awareness concept that affect the purchase intention and buying behaviour of South African halal consumers residing in Cape Town, the following five hypotheses were formulated:

**Hypothesis 1:** There is a significant effect of awareness on halal consumers' purchase intention towards halal food products.

**Hypothesis 2:** There is a significant effect of attitude on halal consumers' purchase intention towards halal food products.

**Hypothesis 3:** There is a significant effect of subjective norms on halal consumers' purchase intention towards halal food products.

**Hypothesis 4:** There is a significant effect of perceived behavioural control on halal consumers' purchase intention towards halal food products.

**Hypothesis 5:** There is a significant effect of halal consumers' purchase intention on their buying behaviour towards halal food products.

The hypotheses mentioned above were restated and tested in chapter seven in detail. In the next section, the summary of chapter two will be explained and outlined further.

#### **2.2.10. Chapter two summary**

The chapter has presented literature relevant to the subject of study. The chapter first discussed the concepts of marketing, consumer behaviour and halal food products. Secondly, because the researcher used a mixed-method research methodology the first two qualitative studies were exploratory and therefore there was no explicit theoretical framework. The theoretical framework of the two quantitative studies comprised of the concept of awareness and the theory of planned behaviour (TPB), which has three main independent factors: attitude, subjective norms and perceived behavioural control, and dependent factors, viz. purchase intention and

buying behaviour. The researcher ended with the hypotheses for the quantitative studies. In the next chapter, the researcher presents the research methodology of the dissertation.

### 2.2.11. References for Chapter Two

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# Chapter Three

## Research design and methodology



## CHAPTER 3

### Research Design and Methodology

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#### 3.1. Introduction

This chapter presents an outline of the methodological process pursued in this study. The methodology is the process, framework and design used in an attempt to gain the knowledge required to answer the principal research question and sub-questions raised in Chapter 1. This chapter also describes the research approach utilised, the research design, research population and sampling, as well as the research setting. It further enables the researcher to demonstrate that he pursued a reliable and valid process in collecting and analysing the data. Furthermore, data collection and data analysis procedures are presented here. Finally, ethical issues about the PhD research study are presented.

#### 3.2. The research question

A research question guides and centres the study. It should be clear, focused, suitable and meaningful to test the mind (Thabane, Thomas, Ye & Paul, 2009). The research question should preferably address an issue that has captured the researcher's interest or concern. It normally addresses a problem in the field of research (Marczyk, DeMatteo & Festinger, 2005). According to O'Leary (2004), it provides focus and assists the researcher to set boundaries for the study. Therefore, the main research question for this study was as follows:

##### 3.2.1. The main question

*What is the purchase intention and buying behaviour of halal consumers in Cape Town towards purchasing halal food products?*

To support and strengthen the main research question, four sub-questions were formulated as follows:

##### 3.2.2. Research sub-questions

1. What is the awareness level of non-Muslim consumers with regards to buying halal food products in Cape Town?
2. Why do some non-Muslim consumers buy halal foods?
3. Do the individual factors of TPB influence non-South African halal consumers' purchase intention and behaviour towards purchasing halal food products?

4. Are of the TPB's factors (attitude, subjective norms and perceived behaviour control) predictors of South African halal food consumers' purchase intention and buying behaviour?
5. Does awareness influence halal food consumers' purchase intention and buying behaviour?

All the above research sub-questions were answered as follows: sub-question number one was answered in chapter four. Sub-question number two was answered in chapter five. In chapter six, sub-question number three was answered. Sub-question number four was answered in chapter seven. Lastly, sub-question five was answered in chapter six and seven.

The research paradigm and the mixed methods approach will be deliberated further.

### **3.3. Research paradigm of pragmatism and the use of a mixed methodology approach**

A paradigm comprises of the following components: ontology, epistemology and methodology. A paradigm can be regarded as the “basic belief system or worldview that guides the investigator” (Guba & Lincoln, 1994, p. 105). Guba (1990) emphasised that research paradigms can be characterised through their ontology, epistemology and methodology. Ontology refers to “reality”. It is concerned with what the nature of reality and the “phenomenon” is for the researcher. Epistemology is the relationship between that reality and the researcher (Lincoln, 1995). It is concerned with how the researcher can go about understanding the real world and then communicating this reality as “knowledge” (Burrell & Morgan, 1979, p. 1).

The epistemological and ontological assumptions underpinning the research approach offer certain guidelines concerning the methodology and methods used to collect and analyse the research data (Hudson and Ozanne, 1988). Methods are the techniques used by the researcher to discover that reality. The methodology of a study is concerned with “why, what, from where, when and how data is collected and analysed (Scotland, 2012, p. 9). The researcher uses a pragmatic paradigm in this study. An important feature of pragmatism is that it rejects the distinction between realism and anti-realism. For pragmatists, there is indeed such a thing as a fixed unchangeable reality, but it is ever-changing, based on our actions. Pragmatism allows the researcher to use both interpretivist approaches as well as positivistic approaches in ones' research study. Pragmatists aim to go beyond the false separation that some suggest exists between quantitative and qualitative approaches (Newman & Benz, 1998).

In the study, the researcher used pragmatism as his overall research paradigm, which allowed him to use both interpretivism and positivism. Firstly, the researcher adopted an interpretivism approach (Willis, 2007) for the qualitative phase to collect and analyse data. Burrell and Morgan (1979) describe the interpretive approach as a tradition that is informed by a concern to understand the world as it is experienced by those who live it. In adopting the pragmatism paradigm, the researcher acknowledged that, there are many truths and realities, and that different South African and non-South African residents in Cape Town have different perceptions, views and experiences within their social world, but that the researcher can find out what is true for the respondents without falling into the relativist camp (Morgan, 2014).

Since the researcher subscribed to a pragmatic ontology, this implied that the assumption of knowing the reality is constructed intersubjectively through the meanings and understandings developed and negotiated socially but has an anchor in reality (Morgan, 2014). Similarly, about epistemology, the researcher subscribed to a pragmatic epistemology, which is built on the assumption that the researcher cannot separate himself from what he knows about the phenomenon (Morgan, 2014). How the researcher understands the social world is a central part of how he understands himself, others and the world.

In the next section, the researcher addressed the research design and methodology used in the study.

### **3.4. Research design**

The research design refers to the general strategy that the researcher selects to link the various constituent parts of the study coherently and logically to answer the research question and address the research problem (Yin, 2003). According to Polit, Beck and Hungler (2001), the research design is the process of answering the research question or testing the research hypothesis of the study. It constitutes the plan for the collection, measurement, and analysis of data (Adler & Clark, 2011; Bryman, 2012; Yin, 2003). Put simply, the research design is the process of research that starts from general assumptions to detailed methods of data collection and analysis (Churchill, 1999). The choice of strategy was to employ qualitative methods to assist in explaining and interpreting the findings, to be followed by a quantitative method. As stated previously, the researcher used a pragmatic paradigm approach, which facilitated the use of a mixed-method approach. The mixed-method research approach has become increasingly popular in the social sciences and is considered a legitimate, stand-alone research design (Creswell, 2003; Greene, Caracelli & Graham, 1989; Tashakkori & Teddlie, 1998, 2003).

Mixed-method research refers to the combination of qualitative and quantitative research methods (Hanson, Creswell, Plano Clark, Petska & Creswell, 2005). It can be defined as “the collection or analysis of both qualitative and quantitative data in a single study in which the data were collected concurrently or sequentially, were given a priority, and involved the integration of the data at one or more stages in the process of research” (Creswell, Plano Clark, Gutmann & Hanson, 2003, p. 212). With this type of design, the qualitative and quantitative elements are planned and implemented to answer related aspects of the same overarching research question (Teddlie & Tashakkori, 2009). In a mixed-method approach, the researcher integrates and interprets the findings to broaden his/her understanding of the phenomenon. Furthermore, the purpose is to gain depth and to limit the amount of random data that would be gathered (Creswell & Garrett 2008; Creswell, 2009). The use of mixed methodological research arises when neither qualitative nor quantitative methodologies on their own would be appropriate to suit the research problem (Ivankova, Creswell & Stick, 2006). The researcher used a mixed-method methodology to gather different and multiple perspectives from respondents.

#### **3.4.1. A mixed methodological exploratory sequential design**

Cameron (2009) proposes that a mixed methodological exploratory sequential design is a study that employs both qualitative and quantitative approaches in one study, in which the data collected from the first phase, the qualitative method, provides a base for the second phase the quantitative method. A mixed methodological exploratory sequential research design was used in this study.

In using a mixed methodology, a qualitative phase was conducted to explore selected respondents' views, ideas and behaviours with regards to consuming halal foods. Following this, a quantitative phase was undertaken to test the hypotheses proposed by the researcher. The exploratory sequential design begins with the collection and analysis of qualitative data and is followed by the quantitative method. In an exploratory design, the qualitative data is first collected and analyzed, and themes are used to drive the development of a quantitative instrument to further explore the research problem (Teddlie and Tashakkori 2008). This design is often used when the study's variables are unknown, or when testing a theory, as well as when generalising qualitative data to a study population (Hanson et al., 2005). The researcher started collecting qualitative data from non-Muslim halal consumers' awareness in Cape Town because this group of consumers are not known in the academic literature. After gaining the information

concerning this group, the researcher began collecting quantitative data about both Muslim and non-Muslim halal consumers. For the qualitative studies, TPB was tested in order to gain an understanding of halal consumers' purchase intention and buying behaviour.

Furthermore, integrating and interpreting the findings of the mixed methods can increase the understanding of the phenomenon. The purpose was to gain breadth and depth and to control the amount of random data that were gathered (Creswell & Garrett, 2008; Creswell, 2009). The data were collected utilizing personal interviews and administered questionnaires to South African and non-South African halal consumers in Cape Town. Both the interviews and the questionnaire were used as tools for collecting the primary data.

In this particular design, the first phase was to collect and analyse the qualitative data (text) to aid in the design of quantitative data collection instrument. In the second phase, the researcher collected and analysed the quantitative data (numeric). Thus, the quantitative phase built on the qualitative phase. The combination of quantitative and qualitative research methodology has become a preferred method as it increases the overall strength and comprehensiveness of study's findings compared to a single method (Barbour, 2001; Neuman, 2006).

The research setting where the study was conducted is described in the next section.

#### **3.4.2. Research setting**

The research setting refers to one or more particular settings, where data for a particular study is collected (Polit & Beck, 2010). For the current study, the research setting was the City of Cape Town. The City of Cape Town is situated in the Western Cape Province of SA which was the geographical area chosen for the research. This was because as far as the topic under investigation was concerned, there was no reasonable indication that consumers in Cape Town would show different intentions and/or behaviour to those who live in other areas in SA. The setting was also convenient for the researcher. Cape Town in 2018 had an estimated population of 3.78 million, according to UN projections. It is the second most populated city in SA after Johannesburg city and it is the provincial capital of the Western Cape. It is also located on the shore of Table Bay; Cape Town is famous for its beautiful harbour and is considered one of the best places in the world to visit (Cape Town Population, 2018).

The qualitative and quantitative studies are discussed in the next section.

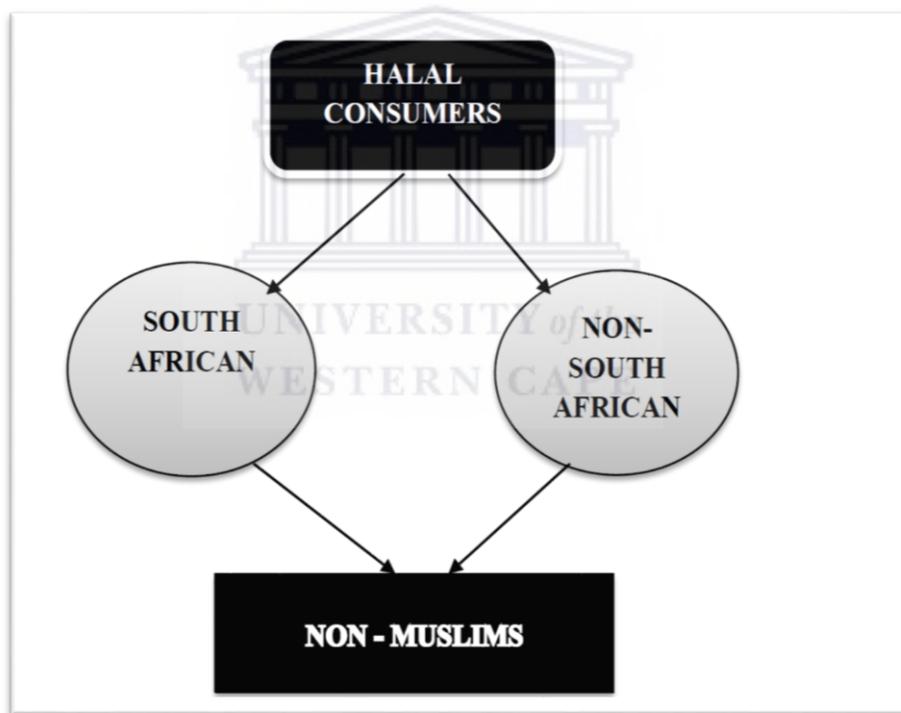
### 3.5. Research approach

The researcher discusses the two qualitative and then the two quantitative studies

#### 3.5.1. Phase I – Qualitative approach

A qualitative method was used as the first phase to explore and gain a richer understanding of the research phenomenon. The researcher executed two qualitative studies. Two semi-structured interview guides were developed based on existing literature. In a semi-structured interview, the focus of the conversation is on the participants and their experiences. While the researcher has control of managing the conversation and directs it to focus on the research topic (Creswell, 2013).

For the two studies, the researcher contacted selected participants telephonically and emailed them to prepare for the interview sessions. The researcher communicated the background of the two studies and requested a specific time for data collection.



**Figure 1:** South African and non-South African halal consumers (Non-Muslims)

Source: Developed by the researcher.

In the first qualitative study, the objective was to explore non-Muslim consumers' awareness of halal and their behaviour about purchasing halal food products. The following question was asked:

- *What is the awareness level of non-Muslim consumers on buying halal food products in Cape Town?*

In this first qualitative study, the researcher purposively selected nine non-Muslim halal consumers. Seven of them were South Africans and two of them were non-South Africans. The designated groups are shown in Figure 1. All the target participants of the study were halal consumers and reside in Cape Town. Nine in-depth interviews were conducted to explore their awareness, intentions and behaviours toward halal foods. See chapter 4.

In the second qualitative study, the objective was to explore Christian consumers' understanding of halal and their behaviour about purchasing halal food products. The following question was asked:

- *Why do some non-Muslim consumers buy halal foods rather than non-halal foods?*

Five Cape Town-based Christian consumers were interviewed who were chosen purposively.

In chapters 4 and 5 details on these two studies are provided.

In the subsequent section, the study population, sampling and the pilot study for the qualitative phase are presented.

### **3.5.1.1. Study population and sampling for the qualitative phase**

#### **a. Population**

Population refers to the entire group of people, events or things of interest that the researchers want to investigate (Sekaran, 2006). The target population for this study defined to comprise the South African and non-South African residing in the City of Cape Town who consume halal food products, whether Muslims or non-Muslims.

#### **b. Sampling**

Sampling refers to choosing a small group from a larger population to provide a snapshot of that population. Qualitative researchers sample so that can gain an in-depth understanding of the topic by interviewing respondents until a point of saturation is reached. Data collection is easily achieved due to the small sampling size (Rubin & Babbie, 2011). Sampling means carefully choosing a group of people considered for real inclusion in the study from the larger population (De Vos, Strydom, Fouche & Delport, 2011). The reason for using sampling is that it is hardly possible to gain access to the entire population as participants in a study. Purposeful sampling is a technique used in qualitative research for identifying and selecting information-

rich cases (Patton, 2002). This involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest (Cresswell & Plano Clark, 2011). Purposive sampling was used in both qualitative studies.

### **c. Pilot study**

A pilot study involves a primary evaluation of the interview schedule was conducted before the actual interviews. A pilot study is defined as means of testing and confirming whether the instrument will function precisely, by first investigating it with a small group of participants from the suggested target population (De Vos et al., 2011). The pilot study was done to test the clarity of the questions in the interview schedule. The pilot study was valuable because it helped the researcher to recognise vague or uncertain matters in the schedule, and therefore to improve it. This ensured that the questions would be understood clearly by participants (Saunders et al., 2009). The interview schedules were pre-tested with four participants, two South Africans and two non-South Africans of the identified population. The participants for the pilot study were non-Muslims because their understanding and opinions about halal and halal food products are completely different from Muslim consumers. All the participants were individually interviewed face-to-face.

Upon obtaining informed consent (See consent form: Appendix D) from participants, a digital voice recorder was used to record each of the individual interviews. Following this, the recorded data were collected and transcribed verbatim. The participants were provided with details and information about the study and its purposes (See information sheet: Appendix C). It was valuable to summarise the information gathered after every section to ensure that the researcher fully understood what the participant was saying. This was also an indirect way to probe for further understanding. After conducting the pilot study, the researcher modified and corrected the questions and these questions were phrased in a logical manner ready for use.

The next section discusses the qualitative data collection process to include how personal interviews were conducted and how the participants were prepared for the interviews.

#### **3.5.1.2. Instrument and methods of data collection for the qualitative study**

Data collection is a series of interrelated activities aimed at gathering good information to answer the emerging research question (Creswell, 2013). The various data collection techniques provided the researcher with the opportunity to cross-examine the data to check the consistency

of the findings and to support the study analysis (Denscombe, 2010). The purposive sampling method was applied in the process of collecting data. Participants of the study were chosen based on some criteria for example, only halal consumers were part of the study and that they had to live in Cape Town. The participants were chosen from the public places and markets during the days of the week. Interviews were conducted at convenient locations of the participants. The interviews sessions ranged from 30 minutes to one hour (See chapter 4 and 5 for more details).

In qualitative research, a purposive sampling technique is a commonly used method to achieve the particular objectives of the study. There is no boundary to how many participants should make up a purposive sample, as long as the desired information is obtained, categories are explained and theoretical insights are generated (Bernard, 2002). As soon as the researcher reached the point where it seemed that interviewing further participants would no longer add new information related to the research topic, the researcher stopped carrying on the interviews and started the thematic analysis as suggested by (Creswell, 2009, 2013). For this study, the participants were interviewed until data saturation was reached and new information did not come to the fore (Guest, Bunce & Johnson, 2006; Krysik & Finn, 2010).

#### **a. Preparation of participants for the qualitative data collection**

The researcher engaged in a meeting with South African and non-South African residents in Cape Town in order to navigate the way forward. This was done after receiving written consent from them. During the sessions with all participants, the research was explained to them and appropriate times and places for conducting the interviews were discussed. Additional meetings were organised with the selected participants, during which the research was fully explained to them, and also were informed of their right of voluntary participation. All the participants who agreed to participate in the study signed the informed consent forms.

The researcher selected participants who engaged in consuming certified halal food products and buying them from local South African markets. Oral approval was initially obtained from the participants. Their contact information including phone numbers and emails were taken to organise the series of interviews. The participants were contacted using email and by the use of the telephone, a few days before the interviews took place. The researcher explained the purpose of the research to them before the interviews were conducted. The participants were guaranteed confidentiality, anonymity and voluntary participation. The researcher also requested permission from all the participants to audio record the interviews, which was approved by all.

The researcher and participants agreed on mutually convenient dates and times for the interviews. In the next section, the interviews to collect data are discussed.

#### **b. Interview**

An interview can be defined as a conversation between a researcher and the participant/s to answer the questions related to a research study (Rubin & Rubin, 2012). The purpose of the interviews was to gain in-depth access to what the participants were thinking (Cohen, Manion & Morrison, 2000), and what they have in their minds. It was the best way for the researcher to access people's views, meanings of situations and constructions of reality (Punch, 2013).

The interviews were conducted in different places according to the participants' desires and choices. This meant that interviews took place either at a cafe or at the workplace of the participants where they felt comfortable and at ease. This made the participants more open, honest and truthful about their experiences and attitudes (Bryman & Bell, 2015). The interviews took place during October and November 2017.

However, the researcher stopped collecting information once data saturation was reached as no further data were needed. This is when the participants were repeating similar responses and restating the same views. At this point, the researcher realised that data saturation was reached and that it was not necessary to continue the interviews. Liu (2016) has stated that researchers can finish collecting data when no more information can be added. In other words, data collection can be ended once the researcher comes to the point where the collected information is repeated. Saturation occurs when adding more participants to the study does not result in additional perspectives or information. It is the point at which no new information is collected (Sekaran & Bougie, 2010). On reaching data saturation, the researcher ought to stop the interview when rich and adequate information has been obtained (Borzooei & Asgari, 2015).

The process of transcribing the collected data started directly after finishing the individual interviews because the accumulated information was still fresh in the researcher's mind. Thus the researcher was able to easily remember the conversations with the participants.

An analysis of the qualitative data is presented and discussed in the next section.

### 3.5.1.3. Data analysis

De Vos et al. (2011) describe data analysis as the process of bringing about the order, structure and meaning to the greater part of collected data. Data analysis is a process by which collected data is converted into findings (De Vos et al., 2011). It involves “examining, categorizing, tabulating, testing, or otherwise recombining qualitative evidence to address the initial propositions of a study” (Yin, 2003, p. 109). Data were analysed according to interpretive thematic analysis. Boyatzis (1998) refers to thematic analysis as “a process for encoding qualitative information” (Boyatzis, 1998, p. vi). This was completed through a step-by-step process, using themes and codes.

Firstly, the recordings of the focus groups were transcribed verbatim, and patterns of experiences were noted. Secondly, themes or recurrent ideas were inferred and coded to identify similarities and differences among the responses. The data were coded into themes and subthemes, and thematic analysis was carried out to analyse the data. The analysis made it possible to identify clear codes for organising the data (Boyatzis, 1998). The five phases of thematic analysis suggested by Braun and Clarke were used (2006).

#### a. Thematic analysis

There are many different approaches to thematic analysis (e.g. Alhojailan, 2012; Boyatzis, 1998; Creswell, 2009; Javadi & Zarea, 2016). Thematic data analysis guidelines were employed (Creswell, 2009) by the researcher. Thematic data analysis was used as the preferred analysis technique because of the advantage of gaining direct information from study participants, unobtrusive and a non-reactive way to study the phenomenon of interest. Thematic data analysis is considered the most appropriate for any study that seeks to explore multiple interpretations (Alhojailan, 2012).

In the thematic analysis, there are many potential avenues for interpreting the phenomenon (Alhojailan, 2012). The reason for choosing a thematic analysis was that a “rigorous thematic approach can produce an insightful analysis that answers particular research questions” (Braun & Clarke, 2006, p. 97). After rigorous analysis, the researcher described the findings, according to main themes.

The researcher transcribed all the individual interviews personally. Creswell’s (2007) thematic data analysis by which the analysis was guided, is a technique commonly used by taking steps that include recognising, examining, and reporting patterns within data (Braun & Clarke, 2006).

The goal of conducting a thematic analysis is to identify themes, for example, patterns in the data that are important or interesting, and then using these themes to address the research issue or speak about it or to say something particular about the research question (Maguire & Delahunt, 2017).

Five phases of thematic data analysis as identified by Creswell (2007, 2009), were utilised to analyse the collected data in the qualitative studies as shown in Table 1. Creswell (2007) stated that the strategies to be followed to analyse the qualitative data include preparing and organising the data; grouping related topics to form themes; and presenting the data in the form of tables or discussions. This systematic analysis of the data was used to identify salient themes and included a search for recurring ideas and biases. However, the themes and sub-themes presented in this section are the product of a difficult data analysis method, utilising the recognised qualitative data analysis techniques. Each stage of thematic analysis will now be discussed in Table 1 below.

#### a. Stages of thematic analysis

**Table 1: Stages of thematic analysis**

Stage	Description of stage	Application of the stage in this research
1	Arranging & making data ready for analysis (transcribing data verbatim)	In this stage, the researcher managed the data in the form of organising, forming and establishing data files. The researcher revised transcribed data by listening to the audio while checking for correctness. The data were reduced into the smallest units, simplified it into words and sentences, and then reviewed it to check for accuracy (Creswell, 2009; 2013).
2	Reading through (exploring) transcribed data	In this stage, the researcher continued reading and re-reading text or the data to gain a deeper understanding and gathering of relevant data by making notes and creating opening codes. The transcribed data were skimmed through the data several times to make sense of it (Creswell, 2009); then the researcher made notes and created opening codes. Finally, the researcher made sense of the initial notes that helped to collect relevant data together, guided by the initial codes.
3	Coding transcribed data	In this stage, the researcher made margin notes to allocate codes that describe the meaning of the segment. The coding process is utilized to produce themes and categories (Creswell, 2009). Finally, the researcher classified explained data received from the participants, by assembling groups of coded data, after generating the meaning from them.

4	Creating themes and descriptions	After establishing initial codes, the researcher in this stage positioned these coded data together in the form of groups called themes. The researcher placed the participants' comments into chronological order. The data were interpreted to give meaning to the participants' experience and continuously filtering themes to create clear meanings for each of them (Creswell, 2009).
5	Deducing the meaning of themes	In this stage, the researcher reduced the codes into themes (patterns) which were categorised into significant units. This is the final refinement of the themes and the aim is to '...Identify the 'essence' of what each theme is about.'(Braun & Clarke, 2006, p. 92). Thereafter, the researcher opinion was shown in the findings of data that were generated in the study. Finally, the findings sent to the participants for verification, confirming and correctness of the data (Creswell, 2009). Thus, creating the research point of view to emphasize the data findings (Creswell, 2009).

All the stages of thematic analysis stated in Table 1 above, were empirically followed and applied by the researcher step by step as shown in chapter 4 and 5.

#### 3.5.1.4. Research verification and trustworthiness

The principles of trustworthiness, namely credibility, transferability, dependability and conformability as standard criteria were considered. To verify data, the researcher must apply these principles to evaluate a study's worthiness (De Vos et al., 2011; Flick, 2009; Given, 2008; Miles, Huberman & Saldaña, 2013). To ensure reliability in qualitative research, examination of trustworthiness is crucial. Lincoln and Guba (1985) stated that there can be no validity without reliability. The section below will discuss the data credibility, transferability dependability, conformability and reflexivity of the qualitative study.

##### a) Credibility

Credibility is defined as the assurance that can be detected in the reality of the research findings (Macnee & McCabe, 2008). It is accomplished through the triangulation of different methods, prolonged engagement and peer debriefing (De Vos et al., 2011; Flick, 2009). Triangulation is defined as "a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study" (Creswell & Miller, 2000, p. 126). Triangulation was applied by collecting data from different sources to produce rich credible data (Leedy & Ormrod, 2014). The researcher used the concept of triangulation

by conducting different methods of data collection (individual interviews and a questionnaire) with the participants (halal consumers) to assist in validating conclusions (Polit & Beck, 2010).

Patton (2002) believes the use of triangulation “strengthens a study by combining methods. This can mean using several kinds of methods or data, including using both quantitative and qualitative approaches”. In the study, both qualitative and quantitative methods of data collection are used. Triangulation includes “the use of multiple and different methods, investigators, sources and theories to obtain corroborating evidence” (Onwuegbuzie & Leech, 2007, p. 239). Prolonged engagement is also critical for increasing trust and constructing relationships with the participants because it might allow the participants to feel free and be more open, as well as help them to provide precise and rich data during the interviews (Polit & Beck, 2010).

Furthermore, the researcher applied peer debriefing by looking for assistance from the study supervisor and other colleagues through showing them the transcribed data in the course of data analysis and asking their views on the captured themes, in the course of data analysis. Peer debriefing “provides inquirers with the opportunity to test their growing insights and to expose them to searching questions” (Guba, 1981:85). According to this, the researcher was required to look for support from other specialists such as members of academic staff willing to provide scholarly guidance during the research process.

#### **b) Transferability**

Transferability refers to the extent to which the results of qualitative research can be transferred to other contexts or settings with other participants while achieving similar results. The researcher explained the methodology that was used during the study, the instruments that were used during data collection and the type of participant who was interviewed. In terms of generalisation, the study is applicable further than the study sample to similar halal consumers within SA and beyond. Consequently, the results can be applied to other settings (Polit & Beck, 2010).

#### **c) Dependability**

Dependability refers to the consistency and state of stability of results over time (Bitsch, 2005). It concerns repeated work; would similar results be gained if the study were conducted in the same context, with the same methods and with the same participants (Shenton, 2004). Dependability includes participants evaluating the findings and the interpretation and

recommendations of the study to ensure that all of them are supported by the data obtained from the participants in the study (Cohen, Manion & Morrison, 2011). The researcher also made use of the services of an independent coder to improve dependability and used the same data collection tools for different participants (Shenton, 2004).

#### **d) Conformability**

Conformability refers to the extent to which the results of an investigation can be validated or supported by other researchers (Baxter & Eyles, 1997). Conformability requires ensuring that the findings of the study can be confirmed (De Vos et al., 2011). It is also essential to clarify the concept of reflexivity.

#### **e) Reflexivity**

According to Krefling (1991, p. 218) reflexivity is “an assessment of the influence of the investigator's background, perceptions and interests on the qualitative research process”. Reflexivity is an awareness of the researcher's role in conducting research, and the process and outcomes of research (Haynes, 2012). This process involves checking for bias at various levels. It is the researchers' understanding of their qualities that they bring into the investigation that might impact the research process, for example, their background as individuals; their principles concerning ethical values; and their social, as well as professional identity.

Having a Muslim identity and lifestyle, the researcher was very aware that he could be motivated to conduct this kind of study because he recognised the value of the study in the local and global market. For that reason, the study was conducted in the city of Cape Town, in the Western Cape Province. In addition, the researcher was aware of his biases as a Muslim and as a halal consumer during the study. Predetermined ideas were set aside as the researcher carried out a literature review and in-depth interviews with halal consumers. Being able to consciously suspend his experience and assumptions and separate these from the research allowed an open-minded approach to fresh learning from the study. This made it possible to provide a precise reflection in the study and allowed him to gain a precise view of cooperation among local and foreign consumers in Cape Town, in particular. These processes decreased the researcher's possible biases. Ethical considerations were also applied as indicated under credibility; the researcher asked the participants to clarify and verify collected data.

As the study has begun with a qualitative approach, thus, the goal of this phase was to explore respondents' views and practices related to halal foods. The findings of the qualitative study

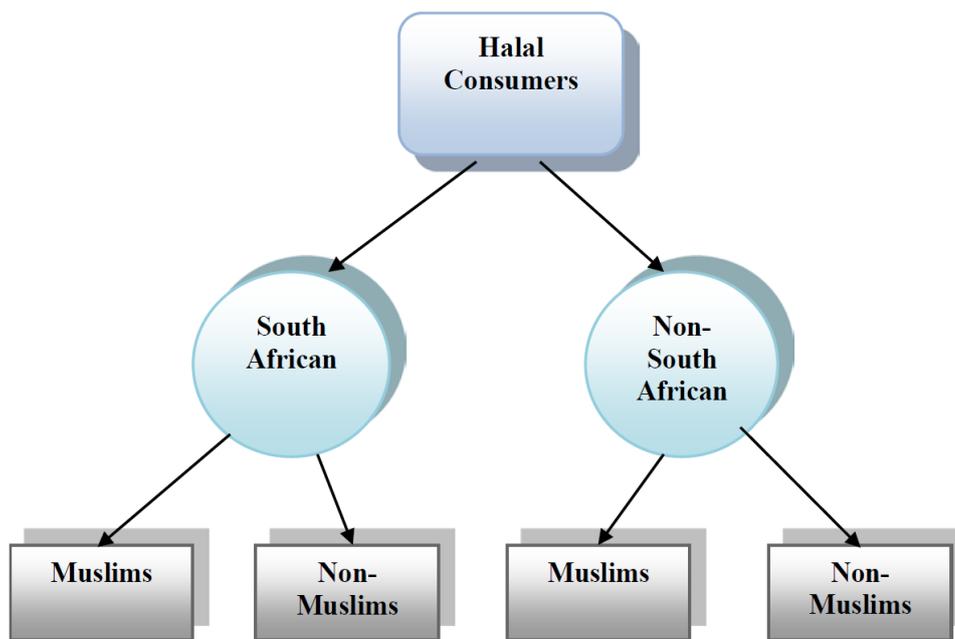
was to identify some of the key perceptions and views of sense-making among South Africans and non-South Africans who are halal consumers. Thereafter, the quantitative study allowed the researcher to build on the qualitative findings. The quantitative approach is similarly described in the next section.

### **3.5.2. Phase II – Quantitative approach**

In the quantitative phase, the objective of the two quantitative studies was to examine the predictive power of selected variables among South African and non-South African residents in Cape Town. The researcher collected the quantitative data using survey questionnaires employing a self-developed after it had been pilot-tested. Two separate questionnaires were used as elaborated on in chapter 6 and chapter 7 (See Questionnaire: Appendix A and B). Likert-type scales were used to measure respondents' views and opinions. The questionnaires were based on the prior literature review as presented by (Ajzen, 2002; Francis et al., 2004). This helped in constructing the survey instrument relevant to this study.

The essential survey items were recorded on a 5-point Likert-type scale and reflected the following composite variables representing a range of factors, namely purchase intention and buying behaviour, as well as the TPB factors which are attitude, subjective norms and perceived behavioural control. The researcher identified these factors through the analysis of the related literature. This was supported by the findings obtained from the personal interviews. Reliability and validity of the scaled items in the questionnaire were established based on both pilot and principle survey administration, using frequency distributions, internal consistency reliability indexes and factor analysis. Pre-testing of the questionnaire, as mentioned above, took place during the pilot study that had been conducted before the main study to test the relevance of the proposed questions and to improve the questions, if necessary.

In this study, purchase intention and buying behaviour of halal consumers were sought on halal food markets in Cape Town, South Africa. Two different groups of halal consumers comprise two hundred and thirty South Africans and two hundred and eighty-six non-South Africans, giving a total of five hundred and sixteen halal consumers. The stratified groups are presented in Figure 2.



**Figure 2:** South African and non-South African halal consumers (Muslims and non-Muslims)  
Source: Developed by the researcher.

The designated research questions following the objectives of the study, namely to investigate the factors that influence purchase intention and buying behaviour of halal consumers in Cape Town concerning halal food products, were expressed as follows:

- Do the individual factors of TPB influence non-South African halal consumers' purchase intention and behaviour towards purchasing halal food products?
- Are of the TPB's factors (attitude, subjective norms and perceived behaviour control) predictors of South African halal food consumers' purchase intention and buying behaviour?
- Does awareness influence halal food consumers' purchase intention and buying behaviour?

In chapters 6 and 7 more details are provided.

The population and sampling of quantitative study are further discussed.

### **3.5.2.1. Population and sampling for the quantitative study**

In this section, the researcher describes the population of the study, as well as the sampling method utilised in the study. The source of the population included any South African and non-

South African halal consumer from different ages, gender, religion, educational level, income level and background living in Cape Town. The calculation of the sample size was based on the table for determining sample size for a finite population.

#### **a) Population**

Population refers to the whole group of individuals, occasions, or things of interest that the researcher wants to examine (Sekaran & Bougie, 2010). 'Population' is defined by Mugenda and Mugenda (2012) as a group or set of elements. It is not practically possible for the researcher to include the whole population in a research study. This is because of a lack of time and that it is not possible or cost-effective. The total number of participants linked with the specific focus of a research problem and research question is therefore referred to as the population of a research study. The population of the current study was South African and non-South African residents in Cape Town, comprising Muslims and non-Muslims who buy halal food products.

#### **b) Sampling**

Sampling refers to the processes used to select a subset of a population. Sampling means carefully selecting a group of people from the population considered for actual inclusion in the study (De Vos et al., 2011). A sample is a smaller part of the population that the researcher wishes to study (Bless, Higson-Smith & Kagee, 2006). It, therefore, refers to a small group selected from the main population to give the study focus. An advantage of sampling is that data collection is easily managed due to the small sample size (Rubin & Babbie, 2011).

According to Sekaran (2005), sample designs are essential factors, which should be considered by the researchers. Bagozzi and Yi (2012) suggest that the sample size should be above 100, if possible above 200. As a rule of thumb, any number above 200 is understood to provide sufficient statistical power for data analysis (Hoe, 2008; Sharma & Singh, 2012). This is supported by Hair, Black, Babin, Anderson and Tatham (2010) who recommended a sample size of at least 200 but not exceeding 400. Sekaran (2000) and Sekaran and Bougie (2010) agreed that a sample size between 30 and 500 would be adequate. Sample sizes of more than 30 and less than 500 are appropriate and sufficient for most research (Sekaran 2000; Sekaran & Bougie, 2010). However, the sample size chosen for this study was more than 500 respondents. The sample stood at 286 South African for the one quantitative study and 230 non-South African halal consumers for the other quantitative study which gave a total of 516 respondents.

### **c) Sampling techniques**

A stratified random sampling procedure was used for selecting the respondents. This technique was employed to ensure a fairly equal representation of the respondents. The stratification was based on two divisions, the country of origin, either South African or non-South African and religion, either Muslim and non-Muslim. Within each division, the selection of respondents was by simple random sampling. This was portrayed in Figure 2.

After the stratification process, a random sampling method was used. For this, the researcher distributed the questionnaires to the target respondents in a random way to reach to the different halal consumers across the City Of Cape Town. To increase the sample representation, as recommended by Malhotra (2010), target respondents were approached at different times, regions, days of the week and the field workers were positioned at different places in Cape Town.

In the following section, the pilot study and data collection are explained.

### **d) Pilot study**

The questionnaires were adapted from previous studies, for instance by Jamal and Nur (2010); Lada, Tanakinjal and Amin (2009). The pilot study was done to test the clarity and apply the survey questions. The pilot study as a primary evaluation of the questionnaires is defined as a means of testing and confirming that the instrument will function precisely, by first investigating it with a small group of 67 participants, who were not part of the suggested target population (De Vos et al., 2011). The pilot study was valuable because it helped the researcher to recognise vague or ambiguous matters in the questionnaires, and therefore improve it, thus these questions were made clear for the participants in the main study (Saunders, Lewis, & Thornhill, 2009).

#### **3.5.2.2. Data collection instrument for the quantitative study**

The respondents were asked whether they would voluntarily participate in the study before filling in the questionnaires. When they had agreed, the researcher handed over the questionnaire to be finalised. Two questionnaires were distributed separately in various periods (See Chapters 6 and 7). The data from the self-administered questionnaires were analysed employing descriptive statistical analysis using the Statistical Package for the Social Sciences (SPSS) versions 23.0 and 24.0.

In quantitative research, variables can be measured easily by using instruments so that numbered data can be analysed using statistical procedures (Creswell, 2012). Descriptive statistical analysis of the variables was presented to determine the distribution of the data, means and standard deviations considered through the software. The outcomes of the questionnaires were recorded as data into the Statistical Package for Social Science (SPSS) version 23.0 and 24.0 software, which were then converted into statistical results.

The questionnaire technique was adopted and designed, and questionnaires were distributed among a wide range of South African and non-South African residents in various locations in Cape Town. The self-administered questionnaire consisted of various sections, as shown in chapters 6 and 7 (See appendices A and B). In this study, a total of 650 questionnaires were randomly distributed, which comprises of two questionnaires as shown in Table 2. The first questionnaire targeted 350 South African halal consumers, while the second questionnaire targeted 300 non-South African halal consumers. In total, 601 questionnaires were returned and received, which includes 321 questionnaires completed by South African halal consumers and 280 questionnaires completed by non-South African halal consumers. Out of which only 516 were found usable. Therefore, the response rate was 79%.

The two questionnaires almost similar were used. This is because the two questionnaires were distributed and dispersed in different periods. The reason for separating the questioners of the study into two groups (South Africans and non-South Africans) was because of the objectives of the study, which aims at finding out the difference between South African and non-South African, who are consumers of halal food products in Cape Town.

**Table 2:** Types of questionnaires and target respondents

Target respondents	Questionnaires		
	Distributed	Received	Used
South African halal consumers	350	321	286
Non-South African halal consumers	300	280	230
<b>Total</b>	<b>650</b>	<b>601</b>	<b>516</b>

The questionnaires took five to seven minutes to be filled in. All the data were measured according to a five-point Likert scale ranging from strongly disagree to strongly agree. A score of 1 indicated 'strongly disagree', whereas a score of 5 indicated 'strongly agree'. When the data collection period came to an end, some responses could be used for further analysis, while others were rejected. Some questionnaires were not returned and some were incomplete. Data were analysed using the latest version of SPSS software, as indicated above.

### **3.5.2.3. Data analysis for the quantitative study**

In analysing the data, the Structural Equation Modelling (SEM) technique was used to analyse the quantitative data. SEM approach is a multivariate statistical technique for the structural testing theory that incorporates both observed and latent variables in the Theory of Planned Behaviour (TPB). The researcher used SEM because it served as an analytical instrument for examining and testing the hypotheses between the observed variable (buying behaviour) and the latent variable (purchasing intention) within the research model.

An explanation of validity and reliability analysis for the two quantitative studies are presented in the next section.

### **3.5.2.4. Validity and reliability analysis for the quantitative studies**

#### **a. Validity**

Two steps derived from the literature was used to test the validity and reliability of the measurement items. Nunnally (1978) proposed that the standard of content validity is based on a representation of the set items of an instrument and the employment of sensible methods of scale in constructs. Validity determines whether the research measures that which it was intended to measure or how truthful the research results are (Bashir, Afzal & Azeem, 2008). In this study, many indicators representing different constructs were used to measure the relationship between awareness, intention, and behaviour, as well as TPB factors. To ensure the construct validity of the questionnaire, two scholars as well as the researcher's supervisor, sought agreement between a theoretical concept and a particular measuring item to validate the items in the questionnaire in addition to the insights derived from the pilot study.

All of the measurement items for each construct were adopted from previous literature and the findings that were generated from the qualitative study. In order to check the accuracy and correction of each question referring to the hypothesised constructs of the research, the pilot study was employed to ensure the appropriateness of each item. This helped to rationalise the

content validity of the instrument. Construct validity concerns how well the measurement conforms to the theoretical expectations (Hair et al., 2006).

### **b. Reliability**

The reliability test was done to ensure that the instruments employed were reliable enough to measure the variables. To enhance the reliability of the findings of the study; the sample size was appropriate for this study, 286 South African and 230 non-South African who consume halal food products. Variables derived from test instruments were declared reliable if stable and reliable responses were provided. Furthermore, Cronbach's alpha was used to check the reliability of the data (Hair et al., 2010).

Joppe (2000, p.1) defines reliability as:

*“The extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable”.*

Following this, the ethical considerations are detailed below.

### **3.6. Ethical considerations**

According to De Vaus (2002), six ethical responsibilities towards survey participants involve the most professional codes of conduct, which are: Voluntary participation, informed consent, no harm, confidentiality, anonymity, and privacy. The researcher took into considerations the ethical issues, to protect the participants' rights of voluntary participation, confidentiality, consent and anonymity. This study also had to take into consideration multiple aspects of ethical issues such as religion to reduce risk and sensitivity of other members of communities. This research topic about 'Halal' which fundamentally associated with the Islamic religion, thus, cautious consideration must be taken when conducting such research specifically with the non-Muslims.

The researcher ensured that this study was focused on awareness, purchase intention and buying behaviour of South African and non-South African consumers with regard to purchasing halal foods, instead of looking at religious details that could disrespect the religion and hurt the feelings of Muslim communities. Being a Muslim himself, the researcher was able to approach

this with sensitivity during the study, particularly in dealing with halal consumers who are non-Muslims.

A brief explanation of permission to conduct the study, confidentiality and voluntary participation are provided below.

### **3.6.1. Permission to conduct the study**

Ethical clearance was requested from the University of the Western Cape Senate Research Ethics Committee at the EMS, UWC. This was gained under no (16/8/25). The researcher ensured that participants had full knowledge of what was expected of them so that their hopes were not raised unnecessarily. Participants signed a consent form after they had received information on the PhD study's aims and objectives (See consent form: Appendix D).

### **3.6.2. Confidentiality and the right to anonymity**

Participants were assured of confidentiality and the right to anonymity. Right to anonymity and confidentiality means that the participant's identity was protected while data shared during data collection will not be disclosed to reveal their true identity (De Vos et al., 2011). The researcher ensured that the information was kept safe in a computer kept by him. The researcher was the only one who has access to the password.

### **3.6.3. Voluntary participation**

The participants were informed that they had the right to end the research process at any time, given the sensitivity of the topic, and if participants experienced distress, a provision was made for debriefing. Participation was voluntary in that nobody was pressured into providing information. It was made clear that participants could excuse themselves at any point during the study without any fear or prejudice if they felt uncomfortable about continuing (Leedy & Ormrod, 2014; De Vos et al., 2011). All were measured with a set of items that were rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). These items had been produced and validated in a previous study (Arvola, Vassallo, Dean, Lampila, Saba, Lähteenmäki & Shepherd, 2008; Dean, Raats & Shepherd, 2012; Godin et al., 2005; Lemmens, Abraham, Hoekstra, Ruiter, De Kort, Brug & Schaalma, 2005).

Permission was sought from the participants through the provision of a prescribed consent form before administering both the interviews and the questionnaires. If they agreed to participate in this study, they would, therefore, be informed of what was happening. The participants could

examine the interview and questionnaire before deciding whether they wanted to participate or not. Participation in this research thus was voluntary and anonymous; the participants could withdraw from participation and withdraw any unprocessed data concerning them at any time, without prejudice.

A summary of the methodological chapter is explained next.

### **3.7. Summary of chapter three**

This chapter has discussed the research paradigm, methodology, the research design, and research setting. The chapter has also presented the sampling for qualitative and quantitative studies, the data collection process, measurement of variables and data analysis techniques have been discussed.

The next four chapters in the form of research articles will expand on the methodological process that was followed as presented in this chapter.



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# Chapter Four

## Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa



## CHAPTER 4

### **Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa**

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#### **4.1. Abstract**

**Purpose** –The purpose of this paper is to identify and investigate the awareness level of non-Muslim consumers in purchasing halal food products. This is because research on the non-Muslim consumers' awareness towards purchasing halal food products is poorly understood thus far in South Africa (SA).

**Design/methodology/approach** – An exploratory case study was adopted to explore new points of views about a particular issue, which is unknown, or not much known about it, in order to formulate ideas or propositions. A semi-structured interview was the major primary data collection method. Four non-Muslim consumers from different settings in Cape Town purposively were selected. Thematic data analysis procedures were employed.

**Findings** –This study explores that non-Muslim consumers are aware of what halal means. The study also found that non-Muslim consumers have awareness regarding the concept of halal in relation to its benefits and the process involved in.

**Research limitations** –A small sample size was selected for this study. In addition, the study was only conducted in the city of Cape Town.

**Originality/value**– This is the first qualitative study of its kind that presents empirical evidence about the awareness of the non-Muslim consumers towards purchasing halal food products in SA in general, and in Cape Town in particular.

**Keywords** – Halal awareness, non-Muslim consumer, halal food products, Cape Town South Africa.

**Paper type** – Research paper

## 4.2. Introduction

The Global halal food industry has become a guarantor of quality assurance and a good lifestyle choice for consumers around the world. The Global halal food industry is not only a source of satisfaction for Muslim consumers but also a source of satisfaction for non-Muslim consumers (Ali, 2018). This is showed by the growing demand for halal products and services in Non-Muslim countries around the world. The global halal industry has become a developing market. This is because of its importance as a profitable industry. In addition, the millennial generation of consumers prefers healthy and ethically good food, regardless of whether the product is only for Muslim consumers or not. Accordingly, several big multinational companies and small ones focus on halal in order to tap into the global halal industry (Ali, 2018).

The growth in the global halal industry has brought about changing in the mind-set of both Muslim and non-Muslim. This makes the global halal industry an emerging, growing consumer segment in the world (Ali, 2018). Furthermore, the demand for halal food products has increased globally. This is because of the growth of Muslim population all over the world. Muslims population in the world is more than 1.3 billion people, and the trade in halal products is around USD150 billion (Bamba, Talek & Kaba, 2017). According to a report released by the Global Islamic Economy 2016/2017, Muslims worldwide spend USD1.9 trillion on halal products and services. In this case, food and beverage products account for 62% of the total sales of halal products (Thomson Reuters, 2016). This is because there is a high demand for halal products in some non-Muslim countries for both Muslim and non-Muslim consumers (Berry, 2008). This growth in demand includes South African Muslims. According to Africa Muslim Population (2016), the Muslim population in SA is 1.76 million of the population, with the percentage of 3%, and many of them live in Cape Town.

Despite the fact that South Africa's Muslim population is small and the majority of the population is non-Muslim, halal products are locally available in the market (Salaam Gateway, 2017). According to Thomson Reuters in its State of the Global Islamic Economy Report (2015/2016), the majority of halal food is being produced in non-Muslim majority countries (Thomson Reuters, 2015). In this respect, South Africa's halal industry is beginning to develop quite rapidly. A South African halal product forms about 50% of the total consumption of the productive sector in the African continent, where Muslims form 35% of this number (Bamba et al., 2017), this is only for the halal food.

Locally, there is a great awareness of halal among non-Muslims in SA and many of non-Muslims choose halal food rather than non-halal food. According to Bashir (2018), non-Muslim consumers "Christians" focus more on the benefits of consuming halal foods regardless of who made the foods or what brand these foods carried. Although, Muslims do not go beyond 3% of the population; the percentage of the halal product is about 60% of the food products in their markets. SA is expected to be one of the countries that have a halal food product hub. SA is also Sub-Saharan Africa's halal centre, with its halal business estimated at USD3.22 billion (Salaam Gateway, 2017). It is playing a key role in developing the regional halal industry in Africa, as well as constantly perceived as the gateway to the enormous African market (Halal Research Council, 2010). In the past, South African halal food products were available in small halal stores. However, these days, above 60% of halal food products are distributed through a huge supply chain of retail supermarkets, wholesalers and convenience stores (e.g. Pick n Pay, Shoprite Holding, Spar and Woolworths) (Jordaan, 2014). Nevertheless, the absence of awareness of halal concept might cause people to lose their appreciations of halal (Wahab, 2004).

### **4.3. Research issue**

According to Thomas, White, Plant and Zhou, (2017), there is an assumption that halal food is acceptable among non-Muslim consumers. This assumption requires further investigation. The main problem in halal food production is hygiene, purity and wholesome food as stated in the Holy Quran (Ismail, Abdullah, Ahmad & Sidek, 2018). At present, the concern for consuming halal food products does not only exist among Muslim consumers but also the halal awareness has extended to the non-Muslims. For non-Muslim consumers, halal food products are considered one of the hygienic, healthy and quality of the product (Talib & Ali, 2009). In South Africa (SA), for instance, halal food is a lucrative product, but it has become a source of concern for some of the non-Muslims, specifically for "Christians" (Bashir, 2018). For this, some non-Muslims "Christian manufacturers" in SA intend to produce food products carried Christian symbol so-called Christian friendly products (Viljoen, 2014).

However, while SA is one of the five largest producers of halal products worldwide (Smith, 2012), there is limited research regarding the level of non-Muslim consumers' awareness of buying halal food products. Many non-Muslim consumers in SA are not adequately enlightened about halal foods (Abraham, 2018). The aim of this paper is to explore and investigate the awareness level among non-Muslim consumers on purchasing halal food products in SA. Accordingly, the following research question was raised: What is the awareness level of non-

Muslim consumers on buying halal food products in Cape Town? To answer the research question, the following probing sub-questions were posited:

- Do non-Muslim consumers in Cape Town know halal?
- Are non-Muslim consumers in Cape Town aware of halal food products?
- Do non-Muslim consumers know the processes involved in the making of halal food products?
- Do non-Muslim consumers understand the difference between halal and non-halal food products?

To the author's knowledge, this study is the first attempt to explore non-Muslim consumers' awareness about buying halal food products in Cape Town. This is because their awareness of buying halal food products obviously would be different from Muslim consumers who live in the same areas of Cape Town. However, current research has four major objectives. The first objective of this study is to identify the level of South African and non-South African non-Muslim consumers' awareness regarding halal food products. The second objective is to explore the awareness of South African and non-South African non-Muslim consumers with regards to the processes involved in manufacturing halal food products. The third objective is to explore the awareness of South African and non-South African non-Muslim consumers with regards to the benefits of halal food products. The fourth objective is to identify the importance of conducting this explorative study regarding South African and non-South African, who are non-Muslim consumers in purchasing halal food products.

#### **4.4. Review of the literature**

##### **4.4.1. What does halal mean?**

The word halal (حلال, Halaal) originates from the Arabic language, it is typically used to refer to the permissibility or lawful (Khan, & Haleem, 2016; Wilson & Liu, 2010). Halal is a Quranic word and denotes the lawfulness of an action or the permissibility of consuming something (Elasrag, 2016). On the other hand, the word non-halal *haram* (حرام) also an Arabic word means prohibited, it is typically used to signify the things that are not allowed for a Muslim to consume or involve in (Abdul-Razzaq, 2016; Elasrag, 2016). Halal is a general term, which embraces all sides of Muslim's life and all types of foods. Furthermore, halal does not only relate to food or food products, but, it goes further than food products to cover all aspects of a Muslim's personal life (Khan, & Haleem, 2016; Majid, Abidin, Majid & Chik, 2015).

Halal is an Islamic brand forms a key stage of global power across segments and exceeds non-Muslims. It, therefore, cannot be neutered or overlooked it (Wilson & Liu, 2011). Halal is not only a brand component for Muslims, but also it is part of a belief system and moral code of conduct, which relates to everyday life (Wilson & Liu, 2010). Halal is a paradigm is a core, where the perceived importance of halal is brought into Muslim awareness (Wilson & Liu, 2011). However, halal consumers have spoken concern about the absence of understanding of the rules surrounding the slaughter of the animals, and consequently processing or handling of these products (Fuseini, Wotton, Knowles & Hadley, 2017).

#### **4.4.2. Halal food products**

Halal food and beverage is the main sector among the global halal industry. The halal food and beverage sector is distinguished and gaining the attraction of more investors and entrepreneurs around the world (Ali, 2018). The growing halal food global market has instigated the curiosity among non-Muslim consumers towards consuming halal food products (Krishnan, Aderis, Azman & Kamaluddin, 2017). This is because of the Muslim minorities in non-Muslim countries demanding halal food products and the growing awareness of the potential of the global halal food market. It can also be because consumers are becoming more and more aware that halal food products are potentially healthier, safer and produced using humane animal, which makes halal products are increasing in popularity (Teng, Siong, & Mesbahi, 2013). In addition, non-Muslim consumers purchase halal labelled food because they perceived it as a healthy food product and because of their concern about food safety (Teng & Wan Jusoh, 2017).

Halal food products are healthy for human consumption because of the way they are prepared and processed (Ismoyowati, 2015). The concept of halal food goes beyond only the understanding of religious principles. It represents hygiene, purity and the quality of the food consumed (Mathew, Amir Abdullah & Mohamad Ismail, 2014; Haque, Sarwar, Yasmin, Tarofder & Hossain, 2015). Other studies have found a positive response that halal food is healthy, safety, clean, tasty and quality (Golnaz et al., 2012; Aziz & Chok, 2013; Haque et al., 2015). Similar studies carried by Abdullah, (2006); Mathew et al. (2014) found that the consumers are more aware of the food they consume, particularly, in relation to health, the source, hygiene, quality and animal welfare.

According to Farm and Jacoby (2005), consumers are demanding fresh, authentic quality menu items because of their concern about food safety, nutrition and seeking to know where their food comes from and how it is produced. Thus, the level of awareness is the most important factor affecting consumers' choices to buy halal food products (Hamdan et al., 2013). A study

conducted by Yang and Huang (2017) also indicated that awareness of halal food products has a significant impact on the buying behaviour of non-Muslim consumers. This is because the success of the halal food industry is determined by the consumer's awareness of halal (Mohamed, Shamsudin & Rezai, 2013).

#### **4.4.3. Halal awareness**

Awareness generally refers to the understanding and information about specific things (Aziz & Chok, 2013). It is a fundamental factor in information searching for halal food products. Awareness of halal food products plays a key role in the success of the halal food industry (Mohamed et al., 2013), and thereafter the success in halal trade and marketing as a whole. As well, awareness has a direct influence on buying behaviour, and it is more statistically useful indicator for buying intention and decision-making to buy halal food products (Bashir et al., 2019). Krishnan, Aderis, Azman and Kamaluddin, (2017) reported about the awareness of people with regard to halal food, they found that Muslim consumers choose halal food because they know that it is compulsory for them. Following this, Muslim consumer behaviour refers to perceptions, which reframe the halal (Wilson & Liu, 2011). On the other hand, non-Muslim consumers value halal because of its health benefits and not because of obeying religion requirement.

Zakaria, Abdul Majid, Ahmad, Jusoh and Zakaria, (2017) found that there is a positive relationship between halal awareness and religiosity toward consumers' intention to purchase halal certified consumer products. Other studies report by (Abd Rahman, Asrarhaghighi & Abd Rahman, 2015; Aziz & Chok, 2013; Hamdan et al., 2013), also emphasised that awareness has a positive effect on consumer attitude towards buying halal food products. As such, Aziz and Chok, (2013) highlighted that halal awareness has an influence on explaining the intention to purchase halal products. Hamdan et al., (2013) reveal that the most influential factor in Muslim consumers' choices to buy halal food is the level of knowledge about dealing with the product. This means that, if there is an increased awareness of Muslim consumers concerning halal, there will be an increased demand for halal food products they intend to purchase (Elasrag, 2016).

To support this, Macdonald and Sharp (2000) found that awareness was a rule of thumb adopted by consumers while making a purchase decision; if they had a greater awareness that the product fulfilled halal requirements, they would show a greater purchase intention to purchase. Mohamed Elias, Othman and Mohd Saifudin (2016) revealed that the majority of consumers have a positive relationship between awareness, knowledge, and economy towards the intention

and behaviour of producing halal products. Similarly, research was done by Aziz and Chok (2012) provided evidence of the significant relationship between halal awareness and other elements with halal purchase intention among non-Muslim consumers in Malaysia. Moreover, in SA a study conducted by Bashir et al., (2019) concluded that non-South African consumers in Cape Town are aware of the importance of halal food products. Both Muslims and non-Muslims are “concerned with understandings, mediating and managing the scale of a *halal* lifestyle, in an increasingly connected and global theatre” (Wilson, 2014, p. 268).

#### **4.4.4. Non-Muslim consumers**

Studies have revealed that apart from the Muslim consumers, the non-Muslim consumers are also drawn toward consuming halal food products, as they know about being cleaner, safer, healthier and quality (Rezai, Mohamed & Shamsudin, 2012; Aziz and Chok, 2013). According to Wibowo and Ahmad (2016), there is a need for additional research concerning the issues of non-Muslim consumers in the halal industry for both empirical and non-empirical studies. Non-Muslim consumers are shifting towards halal food because of the rising concerns about contaminated and unhealthy food (Zailani, Kanapathy, Iranmanesh & Tieman, 2015). Past studies by (Abdullah, 2006; Golnaz et al., 2010) found that non-Muslims perceived halal food positively in which they believe that halal food products are healthy, hygienically handled and prepared.

Along with this, empirical research was done by Golnaz, Zainalabidin, Mad Nasir and Eddie Chiew (2010) found that non-Muslim consumers are aware of the existence of halal principles and advantages of the halal process, particularly in the method of slaughtering the animals, while another research shows a high percentage of halal awareness among the non-Muslim consumers (Golnaz et al., 2012). Teng and Wan Jusoh (2017) also suggest that non-Muslim consumer spending behaviour is related to some demographic factors related to fair trade, animal welfare, understanding towards halal concept and intention.

In light of the above literature, there does not seem to be many researches on the awareness of non-Muslim consumers regarding halal food products in SA. Therefore, this study is an attempt to fill this knowledge gap in South African halal awareness literature.

#### **4.5. Methodological approach**

Creswell (2013) and Tracy (2010) outlined five approaches to qualitative research, namely, narrative, phenomenological, grounded theory, ethnographic research and case study research.

For this study, the researcher employed an exploratory case study. A qualitative case study research approach was used to gain an in-depth understanding of the awareness level of selected non-Muslim consumers in Cape Town. Qualitative researchers generally study fewer people but investigate those individuals in depth in order to generate novel subjective understanding of people's perception. The aim of the sample size was based on achieving depth and richness of description and not the size of the sample.

According to Guetterman (2015), the sample size is not a matter of representative opinions and views, but rather a matter of information richness. In this study, the researcher engaged in an intensive focus on a few participants (Frost, 2011). The present study was limited to a sample size of only four non-Muslim consumers who reside in the city of Cape Town. For purposes of confidentiality, the participants were referred to as CR1, CR2, CR3, and CR4. Semi-structured interviews were conducted in which the interview protocol was developed based on related literature. The reason for selecting only four participants for the study is to have a clear understanding of the research problem (Creswell, 2007). Another reason is that, to investigate modern topics, where there have been minor published researches (Crosthwaite, 2010). Target participants for this study are South African and non-South African halal consumers. They are non-Muslims and live in Cape Town. Only consumers who prefer to eat halal food products were invited to take part in the present study. Table 1 presents some of their characteristics such as (gender, age and ethnicity).

An exploratory case study was adopted to explore new points of views about a particular issue, which is unidentified, or not much known about it, in order to formulate ideas or propositions (De Vos, Strydom, Fouché & Delpont, 2011). An explorative case study is used to let the researchers to improve interpretations from the views of participants and to gain a particular understanding of the discovered problem (Krysiak & Finn, 2010). Data were collected from primary and secondary sources. A semi-structured interview was the major primary data collection method. Secondary data was gathered from published data like articles and books.

The study was an exploratory case study and the sample was chosen using a purposive sampling technique. In qualitative research, a purposive sampling technique is a commonly used method to achieve the particular objectives of the study. There is no limit on how many participants should make up a purposive sample, as long as the desired information is obtained, categories are explained and theoretical insights are generated (Bernard, 2002). For conducting the case study research, Creswell (2013) provided observations and some recommendations of sample

size, which ranges no more than four to five cases. In the study, the participants were interviewed until data saturation was reached and there was no more new information can be obtained (Guest, Bunce & Johnson, 2006; Krysik & Finn, 2010). All participants were provided with an information sheet concerning the project before the interviews took place. Interviews were conducted at locations convenient to the participants. All interviews were, with permission and signed consent, audio-recorded and later transcribed verbatim.

Data analysis and interpretations are the most critical part of qualitative research. Thematic data analysis guidelines (Creswell, 2009) were employed. It is considered the most appropriate for any study that seeks to explore multiple interpretations (Alhojailan, 2012). In thematic analysis “all possibilities for interpretation are possible” (Alhojailan, 2012, p. 10). The reason for choosing a thematic analysis was that “rigorous thematic approach can produce an insightful analysis that answers particular research questions” (Braun and Clarke, 2006, p. 97). After rigorous analysis, the researchers described the findings, according to four main themes. The participants’ demographic data is presented in *Table 1*.



**Table 1: Demographic data of participants**

<b>Participants label</b>	<b>Gender</b>	<b>Age</b>	<b>Ethnicity</b>	<b>Language</b>	<b>Nationality</b>	<b>Religion</b>	<b>Social status</b>
<b>CR 1</b>	Female	40	Black	English	Non-South African	Non-Muslim	Single
<b>CR 2</b>	Female	32	Black	English & Xhosa	South African	Non-Muslim	Married
<b>CR 3</b>	Male	50	Coloured	English & Afrikaans	South African	Non-Muslim	Married
<b>CR 4</b>	Male	34	Black	French & English	Non-	Non-Muslim	Single

#### 4.6. Findings

The aim of this study was to identify the awareness level of non-Muslim consumers towards buying halal food products in Cape Town. The four themes were tested and the empirical findings provide support to all the themes. All the participants' responses were original quotations, and they have been cited as stated by them.

##### *Theme 1: Non-Muslim consumers' partial understanding of halal*

The first theme relates to the non-Muslim consumers' partial understanding of halal. According to the answers and comments, the researchers identified that the non-Muslim consumers were aware of halal but had an incomplete perception of halal. The findings from this study showed that non-Muslim consumers had different ways in which they are aware of halal food products. In the interviews, non-Muslim consumers were asked to talk about their awareness and understanding of halal. The non-Muslim consumers offered various definitions, which were derived from their interpretations and what they assumed to be the meaning of halal. One non-Muslim consumer stated:

*My own understanding of halal, it's healthy food with non-chemicals  
... it is not only Muslim food (CR4).*

This shows that the non-Muslim consumers had some understanding of halal and offered his perception. It also indicates that the non-Muslim consumer was aware of the health related benefits of halal food products. Another non-Muslim consumer explained her understanding of halal as follows:

*Something that is pork free. To me that is halal. If there is something  
that doesn't have any pork in and it has been ready prepared in the  
Islamic way then that is halal (CR1).*

She also added that:

*Actually, what I understand by halal something that is pork free;  
I'll say that (CR1).*

This statement indicates that this non-Muslim consumer associates the absence of pork as indicating halal. While it is not permissible for Muslims to consume pork this does not mean

that non-pork automatically means that the meat is halal. One of the requirements for meat being halal is that it is slaughtered with the name of God. Thus, even though this non-Muslim consumer is aware of halal, they do not have an adequate understanding of halal principles. This confirms the study by Rezai, Mohamed, Shamsudin, & Chiew (2012) who found that while consumers were aware of halal they did not necessarily understand it. In this study, the researcher found that non-Muslim consumers know that halal food entails that it would be prepared most hygienically in order to satisfy food safety standards.

### ***Themes 2: Non-Muslim consumers association of halal with hygiene***

The second theme relates to the non-Muslim consumers association of halal with hygiene. Insights from the interviews suggest that non-Muslim consumers assume that halal food is prepared hygienically. During the interviews, there was a general agreement among the participants that they are conscious of the benefits of consuming halal food products. Many non-Muslim consumers have already chosen to consume halal food products because they perceive that halal food is a healthy choice. This is in line with the findings in the literature (e.g. Aziz & Chok, 2013; Golnaz et al., 2012; Haque et al., 2015). Thus, one of the non-Muslim consumers stated:

***I would say [halal food] it is clean, it's totally clean (CR3).***

Similar to this, other consumers described halal food as:

***The purity in the food... halal food is purified (CR2).***

Another non-Muslim consumer added:

***For me, halal meat, no alcohol inside, no blood inside, no dirty inside (CR4).***

One non-Muslim consumer indicated that:

***It [halal food] is clean, it is clean, I believe in that ... I'm not gonna buy Christian food because why it is not clean properly like supposed to be, and I would say no, I would rather prefer halal food (CR3).***

It seems among non-Muslim consumers in the study are associating halal with trust, safety, quality and the hygiene of products. This confirms what other studies (Aslan, 2016) have found that the concept of halal is connected with good, healthy, safe and high quality assessment. As another quote that confirms the relationship of halal to hygiene and cleanliness is when one of the non-Muslim consumers stated:

***I can understand that [halal] like a mark showing that this food has been checked for Muslim consumers. It means, it has no blood inside (CR4).***

From the above comment, it also seems that consumers' awareness of halal was related to animal meat products where the blood, which is considered unhygienic, was removed. Related to the theme of purity and cleanliness, one of the non-Muslim consumers said:

***I think, if I buy halal food it helping me not to consume alcohol, it also helping me not to consume blood in the meat, it also helping me not to consume dirty thing in any food (CR4).***

This statement indicates that the non-Muslim consumer chooses to consume halal food because he or she feels that they are getting pure and wholesome food products. Armitstead (1998) points out that consumers' awareness of food issues and health concerns has increased. This involves all consumers whether Christian, Jewish, Hindus or Muslims. This confirms with what reported by the Islamic Food and Nutrition Council of America's (2009) that the focus on food being healthy and uncontaminated. Halal food comes from acceptable food categories, safe and not harmfully prepared. This was obvious in the way that they spoke about the importance of consuming halal food products.

All the participants talked about the reasons for choosing halal food products rather than choosing non-halal food products. Yunus, Rashid, Ariffin and Rashid (2014) reported that awareness of halal helps Muslim consumers to have a clearer picture and then making a purchase-decision, which is aligned with their preferences and faith. Similarly, the non-Muslim consumer declared that:

***I really got halal food. I wouldn't take something that is not halal. Knowing that is not halal, I will not consume that (CR1).***

One non-Muslim consumer introduces why he is buying halal food and rather than non-halal food (Haram). He stated that:

***I'm not gonna buy Christian food because why it is not clean properly like supposed to be, and I would say no, I would rather prefer halal food (CR3).***

Cleanliness is an essential quality for acquiring halal food products. The study shows that the processes of preparing halal food products followed clean and hygienic operations. These

findings are consistent with those of Abdullah, 2006; Golnaz et al., (2010); Marzuki et al., (2012).

### ***Theme 3: Non-Muslim consumers' awareness and confidence in halal food processes***

The third theme relates to non-Muslim consumers' awareness and confidence in halal food processes. The non-Muslim consumers are concerned about the processes of halal food products they consumed. It can be preliminarily concluded that consumers trust food operations. This confirms Mnela (2009) who found that non-Muslim consumers choose halal food products rather than non-halal food products because they trust halal products, particularly the process of slaughtering the animal. This is because it is much more ethical. This result is congruent with the findings of Hamdan et al., (2013); Saad, (2010); Mnela, (2009). For example, one of them stated that:

***On the location where I grew up... We don't know who slaughter that pork; who slaughter the chicken; who slaughter anything; and now when it comes to halal food, you are certain the person who slaughter, you have a clear mind, clear conscious who ever touch that food or preparing that food (CR2).***

The non-Muslim consumers trust in halal food processes and they believe that it is safe food. One non-Muslim consumer states that:

***We don't buy halal food because it's mentioned halal; we buy halal food because we think that halal food went the process of what is writing in the bible too (CR4).***

The above non-Muslim consumer has a faith that halal is not a just name, but halal food lies in the rules of the bible, like halal food produced under the same directions of the bible. As an example, buying halal foods from the Muslim supermarket gives peace of mind and assurance that the products were produced safely. Hamdan et al., (2013) found that Muslim consumers make purchasing decisions according to their awareness of the processed food products and not by searching for the halal-labeled packaging.

Some non-Muslim consumers do not buy halal food products because of their name; they buy them because they are aware of the process of manufacturing. This is because consumers trust that halal food products track stricter safety and quality standards than non-halal products (Cutler, 2007). The process of producing halal food products is more recognisable than the process of producing non-halal food products. One of the non-Muslim consumers gave reasons

why trusts buying halal food products. His trust in halal food products derived from his awareness of the processes involved in producing halal food products:

***If I buy meat in the Christian shop, and I buy the same meat in the Muslim shop halal food, in the Christian shop... I don't trust, I am not sure, because Christians they don't have that process of tracking everyone who does that, but Muslims they have that process, they have the authorization to check from where it comes from to the shop, that's why we trust (CR4).***

The above extract introduces evidence that the non-Muslim consumer has a consciousness of buying halal foods from the Muslim shop rather than a non-Muslim shop. This is because Muslim traders and producers of halal food products observe the process of manufacturing of halal foods. As they know who made these products, how they made them, and from where these products come from? The evidence goes with the study carried out by (Hamdan et al., 2013). As well, the current study agrees with what has found in the literature (Farm & Jacoby, 2005; Hernández & Seehawer, 2002). Interestingly, another non-Muslim consumer stated that he has conviction that halal food is blessed. Therefore, the concept of halal extended beyond simply a trademark, it becomes a spiritual image. This was further evident when a non-Muslim consumer stated that:

***There is a big difference between Christian food and halal food because I believe in one thing, I believe in, it is blessed, as it is blessed I like it (CR3).***

For him, the food manufactured by following the way of Islamic method is blessed. With regard to the difference between halal and non-halal food products, one non-Muslim consumer stated:

***In the Muslim world, they organize, they check and give it the name halal. Halal food means. It is already checked from the factory, and it comes to the shop just I trust, it is halal. I know this chicken has been slaughtered, this cow has been slaughtered and the blood went down, and I can eat this food is halal, so I can trust that mark that name. (CR4).***

In this study, non-Muslim consumers are aware of the way of slaughtering the animals, as well as they are aware of tracing these products. This is because non-Muslim consumers become more conscious about food and beverages. These are halal from the initial step of its manufacturing to the final step. Accordingly, non-Muslim consumers trust in halal tracing and logistics. Thus, they have faith in the management of halal food supply chain.

Consequently, this evidence confirmed the literature on the quality and fresh food and the consumer's concern about food safety standard (Cutler 2007; Farm & Jacoby, 2005), also the lawfulness of halal food products (Thomas et al., 2017). In the study, each non-Muslim consumer pointed to the fact that understanding the meaning of halal food products was extended to halal food processes as well. According to the previous studies, this is true. All the non-Muslim consumers who were interviewed in the study felt confident in the way halal food was processed.

***Theme 4: Non-Muslim consumers' awareness of halal food benefits***

The fourth theme relates to non-Muslim consumers' awareness of halal food benefits. The researchers explored the awareness of non-Muslim consumers with regards to the benefits of consuming halal food products. According to Nastasha, (2015) and Teng et al. (2013) awareness of the benefits of halal food products provides additional assurances on food safety and quality. The current study found that non-Muslim consumers are aware of the benefits obtained from consuming halal food products. One non-Muslim consumer stated that:

***When I started now choosing halal food, I saw that it's healthier, it's more a professional to have such a thing. (CR2)***

For this, non-Muslim consumer, halal food products seems to offer greater benefits than non-halal food. Burgmann, (2007) found that halal food is cleaner, healthier, and tastier. In addition, this finding is consistent with the findings of Golnaz et al. (2010) who stated that consumers are aware of the benefits of the halal method of slaughtering animals and food safety. It also helps consumers avoid consuming contaminated food. The study found those non-Muslim consumers are searching for halal products, which they believe to be safe, healthy and good to be consumed.

The awareness of halal food benefits helps consumers to consume halal food, which they consider healthy. Aziz & Chok, (2013); Golnaz et al., (2010); Golnaz et al., (2012); and Toong, Khin & Khatibi, (2015) came to similar conclusions. Furthermore, one of the non-Muslim consumers' indicated that non-Muslims seek halal food products in their pursuit of safe food. She explains that consumers buy halal food because of its purity. A non-Muslim consumer stated that:

***I like halal food...It is clean, I believe in that (CR3).***

The above statement indicates that consumers wanted the perceived benefit of clean food and therefore they consumed halal food. The study explored non-Muslim consumer awareness of halal benefits. The majority of non-Muslim consumers are aware of the benefits of halal food products. Some non-Muslim consumers commented that having halal food products are acceptable to reach peace of mind.

#### **4.7. Discussion**

##### ***1. Non-Muslim consumers' partial understanding of halal***

The study showed what non-Muslim consumers know about halal food products. In addition, it has identified the awareness of non-Muslim consumers towards buying halal food products. According to the findings of the study, non-Muslim consumers focus on consuming halal food products because of the rising concerns about contaminated and unhealthy food. This goes with the results of the study carried by (Zailani, Kanapathy, Iranmanesh & Tieman, 2015). Also, the consumer's awareness of halal can affect their decisions buying halal food products.

According to Abdullah (2006), the level of awareness is influenced by the quality of information available and access to such information. This approves with what reported by the Islamic Food and Nutrition Council of America's (2009) that the focus on food being healthy and uncontaminated. Because the consumers before deciding to buy halal food products, they should know some information related to the food products they want to buy. In addition, the consumers want to know the answers for the questions such as, where these food products come from, who the producer of the product is, how this product is made? (Hernández & Seehawer, 2002).

##### ***2. Non-Muslim consumers association of halal with hygiene***

Consumers of the present study perceived halal food confidently, in which they believe that halal food products are healthy and cleanliness. There is a conviction that halal awareness among non-Muslim consumers is presenting itself as a benchmark for trust, safety, quality and hygiene (Marzuki, Hall, & Ballantine, 2012). Based on the findings of the current study, this conviction is true. It is because the concept of halal is connected with good, healthy, safe and high quality assessment (Aslan, 2016). All statements made by the consumers are consistent with the findings of studies. For example, (Aziz & Chok, 2013; Mohamed Elias et al., 2016;

Lee et al., 2016; Yunus et al., 2014), showed that the concept of awareness of halal was evident in many halal aspects including its benefits, process and importance.

### ***3. Non-Muslim consumers' awareness and confidence in halal food processes***

Consumers are concerned about the production and manufacturing process. They are looking for quality and fresh food (Farm & Jacoby, 2005; Hernández & Seehawer, 2002). The main issue was how the consumers perceived the process of producing halal food products. This is because they are highly concern about food safety (Golnaz et al., 2010; Lee et al., 2016). On the one hand, consumers have awareness and trust in food products that produced based on the halal requirements (Aziz & Chok, 2013). The results of this study found that consumers had different ways concerning the consumers' awareness of halal food process. According to Saad (2010), the term halal does not mention as a business name. Nevertheless, it mentions, as a mark to indicate that the products carried this name is free from the following: (e.g. Pork, carnivorous animals, animals that were dead before slaughtering, the animal does not slaughter in the name of Allah). This is congruent with Hamdan et al., (2013). It also shows that the processes of preparing halal food products followed clean and hygienic operations.

The process of producing halal food products is more recognisable than the process of producing non-halal food products. Moreover, non-Muslim consumers of the current study are aware of the method of slaughtering the animals and are aware of tracing these products. Accordingly, non-Muslim consumers trust in halal tracing and logistics. Consequently, this evidence confirmed the literature on the quality and fresh food and the consumer's concern about food safety standard for example, (Cutler 2007; Farm & Jacoby, 2005; Hernández & Seehawer, 2002).

All non-Muslim consumers stated that understanding the meaning of halal food products was extended to halal food process as well. This is because the trust in halal food products comes from their awareness of the processes involved in producing halal food products. As they know who made these products, how they made them, and from where these products come from?

### ***4. Non-Muslim consumers' awareness of halal food benefits***

Halal food is the main concern for both Muslim and non-Muslim consumers. This is because of its hygienic and cleanliness (Marzuki et al., 2012). The current study found that every non-Muslim consumer had a high awareness of halal. Additionally, non-Muslim consumers pursue the advantages and disadvantages of halal food products when they consume them. This

supports the researches by (Mnela, 2009; Ireland & Rajabzadeh (2011)). Some of the non-Muslim consumers commented that having halal food products are acceptable to reach peace of mind.

The present study found that awareness of halal played a critical role in awareness and understanding of health and safety. This agrees with results found in the literature (e.g. Golnaz et al., 2010; Lee et al., 2016). It also found that the level of awareness is the most important factor influences on consumers' choices to buy halal food products, which was an agreement with the results found in the study (e.g. Hamdan et al., 2013). Non-Muslim consumers are more aware of the importance of consuming halal food. This agrees with (e.g. Man & Sazili, 2010). Halal food is a benefit for non-Muslims, and it is accepted as a quality system worldwide (Marzuki et al., 2012). This is because the consumers are very much concern about the advantages that are associated with halal food products.

In summary, this study presented the findings of the data, which was thematically analysed. Four themes were identified: Non-Muslim consumers' partial understanding of halal, non-Muslim consumers association of halal with hygiene, non-Muslim consumers' awareness and confidence in halal food processes, and non-Muslim consumers' awareness of halal food benefits are subsequently discussed. Therefore, the objectives of this study were achieved and the research question was answered.

#### **4.8. Theoretical and managerial implications of the study**

This study contributes considerably to the halal food marketing literature from several aspects. It introduces a clear picture of non-Muslim consumers in South Africa towards purchasing halal food products. The study, therefore, enlarges the scope of halal literature locally and globally. The study considers as a platform for further studies of halal food marketing whether inside South Africa or outside South Africa. It is one of the first efforts to explore the level of awareness among non-Muslim consumers in South Africa.

Methodologically, no studies in South Africa use a qualitative study approach with regard to non-Muslim consumers, therefore; this study brings out new insights into non-Muslim consumers' awareness, opinions and perception towards purchasing halal food products in South Africa generally and in Cape Town specifically. Furthermore, this is the first qualitative study of its kind that presents empirical evidence about the awareness of non-Muslim consumers towards purchasing halal food products in a non-Muslim country. This study is

valuable not only for the local market but also for the global halal food market because findings of the study can be used as a reference for halal food marketing studies. In addition, the current study suggests that it is important for stakeholders (e.g. halal bodies, halal manufacturers, halal traders and halal marketers) to take into account the level of awareness among non-Muslim consumers when they produce, sell and market halal food products.

#### **4.9. Conclusion**

The aim of this study was to identify and investigate the awareness level among a selected group of non-Muslim consumers in Cape Town. The study found that non-Muslim consumers in Cape Town have a positive awareness of halal food, including its benefits and the production processes involved in producing it. The study also concluded that halal is not merely a commercial name using as a trademark in the global market. However, halal has several dimensions, primarily, for non-Muslim consumers; it is a mark of health and hygiene. Concerning the psychological aspect, halal is considered as a sign of trust, comfortable and safe. It gives consumers peace of mind when they consume food products that carry the halal label. Based on the results obtained from the present study, awareness was identified as the key factor that influences the intention to purchase halal food products. Non-Muslim consumers seem to understand some of the information about halal food products. Additionally, they are aware of their benefits and advantages.

However, this study is explorative, it, therefore, considers as a pilot and guide for conducting additional studies. In this study, the author did not fundamentally focus on the results that have been gained from the intensive interviews with the minor participants; but rather, the focus was primarily on the importance of the study, which lies in how this study can be used as a reference and guide for future researches, particularly in SA. The study considers a snapshot of non-Muslim consumers' awareness, views, perceptions and attitudes with regard to purchasing halal food products.

In addition, there is a benefit from conducting this study, which is that, it considers as a navigator for obtaining knowledge about South African halal industry and non-Muslim consumers as well. By conducting this study, some information about non-Muslim consumers in Cape Town has become known, especially with regard to the level of awareness, understanding and attitudes towards purchasing food products labelled with halal logo.

Limitations of the study should be acknowledged. The main limitation of the study is that a small sample size was selected for this study. Another limitation is that the study was only conducted in the city of Cape Town. Future studies on other halal segments such as cosmetics and pharmaceuticals, which could boost the overall halal ecosystem in SA, should be addressed.

#### **4.10. Declaration of conflicting interests**

The author declared no potential conflicts of interest with respect to the research, authorship and/or publication of this article. No funding was received for this study.



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# Chapter Five

## Halal foods: South African Christian consumers' concerns



## CHAPTER 5

### Halal foods: South African Christian consumers' concerns

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#### 5.1. Introduction

Islam emerged in South Africa early in that country's history. Two groups of Muslims arrived in South Africa and the first of these, who arrived in the 1650s, was the Indonesians from Java and Sumatra. In the 1870s, the second group of Muslims arrived and they were from India.<sup>1</sup> About 2% of South Africa's population is Muslim, most of whom reside in Cape Town. For many years South Africans, including both Muslims and non-Muslims, have been consuming halal food products according to the Islamic law. As such, halal food is for everyone. All food and drink is considered to be halal unless the Quran states to the contrary. Thus, nothing is prohibited except for what is prohibited by the Quran. Therefore, God says: "O mankind! Eat of that which is lawful and good on the earth..."<sup>2</sup>

Recently, buying halal food has become a matter of great concern for non-Muslim consumers in South Africa, particularly Christians.<sup>3</sup> Abraham and Venter built their studies on the Documents *City Press* and Complaints received by the Cultural, Religious and Linguistic Communities (CRL) against supermarkets and Muslim halal-certification authorities.<sup>4</sup> These authors did not mention any statistical information or the numbers of Christian consumers, who refused to buy certified halal products. In reviewing these studies, Abraham stated that some Christians who purchased halal foods would convert to Islam and become Muslims.<sup>5</sup> He also added that some Christians are very angry about the prevalence of halal-certified food in food markets and restaurants, claiming that halal food violates their right to freedom of choice.<sup>6</sup> Another problem is that buying halal-certified foods indirectly imposes Islamic law on Christians.<sup>7</sup> To date, there have not been many exploratory (qualitative) studies about buying halal foods for Christian consumers in South Africa. In order to address this gap in the literature,

this brief study addresses the following research question: Why do some non-Muslim consumers buy halal foods rather than non-halal foods?

### **5.1.1. Christian consumers**

Non-Muslim consumers are shifting towards buying halal foods because of increasing concerns about unclean and unwholesome foods.<sup>8</sup> This trend includes non-Muslim consumers in various countries including Singapore, Australia, Egypt, New Zealand, and South Africa. Although most South Africans are Christians, they prefer to eat halal foods.<sup>9</sup> According to Bashir, Bayat, Olutuas and Abdul Latiff, Christian consumers are the second-largest group of non-Muslim communities that buy halal products.<sup>10</sup> This may be because many Christian consumers have a general understanding of what is halal.<sup>11</sup> Christian consumers in France, for example, do not have any concerns in consuming halal products<sup>12</sup> and other groups in Lebanon Mount region also have no objection to consuming meat slaughtered according to Islam's legal principles.<sup>13</sup>

An explorative research approach was adopted to examine the concerns of South Africa's Christians regarding halal foods. The purpose of this approach was to assist in gaining a better understanding of the issue explored<sup>14</sup> with this in mind, a simple survey was conducted using a small sample of participants.<sup>15</sup> The aim was to obtain full and accurate information and because of this, the sample size was not a great concern. This is because the sample size cannot always be determined at the beginning of a study.<sup>16</sup> Thus, five Cape Town-based Christian consumers were interviewed having been chosen purposively on the assumption that interviewing them would provide a clear insight into the research problem<sup>17</sup> that was previously mentioned in the introduction section.

In qualitative research, a purposive sampling technique is a commonly used method to achieve the particular objectives of the study. There is no limit on how many participants should make up a purposive sample, as long as the desired information is obtained, categories are explained and theoretical insights are generated.<sup>18</sup> The participants were interviewed until data saturation was reached and there was no more new information to be obtained.<sup>19</sup> All participants were provided with an information sheet concerning the project before the interviews took place. Interviews were conducted at locations convenient to the participants. All interviews were, with permission and signed consent, audio-recorded and later transcribed verbatim.

The participants were three females and two males. They were extensively interviewed. All the participants were Christians (100%). The five participants aged between 32 and 50 years old.

They presented a clear engagement of middle-aged and aged persons. All the participants were of black ethnic group. Three of them were married and two of them were single. With relation to their educational level, two of them hold master's degrees, while two of them hold bachelor's degrees. Only one participant holds a matric certificate. Although the participants speak more than one language, English was the language used to communicate with them. As the researcher did not know any other official language other than English, the interviews ranged from between 30 to 60 minutes. On average, the interviews lasted 45 minutes.

In this short essay, each of them will be designated a numerical symbol with the letter 'P' referring to participant; thus, they were designated as: P1, P2, P3, P4 and P5. Semi-structured interviews were utilised in order to collect the relevant data from the participants and a thematic data analysis process was applied.

## **5.2. Findings and discussion**

In this study, five Christian consumers expressed the reasons why they consumed halal foods and they provided explanations regarding its effects. It was interesting to find that for some participants, buying foods from non-Muslim outlets was sometimes viewed as a problem. Participants argued that they do not trust the way that foods are processed by their fellow Christians and others who do not subscribe to Islam. Also, these Christian consumers question whether the foods purchased from non-Muslim outlets are clean; some indicated that they were satisfied when buying halal products since these give them peace of mind. One participant revealed that "In the Christian shop, I don't trust, I am not sure because Christians they don't have that process of tracking everyone who does that, but Muslims they have that process" (P4). The same participant added that "We buy halal food because we think that halal food went the process of what is writing in the Bible too" (P4).

Another participant (P5) stated that "The process of killing the animal involves letting the blood out" and that participant identified with this process. One participant (P2) declared that "When it comes to halal food ... you have a clear mind of whoever touch that food or preparing that food." This view was confirmed by participant P1 who stated that "If we cut a chicken, we would call a Muslim 'pastor' to come and cut the chicken, just for it to be halal. We don't eat anything, which is cut by non-Muslims." These particular quotations and the conducted surveys, in general, show that Christian consumers buy halal foods because they recognise that foods that carry halal logos fit the descriptions of their own religious tradition. This acceptance maybe because they are aware of the process that the Muslim community, through its certifying

bodies, pursue when they certify the products as halal. The survey supported the opinion that the process was consistent with the study conducted by.<sup>20</sup> In particular, these consumers trust that halal foods follow safety and quality standards.<sup>21</sup> In addition to these observations, participants, based on their understanding, stated that the process of making halal foods is pure and wholesome. This was confirmed by studies conducted by Cutler, Farm and Jacoby, and Hernández and Seehawer.<sup>22</sup>

The study showed that Christian consumers possess knowledge of the halal concept and the processing of halal products. It demonstrated that most of the participants do not like consuming foods such as pork because, as consumers, they were informed that pork and its by-products are not considered to be clean and are hence contaminated. They were aware that these types of food may have harmful effects and cause health issues. Moreover, the study's findings also indicated that these consumers have preferences that go beyond consuming halal foods that are pork-free and they accept that halal foods essentially include what is good for human consumption. Participant P2 stated that, "Halal food is purified" and participant P3 explained that, "I would say it is clean totally ... I'm not gonna buy Christian food because it is not cleaned properly like it supposed to be. I would rather prefer halal food."

Participant P4 pointed out that, "It is healthy food with ... it is not only Muslim food" It is clear that cleanliness is an important factor for these consumers when purchasing halal foods. They know that the processes for making halal foods have taken place under strict hygienic conditions that are in line with the government's health policies. The study revealed that halal food helps consumers avoid consuming unhealthy and harmful foods. This finding complemented the studies of others.<sup>23</sup> In addition; it was found that the interviewed consumers were acutely aware of the high standards observed by the Muslim certifying bodies despite some of the disputes that rage among them.

Halal as a concept within the house of Islam is not limited to the food industry and it includes and embraces various aspects across all industries. For example, it observes quality assurance measures<sup>24</sup> and falls in line with health, hygiene, quality and safety standards; these views are clearly supported by, among others,<sup>25</sup> This study found that the Christian consumers in the survey had a conviction about consuming halal foods and in particular, they had no qualms in eating halal foods.

### 5.3. Conclusion

This short essay describes a survey that was intended to examine why Christian consumers were and remain committed to purchasing halal foods. It was found that the surveyed consumers focused on the benefits of halal foods; this was regardless of who prepared the foods or which logos appeared on the displayed food products. It was concluded that halal foods have many benefits that attracted the consumers and that nobody was coerced into buying them. It is well-known that there are alternative foods available and that consumers can decide whether they wish to buy halal foods or not; they have a choice. Nonetheless, and in conclusion, it may be stated that the halal food industry has become a lucrative sector. As a result, it has become a major concern for some Christian consumers and traders; in response, some South African Christian manufacturers decided to produce foods products that carried Christian logos and that might be described as Christian-friendly products.

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# Chapter Six

Factors affecting consumers' intention  
towards purchasing halal food in South  
Africa: A structural equation  
modelling (SEM)



## CHAPTER 6

### Factors affecting consumers' intention towards purchasing halal food in South Africa: A structural equation modelling

*This chapter was accepted and published online on 22 March 2018 in the Journal of Food Products Marketing. This chapter is an exact copy of the journal article. All correspondences between the first author and the reviewers regarding their comments, as well as the editor's decisions on the article are provided (see appendix J).*

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#### 6.1. Abstract

This research study highlighted the factors that influence the intention of consumers to buy halal food products. In this study, the researchers have chosen to address the gap in the literature pertaining to non-South African consumers' purchase intention. Non-South Africans are foreign people who reside in South Africa including immigrants, workers, and students. Through utilizing the theory of planned behaviour, this study aims to determine the attitudes, subjective norms, perceived behaviour control, and awareness of non-South African towards purchasing halal food products. This also attempts to identify the strongest factor that influences the purchasing intention of halal food by non-South African consumers. The sample of the study consisted of 230 non-South African consumers in Cape Town. Data were collected through self-administered questionnaires. Structural equation modelling (SEM) was used to identify the structural relationships among the constructs identified and to test the study hypotheses. The findings of this study indicate that there is a significant relationship between awareness and buying behaviour. Interestingly it found that only the attitude dimension of TPB had a significant relationship with purchase intention, whereas subjective norms and perceived behavioural control did not show a significant relationship with the consumer intention variable.

**Keywords:** Halal awareness; Intention; Buying behaviour; Halal; Food products; TPB; South Africa.

## 6.2. Introduction

Food industries have become more concerned and sensitive about the manufacturing and sourcing of halal products. Halal products broadly receive acknowledgement as a scale for food safety and quality assurance (Majid, Abidin, Majid & Chik, 2015). Currently, the concern for consuming halal food products is not only prevailing among Muslim consumers but also the halal awareness has extended to non-Muslims as well. Awareness of halal food is growing worldwide particularly in non-Muslim countries including South Africa. For this, there has been a greater awareness among hotels, guesthouses, and corporate venues and they have included halal menus. Additionally, the success of the halal food industry depends on the awareness of halal consumer (Mohamed, Shamsudin & Rezai, 2013).

Trade in halal products is estimated at around US\$150 billion annually (Bamba, Talek & Kaba, 2017; Egan, 2002) and growing. According to the Holy Quran, a halal food product is a product that meets the requirements of halal according to Islamic law. Most foods and drinks are considered halal except that it has been obviously stated as non-halal (haram) or prohibited in the Holy Quran and the prophetic hadith. Therefore, Allah (SWT) has commanded His Messengers Muhammed (S.A.W), where He says: “O mankind! Eat of that which is lawful and good on the earth” (Al-Quran. Surah Al-Baqarah, Chapter II Verse 168). Halal food and beverages are described as anything that can be eaten or drunk and there is no lawful evidence about its prohibiting, as well as their ingredients are free from any prohibited or contaminated components (Said, Hassan, Musa, & Rahman, 2014). Halal products are food being produced and consumed not only in countries that have a high population of Muslims but also in countries that have a low population of Muslims including South Africa, this makes halal products available worldwide (Hassan, 2013).

Trade of halal foods market is growing as one of the markets with tremendous potential in the world (Berry, 2008; Muhammad, Isa & Kifli, 2009; Shah Alam & Mohamed Sayuti, 2011; Sungkar, Othman, & Hussin, 2008), which makes a trade in halal products globally successful (Hassan, 2013). Research conducted by Halal Industry Development Corporation (2014) and Halal Research Council (2010) estimated that the global halal products market is valued at USD2.3 trillion (not including Islamic finance and banking), which means that halal industry is a lucrative trillion dollar business. Of this trade, the halal food and beverages represent USD1.4 trillion, with 67% share of this market (The Halal Journal, 2010). In addition, the demand for halal products and services has increased to US \$655 billion in 2010 from US\$635 billion in 2009 (Bernama, 2009).

Halal food products are a concern for consumers mainly Muslims, because of its hygienic, cleanliness, animal welfare, and safety issues (Marzuki, Hall & Ballantine, 2012), and because it provides further assurances on food safety and quality (Nastasha, 2015; Teng, Siong, & Mesbahi, 2013). This is so because there is a high demand for halal products in some non-Muslim countries for both Muslim and non-Muslim consumers (Berry, 2008). This is the case in South Africa, in which Muslims are a minority. Although Muslims are being a minority in South Africa, it has a highly developed halal ecosystem. In South Africa, halal products are broadly available in the local market (SalaamGateway.com, 2017). It also represents about 50% of the total consumption of the productive sector in the African continent (Bamba et al., 2017).

However, in South Africa, there are no formal statistics on halal food production or sales, but South African National Halaal Authority (SANHA) estimated that in 2012, 60% of all food products were halal-certified (SalaamGateway.com, 2017). In addition, the Western Cape provincial government is researching and seriously considering the establishment of a halal agro-processing Food Park in Cape Town (Hancock, 2015). Halal products are also growing in popularity due to the real awareness that halal products are healthier, safer and are produced using humane animal treatment (Teng et al., 2013). For these reasons, there is a need for researchers to investigate halal consumer intention and behaviour of Muslim and non-Muslim in South Africa. However, in this research study, we focus on resident non-South African Muslim and non-Muslim consumers' intention and behaviour in the Western Cape.

In South Africa, the awareness of halal amongst Muslims and non-Muslims has not yet investigated by South African scholars. In addition, the intention of consumers towards buying halal food has also not been investigated thus far, there is also another category of halal consumers involved in consuming halal food products which have not yet been investigated, which is the category of non-South African consumers whether Muslims or non-Muslims. This category constitutes about 72,184 of the population group of Cape Town city with a percentage of 1.93% (Census, 2011).

Since there are no reliable statistics with relation to these consumers intention towards buying halal food products, we decided to focus on this category in our research.

### **6.3. Review of literature and hypotheses**

#### **6.3.1. Halal food products in South Africa**

South Africa is one of the five largest manufacturers of halal products worldwide and broadly regarded as a gateway to the continent's halal food and beverage market. South Africa's halal industry has changed it into a Sub-Saharan Africa's halal powerhouse, with its halal business valued at \$3.22 billion (Salaam Gateway.com, 2017). Although the population of Muslims in South Africa is only around 2.5% of the country's total population, there is an increased focus in meeting the needs of these Muslim consumers. Furthermore, South Africa contributes 25% of the African continent's total gross domestic product (GDP). Despite its small percentage of Muslims, which is 1.2 million, South Africa has emerged as a leader in the halal food industry because of the presence of highly advanced halal certification programmes. Although South Africa before 1994 was governed under the Apartheid Regime, the respect of religious practice was not restricted.

The demand for halal products and services is increased amongst the Muslim population, mainly Muslims of Indian descent and Muslims are known as Cape Malays, who consist of the descendants of Indonesian slaves brought to the Cape during colonial times in this country. There is a growing population of Muslims converts, as well as Muslims from other countries such as Somalia and Bangladesh. Concerning the non-Muslim community, there is awareness of halal products. Primarily, it is believed to be the same as Kosher and many of the non-Muslim South Africans are not sufficiently enlightened about the halal requirements.

In addition, consumers particularly Muslims are very cautious in purchasing halal products particularly in relation to food consumption, personal care products, hotels, and restaurants because of religious obligation. Although the value system of Muslim consumers differ from other non-Muslim consumers in relation to consuming food products (Varinli, Erdem, & Avçilar, 2016). Muslim consumers are also similar to other consumers, demanding healthy and quality products, which necessarily comply with Shariah requirements (Al-Harran & Low, 2008). Moreover, Muslim consumers are more aware of the importance of consuming halal foods, which indirectly leads to the extension of the global halal food industry (Man & Sazili, 2010).

#### **6.4. Theory of planned behaviour (TPB)**

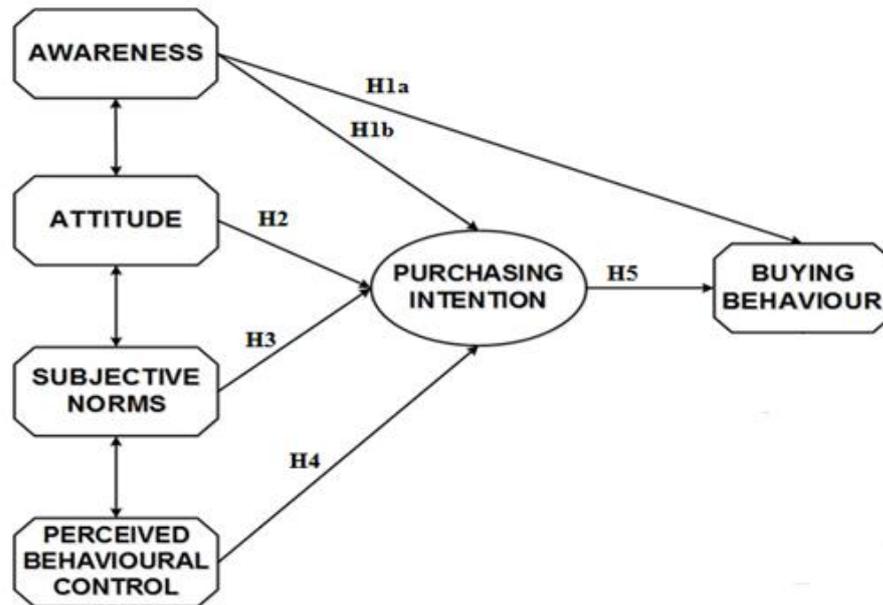
TPB is a theory suggested by Icek Ajzen that shows a relationship between beliefs and behaviour (Ajzen, 1991). TPB has been demonstrated to be the best way in predicting individual on consumption intention (Ajzen, 1991; Taylor & Todd, 1997), and has been applied to study the relations among attitudes, subjective norms, and perceived behaviour control to determine the intentions and behaviours of individuals (Ajzen, 2005). In addition, TPB provides a social-psychological framework to understand and predict the determinants of human behaviour and integrates some of the fundamental concepts in the social and behavioural sciences (Armitage & Conner, 2000).

TPB was applied to examine how attitude, subjective norms, and perceived behaviour control can influence the intention. Subsequently, it influences the behaviour of non-South African consumers to buy halal food products. In addition to the TPB factors, the awareness of non-South African halal consumers, which represents another factor, may affect the intention and afterwards, the behaviour of non-South African consumers will be examined. TPB is considered as relevant in studying consumer preferences in buying food products as many researchers in previous studies (Abdul Latiff & Ayob, 2014; Rezai, Pua, Mohamed, & Shamsudin, 2012; Shah Alam & Mohamed Sayuti, 2011) had successfully applied it. It is a convenient model, which is useful in predicting consumer purchasing behaviour. Many authors have recommended the efficiency of this model to measure halal purchase intention (Afendi, Azizan, & Darami, 2014; Khalek & Ismail, 2015; Zulariff & Mohamad, 2014).

According to TPB, attitude towards the behaviour, subjective norms, and perceived behavioural control typically predict behavioural intentions. However, the research model proposed in this study shown in Figure 1 is based on TPB. The intention of halal food purchasing preceded the process before actual purchase or buying behaviour, as the intention reflects future behaviour. Accordingly, awareness has a relationship with buying intention and buying behaviour. Attitude, subjective norms, and perceived behavioural control all have direct relationships with buying intention.

Finally, buying intention has a relationship with consumers' buying behaviour. Based on the proposed research model, there are five hypotheses to be tested. Figure 1 shows the research model and hypotheses tested in this study.

**Figure 1: Purchasing-intention-decision model**



#### **6.4.1. Awareness of halal**

Awareness of halal means having a particular interest in or experience of halal, besides being knowledgeable of halal foods, drinks, and products (Ambali & Bakar, 2014). Awareness refers to the understanding and information about specific things (Aziz & Chok, 2013). Additionally, it is a relative concept where a person possibly will be, to some extent, subconsciously or very aware of the issues relating to halal aspect of what is allowable by Allah (God). Kertajaya and Ridwansyah (2014) state that without prior knowledge of the product, there is a relatively high probability that consumer will not intend to buy the product, whether these products are relevant to halal products or non-halal products. Moreover, the consumer's awareness of halal affects their decisions towards buying halal food products (Zakaria, Abdul Majid, Ahmad, Jusoh and Zakaria (2017). Aziz and Chok (2013) emphasised that halal awareness has an influence on clarifying the intention to purchase halal products.

Furthermore, Hamdan, Issa, Abu, and Jusoff (2013) in their study reveal that most influential factor in Muslim consumers' choices to buy halal food is the level of knowledge about dealing with the product. Although many studies have been conducted on the halal food industry and the halal consumer in Muslim majority countries (e.g. Afendi et al., 2014; Shah Alam & Mohamed Sayuti, 2011), only a few studies attempt to investigate the problems in measuring the factors that affect the intention of consumers in the majority of non-Muslim countries. There have been no detailed published research studies on non-South African halal consumers'

intention as far as we are aware. Accordingly, the important research question in the study was as follows:

*How do individual factors of TPB influence halal consumers' intention and behaviour towards purchasing halal food products?*

To support the above research question, the next research sub-questions are posed:

**Q1.** Do awareness, attitude, subjective norms, and perceived behavioural control significantly affect the purchase intention of halal food consumers?

**Q2.** Does awareness of halal consumers directly or indirectly affect their buying behaviour to buy halal food products?

**Q3.** Does purchasing intention of halal consumers significantly affect their buying behaviour to buy halal food products?

However, the objectives of this study are:

- To determine if awareness, attitude, subjective norms and perceived behavioural control significantly influence purchase intention of halal food consumers.
- To determine the direct and indirect effect of awareness on buying behaviour of halal food consumers.
- To determine the significant effect of purchasing intention on buying behaviour of halal food consumers.

#### **6.4.2. Awareness**

Generally, awareness refers to human perception and intellectual responses to the condition of what they eat, drink, and use (Ambali & Bakar, 2014). Awareness is the procedure that is being taken in order to buy a product or service. It usually reflects the first step of the purchasing process, in which consumers who initially are not well versed with the product or service become familiar with it. In other words, awareness means the knowledge or understanding of a particular subject or situation (Randolph, 2003). Previous research (Abd Rahman, Asrarhaghi, & Abd Rahman, 2015; Aziz & Chok, 2013; Hamdan et al., 2013) have asserted that awareness has a positive influence on consumer attitude towards buying the food products.

In addition, it has a positive effect on consumer intention (Krishnan, Aderis, Azman, & Kamaluddin, 2017; Zakaria et al., 2017). Accordingly, the study hypothesises that:

*H1a: Awareness about halal products has a positive and significant impact on consumer buying behaviour towards buying halal food products.*

*H1b: There is a positive correlation between awareness and consumer purchase intention towards buying halal food products.*

#### **6.4.3. Attitude**

Ajzen (1991) defines an attitude towards a behaviour as “the degree to which a person has a favourable or unfavourable evaluation of behaviour in question”, it shows the performance of individual’s behavioural intentions are positively or negatively valued (Ajzen, 2005). Attitude was measured based on previous studies done by Aditami & Soepatini (2016) and Taylor & Todd (1995). According to previous studies, an attitude has a significant and positive influence on purchasing intention, which is drawn from consumers’ positive attitude towards halal food products (Abd Rahman et al., 2015; Mukhtar & Butt, 2012; Shah Alam & Mohamed Sayuti, 2011). Therefore, more intention has been paid to purchase halal food products. Accordingly, the study hypothesis:

*H2: There is a positive correlation between attitude and consumer purchase intention towards buying halal food products.*

#### **6.4.4. Subjective norm**

Subjective norm refers to the consumers’ perception towards social normative impetus (Ajzen, 2005), which may include family, friends, colleagues, relatives, or other such significant groups (Ajzen, 1991, 2005). These samples may offer pressures on individuals. Subjective norm is the social pressure that a person feels to indulge or not indulge in a particular behaviour (Ajzen, 2005). Subjective norm is measured based on previous studies (Aditami & Soepatini, 2016; Armitage & Conner, 1999; Dean, Raats, & Shepherd, 2012). Prior research done by Bonne, Vermeir, Bergeaud-Blackler, & Verbeke (2007), Sukato (2008), and Yoh, Damhorst, Sapp, & Laczniaak (2003) argued that consumers’ decision-making on product choice is certainly influenced by friends and family members. Accordingly, the study hypothesis:

*H3: There is a positive correlation between subjective norm and consumer purchase intention towards buying halal food products.*

#### **6.4.5. Perceived behavioural control (PBC)**

Perceived behavioural control (PBC) refers to “people’s perception of the ease or difficulty of performing the behaviour of interest” (Ajzen, 1991). It is an individual’s ability to perform a given behaviour (Ajzen, 2005). At the same time, PBC influences the intention and behaviour both directly and indirectly through behavioural intention (Noar & Zimmerman, 2005). PBC comprises of three variables namely: ability, controllability, and availability. PBC was measured based on the previous studies (Aditami & Soepatini, 2016; Chen & Peng, 2012; Dean et al., 2012; Sparks, Guthrie, & Shepherd, 1997; Taylor & Todd, 1995).

In addition to that, Ajzen (2005) emphasised that consumers need to uphold a certain degree of actual control in order to give themselves self-confidence in carrying out behavioural intentions. Due to the combination of intentions and perceived behavioural controls one can predict human behaviour (Ajzen, 1991). This leads to perceived behavioural control (Ajzen, 2002). Accordingly, the study hypothesis:

*H4: There is a positive correlation between perceived behavioural control and consumer purchase intention towards buying halal food products.*

#### **6.4.6. Consumer’s purchase intention and buying behaviour**

Purchase intention refers to individual’s readiness and willingness to purchase a certain product or service (Ajzen, 1985), and it can influence the purchasing decision of consumers in the future (Omar, Mat, Imhemed & Ali, 2012). This can be considered as one of the mechanisms of consumer cognitive behaviour on how a consumer intends to purchase a certain product (Hosein, 2012). Additionally, purchase intention is the direct originator of behaviour (Ajzen, 1991).

According to Ajzen (1985), purchase intention is the state where an individual is willing to perform the behaviour. Accordingly, Ajzen and Fishbein (1980) defined actual purchase behaviour as the individual’s willingness to purchase specific manufactured goods or services. Purchase intention was measured based on previous studies (Kumar & Mokhtar, 2016; Taylor & Todd, 1995). Several empirical studies also show that intention can be a reliable predictor of

behaviour. Davies and Wright (1994) explain that buying behaviour comes from adequate awareness of the product. Therefore, the study hypothesis:

*H5: There is a positive correlation between purchase intention and buying behaviour of non-South African halal consumers towards buying halal food products.*

## **6.5. Methodology**

### **6.5.1. Data collection and sample**

A random sampling method was used. Randomised samples of 300 respondents were targeted, which represent different people and different geographical areas in Cape Town city. This sample size was suitable as it is suggested and the recommended value set by (Comrey & Lee, 1992; Hair, Black, Babin, Anderson, & Tatham, 2010). The questionnaire for this study was established based on the document that was presented on Ajzen's website, which entitled "Constructing a TPB questionnaire" (Ajzen, 2002; Francis et al., 2004). This document helped in constructing the survey instrument relevant to this study. According to that, a self-administrated questionnaire was utilised to collect information regarding non-South African halal consumers' intention towards buying halal food products. The questionnaires were distributed in different areas and places in Cape Town city, including restaurants, shops, Mosques, and public places such as gardens, libraries, and train station. The purpose of the study and questions were explained to the respondents. Therefore, they could just fill the questionnaire. In addition, before handing in the questionnaires, the respondents were asked if they consume halal food products.

After collecting the 230 questionnaires, these questionnaires were implicit and entered into an Excel sheet for further analysis. A set of items to create questionnaires were administered based on previous literature. The questionnaire was initially written in English and then translated into Arabic. Totally, 280 responses were received, out of which only 230 were found usable and comprehensive. Therefore, the response rate was 77%, and it shows appropriate statistical reliability and generalisability (Stevens, 2012). However, some 22 questionnaires were rejected because it had more than 10% missing values independent variables, which were not acceptable according to the statistics guidance (Hair, 2010), In addition, there were 28 discarded questionnaires which were filled by South African halal consumers, while those were not targeted in this study, whereas the rest of 20 questionnaires did not return. For data analysis, reliability, descriptive, structural equation modelling (SEM) analysis has been used.

### **6.5.2. Analysis method**

SPSS software version 24 was utilised in this study to analyse all the data. Reliability and descriptive analysis were used to analyse the consistency and demographic information respectively. In addition, the hypotheses are tested by applying SEM, which is a relatively robust method of analysis. SEM represents a philosophy that differs significantly from that typically followed in marketing modelling (Steenkamp & Baumgartner, 2000). However, the questionnaire was divided into three sections. The first section comprised of the respondents' socio-demographic characteristics, which includes age, gender, marital status, religion, nationality, education level, and occupation. The second section consisted of statements concerning non-South African halal consumers' awareness. The third section was comprised of halal consumers' attitude, subjective norms, and perceived behavioural control towards buying halal food products.

Five Likert-type items which measured the response of the questionnaire was used which are Strongly Disagree (1), Disagree (2), Neutral (3), Agree (4), and Strongly Agree (5) (Vagias, 2006). Likert scale is a measurement scale used to measure attitudes, opinions, and one's perception of social phenomena. According to Gwinner (2006), collective agreement from the forum stated that five (5) point scale is the most appropriate when conducting a survey.

### **6.5.3. Research instrument**

The instrument of this study was developed based on the TPB framework, which consists of three constructs namely attitude, subjective norms, and perceived behavioural control in addition to awareness. The items were developed using the guidelines for constructing a questionnaire proposed by its originator Izek Ajzen. All items went through the process of modification and rephrasing in order to fit the context of non-South African halal consumers' intention and behaviour. To ensure the content and construct validity of the research, two scholars seek agreement between a theoretical concept and a particular measuring procedure validated the questionnaire. In addition, the questionnaire was pre-tested by 20 respondents.

In quantitative research, validity refers to the degree to which a study precisely reflects or measures the specific concept that the researcher is trying to measure. Therefore, to increase the validity and reliability of the results of this study, all the items have been adapted from previously validated studies (Straub, 1989) and any changes required to fit the instruments to the current sample context were appropriately performed. Based on rigorous instrument search, the reflective type measurement items for the study's variables were adopted.

## 6.6. Findings of the study

### 6.6.1. Reliability analysis

Cronbach's alpha reliability coefficient was used to measure the internal reliability of the questionnaire, and the values obtained for each variable are illustrated in Table 1, which shows that all variables had reliability values of more than 0.8 (ranging from 0.873 to 0.945), thereby suggesting that the questionnaire items are reliable on their ability to measure the respective constructs consistently. Cronbach's alpha according to Nunnally (1978) has indicated 0.70 to be an acceptable reliability coefficient.

**Table 1: Reliability analysis of constructs**

Reliability analysis of constructs				
	Variable		No. of items	Cronbach's Alfa
1	Attitude	ATT	5	0.932
2	Subjective norm	SN	4	0.904
3	Perceived behavioural control	PBC	4	0.945
4	Awareness	AW	3	0.874
5	Purchase intention	PI	3	0.873
6	Buying behaviour	BB	3	0.877

### 6.6.2. Descriptive analysis of socio-demographic information

In this study, descriptive analysis was used to describe the socio-demographic profile of the respondents. The study focused on Cape Town city in the province of Western Cape in South Africa, where 230 non-South African halal consumers that consist of (78.3%) males and (21.7%) females were involved. Among the respondents 56.5% of them are married and 43.5% are single. They are also grouped into six age group categories, which are below 21 years, (21–30) years, (31–40) years, (41–50) years, (51–60) years, and 60 years and above. By looking at Table 2, most of the respondents were at the age below 21 years old (35.2%). Although they are all non-South African consumers but they have different beliefs as they have a different religion. Islam remains as the highest group amongst other religions (75.2%). This is because most of the participants in this study were Muslims. However, the second largest religious group is Christian (17%). All the respondents also came from various educational backgrounds. Out of 230 respondents, 77 (33%) were postgraduate students, followed by secondary students (27%). The lowest education level was primary students (11.3%). Regarding occupation, most

of the respondents are students (37.8%), followed by self employed (27.8%). Finally, the nationality of the respondents, most of the respondents is Libyans (18.7%), followed by Egyptians (15.7%).

### **6.6.3. Hypotheses results**

After the study is translated into the hypotheses model as shown in Figure 1, observed variables are drawn with the error terms for each latent variable. For the exogenous variables, attitude (ATT) contains five observed variables, while subjective norm (SN) and perceived behavioural control (PBC) each one contains four observed variables.

### **6.6.4. Structural equation modelling (SEM)**

The method of analysis employed in this study is the Structural equation modelling (SEM), which was done via Amos and SPSS version 24. SEM is used to test the effects in the relationships stated in research assumptions/questions (Cheung & Rensvold, 2002). Obtaining a fitted SEM is pertinent to achieving the objectives of this study. According to Hooper, Coughlan, and Mullen (2008), the following indices are important in realising a fitted structural model. Relative Chi- Square should be less than 3.00 (if sample size is less than 200); incremental fit index (IFI) should be less than 0.90; comparative fit index (CFI) should be less than 0.90; root mean square error of approximation (RMSEA) should be less than 0.08 and a PCLOSE greater than 0.05.

Hooper et al. (2008) noted that chi square index is sensitive to sample size, small or large. They, therefore, advised that caution should be exercised in the interpretation of the index. However, it is common practice to report the chi square index, but just ignore it for more reliable indices, when it comes to reporting on the goodness of fit for SEM.

**Table 2: Socio-Demographic Information of Respondents (N = 230)**

<b>Demographic variables</b>	<b>Item</b>	<b>Frequency</b>	<b>Percent (%)</b>
<b>Gender</b>	Male	180	78.3
	Female	50	21.7
<b>Age</b>	Below 21yrs	81	35.2
	21-30yrs	71	30.9
	31- 40yrs	45	19.6
	41-50yrs	22	9.6
	51- 60yrs	11	4.8
	61 yrs and above	0	0
<b>Marital status</b>	Single	100	43.5
	Married	130	56.5
	Other	0	0
<b>Religion</b>	Muslim	173	75.2
	Christian	39	17
	Buddhist	1	4
	Jewish	11	4.8
	Hindu	5	2.2
	Other	0	0
<b>Occupation</b>	Student	87	37.8
	Employee	33	14.3
	Unemployed	45	19.6
	Self-Employed	64	27.8
	Other	1	.4
<b>Education Level</b>	Primary	26	11.3
	Secondary	62	27
	Undergraduate	58	25.2
	Postgraduate	77	33.5
	Other	0	0

	Somali	19	8.3
	Libyan	43	18.7
	Sudanese	17	7.4
	Egyptian	36	15.7
	Moroccan	15	6.5
	Palestine	24	10.4
	Indian	9	3.9
	Bangladesh	3	1.3
	Saudi Arabian	5	2.2
	European countries	17	7.4
	Angolan	8	3.5
	Brazilian	5	2.2
<b>Nationality</b>	Yamani	1	.4
	Nigerian	3	1.3
	Congo	5	2.2
	Namibian	2	.9
	Eritrean	2	.9
	Turkey	2	.9
	Tanzanian	3	1.3
	Zimbabwean	3	1.3
	Burundian	3	1.3
	Gambian	1	.4
	Malaysian	1	.4
	Malawi	1	.4
	Rwandan	1	.4

#### 6.6.5. The Structural Model

Depicts of the structural equation model for the conceptual model is introduced. From this model, there are six (6) variables involved in the study. Some factors as stated in Table 1 measure each of the variables. The boxes labelled as aw1, aw2, aw3, etc. represent the factors used to measure each construct (i.e. AW, ATT, SN, PBC, PI & BB); while the circles labelled as e1–e30 are the error terms associated with the factors. The single-headed arrows measure the regression weights while the double-headed arrows measure correlation/ covariance.

#### 6.6.6. Model fitness and fitted model

Through a process of model fitness, some factors and variables were eliminated in order to realise a model that fits the dataset. The results, which are presented in Table 3, show that the model has a good fit with the dataset and thus, its results are reliable.

### 6.6.7. Fitted model results

Based on the fit indices discussed above, a fitted structural model was derived and the results of standardised regression weights and correlation estimates are presented in Table 4 and Table 5. From Table 4, we examined the statistical significance of each factor used to estimate the study variables such as awareness (AW), attitude (ATT), subjective norm (SN), perceived behavioural control (PBC), purchase intention (PI), and buying behaviour (BB). The results show that all the factors in the fitted model whose regression weights range between 0.797 and 0.936 are all statistically significant at p value less than 0.001. The regression weights also show high loading of factors on their respective variables. The critical ratios (CR) for all the factors are above the critical value of 1.96, implying that the factors are all significant in the measurement of the study variables.

**Table 3: Model Fit Results**

Index	Obtained Value	Critical Value	Model Fit
Chi-Square (P value)	0.000	>0.05	*Ignore
Relative Chi-Square	2.283	3.00	Good
Comparative Fit Index (CFI)	0.953	0.90	Good
Incremental Fit Index (IFI)	0.954	0.90	Good
Root Mean Square Error of Approximation (RMSEA)	0.075	<0.08	Good
PCLOSE	0.00	>0.05	Fair

\* Chi-square fit index is usually only reported but ignored when determining the fitness of a structural model because it is reactive to sample size.

By the above results, we went further to examine the impact of the awareness, attitude, perceived behavioural control, and subjective norm on purchasing intention towards halal food products. The standardised regression weights were estimated to measure the impact. The results show that attitude (ATT) significantly affects purchasing intention (PI); while purchasing intention (PI) and awareness (AW) both affect significantly on buying behaviour (BB) towards halal food products. However, subjective norm (SN) and perceived behavioural control (PBC) do not significantly affect purchasing intention.

**Table 4: Standardised Estimates of Regression Weights in the Fitted Structural Model**

			<b>Standardise d Estimate</b>	<b>S.E.</b>	<b>C.R.</b>	<b>P</b>
PI	<---	ATT	0.5	0.117	4.623	***
PI	<---	SN	0.243	0.126	1.947	0.052
PI	<---	PBC	0.082	0.074	1.093	0.275
PI	<---	AW	0.147	0.102	1.644	0.1
BB	<---	PI	0.5	0.113	4.766	***
BB	<---	AW	0.4	0.127	3.837	***
a1	<---	ATT	0.797			
a2	<---	ATT	0.867	0.058	18.662	***
a3	<---	ATT	0.893	0.069	15.942	***
a4	<---	ATT	0.877	0.071	15.528	***
a5	<---	ATT	0.861	0.071	15.078	***
s1	<---	SN	0.844			
s3	<---	SN	0.773	0.064	13.745	***
s4	<---	SN	0.854	0.062	16.096	***
s2	<---	SN	0.794	0.06	14.323	***
p1	<---	PBC	0.873			
p3	<---	PBC	0.918	0.053	19.686	***
p4	<---	PBC	0.936	0.059	17.758	***
p2	<---	PBC	0.865	0.038	25.005	***
aw 1	<---	AW	0.801			
aw 3	<---	AW	0.856	0.081	14.517	***
aw 2	<---	AW	0.859	0.079	14.582	***
i1	<---	PI	0.793			
i3	<---	PI	0.87	0.068	14.874	***
i2	<---	PI	0.838	0.073	14.163	***
b3	<---	BB	0.797	0.067	13.325	***
b1	<---	BB	0.872		4.623	

\*\*\* means p value less than 0.001

**Table 5: Correlation estimates of variables in the fitted structural model**

			<b>Estimate</b>	<b>S.E.</b>	<b>C.R.</b>	<b>P</b>
ATT	<-->	SN	0.874	0.128	8.171	***
ATT	<-->	PBC	0.738	0.117	7.67	***
ATT	<-->	AW	0.783	0.11	7.55	***
SN	<-->	PBC	0.799	0.129	8.092	***
SN	<-->	AW	0.809	0.118	7.801	***
PBC	<-->	AW	0.778	0.116	7.816	***

To examine the direct and indirect effects of awareness (AW) about halal products on the buying behaviour (BB) towards halal products, we estimated the standardised direct at 0.4 and the standardised indirect effects at 0.075 (i.e. 0.15, which is the direct effect of AW on PI multiplied by 0.50, which is the direct effect of PI on BB). The standardised direct effect of 0.4 implies that awareness, without the mediation of any other factor, accounts for 40% variation in buying behaviour towards halal food products. This is a critical input for marketing strategy for halal food manufacturers. However, the standardised indirect effect through the mediation of purchasing intention accounts for less than 9 percent variation in buying intention. Besides, the fact that 9 percent is low, it can also be questioned based on the prior result of the insignificant relationship that exists between awareness (AW) and purchase intention (PI). Thus, the direct effect of awareness (AW) on buying behaviour (BB) is more statistically useful for decision-making than its indirect effect.

#### **6.6.8. Correlation estimates**

The study variables were correlated and the correlation estimates shown in Table 5 range from 0.738 and 0.874. These estimates indicate that the variables are strongly correlated. The critical ratios, which are all greater than the critical value of 1.96, as well as the p-value, which are all less than 0.05, show that the correlation estimates are statistically significant.

#### **6.7. Discussion**

The aim of this study was to investigate the factors that influence non-South African halal consumers towards buying halal food products in Cape Town. The TPB was employed to provide a theoretical basis for the conceptualised framework. Five hypotheses were suggested and in order to test these hypothesized relationships, primary data were collected from non-

South African halal consumers who are living in different geographical locations in Cape Town. The empirical findings do not provide support to all the proposed hypotheses, with two out of five hypotheses being supported in a significant way.

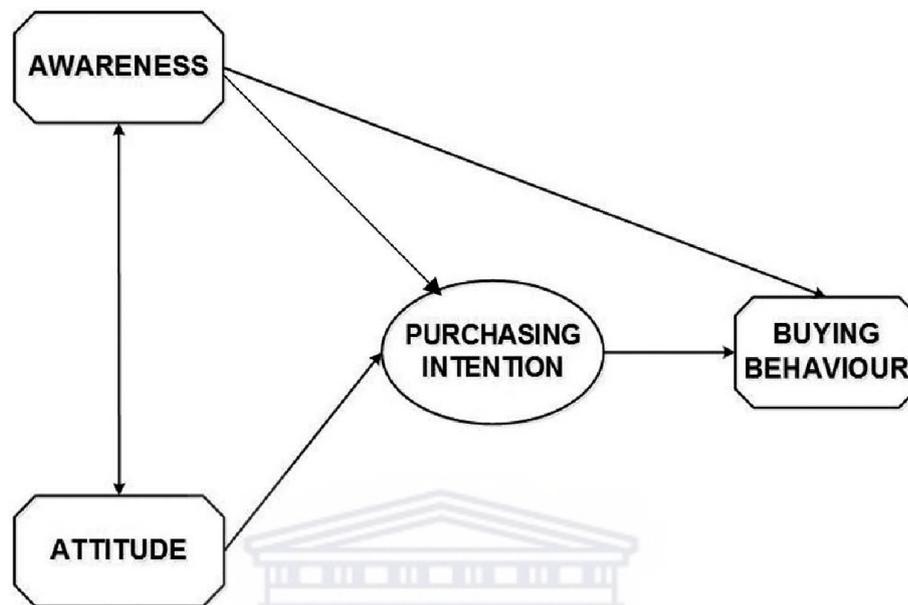
In agreement with H1a, the findings showed that respondents held a positive awareness (AW) which leads directly to affect their buying behaviour (BB) toward buying halal food products. This is shown in Figure 2. The positive and significant (at  $p < 0.01$ ) correlation between awareness (AW) and buying behaviour (BB) towards halal food was confirmed by previous studies (e.g., Aziz & Chok, 2013; Hamdan et al., 2013), which suggested that halal awareness has an effect on clarifying the intention to purchase halal products. This is because the consumers who have a high awareness about halal seemed to have greater intention towards purchasing halal food products.

In agreement with H1b, the findings showed that there was a positive correlation between awareness (AW) and consumer purchase intention (PI) as shown in Figure 2. Findings of the study were supported by previous studies agreed with the results (Aziz & Chok, 2013; Hamdan et al., 2013; Yunus et al., 2014). This is because awareness has been hypothesised as an important factor in determining the intention to choose halal food, particularly amongst Muslims consumers (Yunus et al., 2014). In addition, Muslim consumers are now more aware of their food consumption (Abdul-Talib & Abd-Razak, 2013). This is also supported by Bohari et al., (2013) who stated that because of the increasing awareness among Muslims population, there is a need for them to consume halal products that according to Islamic requirements, and consequently it will increase the demand on halal products among Muslim population all over the world.

Likewise, in support of H2, the study findings revealed that there was a positive correlation between attitude (ATT) and purchase intention (PI) as shown in Figure 2. This effect was found to be significant and agreed with the findings from studies done by Abd Rahman et al. (2015), Haro (2016), Lada, Tanakinjal, & Amin (2009), Mukhtar & Butt (2012), and Shah Alam & Mohamed Sayuti (2011). This is because the consumer with high positive attitude seemed to have a higher intention to purchase halal food products. Another reason is that the TPB hypothesised that a stronger attitude to a certain behaviour leads to a greater intention to perform that behaviour (Ajzen, 1991, 2005). This suggestion is in agreement with the conclusions made by (Afendi et al., 2014; Baker, Al-Gahtani, & Hubona, 2007; Yoo & Norton, 2007) who found similar results. The finding of the study suggests that when attitude of consumers positively

increases, therefore, their possibility to buy halal food products will also increase. As a positive attitude has a positive direct effect on intention (Ajzen, 1991).

**Figure 2: Depicts the conceptual model.**



**Source:** Reworked by the researcher.

However, in disagreement with H3, the results confirmed that an inverse relationship exists between subjective norm (SN) and purchase intention (PI). Although the social pressures (families, friends and others), affect the intention of conducting a certain behaviour (Nastasha, 2015). Social pressures also have a high influence on intention towards halal food (Puschel, Mazzon, & Hernandez, 2010).

These findings are not in line with the results obtained by Afendi et al. (2014) and Karijin, Iris, Florence, & Wim (2007). Similarly, these findings diverged from research studies where the subjective norm is a significant factor for halal food consumption (Bonne et al., 2007; Golnaz, Zainulabidin, Mad Nasir, & Eddie Chiew, 2010). Additionally, these findings were not consistent with the theory of planned behaviour (Ajzen, 1991, 2005). For the findings of the study, social pressure was not able to provide any positive concerning a reason for buying halal food products to consumers.

Despite the prior studies found that subjective norm is one of the most commonly stated drives for buying halal food products (e.g. Sukato, 2008; Yoh et al., 2003), the findings of this study were not in an agreement with what concluded in these studies. This might be because the respondents reside out of their countries, and they were not surrounded by their social environment.

In divergence with H4, the results confirmed that an opposite relationship occurs between perceived behavioural control (PBC) and purchase intention (PI) towards buying halal food products. The effect was not found to be significant, and this finding contradicted with the results carried by several previous researchers (e.g. Afendi et al., 2014; Karijin et al., 2007). The findings of the study, therefore, were contrary to the findings in Noar and Zimmerman (2005). This means that PBC of halal food does not have a positive relationship with purchase intention of buying halal food products. This is because consumers tend to perceive themselves as interdependent with their group and tend to strive for in-group rather than individual goals (Karijin et al., 2007) or maybe the consumers do not feel that they have more control in taking the decisions to buy halal food products. Based on the TPB variables, only attitude has a positive and significant correlation with consumers' intention, while subjective norms and perceived behavioural control have not. Consequently, the current study does not provide support for all the dimensions of the TPB (Ajzen, 1991, 2005).

In disagreement with H5, the relationship between purchase intention (PI) and buying behaviour (BB) towards purchasing halal food products was not found to be significant. This finding is in disagreement with the findings carried by previous researchers such as (Ajzen, 1991; Omar et al., 2012), which suggested that if the consumer does not have a high intention, this would not lead to buying halal food products. In addition, there is not a perfect relationship between purchase intention and buying behaviour. As consumers' intention may not be an accurate representation of consumers' buying behaviour. Thus, consumers who have no intention towards halal food products are not ready to buy them.

## **6.8. Contribution and originality of the study**

This study has several significant contributions. Academically, this research is one of the first attempts to test a conceptual model on halal consumers' purchase intention by integrating halal studies with marketing-related studies in South Africa. Regarding the theoretical contribution, this study is important because of its contribution towards an insight into how consumers are becoming more aware of halal food products. It can be used to develop halal products to attract

both Muslim and non-Muslim consumers who are foreign to a particular country furthermore, to increase the confidence amongst not only Muslim consumers but also non-Muslim consumers to support their products.

Empirically, this study provides evidence of the significant relationships between halal awareness and buying behaviour besides, the significant relationship between consumers' attitude and purchase intention. Another contribution was that this study is the first study provides statistic information about halal consumers' intention and behaviour in South Africa in general and Cape Town city in particular. The contribution is particularly valuable for not only local marketing but also for global marketing researchers and traders, as it presents recommendations and suggestions regarding empirical applications and paves the way for forthcoming research studies.

## **6.9. Conclusion**

The findings of this study indicate that there is a significant relationship between awareness and buying behaviour. Importantly, this study concluded that most non-South African halal consumers are aware of the importance of halal food products. This might be due to the adequate knowledge and familiarity on halal and the benefits of consuming halal food products. The results also show that non-South African halal consumers' attitude has a significant positive relationship with intention towards purchasing halal food products. While the subjective norms and perceived behavioural control did not have significant on consumers' intention towards halal food products. One of the most important conclusions that may be drawn from this study lies in the fact that halal awareness and consumers' attitude are significant factors in explaining the intention to purchase halal product among non-South African halal consumers. Therefore, understanding consumers' attitude and awareness would be a benefit to produce and offer halal products in South African markets.

As a conclusion, awareness and attitude were found to be the most significant factors in predicting the purchase intention of halal classified products. This is because of the different nature of halal food products consumption for Muslims than the consumption of other food products for non-Muslims. However, the findings of this study will be useful for the South African manufacturers and marketing managers of halal trade, as well as it will have a potential to be the basis of further explorations of halal food consumption for other South African scholars.

For future research, additional studies on South African consumers to investigate the differences between local Muslims and foreigners insights regarding consumer intention is required. Similar to other empirical studies, this study is not without its limitations. Due to the time and situational constraints, the respondents were only limited to the Cape Town city in South Africa. A broader geographical area would have been better for generalising the findings to the general population.



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# Chapter Seven

Factors influencing South African  
consumers' intention towards purchasing  
halal food products: A theory of planned  
behaviour



## Chapter Seven

### Factors influencing South African consumers' intention towards purchasing halal food products: A theory of planned behaviour

*This chapter was submitted to the International Journal of Emerging Markets on the 23<sup>th</sup> of July 2019. It is an exact copy of the journal article. All correspondences between author and the journal as well as reviewers' comments on the article are provided (see appendix M)*

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#### 7.1. Abstract

**Purpose** –This study aims at measuring the factors that influence South African halal consumers' purchase intention on their buying behaviour towards halal food products. In doing so, a theory of planned behaviour (TPB) was applied.

**Design/methodology/approach** –Data were collected by the use of 286 self-administered questionnaires with random sampling technique. Structural equation model (SEM) was used to examine the influence of TPB factors on halal consumers' intention, and subsequently on their buying behaviour.

**Findings** –This study found that TPB factors besides halal awareness have a significant effect on purchase intention and subsequently buying behaviour towards halal food products. The significant effects among these factors were completely different, where halal awareness was the most significant factor effect on consumers' purchase intention, while attitude has showed less effect on the consumers' purchase intention towards purchasing halal food products.

**Research implications** – This study is expected to enrich the literature associated with the study of halal food consumers, which can be developed for further research. It can enable to bridge the gap exists in South African literature as well.

**Originality/value** –This is the initial quantitative study of its kind that reports on South African halal consumers' purchase intention and buying behaviour towards halal food products.

**Keywords:** Halal consumers, Purchase intention, buying behaviour, halal food products.

## 7.2. Introduction

Issues regarding food consumption have constantly been discussed, particularly concerning the halal status of the food that is consumed (Omar, 2017). Also, the issue of demand for consuming halal products among Muslim and non-Muslim consumers is increased (Berry, 2008; Kasuma, Yacob & Anaka Tayo, 2014; Spire Research, 2015). This remains the case in many non-Muslim countries around the world including, for example, South Africa, which is considered one of the largest producers of halal food products in the African continent. This is because people in South Africa consume halal food products for a long time. The reason is that Islam emerged in South Africa for the early ages. This is because of increasing the awareness level that halal products are healthier, safer and subjected to the humane animal treatment (Kasuma et al., 2014). Additionally, halal foods integrated into global trade as a vast and fast-growing segment in the world (Shah Alam & Sayuti, 2011). One of these reasons is that the number of the Muslim population is about 1.8 billion and it will be estimated to grow to 8.2 billion in 2030 (Nadia, 2015). According to a report released by the Global Islamic Economy 2016/2017, Muslims worldwide spend USD1.9 trillion on halal products and services. In this regard, food and beverage products account for 62% of the total sales of halal products (Thomson Reuters, 2016).

The State of the Global Islamic Economy Report (2016/2017) has estimated that the profits from sales of halal-certified food and beverage products to be USD415 billion. Besides, the trade of halal foods has been increasing at an estimated 25% per year (Dewan Ekonomi, 2011). It is estimated at USD150 billion per year (Bamba et al., 2017). For this, halal food is becoming a lucrative business, not only among Muslim but also among non-Muslim countries as well. This is because the demand for halal food products has increased globally (Spire Research, 2015). Consuming halal food is not merely a religious aspect, but also it is extended to the business scope. This may be because, halal is the dominion of business and trade (Lada, Tanakinjal, & Amin, 2009). It is regarded as a global icon in assuring the quality and choosing the lifestyle. However, the next section will look at the industry of halal foods in South Africa.

South Africa is playing a key role in developing the regional halal industry in Africa. It is constantly seen as the entry strategy to the huge African market (Kassim, 2010). South Africa is known as the 'rainbow nation' owing to its diverse population, has also been actively introducing events focusing on halal as a viable commercial concept. According to Smith (2012), South Africa is one of the five largest producers of halal foods worldwide, and its halal business estimated at USD3.22 billion (Salaam Gateway, 2017).

Over the past 50 years, there has been a local shift in the supply chains of halal foods in South Africa, where halal foods are distributed through a massive supply chain of retail supermarkets, wholesalers and stores. Earlier, South Africa's halal foods were sold and bought in small halal stores. In the present day, about 60% of all products presented at the local supermarkets were certified as halal products (Jordaan, 2014; Salaam Gateway, 2017). Halal food products are not only sold in halal markets, where Muslim people live but also sold among all non-halal markets in South Africa. Halal food products are broadly offered and available in most of the various non-Muslim markets (Salaam Gateway, 2017). South Africa's halal products represent about 50% of the total consumption of the productive sector in the African continent, where Muslims from 35% of this number (Bamba, Talek & Kaba, 2017). This proportion is only related to halal foods. Therefore, South Africa has a highly advanced halal environment.

### **7.2.1. Problem statement**

Based on the above introduction, the purpose of this study is to measure the factors that affecting purchase intention and the buying behaviour of South African halal consumers towards halal food products. This is because the previous studies did not focus on purchase intention and the buying behaviour of halal consumers in South Africa. Also, South African halal consumers are ignored in the literature of halal food studies. Therefore, this study was undertaken by using the recommendations of the previous study, which conducted by (Bashir et al, 2018), as a base of information to conduct the present study. However, this study will seek to expand the body of knowledge by applying the theory of planned behaviour (TPB) as a theoretical framework. From the point of the researcher, conducting this theory will provide a piece of new information and contribution in such an area of study. The focus of this study, therefore, was to answer the following research question: What are the effects of TPB's factors (attitude, subjective norms and perceived behaviour control) on purchase intention and buying behaviour of halal food consumers? Also, the research question was supported by the following sub-questions:

- 1) Does awareness of halal significantly affect halal consumers' purchase intention to purchase halal food products?
  
- 2) Does purchasing intention of halal consumers significantly affect their buying behaviour to buy halal food products?

- 3) Are there significant effects of TPB's factors on halal consumers' purchase intention and buying behaviour towards purchasing halal food products?
- 4) What factors do the halal consumers take into account when buying halal food products?

To achieve the objectives of the study, the theory of planned behaviour was utilised. However, the objectives of this study are:

- 1) To determine if awareness significantly affects halal consumer's purchase intention towards halal food products.
- 2) To determine if TPB's factors (attitude, subjective norms, perceived behavioural control) significantly affects halal consumer's purchase intention towards halal food products.
- 3) To determine if purchasing intention significantly affect halal consumer's buying behaviour towards halal food products.
- 4) To determine which factor the halal consumers take into account when buying halal food products.

### **7.3. Literature review and theoretical framework**

#### **7.3.1. Applying Theory of Planned Behaviour (TPB)**

It is well known that the theory of Planned Behaviour (TPB) is a theory introduced by (Ajzen, 1985, 1991). This theory shows the relationship between beliefs and behaviour. TPB has been applied to study of the relations among beliefs, attitudes, behavioural intentions and behaviours in various fields of studies. TPB has been demonstrated to be the best way of predicting people intention on consumption and social psychology- related studies (Ajzen, 1991; Taylor & Todd, 1997). The application of TPB in halal issues helps to explain the behaviour of the consumer is consuming the halal-certified product (Yunos, Mahmood & Mansor, 2014). Several studies have been showed that the TPB is an effective model, which can be used to in predicting and measuring the intention of consuming halal foods (Afendi, Azizan & Darami, 2014; Bashir, Bayat, Olutuase & Abdul Latiff, 2018; Elseidi, 2018; Khalek & Ismail, 2015; Shah Alam & Sayuti, 2011). Considering the current situation, the purpose of this study was to investigate the key factors that influence the consumers' purchase intention and buying behaviour towards halal food products in South Africa.

According to Cho, Park & Kim (2015), TPB can be used to explain the influence of social and psychological factors on consumers' behavioural intentions. Besides, Ajzen and Madden (1986) suggest that TPB is the most direct predictor of behaviour is an individual's intentions to engage in that behaviour. Several researchers had demonstrated the applicability of this theory in predicting purchase intention through different businesses, products and services (e.g. Shah Alam & Sayuti, 2011; Aziz & Chok, 2013; Karijin, Iris, Florence & Wim, 2007; Lada et al., 2009; Mukhtar & Butt, 2012; Rezai, Puah, Mohamed & Shamsudin, 2012). Through evaluating the TPB, people's intentions and behaviours can be predictable from attitudes, subjective norms and perceived behavioural control. This gives a justification to the researcher to focus on using a theory of planned behaviour (TPB) to measure the intention and behaviour of the consumer.

To measure purchase intention and behaviour of halal consumers, TPB was adopted in this study not only because it was proven effective in predicting consumers behaviour towards halal food, but also because it incorporated a set of variables the so-called (attitude, subjective norms and perceived behavioural control) in determining the behavioural intention of halal consumers as shown in Figure 1. Based on this theory, the consumer's intention to buy any type of products completely is influenced by these three main factors (Sundram, Chandran & Bhatti, 2012). TPB is established based on the assumption that most human behaviour is the result of an individual's intention to undertake a particular behaviour and the individual's ability to make a conscious decision about it. According to Ham, Jeger and Frajman Ivković (2015) the intention to perform certain behaviour is directly affected by three main factors, namely antecedents of intention: personal attitude, subjective norms and perceived behavioural control. Therefore, the intention of an individual can be measured by answering the three following questions:

1. Does the individual want to do that? – This question is concerned with personal attitude.
2. Do other people want the individual to do that? – This question is concerned with subjective norms.
3. Does the individual have the necessary ability to do that? – This question is concerned with perceived behavioural control (Ham et al., 2015:739).

Factors such as attitude, subjective norm and perceived behavioural control have a direct influence on the intention and behaviour to purchase halal food products. However, Ajzen (1991) has welcomed for the new researches, which addresses additional factors to the TPB.

Ajzen does not mind for the scholars to add other factors. As Ajzen stated and the researcher quoted “The theory of planned behaviour is, in principle; open to the inclusion of additional predictors if it can be shown that they capture a significant proportion of the variance in intention or behaviour after the theory's current variables have been taken into account” (Ajzen, 1991:199). According to this quotation, another factor was added to the main factors of TPB, which is an awareness factor. This factor may add further significance to the prediction of intention. This factor will be discussed in detail in the next section.

#### **7.3.1.1.Awareness of halal**

Awareness refers to human perception and intellectual response to the condition of what they eat, drinks, and uses (Ambali & Bakar, 2014). Concerning halal, awareness of halal is to have a specific interest in halal, also being well informed of halal foods, drinks, and products (Ambali& Bakar, 2014). Awareness reflects the first step of the purchasing process, in which consumers who primarily are not well versed with the product or service become familiar with it. In other words, awareness means the knowledge or understanding of a particular subject or situation(Randolph, 2003). There is an assumption that if the consumers reside in the area where Muslim was a minority, the degree of awareness towards purchasing halal foods is quite high(Ismoyowati, 2015). A lot of previous studies emphasised that awareness has a strong effect on predicting the intention of purchasing halal foods. (e.g. Aziz & Chok, 2013; Bashir et al., 2018; Krishnan et al., 2017; Zakaria, Abdul Majid, Ahmad, Jusoh & Zakaria, 2017). It is also the main factor in the purchasing decision process (Mohamed, Rezai, Shamsudin & Chiew, 2008). According to the previous studies’ results, awareness can be proposed as a significant factor effect on consumers’ purchasing intention towards halal food products. Thus, the first hypothesis is:

***H1:** There is a significant effect of awareness on halal consumers’ purchase intention towards halal food products.*

#### **7.3.1.2.Attitude**

Attitude towards individual behaviour is one's own positive or negative state of mind about performing certain behaviour (Varinli, Erdem & Avcılar, 2016). According to Golnaz, Zainalabidin, Nasir and Eddie (2010) attitude is the individual’s feeling, which reflects whether an individual likes or dislikes an object. In the context of consuming halal foods, attitude is considered as an important factor in influencing consumer intention towards halal food

products. This is because people with high positive attitude seemed to have more intention to purchase halal products (Shah Alam & Sayuti, 2011; Afendi et al., 2014). Attitude about halal food products means the consumer's focus on the product is based on interests and preferences for halal food (Weng & Khin, 2016). In other words, it is the consumers' behavioural intention dictates whether the consumers will think positively or negatively towards purchasing halal food products (Wilson, 2014).

Similarly, Khan and Azam (2016), and Haro (2016) revealed that attitude is a significant factor in predicting purchase intention. According to the previous studies' results, attitude can be perceived as a significant factor effect on consumers purchasing intention towards halal food products. Therefore, the second hypothesis is:

***H2:** There is a significant effect of attitude on halal consumers' purchase intention towards halal food products.*

### **7.3.1.3. Subjective norms**

A subjective norm is one's perception of whether individuals significant to the individual think the behaviour should be performed (Varinli, Erdem & Avcılar, 2016). It refers to perceived social pressure to act upon or not act upon certain behaviours (Ajzen, 1991). Subjective norms contain acknowledgeable views of people who are close to the individual and are considered important to influence an individual's decision to perform behaviour (Kim, Ham, Yang & Choi, 2013). It can simply be defined as the individual perception of the possibility of significant others to accept or reject behaviour and the incentive to fulfil those perceptions (Ajzen, 1991). Subjective norms possibly would compensate for high favourable attitudes in construction intentions to purchase halal foods (Shah Alam & Sayuti, 2011). The study conducted by Nursalwani and Zulariff (2017) showed that there were significant and a strong positive relationship between subjective norms and intention to consume halal branded product. Accordingly, several studies found that subjective norm has positively and significantly effects on behavioural intention (Afendi et al., 2014; Karijin et al. 2007). According to the previous studies' results, subjective norms can be considered as a significant factor effect on consumer purchasing intention towards halal food products. Therefore, the third hypothesis is:

***H3:** There is a significant effect of subjective norms on halal consumers' purchase intention towards halal food products.*

#### **7.3.1.4. Perceived behavioural control**

According to Ajzen (1991), perceived behavioural control (PBC) is the extent to which an individual feels that he/she can engage in a specific behaviour. It is defined as a combination of locus of control and self-efficacy (Ajzen, 2002). It refers to which performance is up to the performer (Ajzen, 2002). Many previous studies found that PBC influences purchase intention towards consuming halal foods Shah Alam and Sayuti (2011); Nastasha (2015); Nursalwani & Zulariff (2017). These studies showed that there is a significant relationship between PBC and the intention of purchasing halal food. Another study conducted by Khan and Azam (2016) found that PBC is a significant factor in predicting consumers purchase intention and behaviour towards buying food products labelled with halal. This conforms to the study carried out by (Afendi et al., 2014). Likewise, the study conducted by Nursalwani and Zulariff(2017) found that there was a significant and positive relationship between PBC and intention in consuming halal labelled product. According to the previous studies' results, PBC can be considered as a significant factor effect on consumers' purchasing intention towards halal food products. Thus, the fourth hypothesis is:

***H4:** There is a significant effect of perceived behavioural control on halal consumers purchase intention towards halal food products.*

#### **7.3.1.5. Purchase intention and buying behaviour**

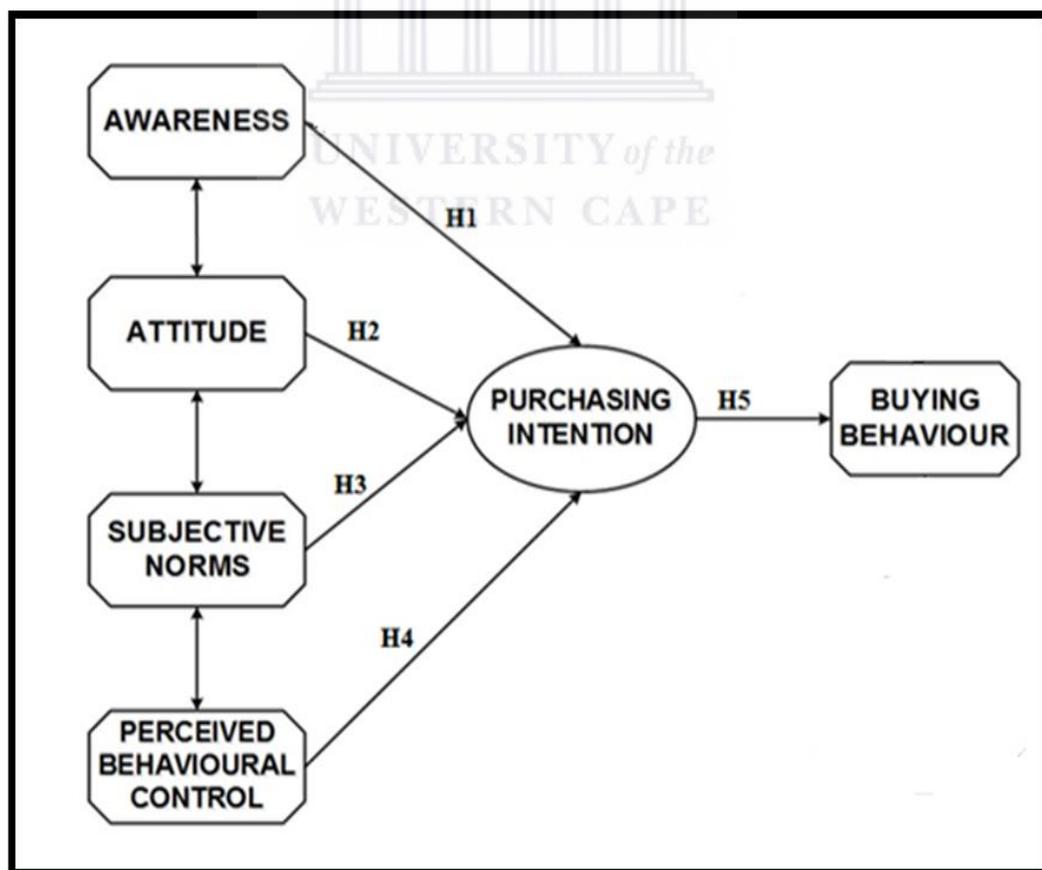
Purchase intention is the probability that the consumer buys a particular product or service (Dodd & Supa, 2011; Sam, Fazli & Tahir, 2009). In other words, purchase intention is a connection between consumers' reactions towards a product or service and their purchase or usage of products or services (Karim, Rahman, & Ariffin, 2011). Purchase intention is considered as one of the main components of consumer intellectual behaviour that can show how an individual purchase a certain product (Hosein, 2012); it is consumer's aware to make an effort to buy a product (Spears & Singh, 2004). Purchase intention and buying behaviour among halal consumers can be measured through the Theory of Planned Behaviour (TPB). TPB has also been used by various researchers in measuring people's intention to purchase, consume and accept halal food products (Nazahah & Sutina, 2012). According to (Ajzen, 1991) purchase intention is the direct instigator of behaviour. Purchase intention is the state where an individual is keen to perform behaviour (Ajzen, 1985).

According to Schiffman, Kanuk and Hansen (2012), consumer behaviour defined as the behaviour confirmed by consumers to look for, purchase, use, and assess to obtain the product

and services, which he/she believes that it will achieve their desires. Consumer behaviour does not only contain only one process but also rather comprise of several processes that come from the consumers to fulfil their wants and desires. Therefore, most individuals' behaviours were predictably based on their intentions (Ajzen & Fishbein, 1980). However, each individual has a unique significance in the field of consumer behaviour. Several empirical studies show that intention can be a reliable predictor of behaviour (e.g. Ajzen, 1991; Omar, Mat, Imhemed & Ali,2012). According to the previous studies' results, purchase intention can be considered as a significant factor effect on consumers' buying behaviour towards halal foods. Therefore, the fifth hypothesis is:

*H5: There is a significant effect of halal consumers' purchase intention on their buying behaviour towards halal food products*

Based on the theoretical perspectives discussed and the research model and the research hypothesised model for this study is shown in Figure1



**Figure 1:** Proposed research hypothesised model

## **7.4. Methodology**

### **7.4.1. Research instruments**

The study applied a quantitative research design in the form of a survey method to test a set of hypotheses by applying structural equation modelling. In the study, data are obtained through self-administered questionnaires. The questionnaire was developed based on a literature review of global academic sources. The questionnaire consists of only two parts. The first part comprised of the respondents' socio-demographic characteristics, which includes age, gender, marital status, religion, ethnic group, education level, occupation and income level. The second part was comprised of awareness, attitude, subjective norms and perceived behavioural control towards buying halal food products. The survey was conducted in Cape Town, South Africa from October to December 2017 at selected locations (i.e. small shops, restaurants, and supermarkets), which typically sells halal food products.

### **7.4.2. Data collection and sample**

The data collection process uses a random sampling method. By using this method, respondents in this study are limited to South African consumers, who have known as halal consumers whether Muslims or non-Muslims. Those who are not South African are excluded from the analysis. No questionnaire was given before respondents were asked, whether they consume halal foods or not, and if they would participate or not in the study to fill in the questionnaire. The survey instrument was designed with 27 items measured by a five-point Likert scale (1: strongly disagree and 5: strongly agree), as supported by (Bryman & Bell, 2003), while demographic variables with 8 items.

A total of 321 questionnaires were received from 350 questionnaires were distributed, which gave a response rate of 91 percent. As it is proposed and recommended by (Hair, Black, Babin, Anderson & Tatham, 2010), this sample size was appropriate for the study. 29 questionnaires were rejected because they filled by non-local halal consumers, who did not target in this study. While 35 questionnaires were excluded from the analysis because they were not completed, leaving a total of 286 fully completed and usable questionnaires with percentage of 89 percent return rate. This showed suitable statistical reliability and generalisability (Stevens, 2012). The high response rate was attributed to the clarity and concise nature of the questionnaire that was

utilised in the study. In analysing data, SPSS software version 23 was used in the study to analyse all the data including reliability and descriptive analysis both were used to analyse the consistency and respondents' socio-demographic characteristics respectively. Also, the hypotheses are tested by applying structural equation modelling (SEM).

#### **7.4.3. Reliability and validity**

In the study, the reliability test is done to ensure that the instruments are reliable enough to measure the variables. To enhance the reliability of the findings; the sample was appropriate for this study, with 286 respondents. Variables derived from test instruments are declared to be reliable if stable and reliable responses are provided. Furthermore, Cronbach's alpha was used to check the reliability of the data (Hair et al., 2010). Cronbach's alpha is an important measure of the reliability of an instrument, showing how well a set of items or variables measures a single, uni-dimensional, latent construct. A Cronbach's alpha level of 0.97 was used for this study. As presented in Table 1, the values of Cronbach's Alpha for all the items are satisfactory and reliable to be used in measuring the factors that affecting purchase intention and buying behaviour of South African halal consumers towards consuming halal food products.

To conduct this study, the researcher additionally shed light on the validity. According to Zikmund (2003) validity is to measure what can be measured by the ability of a scale. As suggested by Nunnally and Bernstein (1994), valid construct /variable includes three important sides, which is that firstly, is to be a good representation of the scope of observable related to the construct and secondly is to represent the alternative measures adequately. Finally, is to be closely linked to other constructs of interest.

To ensure the content and construct validity of the questionnaire, two academics search for agreement between the theoretical concept and the certain measuring process validated the questionnaire. In testing the validity of this study, a retest, with 32 participants from various selected areas in Cape Town was carried out. The length of the questionnaire was also considered because a long questionnaire could result in people being unwilling to participate in the study. The reliability and validity assessment was conducted on all constructs (e.g., halal awareness, attitude, subjective norms, perceived behavioural control, purchase intention and buying behaviour).

## 7.5. Results

### 7.5.1. Respondents' demographic characteristics

Only halal consumers, who are interested in buying halal food products participated in this study (see Table 1). A total of 286 respondents were randomly chosen because it was assumed that their participations would provide a clear insight into the research problem of the study (Creswell, 2007). Descriptive analysis was used to describe the demographic characteristics of the respondents. The respondents were grouped into five age group categories, which are (20 – 29) years, (30–39) years, (40–49) years, (50–59) years, and (60 years or above). The male respondents were 44.8% and the female respondents were (55.2%). Among the respondents, (64.7%) of them were married, while (35.3%) were single.

Regarding the age, most of the respondents were at the age between (40-49) years (31.5%) followed by the age between (30-39)years (29%). Although all the respondents were South African halal consumers and they have different religions. Muslims were the first religious group (35.3%), the second-largest religious group was Christians (30.4%), whereas Jewish was the third religious group (21.7%).

According to the study's findings, most of the respondents were non-Muslims (64.7%) and Christianity was the first religion among them. All the respondents also have different educational backgrounds. Their education level varies from Master's degree (5.6%), Postgraduate diploma (9.8%) Bachelor's degree (41.6%), Secondary (30.8%), Primary (10.5%), and others were non-education (1.7%). Besides, most of the respondents were employed (54.2%).

The majority of respondents were of coloured ethnicity (36%) followed by the black ethnicity. (32.5%) and other respondents (21.3%) of the white ethnicity. However, Indian was the lowest ethnicity (10.1%) take parts in the study. By looking at the income level of the respondents, the income level was divided into six levels, where the income level from (R5000-R10000) were the maximum level (27.6%) followed by income level from (R10000-R15000) with the percentage of (24.5%).

**Table 1: Socio-Demographic Information of Respondents (n = 286)**

Variables	Items	Frequency	(%)
Gender	Male	128	44.8
	Female	158	55.2

<b>Age</b>	20-29yrs	33	11.5
	30- 39yrs	83	29.0
	40-49yrs	90	31.5
	50- 59yrs	46	16.1
	60yrs or above	34	11.9
<b>Marital status</b>	Single	101	35.3
	Married	185	64.7
<b>Religion</b>	Muslim	101	35.3
	Christian	87	30.4
	Buddhist	19	6.6
	Jewish	62	21.7
	Hindu	17	5.9
<b>Ethnicity</b>	Black	93	32.5
	White	61	21.3
	Coloured	103	36.0
	Indian	29	10.1
<b>Occupation</b>	Student	38	13.3
	Employed	155	54.2
	Unemployed	45	15.7
	Self-Employed	31	10.8
	Retired	17	5.9
<b>Education Level</b>	No education	5	1.7
	Primary	30	10.5
	Secondary	88	30.8
	Bachelor	119	41.6
	Postgraduate Diploma	28	9.8
	Master	16	5.6
<b>Income Level</b>	<R5000	30	10.5
	R5000-R10000	79	27.6
	R10000-R15000	70	24.5
	R15000-R20000	28	9.8
	R20000-25000	12	4.2
	≥R25000	11	3.8

### 7.5.2. Reliability analysis

To test the reliability of the questionnaire, Cronbach's alpha reliability coefficient was used. Reliability analysis was carried out before proceeding to further analysis (see Table 2). Cronbach's Alpha test results obtained in this study for all constructs are acceptable because they are greater than (0.7). This indicates that the variables/constructs can all be regarded as reliable. Nunnally (1978) suggests that a minimum Cronbach's alpha of (0.6) is sufficient for the study; this is supported by Hair, Black, Babin, Anderson & Tatham (2006). According to Pallant (2010), the values for each variable /construct are above 0.7, which can be considered as the minimum level of acceptable scale reliability. Therefore, the conclusion can be made that all six scales in the study are very reliable.

**Table 2: Reliability Analysis of Constructs/ Variables**

No.	Variables / Construct	Number of Items	Number of Respondents	Cronbach's Alfa
1	Halal Awareness (HAW)	4	(n=286)	0.902
2	Attitude (ATT)	4		0.867
3	Subjective Norms (SN)	4		0.891
4	Perceived Behavioural Control (PBC)	5		0.911
5	Purchase Intention (PI)	5		0.910
6	Buying Behaviour (BB)	5		0.918
<b>Total items</b>		<b>27</b>		

The sample size plays an important role in estimating and interpreting the results of the study. According to Hair et al., (2010), the results of statistical tests are very sensitive to the sample size. In most scientific studies, the sample size ranged from 30 to 500 respondents (Sekaran,2003). In the study, the researcher distributed 350 questionnaires to represent the population. The questionnaire included 27 items measuring the constructs of the Theory of Planned Behaviour, which consists of attitude, subjective norms and perceived behavioural control and intention suggested by (Ajzen, 1991), in addition to the awareness, which proposed by authors such as(Aziz & Chok, 2013; Bashir et al., 2018; Zakaria et al., 2017).

### 7.5.3. Validity analysis

According to validity and reliability test results, Cronbach's Alpha at each construct was greater than 0.70, this means that all constructs in the study reliable and the respondents' answers are consistent. Furthermore, to determine the validity of each construct, the researcher using another measuring tool by looking at the value of each factor loading at each construct. As it can be shown in (Table 3) below that shows all the measuring tools in this study have a factor loading value greater than 0.60.

**Table 3: Validity analysis of constructs/ variables**

Constructs / Items	Factor Loading	Cronbach Alpha
<b>Attitude (ATT)</b>		0.867
ATT1	0.650	
ATT2	0.800	
ATT3	0.820	
ATT4	0.820	

<b>Subjective norm (SN)</b>		0.891
SN1	0.770	
SN2	0.850	
SN3	0.840	
SN4	0.810	
<b>Perceived Behavioural Control (PBC)</b>		0.911
PBC1	0.790	
PBC2	0.850	
PBC3	0.860	
PBC4	0.820	
PBC5	0.800	
<b>Halal Awareness (ATT)</b>		0.902
HAW1	0.830	
HAW2	0.880	
HAW3	0.860	
HAW4	0.810	
<b>Purchase intention (PI)</b>		0.910
PI1	0.750	
PI2	0.830	
PI3	0.840	
PI4	0.850	
PI5	0.790	
<b>Buying behaviour (BB)</b>		0.918
BB1	0.810	
BB2	0.870	
BB3	0.860	
BB4	0.860	
BB5	0.770	

Also, the researcher should conduct the Confirmatory Factor Analysis (CFA) before testing the research hypotheses to ensure the validity and reliability of the latent variables.

#### 7.5.4. Confirmatory factor analysis (CFA)

To run the SEM analysis, CFA must be carried out to validate the measurement models before building up the structural model (Awang, 2015). According to Kline (2011), CFA is an important tool to confirm the hypothesised relationships between measurement items and respective latent variables. CFA is carried out in the present study to assess the validity and reliability of the latent variables (Awang, 2015). Table 4 provides the criteria for the goodness of fit indices values, these indices may accept or reject.

**Table 4: Criteria for the goodness of fit indices values**

Goodness-of-fit indices	Index	Criteria	Reference
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Measurement model fit	Goodness of Fit Index (GFI)	$>0.80$	Hooper, Coughlan, and Mullen (2008)
	Root Mean Square Error of Approximation (RMSEA)	$<0.08$	
	Normed-fit index (NFI)	$\geq 0.80$	
	Comparative fit index (CFI)	$\geq 0.80$	
	Root Mean Square Residual (RMR)	$\leq 0.08$	
	Chi-square/Degree Freedom CMIN/DF	$<3.00$	
	Tucker-Lewis index (TLI)	$\geq 0.80$	

#### 7.5.5. Structural model analysis

Table 5 outlines the goodness-of-fit results for the structural model. There are two indices usually used for measuring model fit; the first is absolute indices and second are incremental indices. Absolute indices comprise of CMIN/DF, GFI, AGFI, RMR and RMSEA; while incremental indices comprise of NFI, CFI and TLI. By looking at Table 5, the structural model is fit in almost all criteria. Besides, it provides the results of the overall model fit. The model fit results confirm that the assessment model is fit for analysis. This is indicated by the following tests results. Regarding Root Mean Square Error of Approximation (RMSEA), the model fit value is 0.053 which is less than 0.08. It indicates that the model corresponds to a reasonable degree of sample data and it can be an accepted model. It can be seen from this table also, that less value of Chi-square/Degree Freedom (CMIN/DF) is of about 2.945 which is below the recommended value of 3. It is near upper the range of acceptable fit values.

The Comparative Fit Index (CFI) has a value of 0.912 which is greater than the 0.80. It is in the range of acceptable fit values, which expresses a better match of the scale of TPB with the sample data. This table also illustrates that Goodness of Fit Index (GFI) relates to the extent to which the scale of TPB corresponds to field data (actual), the value of this index reached 0.899 which is greater than 0.8. It lies in the range of acceptable fit values. This indicates that the quality of the TPB scale is accepting model.

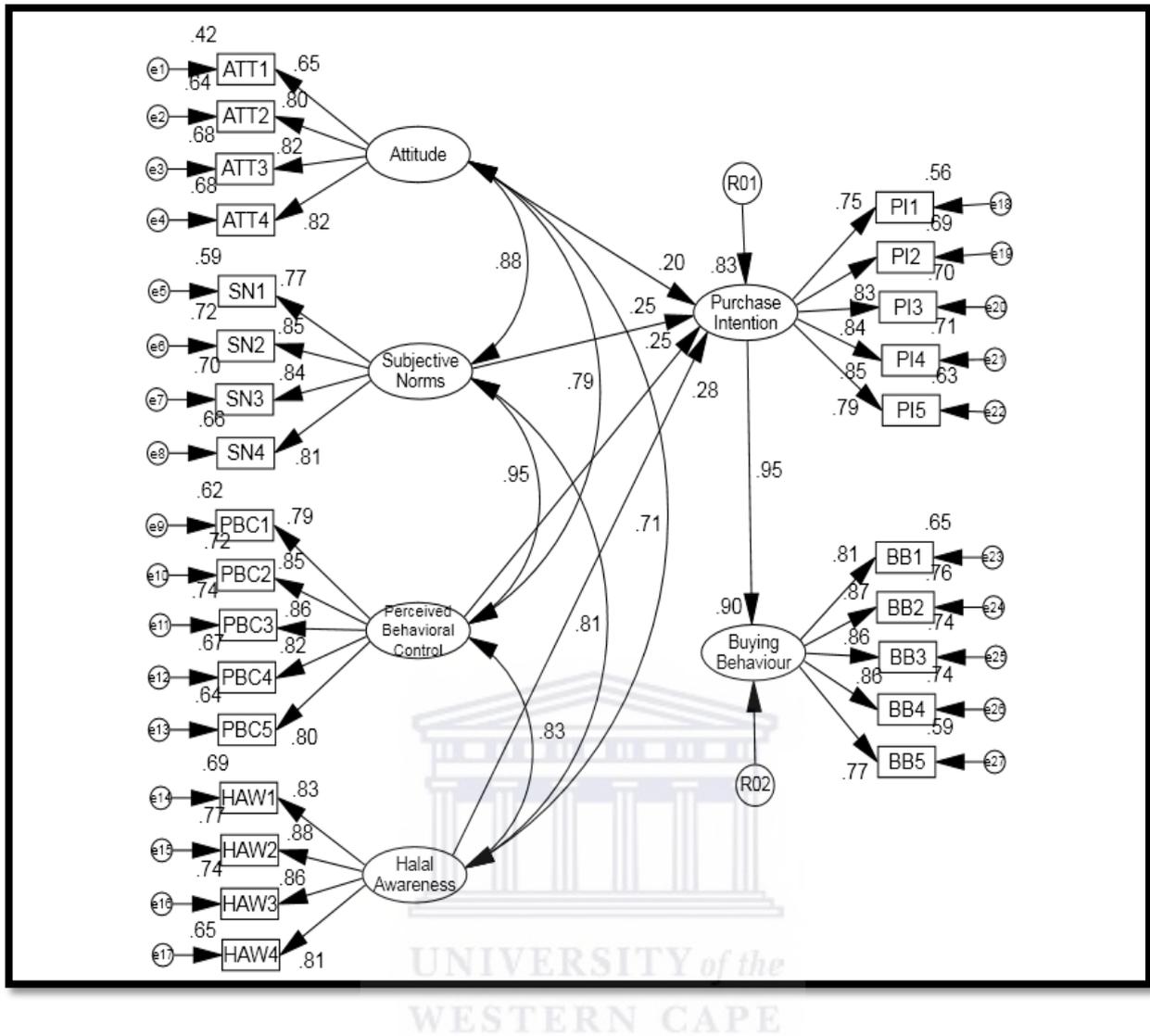
As shown in Table (5) that the Normative Fit Index (NFI) has a value of 0. 0.873 which is greater than 0.80. It lies in the range of acceptable fit values, which indicates a good quality of the scale of TPB with the sample data. Regarding Tucker-Lewis index (TLI), the model fit value is 0.902 which is greater than 0.80. It indicates that the model agrees with a degree of sample data (Good Fit Values) and it can be an accepted model. The Root Mean Square Residual (RMR) has a value of 0.080 which is corresponding to the recommended value of 0.080. It is in the range of acceptable fit values. Accordingly, the results which are presented below in Table 5 show that the model has a good fit with the dataset and thus, its results are reliable. Also; the results stipulate acceptability of the model. This paved the way to further the analysis from conducting CFA to SEM.

**Table 5: Results of the structural model fit**

<i>Category of Fit indices</i>	<i>Index</i>	<i>Criteria</i>	<i>Index Value (n=286)</i>	<i>Model Fit Values</i>
<i>Absolute fit indices</i>	RMSEA	<0.08	0.053	Good Fit
	CMIN/DF	<3.00	2.945	Acceptable Fit
	RMR	≤0.08	0.080	Acceptable Fit
	GFI	>0.80	0.899	Acceptable Fit
<i>Incremental fit indices</i>	NFI	≥0.80	0.873	Acceptable Fit
	CFI	≥0.80	0.912	Acceptable Fit
	TLI	≥ 0.80	0.902	Good Fit

*Note.*  $\chi^2$  = Chi-square; *df* = degree of freedom; *CFI* = comparative fit index; *GFI* = Goodness of Fit Index; *NFI* = Normative Fit Index; *RMSEA* = Root mean square error of approximation; *RMR* = Root mean residual.

As discussed above, having the measurement model has been confirmed as reliable and valid, then, the next step is to evaluate the structural model results, which involves examining the model's predictive capabilities and the relationships between the constructs. Assessment of the structural path coefficient significance and relevance of the structural model (see Figure 2) relationships was conducted by applying SEM, which estimates the structural model relationships (the path coefficients) to demonstrate the hypothesised relationships between the reflective constructs.



**Figure 2: Structural equation model (SEM) results for the proposed model**

### 7.5.6. Hypotheses testing results

In the current study, the proposed hypotheses were tested using a set of Structural Model Analysis using SEM. The steps of running SEM begin with the specification of the model to be estimated. The model firstly was to test, a statistical statement about the relations among variables. Secondly, was to test the goodness-of-fit of the model proposed. Thirdly, was to test the relationship among the variables through some measurements and last was to interpret the results in relation with the model tested. A model fit test was carried out to determine whether the model should be accepted or rejected. Figure 2 presents the model fit measurement. From the statistical computation, it is found that purchase intention regarding halal food products is significantly affected by attitude, subjective norms, perceived behavioural control and halal awareness as shown in Figure 2. Results in Figure 2 show that all the factors in the fitted model

whose regression weights range between 0.65 and 0.88 which are all statistically significant at p-value less than 0.05.

Pearson's Correlation Coefficients were run to test the relations between independent and dependent variables. Figure 2 shows the relationships between the independent variables (attitude, subjective norm, perceived behavioural control and awareness) and the dependent variable is purchase intention and buying behaviour towards halal food products. Based on the results of the study, all the independent variables have significant relationships with the dependent variables. Correlation between the variables ranges from 0.710 to 0.950, which are all statistically significant at ( $p < 0.050$ ). The critical ratios (CR) for all the factors are above the critical value of 1.96, implying that all factors are significant in the measurement of the study variables. All hypothesised relationships were statistically significant. The findings, therefore, indicate support for a positive effect for H1, H2, H3, H4, and H5. As a result, all proposed hypotheses are accepted.

## **7.6. Discussion**

As already stated in the introduction, this study aims at achieving five objectives. The first objective was met and hypothesis 1 was accepted. In supporting hypothesis 1, the study findings found that there is a significant effect of halal awareness on consumers' purchase intention towards halal food products. As awareness has been played an important role in determining the purchase intention to choose halal foods (Aziz & Chok, 2013). Consequently, the more awareness the consumer has about consuming halal food products, the higher the probability, the consumer's purchase intention might be affected. This finding is in line with findings of the previous studies (e.g. Aziz & Chok, 2013; Bashir et al., 2018; Hamdan et al., 2013; Yunus et al., 2014; Krishnan et al., 2017; Zakaria, Abdul Majid, Ahmad, Jusoh & Zakaria, 2017). This is because there is an assumption that consumer with a great awareness of halal having a greater intention towards purchasing halal food products. Consumers who are very aware of the concept of halal and halal benefits are willing to purchase halal food products (Bashir, 2018). Because of that, the awareness component can be added as an additional predictor to the components of TPB. This is because awareness has shown a significant influence on purchase intention and buying behaviour. This also supports what has been indicated by (Ajzen, 1991).

Concerning the second objective, this objective was also achieved and hypothesis 2 was accepted. In supporting hypothesis 2, the study findings found that there is a significant effect

of attitude on consumers' purchase intention towards halal food products. Subsequently, the more attitudes the consumer has about consuming halal food products, the greater the possibility, the consumer's purchase intention might be affected. This finding is in line with findings in previous studies (e.g. Abd Rahman et al., 2015; Haro, 2016; Bashir et al., 2018; Khaleka, 2014; Khan & Azam, 2016; Mukhtar & Butt, 2012). Therefore, the present study has supported the perception that consumers with high positive attitude appeared to have a high intention to purchase halal food products (Afendi et al., 2014; Rachbini, 2018; Shah Alam & Sayuti, 2011). This is because a positive attitude has a positive direct effect on intention (Ajzen, 1991). According to TPB a stronger attitude to certain behaviour leads to a greater intention to perform that behaviour (Ajzen, 1991).

Regarding the third objective, this objective was similarly met and hypothesis 3 was accepted. In supporting hypothesis 3, the study findings found that there is a significant effect of subjective norms on consumers' purchase intention towards halal food products. Consequently, the more subjective norms the consumer has about consuming halal food products, the greater the possibility the consumer's purchase intention might be affected. This finding is corresponding to findings in the previous studies (e.g. Afendi et al., 2014; Karijin, Iris, Florence, & Wim, 2007; Golnaz, Zainulabidin, Mad Nasir, & Eddie Chiew, 2010; Nursalwani & Zulariff, 2017; Rachbini, 2018). Also, the findings were in line with the theory of planned behaviour (Ajzen, 1991, 2005). This may be because the respondents were surrounded by Islamic environment and halal food products, which are being sold and bought by Muslims and non-Muslims in the local markets for a long time.

Regarding the fourth objective, this objective was moreover achieved and hypothesis 4 was accepted. In supporting hypothesis 4, the study findings found that there is a significant effect of perceived behavioural control (PBC) on consumers' purchase intention towards halal food products. Accordingly, the more perceived behavioural control the consumer has about consuming halal food products, the greater the possibility, the consumer's purchase intention might be affected. This finding is in agreement with the previous studies' findings (e.g. Afendi et al., 2014; Karijin et al., 2007; Nadiah Rus Liyana, 2015; Omar et al., 2014; Nastasha, 2015; Nursalwani & Zulariff, 2017; Rachbini, 2018).). Therefore, the present study has supported the concept that consumers with high perceived behavioural control have a high intention to purchase halal food products (Shah Alam & Sayuti, 2011; Afendi et al., 2014). This is because consumers have the ability and aptitude to control their intention towards purchasing halal food products.

About the fifth objective, this objective was furthermore accomplished and hypothesis 5 was accepted. In supporting hypothesis 5, the study findings found that there is a significant effect of consumers' purchase intention on their buying behaviour towards halal food products. Consequently, the more purchase intention the consumer has about consuming halal food products, the greater possibility the consumer's buying behaviour might be affected. The study found to agree with the previous studies' findings (e.g. Ajzen, 1991; Ajzen & Fishbein, 1980; Omar et al., 2012).

Overall, TPB's factors (attitude, subjective norms, and perceived behavioural control) in addition to awareness appeared as effective predictors for determining consumers' purchase intention and the buying behaviour. TPB (Ajzen, 1991) has successfully employed by numerous researchers as a theoretical basis to test principal variables in halal food consumption literature. According to the TPB, intention variable is determined by attitude, subjective norm, and perceived behavioural control (Ajzen, 1991), as well as awareness (e.g. Aziz & Chok, 2013; Bashir et al., 2018; Hamdan et al., 2013; Yunus et al., 2014). All together bring about the formation of a behavioural intention, which sequentially affects the behaviour (Ajzen, 2002).

### **7.7. Managerial and theoretical implications**

This study includes different significant implications. From a managerial perspective, the current study helps halal food marketers, halal authorities and halal food manufacturers in understanding South African halal consumers' purchasing intention and buying behaviour about halal food products. It will help them to learn more about the most influential factors that affect the consumers to make purchase decisions towards halal food products. Furthermore, the study provides contributions for both academics and stakeholders to understand the buying behaviour of South African halal consumers towards halal food products. From an academic perspective, this study is expected to enrich the literature associated with the study of halal food consumers, which can be developed for further research. This study will enable the researchers to bridge the gap exists in South African literature. It also introduces a clear picture of halal consumer awareness, attitude, subjective norms and perceived behavioural control toward the consumption of halal food products. The study has the potential to be a platform for further studies of halal food consumption for similar and different countries in the globe. The study's findings can be benefitted to develop South African halal industry by attracting other countries that manufacture halal food products.

## 7.8. Conclusion

This is the first study addressed South African halal consumers about consuming halal food products. This study found that TPB's factors (attitude, subjective norms, and perceived behavioural control), as well as awareness, have a significant effect on purchase intention and buying behaviour. However, based on the results, awareness was determined as the most significant factor that influences the purchase intention towards halal food products. This followed by both subjective norms and perceived behavioural control with equal values, while attitude was the lowest significant factor that influences the purchase intention towards halal food products. Consequently, these results confirm and lead to the conclusion that TPB's factors are useful predictors and determinants of purchase intention and the buying behaviour, whereas halal awareness was the strongest indicator among other factors of TPB towards affecting both purchase intention and the buying behaviour. This may attribute to the fact that South African halal consumers adequately cultured about the concept of halal and they are aware of the importance of consuming halal foods.

Furthermore, the study attempts to add a new contribution to the previous studies of halal food consumption as a whole and consumers purchase intention and buying behaviour in particular. The current study's findings can be used as a reference to learn more about the consumers' awareness, purchase intention and buying behaviour. Lastly, the study concluded that extending the knowledge about factors affecting purchase intention and buying behaviour of halal consumers towards halal food products, it justifies the reason why they buy such kind of products for their consumption. However, the important limitation of the study was that the current study only focused on halal food products in general without specifying one kind of these halal food products. Thus, additional studies on South African halal consumers to investigate one type of halal products and the differences between Muslims and non-Muslims insights regarding consumer purchase intention and the buying behaviour should be investigated.

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# Chapter Eight

## General conclusions, limitations and recommendations of the study



## CHAPTER 8

### General conclusions, limitations and recommendations of the study

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#### 8.1. Introduction

This chapter provides the overall conclusions and implications of the research findings of the PhD study. Additionally, the limitations of the study are stated. Finally, recommendations that emerged based on the findings of this study are outlined.

#### 8.2. Conclusion

It should be noted up until this study, there is no academic research available regarding consumers' purchase intention and buying behaviour towards purchasing halal food products in South Africa (SA). The aim of the mixed-methods PhD study was, therefore, to examine the purchase intention and buying behaviour of South Africans (natives) and non-South Africans (foreigners) residing in Cape Town towards purchasing halal food products.

The results of the qualitative studies revealed that both South African and non-South African consumers residing in Cape Town are aware of halal food products. Consequently, the qualitative studies provide us with a better understanding of why and how non-Muslim consumers choose and make decisions towards buying halal food products for their consumption. Accordingly, the knowledge gap has been narrowed and the literature about non-Muslim consumers' halal food consumption in SA has been enriched.

Another conclusion that may be drawn from the quantitative studies is that the TPB factors were found to be significant factors in measuring consumers' purchase intention and subsequently, consumers' buying behaviour to purchase halal food products. Therefore, if the marketers of halal food products knew the significance of the TPB factors then this would be an advantage when promoting halal food products in South Africa. The quantitative studies suggest that it is important for manufacturers and marketing managers in food and beverages to take account of attitude, subjective norms, and perceived behavioural control in addition to the awareness when they intend to produce or promote halal food products.

Insights gained from the qualitative and quantitative studies have given information about the importance of purchasing, selling, manufacturing and promoting halal food products in local markets and global markets as well. This, in turn, will help the Western Cape Provincial

Government in SA develop a suitable halal system and to grow South Africa's halal industry which can become an important economic sector.

In the next section, the principal research question and sub-research questions will be answered.

### **8.3. Answering the general study questions**

The objective of this chapter was to answer the principal research question and sub-questions. The principal question was that *what is the purchase intention and buying behaviour of halal consumers in Cape Town towards purchasing halal food products?* And sub-questions were as following:

1. What is the awareness level of non-Muslim consumers on buying halal food products in Cape Town?
2. Why do some non-Muslim consumers buy halal foods rather than non-halal foods?
3. Do the individual factors of TPB influence non-South African halal consumers' purchase intention and behaviour towards purchasing halal food products?
4. Are of the TPB's factors (attitude, subjective norms and perceived behaviour control) predictors of South African halal food consumers' purchase intention and buying behaviour?
5. Does awareness influence halal food consumers' purchase intention and buying behaviour?

#### **8.3.1. What is the awareness level of non-Muslim consumers with regards to buying halal food products in Cape Town?**

The first qualitative study in chapter four showed that non-Muslim consumers in Cape Town are aware of the meaning of halal. The study showed that non-Muslim consumers know the concept of halal and the benefits of and the processes involved in making halal food products. They saw that the halal stamp on a product represents a mark of health and sanitation. Secondly, they considered halal as a symbol of trust and safety, which gives consumers peace of mind. The findings obtained from the qualitative study in chapter four showed that awareness was the key factor that influenced non-Muslim consumers' intention, and consequently led them to purchase halal food products in Cape Town.

### **8.3.2. Why do some non-Muslim consumers buy halal foods rather than non-halal foods?**

The qualitative study in chapter five found that non-Muslim Christian consumers looked to the benefits obtained from consuming halal foods, irrespective of what symbol these foods carry or who produced these foods. Non-Muslim Christian consumers know the difference between halal foods and non-halal foods. The halal foods have benefits which enticed non-Muslim Christian consumers. Also because Christians do not have any dietary restrictions they were probably more open to consuming halal food products.

### **8.3.3. Do the individual factors of the TPB influence non-South African halal consumers' intention and behaviour towards purchasing halal food products?**

In answering the question, *do the individual factors of the TPB influence Non-South African halal consumers' intention and behaviour towards purchasing halal food products?* the quantitative study in chapter six found that only the attitude from the TPB had a significant relationship with purchase intention. While subjective norms and perceived behavioural control did not show any significant relationship with the consumers' purchase intention and buying behaviour. This may be because non-South African consumers do not reside in their countries of birth and they were not surrounded by their families, friends and relatives. This means that they are probably not affected by their current social environment. Concerning perceived behavioural control, non-South African consumers are 'new' to SA, so they do not know whether it will be difficult to get halal or not. This study did not show any significant relationship between perceived behavioural control and on-South African consumers' purchase intention. This may be because they do not feel that they have control to carry out their behavioural intentions.

### **8.3.4. Are the TPB's factors (attitude, subjective norms and perceived behaviour control) predictors of South African halal food consumers' purchase intention and buying behaviour?**

In chapter seven, the quantitative study found that awareness and the three TPB factors, viz. attitude, subjective norms, and perceived behavioural control have a significant effect on purchase intention and buying behaviour of South African consumers. However, the values of the factors were different. Based on the results, the awareness level was determined as the most significant factor that influenced the purchase intention towards halal food products. This was followed by both the subjective norms and perceived behavioural control with equal values,

while attitude was determined as the lowest significant factor that influenced the purchase intention towards halal food products. Consequently, the TPB factors are good predictors of halal consumers' purchase intention and buying behaviour.

### **8.3.5. Does awareness influence halal food consumers' purchase intention and buying behaviour?**

In answering the question, *does awareness influence halal food consumers' purchase intention and buying behaviour?*, the quantitative study presented in chapter six found that consumers' awareness level and attitude were significant factors in predicting the intention and buying behaviour towards purchasing halal products among non-South African consumers. The findings of this quantitative study indicated that there is a significant relationship between awareness and buying behaviour. This might be due to the fact that these consumers have enough knowledge of the benefits of halal food products. In chapter six the researcher concluded that awareness and attitude were the most significant factors in measuring the intention and behaviour of the non-South African consumers who purchase halal food products. This is because most non-South African consumers are aware of the importance of halal food products and know the difference between consuming halal food products and consuming non-halal food products. Thus in this chapter answers to sub-question three and five were presented.

Based on the results of the quantitative study in chapter seven, the awareness level was determined as the most significant factor that influenced the purchase intention and buying behaviour towards halal food products. This may be attributed to the fact that halal consumers who are South Africans were adequately educated about the halal concept and were aware of the importance of consuming halal foods. Furthermore, it may also be because South African consumers especially those who are non-Muslim have lived amongst Muslims and this has given them knowledge about halal food products as well as the fact that most food vendors display halal certificates in their restaurants.

## **8.4. Summary of the findings of the two quantitative studies**

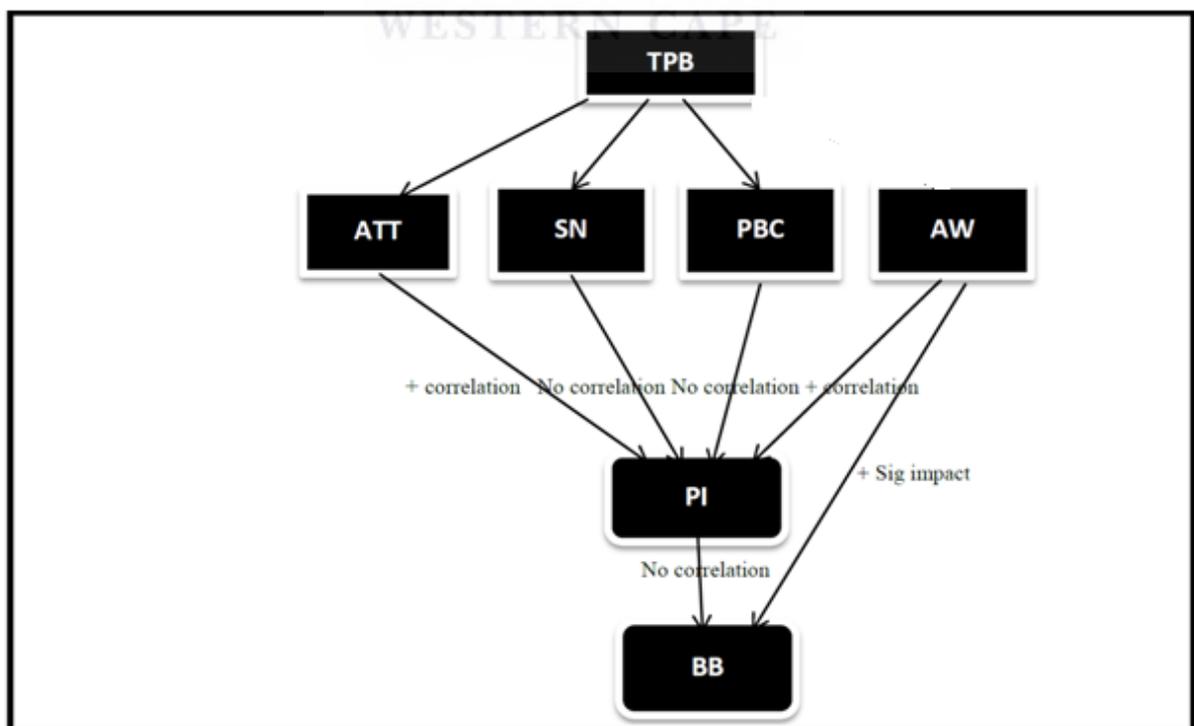
Revisiting the theoretical framework proposed in chapter 2, Figure 1, it is important, to sum up, the findings of the data analysed and determine whether the theoretical framework holds merit. Using the findings derived from the data collected, a summarised conclusion of the hypotheses is listed now.

**First**, the findings of chapter six in terms of applying TPB to halal consumers who are non-South Africans towards purchasing halal food products are summarised here:

1. **1a.** Awareness (AW) has a positive significant impact on buying behaviour (BB) towards purchasing halal food products.  
**1b.** There is a positive correlation between awareness (AW) and purchase intention (PI) towards purchasing halal food products.
2. There is a positive correlation between attitude (ATT) and purchase intention (PI) towards purchasing halal food products.
3. There is no positive correlation between subjective norm (SN) and purchase intention (PI) towards purchasing halal food products.
4. There is no positive correlation between perceived behavioural control (PBC) and purchase intention (PI) towards purchasing halal food products.
5. There is no positive correlation between purchase intention (PI) and buying behaviour (BB) towards buying halal food products.

The TPB theoretical frameworks developed in this dissertation are diagrammatic in the next section.

- 1) A summarised conclusion of the TPB theoretical framework regarding halal consumers who are non-South Africans is portrayed below.

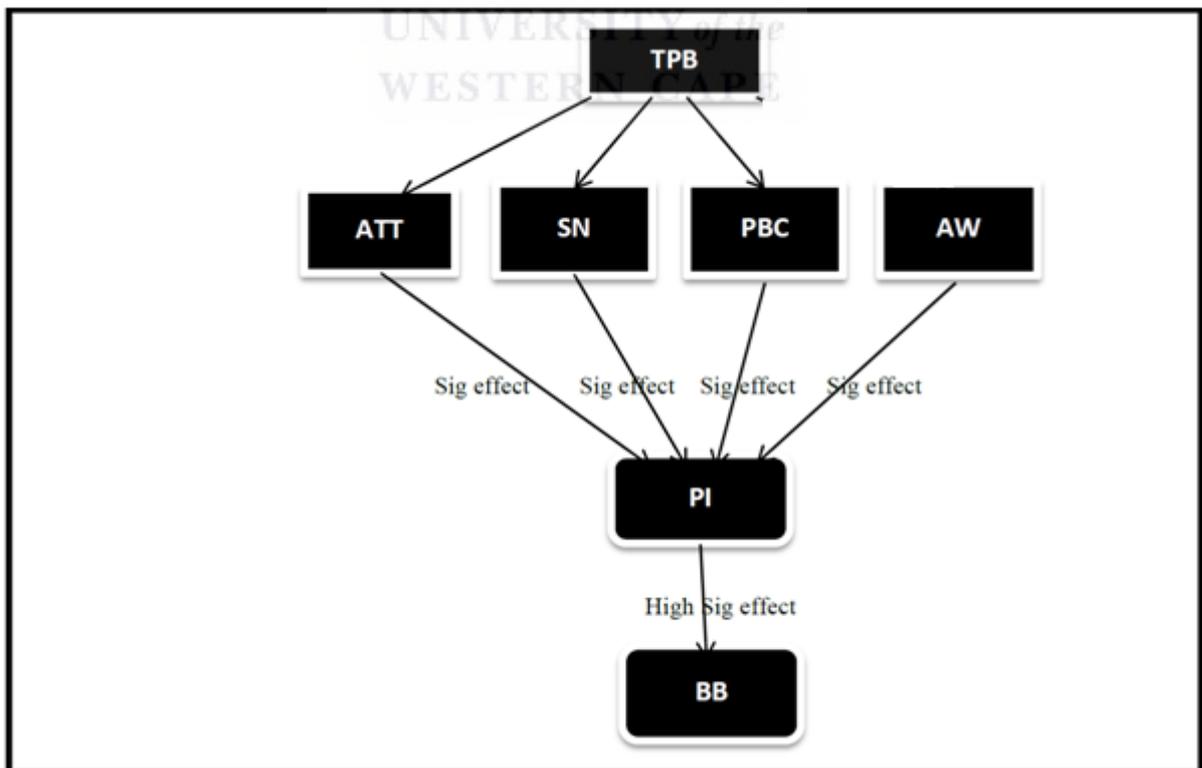


**Figure 1:** Analysed TPB theoretical framework regarding halal consumers (non-South Africans)

**Second**, the findings of chapter seven in terms of using TPB on halal consumers who are South Africans towards purchasing halal food products are summarised here.

1. There is a significant effect of awareness (AW) on purchase intention (PI) towards purchasing halal food products.
2. There is a significant effect of attitude (ATT) on purchase intention (PI) towards purchasing halal food products.
3. There is a significant effect of subjective norms (SN) on purchase intention (PI) towards purchasing halal food products.
4. There is a significant effect of perceived behavioural control (PBC) on purchase intention (PI) towards purchasing halal food products.
5. There is a highly significant effect of purchase intention (PI) on their buying behaviour (BB) towards purchasing halal food products.

2) A summarised conclusion of the TPB theoretical framework regarding halal consumers who are South Africans is portrayed below.



**Figure 2:** Analysed TPB theoretical framework regarding halal consumers (South Africans).

The key reason for not combining all the results of the TPB theoretical model in one model is because there were two groups of respondents, South Africans and non-South Africans, who were targeted in this PhD study. Therefore, the researcher sought to look at the two groups separately to compare between them. Another reason is that the PhD study aimed to understand the practical implications of TPB theoretical model among halal consumers who are South Africans and non-South Africans in Cape Town. Furthermore, one of the objectives of the study was to determine if there was a difference between Cape Town residents that are South African and non-South African consumers.

In the next section, the researcher discusses the achievement of each objective of the study objectives.

### **8.5. Assessing the extent to which the objectives of the PhD study has been achieved**

To reach a deep understanding as to whether or not the objectives of the PhD study were achieved, the research objectives stated in chapter 1 will be repeated and conclusions will be drawn according to every objective respectively. The six research objectives are restated and the researcher indicates whether the PhD study has achieved these objectives. Each objective is stated below, followed by a conclusion supported by the data analysis in chapters 4, 5, 6 and 7. These objectives are as follows:

#### ***8.5.1. To understand what are the residents of Cape Town's awareness of halal food products***

To understand the awareness level of residents of Cape Town, the study found that they are aware of halal and halal food products. According to the findings of the qualitative studies (see chapters 4 and 5), the awareness level of Cape Town residents, who are natives (South Africans) and foreigners (Non-South Africans) of halal food products is now well-known and understandable. This is because awareness of halal is considered an important part of choosing halal food products among the residents of Cape Town. Additionally, the quantitative studies found that awareness affects purchase intention and subsequently buying behaviour with regards to buying halal food products. In conclusion, this PhD narrowed the knowledge gap and developed the literature about the awareness of halal food consumption in South Africa.

### ***8.5.2. To identify and measure the factors that influence the purchasing intention and buying behaviour of halal food consumers in Cape Town.***

In achieving the first objective, this objective was achieved. It was achieved by identifying the awareness level, purchasing intention and buying behaviour (See chapter 4 and chapter 5 for details), as well as testing and measuring all the hypotheses (See chapter 6 and chapter 7 for details). According to the PhD study's findings, this objective was identified and measured. This is because halal consumers (South African and non-South African) have had previous awareness and experience about purchasing halal food products. Also, the halal consumers in the PhD study have a high awareness level, purchasing intention and buying behaviour towards halal food products. That is why they are involved in consuming halal food products.

Based on the results, it can be perceived that most shop malls, supermarkets and Spaza shops in SA sell and buy halal food products for halal consumers regardless of their religious or ethnic group or their country of origin. The reasons for this result could be that individuals who operate these commercial organisations are well-informed and enlightened about the importance of halal trade.

### ***8.5.3. To determine if there is a difference between halal food consumers, who are South Africans and non-South Africans regarding their purchase intention and buying behaviour.***

According to the findings of the PhD study, there was no difference between halal food consumers who are South African and non-South African in Cape Town concerning awareness of halal food products. The two groups are aware of the halal concept and halal food products. Awareness was the strongest indicator among in the quantitative studies. From the findings, it can be seen that halal food consumers who are South African and non-South African are similar to each other, and they equal in their awareness level of halal. Besides, they also showed a significant relationship purchase intention and buying behaviour towards halal food products. This can be seen that both groups of respondents are very similar in terms of purchase intention and buying behaviour. However, with regard to the TPB factors, there was a big difference between halal food consumers who are South African and those who were non-South African. For halal consumers who are South African, all the factors of TPB showed an effect on purchase intention and buying behaviour, while for halal food consumers who are non-South African, only attitude, from among the TPB factors, demonstrated an effect on purchase intention and buying behaviour.

***8.5.4. To determine if there is a difference between Muslim and non-Muslim consumers' purchase intention towards purchasing halal food products in Cape Town.***

According to the findings of the quantitative study in chapter seven, there was no difference between Muslim and non-Muslim consumers towards purchasing halal food products in Cape Town. Muslims are obligated to comply with halal food consumption, while non-Muslims are not obligated to adhere to halal food consumption. This is because many products are halal certified and non-Muslim consumers do not have many alternatives. Also, non-Muslim consumers look at halal food products in terms of health, safety and trustworthiness when consuming halal foods.

***8.5.5. To provide the local and international manufacturers of halal food products with a profound understanding of buying behaviour of halal food consumers in Cape Town.***

Because the PhD study's findings at present provide the local and international manufacturers with new information concerning the awareness level, purchase intention and buying behaviour of halal food consumers who are South African and non-South African. Based on the PhD study's findings, it may be concluded that the data obtained will act as a useful tool for people who manage and operate halal industries whether inside SA or outside SA by focusing on developing halal marketing and educational programmes, as well as how to target those who consume halal food products. Reporting on halal food consumers in SA about halal awareness, purchase intention and buying behaviour towards purchasing halal food products will help decision-makers and stakeholders in Cape Town to develop the halal industry.

***8.5.6. To gain an understanding of the practical implications of TPB factors among halal food consumers, who are South Africans and non-South Africans in Cape Town.***

The findings of the quantitative studies in chapter seven empirically show that the TPB factors, which are attitude, subjective norm, and perceived behavioural control, influence halal food consumers' purchase intention, which in turn determines their buying behaviour toward purchasing halal food products. On the other hand, in chapter six, it is only attitude among the TPB factors that affect halal food consumers' purchase intention of non-South African and their buying behaviour. The PhD study's findings will provide the Provincial Ministry of Economic Opportunities of Western Cape in SA with a good indicator of the awareness level, purchase and buying behaviour of among halal food consumers in Cape Town. Understanding of the

awareness level, purchase intention and buying behaviour will help decision-makers, policymakers and halal food makers to develop halal food industry in SA to become a halal food products hub.

Therefore, the research objectives stated above were successfully achieved. The contributions of this study are contained in the next section with the limitations discussed thereafter.

## **8.6. Contributions of the PhD study**

This dissertation provided an in-depth understanding of the awareness level, the TPB factors and their effect on the purchase intention and buying behaviour of South African and non-South African halal consumers concerning the purchasing of halal food products. This section discusses some significant contributions of this dissertation concerning theoretical, methodological and managerial aspects.

### **8.6.1. Theoretical contributions**

Although many of the halal studies were conducted in different countries for example, in Malaysia, Indonesia, Turkey, UK, Russia and France as a research setting, there are no studies that have investigated the consumer awareness level, purchase intention, and buying behaviour in SA. The various aspects of halal consumer behaviour, of the residents in Cape Town, selected for the present study have not been investigated previously for their relationship with purchasing intention and buying behaviour. The PhD study, therefore, extends the scope of literature on this topic by studying unexamined relationships. It is also expected to enrich and contribute to the literature associated with the study of halal food consumers, which can be developed for further research. It will enable the researchers to close the gap that exists in South African literature. It also introduces a clear picture regarding South African halal consumers' attitude, halal awareness, subjective norms and perceived behavioural control toward purchasing of halal food products.

This dissertation was able to prove the predictive capability of the Theory of Planned Behaviour (TPB) on residents of Cape Town, whether South African or not and whether Muslim or not. By having this validated framework, TPB is suitable for developing a halal theoretical framework with extra factors added or existing ones omitted to test various alternatives. For this reason, the TPB framework has an advantage of flexibility and generalisation. By having this validated framework, it can be used as a broad reference to guide future researchers of halal food products to have a better understanding and knowledge of TPB.

The dissertation is a platform for further studies of halal food consumption for similar and different countries around the world. This dissertation is one of the first attempts to test the TPB model on South African and non-South African halal consumers' purchase intention and buying behaviour. The dissertation is an important study because of its insights on why non-Muslim consumers are aware and educated about consuming halal food products.

### **8.6.2. Methodological contributions**

This dissertation used a mixed-method approach (qualitative & quantitative) to achieve the research objectives and answer the research and sub-questions. The qualitative approach was used to explore Non-Muslim halal consumers' awareness level, purchase intention and buying behaviour. While the quantitative method was used to investigate the relationships among the TPB factors and purchase intention and buying behaviour.

The use of a qualitative method contributes to the study of halal food products since researchers commonly employ quantitative methods. Furthermore, this is the first qualitative study of its kind that presents empirical evidence about the awareness of non-Muslim consumers towards purchasing halal food products in SA in general, and in Cape Town in particular.

Besides, using SEM in analysing the unobserved variables whether independent variables (attitude, subjective norms, perceived behavioural control and awareness) or dependent variables (purchase intention and buying behaviour) provides a holistic test to assess the fitness of the model. This makes the testing of the hypotheses of the study simpler and more precise than conventional statistical techniques. Therefore, this dissertation is a reference for further research in terms of rigorous statistical analysis using the SEM. Analysis. This is because the dissertation is a novel study that provides statistical information about halal consumers' purchase intention and buying behaviour in SA.

### **8.6.3. Managerial contributions**

This dissertation has given us a good insight into South African Muslim and non-Muslim consumers behaviour concerning halal food products that can be used by marketing managers. According to the PhD study's findings, it is envisaged that the contribution of the dissertation will be useful to people in the South African economic sector as well as for people who are interested in making and marketing halal food products. It provides a guide to consumers' decision-making related to halal foods. The researcher believes that better halal education can

make a significant contribution to South African halal food marketing, hub development, job creation and subsequently poverty mitigation.

The findings gained from this dissertation will benefit the halal firms, halal authorities, halal laboratory, stakeholders and Western Cape government who are involved in the halal food industry in SA. The findings provide empirical evidence for both Muslim and non-Muslim countries to incorporate into their decision making. Interestingly, this dissertation provides evidence of the positive direct relationship between halal awareness and buying behaviour.

The findings provide recommendations on how halal foods' producers and marketers should strategise and manage their business by focusing on marketing campaigns that influence the TPB factors, viz, attitude, subjective norms and perceived behavioural control. These efforts can be carried out by halal food market promotion bodies to promote Muslim friendly locations to Muslim tourists around the world. This PhD study suggests that it is important for manufacturers and marketing managers in food and beverages to take account of attitude, subjective norms, and perceived behavioural control when they intend to produce or promote halal food products.

## **8.7. Limitations of the study**

This section highlights the limitations of both the qualitative and quantitative phases of the PhD study. Thus, some limitations of the study should be acknowledged. These limitations are as follows.

### **8.7.1. Limitations concerning the qualitative phase**

A limitation of qualitative research, in general, is that, due to the time and situational constraints, this study is limited to a few participants. As the sample size of the study was relatively small, the study's findings cannot be generalised from only a few participants. One of the limitations of the qualitative study was that adherents of African traditional religions were not targeted. However, as the qualitative phase was aimed at discovering instead of justifying, a small and geographically limited sample does not decrease the value of the research. Nevertheless, Christianity is the major religion in South Africa. The respondents in the samples for the personal interviews were purposively chosen only from Cape Town. This study could be duplicated with a focus on other regions in SA to expand research on this topic in the South African context.

As part of the study is qualitative, this implies that the qualitative findings are particular to individuals interviewed and the researcher only generalise the insights to the theories around halal food consumption.

### **8.7.2. Limitations for the quantitative phase**

The sample for the field survey was randomly selected only from Cape Town. The study addressed in general halal food products, therefore, no specific product of categories was chosen. The study's findings cannot be generalised about awareness level, purchase intention and buying behaviour from only one city of South Africa to the rest of the South African cities. Only TPB components (attitude, subjective norms and perceived behavioural control), as well as awareness component, were examined in the study, other components such as religiosity, availability and quality should and must be measured in future studies. Another limitation is that the PhD study only focused on halal consumers in Cape Town; thus, future studies should focus on halal firms, manufacturers and marketers.

### **8.8. Recommendations for future research**

From the research findings, conclusions and limitations discussed above, various suggestions and recommendations for future research opportunities are presented. The PhD study was only carried out in one city of SA. It is recommended that further studies include several cities. This would enable the generalisation of results to SA as a whole. The PhD study concentrated only on some key factors that influence the purchase intention and buying behaviour among halal consumers (Muslims and non-Muslims) in SA. Many other factors were not investigated such as e.g. socio-demographic variables, religiosity, and price sensitivity which could be researched in further studies

Further studies should be specific and focus on certain kinds of halal food products. This study covers only the halal consumers' perspective on consuming halal food products; further studies can study purchases and the sales of halal food products from a halal food company's perspective. Finally, an important study to be conducted can be to investigate south African halal consumers' preference for specific halal food products. Also, other halal market segments such as tourism, finance, cosmetics and pharmaceuticals, which could boost the overall halal industry in SA if marketers can exploit it, should be researched.

# Appendices



## Appendices

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### Appendix A: Questionnaire of non-South African consumers

#### Appendix A 1

#### QUESTIONNAIRE FOR NON-SOUTH AFRICAN HALAL CONSUMERS

**Research Title:** Factors affecting consumers' intention towards purchasing halal food in South Africa: A structural equation modelling

**Date:** .... / ..... / .....      **Area** .....      **City** .....

Please be as truthful as possible and tick (✓) the appropriate boxes accordingly:

#### Section 1: Demographic information

**A. Age:** 21-30yrs  31- 40yrs  41-50yrs  51- 60yrs  61yrs and above

**B. Gender:** Male  Female

**C. Social status:** Single  Married  Other, please specify.....

**D. Nationality:** Saudi Arabian  Libyan  Sudanese  Egyptian  Moroccan  Palestine   
Brazilian  Angolan  European Countries  Other, please specify.....

**E. Education Level:** Primary  Secondary  Undergraduate  Postgraduate

Other, please specify.....

**F. Religion:** Muslim  Christian  Buddhist  Jewish  Hindu

Other, please specify.....

**G. Occupation:** Student  Employee  Unemployed  Self-Employed

Other, please specify.....

**Section 2: Non-South African halal consumers' awareness of buying Halal products.**

Please tick (✓) the extent of your agreement with the following statement with a scale of 1- 5

Decision Options	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Code	1	2	3	4	5
<b>Awareness of halal</b>				<b>Decision options</b>	
	1	2	3	4	5
1-	I understand the meaning of halal.				
2-	I am aware of the processes involved in halal food production.				
3-	I am aware of the difference between halal and non-halal food products.				

**Section 3: Non-South African halal consumers' attitude, subjective norms, and perceived behavioural control towards buying halal food products.**

Please tick (✓) the extent of your agreement with the following statement with a scale of 1- 5

Decision Options	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree			
Code	1	2	3	4	5			
<b>Attitude</b>				<b>Decision options</b>				
	1	2	3	4	5			
1	In my view, buying halal food products is a good idea.							
2	I believe that buying halal food products is my ethical goal.							
3	I think it is much better to buy halal food products.							
4	Buying halal food products has become part of my life.							
5	Buying halal food products makes me feel very satisfied.							
<b>Subjective Norms</b>				1	2	3	4	5
1	My family supports my decision to buy halal food products.							
2	Most of the people that I know buy halal food products.							
3	Many people in my social environment buy halal food products.							
4	Interactions with my family and friends require me to buy halal food.							
<b>Perceived Behavioural Control</b>				1	2	3	4	5
1	I can afford to buy halal food products.							
2	I can make decisions to buy halal food products.							
3	I have control over buying halal food products.							
4	I rely on my ability to find halal food products.							
<b>Purchase Intention</b>				1	2	3	4	5
1	I always intend to buy halal food products if it is available.							
2	I plan to buy halal food products even if it is not sold close to me.							
3	I intend to continue buying halal food products in the future.							
<b>Buying Behaviour</b>				1	2	3	4	5
1	I always buy halal food products based on the halal logo.							
2	I buy halal food products based on the ingredients.							
3	I buy halal food products based on the manufacturer.							

**THANK YOU FOR PARTICIPATING IN THIS STUDY**

## Appendix A 2

استبيان عن مستهلكى منتجات الاغذية الحلال

### عنوان البحث

العوامل التي تؤثر على نية المستهلكين لشراء الأغذية الحلال في جنوب أفريقيا: نمذجة المعادلات الهيكلية

التاريخ: ..... / ..... / ..... المنطقة ..... المدينة .....

يرجى أن تكون الاجابة صحيحة قدر الإمكان ووضع علامة (√) في المربعات المناسبة وفقا لذلك:

الجزء الاولي: المعلومات الديموغرافية:

العمر: 30-21 سنة ( ) 40-31 سنة ( ) 50-41 سنة ( ) 60-51 سنة ( ) 61 سنة فما فوق ( )

الجنس: ذكر ( ) أنثى ( )

الحالة الاجتماعية: أعزب ( ) متزوج ( ) غير ذلك يرجى التحديد.....

الجنسية: سعودى ( ) لىبى ( ) سودانى ( ) مصرى ( ) مغربى ( ) فلسطينى ( ) مغربى ( ) أخرى، يرجى تحديد.....

المستوى التعليمى: الابتدائية ( ) الثانوية ( ) بكالوريوس ( ) طالب دراسات عليا ( ) غير ذلك يرجى التحديد.....

الدين: مسلم ( ) مسيحي ( ) بوذي ( ) يهودي ( ) هندوسي ( ) غير ذلك يرجى تحديد.....

المهنة: طالب ( ) موظف ( ) عاطل عن العمل ( ) يعمل لحسابه الخاص ( ) أخرى، يرجى تحديد.....

الجزء الثاني: وعي المستهلكين غير جنوب أفريقيين نحو شراء المنتجات الأغذية الحلال.

يرجى وضع علامة (√) على خيارات القرار ومدى الاتفاق مع مقياس من 1- 5

ت	خيارات القرار				
	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة
	1	2	3	4	5
	الرمز				
	خيارات القرار				
	5	4	3	2	1
1	الوعي بالحلال:				
1	أنا أفهم معنى الحلال.				
2	أنا على علم بالعمليات المشاركة في الحصول على إنتاج الأغذية الحلال.				
3	أنا على علم بالفرق بين بمنتجات الأغذية الحلال و غير الحلال.				

الجزء الثالث: الموقف الشخصي، العوامل الاجتماعية والسيطرة السلوكية نحو شراء المواد الغذائية الحلال.

يرجى وضع علامة (√) على خيارات القرار ومدى الاتفاق مع مقياس من 1- 5

ت	خيارات القرار				
	لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة
	1	2	3	4	5
	الرمز				
	خيارات القرار				
	5	4	3	2	1
	الموقف الشخصي:				
1	من وجهة نظري، شراء منتجات الأغذية الحلال هي فكرة جيدة.				
2	أنا أو من بأن شراء منتجات الأغذية الحلال هو هدفي الأخلاقي.				
3	أنا أعتقد أنه من الأفضل شراء منتجات الأغذية الحلال.				
4	شراء منتجات الأغذية الحلال أصبحت جزءاً من حياتي.				
5	شراء منتجات الأغذية الحلال تجعلني أشعر بالرضا.				
	العوامل الاجتماعية:				
1	5	4	3	2	1
1	عائلتي تدعم قراري لشراء منتجات الأغذية الحلال.				
2	معظم الناس الذين أعرفهم يشترون منتجات الأغذية الحلال.				
3	كثير من الناس في بيئتي الاجتماعية يشترون منتجات الأغذية الحلال.				
4	التواصل مع عائلتي وأصدقائي يتطلب مني شراء منتجات الأغذية الحلال.				
	التحكم في السلوك:				
1	5	4	3	2	1
1	أستطيع تحمل شراء منتجات الأغذية الحلال.				
2	يمكنني اتخاذ قرارات لشراء المنتجات الغذائية الحلال.				
3	أستطيع التحكم في شراء المنتجات الغذائية الحلال.				
4	أنا أعتمد على قدرتي في الحصول على منتجات الأغذية الحلال.				
	النية الشرائية:				
1	5	4	3	2	1
1	أنا أنوي دائماً شراء منتجات الأغذية الحلال إذا كانت متوفرة.				
2	أنا أخطط لشراء منتجات الأغذية الحلال حتى لو لم يتم بيعها بالقرب مني.				
3	أنا أنوي الاستمرار في شراء منتجات الأغذية الحلال في المستقبل.				
	السلوك الشرائي:				
1	5	4	3	2	1
1	أنا دائماً أشتري منتجات الأغذية الحلال بناءً على رمز الحلال.				
2	أنا أشتري منتجات الأغذية الحلال بناءً على مكونات المنتج.				
3	أنا أشتري منتجات الأغذية الحلال بناءً على الشركة المنتجة.				

شكراً لك على المشاركة في هذه الدراسة

## Appendix B: Questionnaire of South African consumers

### Appendix B 1

#### QUESTIONNAIRE FOR HALAL CONSUMER

**Research Title:** Factors influencing South African consumers' intention towards purchasing halal food products: A theory of planned behaviour (TPB)

**Date:** .... / ..... / .....      **City** .....      **Area** .....

All questions are strictly confidential. Please be as truthful as possible and tick one box per question:

#### Section 1: Demographic information:

Please tick (√) the appropriate boxes accordingly:

**A. Age: What is your age?**

20-29yrs  30-39yrs  40-49yrs  50-59yrs  60yrs or above

**B. Gender: What is your gender?**

Male  Female

**C. Marital status: What is your marital status?**

Single  Married  Other, please specify.....

**D. Ethnicity: What is your ethnicity?**

Black  White  Coloured  Indian  Other, please specify.....

**E. Education Level: What is your highest level of education?**

No Education  Primary  Secondary  Bachelor  Postgraduate diploma  Master  PhD

Other, please specify.....

**F. Religion: What is your religion?**

Christian  Muslim  Jewish  Hindu  Buddhist  Other, please specify.....

**G. Occupation: Are you currently...?**

Student  Employed  Unemployed  Self-Employed  Retired  Other, please specify.....

**H. Income Level: What is your level income per month?**

≤R5000  R5000 – R10000  R10000 – R15000  R15000 – R20000  R20000 – R25000  ≥ R25000

## Appendix B 2

### **Section 2: Factors influence consumers' intention of buying halal food products.**

Please tick (√) and indicate whether you agree or disagree with the following statements:

Decision Options	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Code	SD	D	N	A	SA
<b>Attitude</b>					<b>Decision options</b>
	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	In my view, buying halal food products is a good idea.				
<b>2</b>	I have a positive attitude toward purchasing halal food products.				
<b>3</b>	I like the idea of purchasing halal food products.				
<b>4</b>	I consider the halal stamp on a product as a trademark.				
<b>Subjective Norms</b>					
	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	Most people who are close to me would think that I should buy halal food products.				
<b>2</b>	My family supports my decision to buy halal food products.				
<b>3</b>	People who influence my decisions would think that I should buy halal food products.				
<b>4</b>	My friend's positive opinion influences me to purchase halal food products				
<b>Perceived Behavioural Control</b>					
	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	I can make decision to buy halal food products.				
<b>2</b>	I have control over buying halal food products.				
<b>3</b>	Whether or not buying halal food products is entirely up to me.				
<b>4</b>	I can buy halal food products because of its availability in Cape Town.				
<b>5</b>	It is easy to find halal food products in Cape Town.				
<b>Purchase Intention</b>					
	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	I plan to buy halal food products even if they are not sold close to me.				
<b>2</b>	I intend to continue buying halal food products in the future.				
<b>3</b>	I would be willing to buy halal food products for family and friends.				
<b>4</b>	My intention to buy halal food products can develop with level its availability				
<b>5</b>	I intend to be a buyer of halal food products.				
<b>Buying Behaviour</b>					
	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	I am a regular purchaser of halal food products.				
<b>2</b>	I purchase halal food products for my own consumption.				
<b>3</b>	I purchase halal food products for my family's food.				
<b>4</b>	Buying halal food products has become part of my daily practices.				
<b>5</b>	I always buy halal food products.				
<b>Halal Awareness</b>					
	<b>SD</b>	<b>D</b>	<b>N</b>	<b>A</b>	<b>SA</b>
<b>1</b>	I know the meaning of halal.				
<b>2</b>	I am familiar with halal certificates and halal stamp.				
<b>3</b>	My knowledge of halal food products is good.				
<b>4</b>	I am aware of the difference between halal and non-halal food products.				

**Thank you for participating in this study**

NAME:.....

SIGNATURE:.....

## Appendix C: Information Sheet



### UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: 27 21-959 3332, Fax: 27 021 959 3219

E-mail: [abbayat@uwc.ac.za](mailto:abbayat@uwc.ac.za) / [3483119@myuwc.ac.za](mailto:3483119@myuwc.ac.za)

### INFORMATION SHEET FOR INTERVIEW

**Research Title:** South African and non-South African residents in Cape Town: Awareness level, purchase intention and buying behaviour towards purchasing halal food products

#### **What is this study about?**

This study is being conducted by Abdalla Mohamed Bashir, a Libyan student pursuing a PhD in the School of Business and Finance, the University of the Western Cape in South Africa. I am conducting a study related to consumer's purchase intention, buying behaviour and awareness level towards halal food products.

#### **What will I be asked to do if I agree to participate?**

We are inviting you to participate in this research project because you meet the set criterion for the population of interest and your participation will help other people, as well as you are one of the target participants who engage in consuming the halal food products. The purpose of this study is to explore and examine the consumers' behavior and intention towards buying Halal food products. You will be asked to sign a consent form agreeing to take part in the study. You will also be asked questions by individual interviews. The interviews will last approximately 30 – 1 hour at a place to be agreed upon.

#### **Would my participation in this study be kept confidential?**

Your personal information will be kept confidential. To help protect your confidentiality, your real names will not be included in the data collection sheets and all information collected will be locked in cabinets and password-protected computers. The researcher will use codes to represent your names and only the researcher will have access to such information which will link you to the collected data. During the time when data collected will be reported about this research project, your identity will be protected. All the data will be kept in password-protected computer files known only to the researcher. Data collection sheets, audiotapes and video camera will be kept safely in a lockable filing cabinet accessed only by the researcher. All raw data including written documents and tapes will be destroyed after three months of the final dissertation being marked and graded. If I write a report or article about this research project, your identity will be protected.

**What are the risks of this research?**

There are no known risks in participating in the study. If any of the questions asked during the interview make you feel uncomfortable, you are allowed to refrain from answering it.

**What are the benefits of this research?**

This research is not designed to help you personally, but the results may help the investigator to learn more about consumers' intention and behaviour towards halal food products. This will consequently improve the body of knowledge about the halal industry in South Africa. We hope that, in the future, other people might benefit from this study through improved understanding of the intention and behaviour of the South African halal consumers.

**Do I have to be in this research and may I stop participating at any time?**

Your participation in this study is completely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalised or lose any benefits to which you otherwise qualify.

**What if I have questions?**

This study is being conducted by Abdalla Mohamed Bashir, a student pursuing a PhD at the School of Business and Finance at the University of the Western Cape, South Africa. If you have any questions about the research study itself, please contact Abdalla Mohamed Bashir at 27 21 461 3126 or 27 71 136 3835 (South African mobile number) or email at 3483119@myuwc.ac.za.

Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact my supervisor:

**Dr Abdullah Bayat**

Faculty of Economic and Management Sciences  
University of the Western Cape Private Bag X17 Bellville 7535 South Africa  
Tel: 021 959 3941 **Tel:** 27 21-959 3332, **Fax:** 27 021 959 3219  
**E-mail:** abbayat@uwc.ac.za / 3483119@myuwc.ac.za

This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.

## Appendix D: Consent Form



### UNIVERSITY OF THE WESTERN CAPE

Faculty of Economic and Management Sciences

School of Business and Finance

Private Bag X 17, Bellville 7535, South Africa

Tel: 27 21-959 3332, Fax: 27 021 959 3219

E-mail: [abbayat@uwc.ac.za](mailto:abbayat@uwc.ac.za) / [3483119@myuwc.ac.za](mailto:3483119@myuwc.ac.za)

### CONSENT FORM FOR HALAL CONSUMERS

**Research Title:** South African and non-South African residents in Cape Town: Awareness level, purchase intention and buying behaviour towards purchasing halal food products

**Researcher:** Abdalla Mohamed Bashir (Student number 3483119)

- I have read and understood the information as provided to me in the information sheet relating to the above-named research.
- I agree to participate in this research project and I consent to publication of the findings of the research on the understanding that the confidentiality of subjects will be preserved completely.
- I also understand that I can withdraw from participating in this research project and that if I do so, then any information I have provided will also be withdrawn.
- I voluntarily agree to participate in this scientific research.

Should you have any questions regarding the above mentioned study, please contact:

nd Finance, Economic and Managemniversity of the  
Western Cape, Private Bag 17, Bellville 7535, South  
Africa. Contact no: 071 136 3835. Email:  
[3483119@myuwc.ac.za](mailto:3483119@myuwc.ac.za)

**Supervisor:** Dr. Abdullah Bayat,  
School of Business and Finance, Economic and  
Management Sciences, University of the Western Cape,  
Private Bag X 17, Bellville 7535, South Africa. Contact  
no: 082 496 0356. Email: [abbayat@uwc.ac.za](mailto:abbayat@uwc.ac.za)

Participant: \_\_\_\_\_

Researcher: \_\_\_\_\_

Signature: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_ Date: \_\_\_\_\_

## **Appendix E: Interview questions for South African and non-South African non-Muslim consumers**

### **Appendix E 1**



#### **UNIVERSITY OF THE WESTERN CAPE**

Private Bag X 17, Bellville 7535, South Africa

**Tel:** 27 21-959 3332, **Fax:** 27 021 959 3219

**E-mail:** [abbayat@uwc.ac.za](mailto:abbayat@uwc.ac.za) / [3483119@myuwc.ac.za](mailto:3483119@myuwc.ac.za)

#### **QUESTIONS FOR NON-MUSLIM CONSUMERS: INTERVIEW**

**Research Title:** Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa.

#### **The questions:**

1. Please can you tell me about yourself? Your educational level, religion, gender, age, nationality, status, which type of group?
2. In your opinion, what is halal and halal food?
3. What is the difference between halal foods and non-halal foods?
4. Can you tell me how do you become a halal consumer?
5. From where and how do you buy halal foods?
6. What motivates you to buy halal foods?
7. Does buying halal food cause you a problem? And why?
8. How do you feel when you buy halal foods?
9. Can you describe another name other than halal for the halal foods?

Finally, do you have any other information that you would like to share that was not mentioned during this interview?

Thank you for taking the time to participate in this interview

## Appendix E 2



### UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

**Tel:** 27 21-959 3332, **Fax:** 27 021 959 3219

**E-mail:** [abbayat@uwc.ac.za](mailto:abbayat@uwc.ac.za) / [3483119@myuwc.ac.za](mailto:3483119@myuwc.ac.za)

### QUESTIONS FOR CHRISTIAN CONSUMERS: INTERVIEW

**Research Title:** Halal foods: South African Christian consumers' concerns

#### Interview Questions

##### 1. Demographic information

Can you tell me about yourself?

##### 2. Halal awareness

- a. In your opinion, what is halal?
- b. What do you know about halal food products?
- c. How do you know that the food products you buy are halal?
- d. What is the difference between halal and non-halal food products?
- e. Can you tell me how do you become a halal consumer?
- f. How do you choose halal food products?
- g. Why do you buy halal food products rather than non-halal?
- h. How do you feel when you consume halal food products?

Finally, do you have any other information that you would like to share that was not mentioned during this interview?

**Thank you for taking the time to participate in this interview**

**Appendix F: Tables of the demographic profile of non-South African consumers**

**AGE**

Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BELOW 21	81	35.2	35.2	35.2
	21-30	71	30.9	30.9	66.1
	31-40	45	19.6	19.6	85.7
	41-50	22	9.6	9.6	95.2
	51-60	11	4.8	4.8	100.0
	Total	230	100.0	100.0	

**SOCIAL STATUS**

SOCIAL STATUS		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SINGLE	100	43.5	43.5	43.5
	MARRIED	130	56.5	56.5	100.0
	Total	230	100.0	100.0	

## NATIONALITY

NATIONALITY		Frequency	Percent	Valid Percent	Cumulative Percent
	SOMALI	19	8.3	8.3	8.7
	LIBYAN	43	18.7	18.7	27.4
	SUDNESE	17	7.4	7.4	34.8
	EGYPTION	36	15.7	15.7	50.4
	MOROCCAN	15	6.5	6.5	57.0
	PALSTINE	24	10.4	10.4	67.4
	INDIAN	9	3.9	3.9	71.3
	BANGLADISH	3	1.3	1.3	72.6
	SAUDI ARABIAN	5	2.2	2.2	74.8
	EUROPEAN COUNTRIES	17	7.4	7.4	82.2
	ANGOLAN	8	3.5	3.5	85.7
	BRAZILIAN	5	2.2	2.2	87.8
	YAMANI	1	.4	.4	88.3
	NIGERIAN	3	1.3	1.3	89.6
	CONGO	5	2.2	2.2	91.7
	NAMIBIAN	2	.9	.9	92.6
	ERETRIAN	2	.9	.9	93.5
	TURKEY	2	.9	.9	94.3
	TANZANIAN	3	1.3	1.3	95.7
	ZIMBABWEE	3	1.3	1.3	97.0
	BURONDIAN	3	1.3	1.3	98.3
	GABONIAN	1	.4	.4	98.7
	MALAYZIAN	1	.4	.4	99.1
	MALAWI	1	.4	.4	99.6
	RWANDIAN	1	.4	.4	100.0
	Total	230	100.0	100.0	

### EDUCATION

Educational level		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	7	3.0	3.0	3.0
	PRIMARY	26	11.3	11.3	14.3
	SECONDARY	62	27.0	27.0	41.3
	UNDERGRADUATE	58	25.2	25.2	66.5
	POST GRADUATE	77	33.5	33.5	100.0
	Total	230	100.0	100.0	

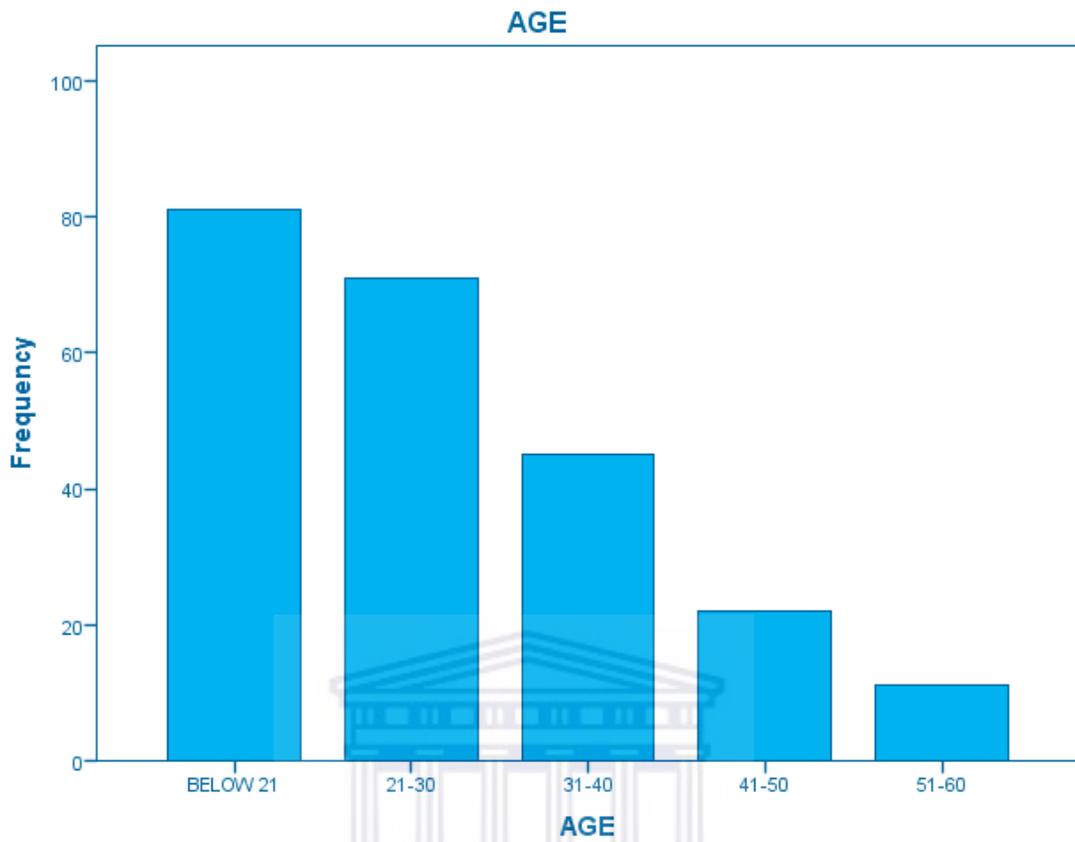
### RELIGION

Religion		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	1	.4	.4	.4
	MUSLIM	173	75.2	75.2	75.7
	CHRISTIAN	39	17.0	17.0	92.6
	BUDDHIST	1	.4	.4	93.0
	JEWISH	11	4.8	4.8	97.8
	HINDU	5	2.2	2.2	100.0
	Total	230	100.0	100.0	

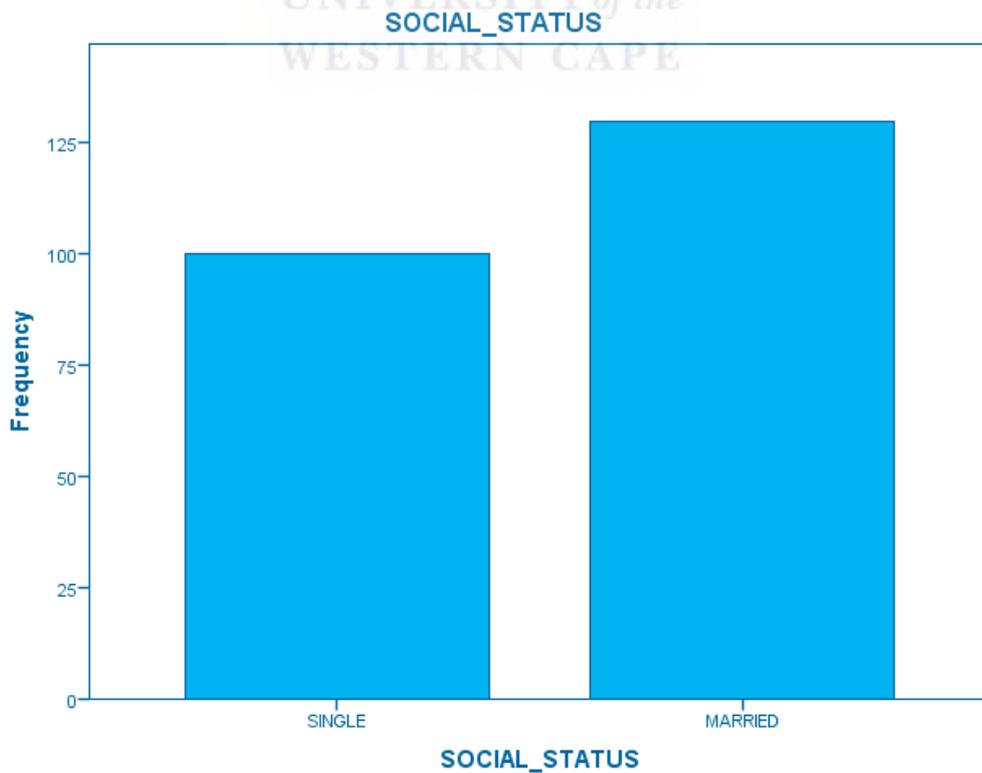
### OCCUPATION

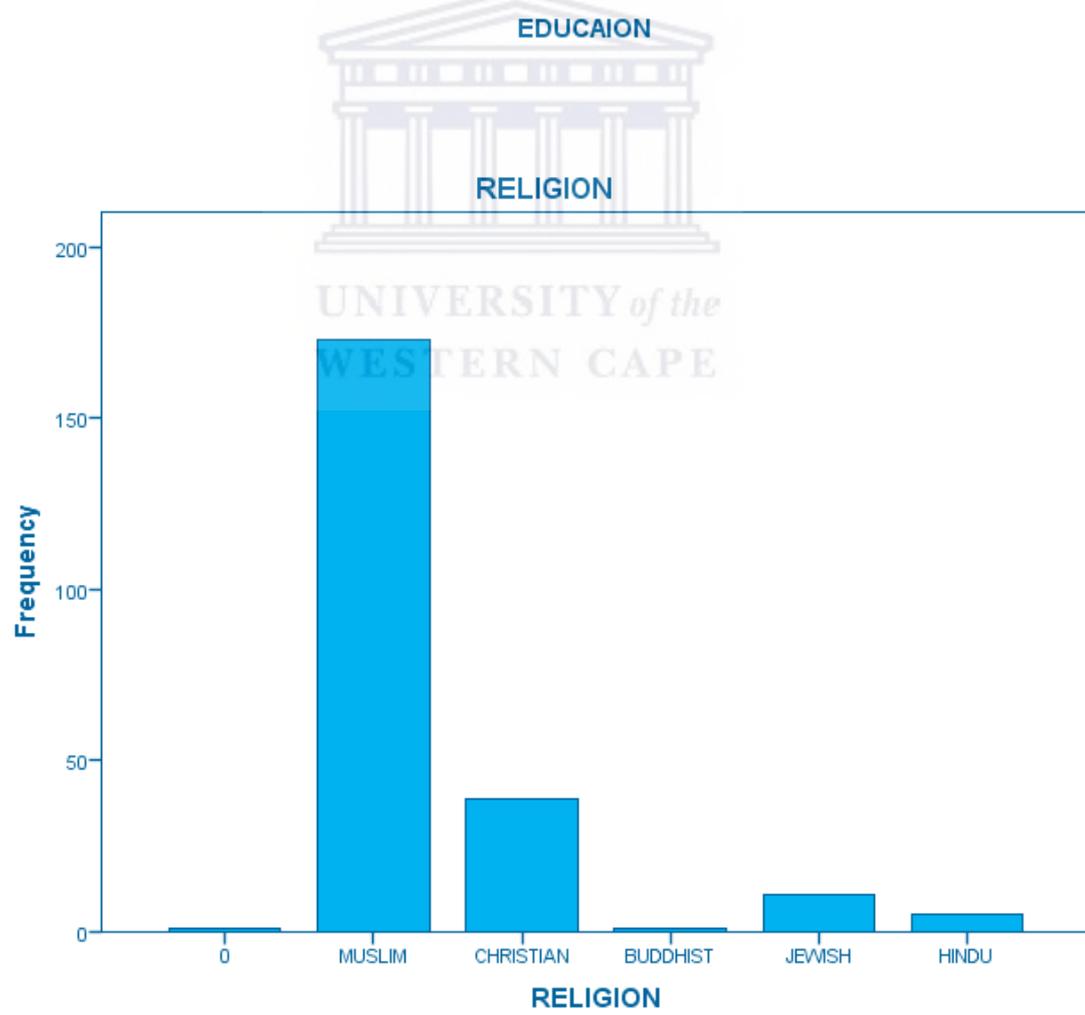
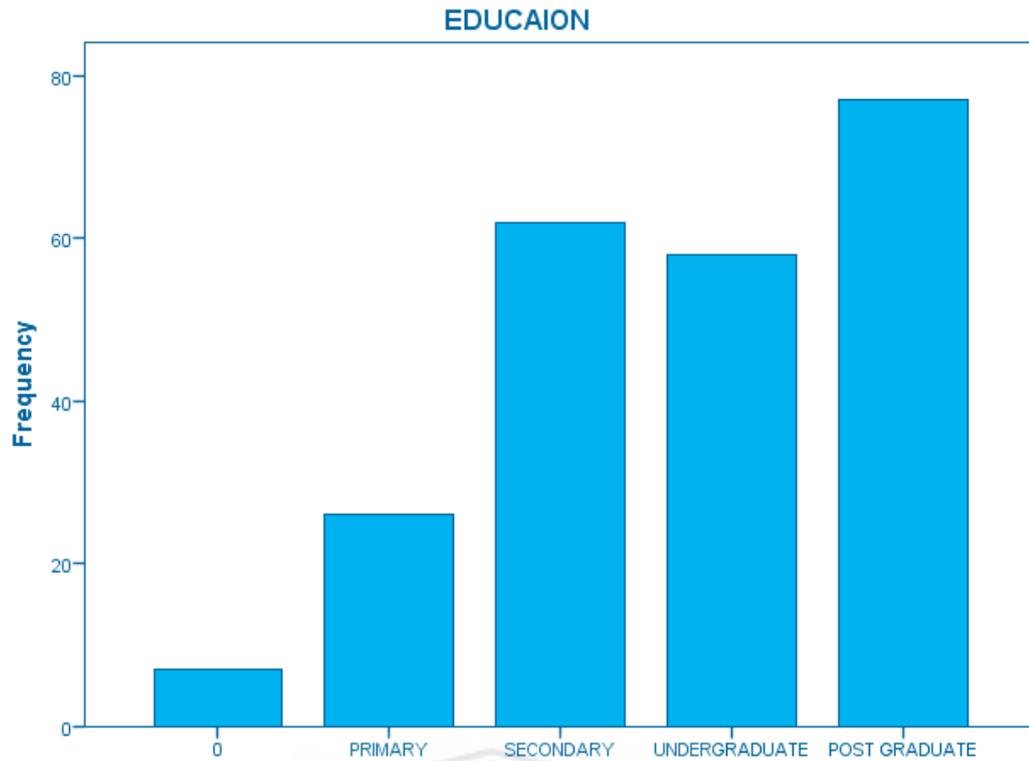
Occupation		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	STUDENT	87	37.8	37.8	37.8
	EMPLOYEE	33	14.3	14.3	52.2
	UNEMPLOYED	45	19.6	19.6	71.7
	SELF-EMPLOYED	64	27.8	27.8	99.6
	OTHER	1	.4	.4	100.0

	Total	230	100.0	100.0	
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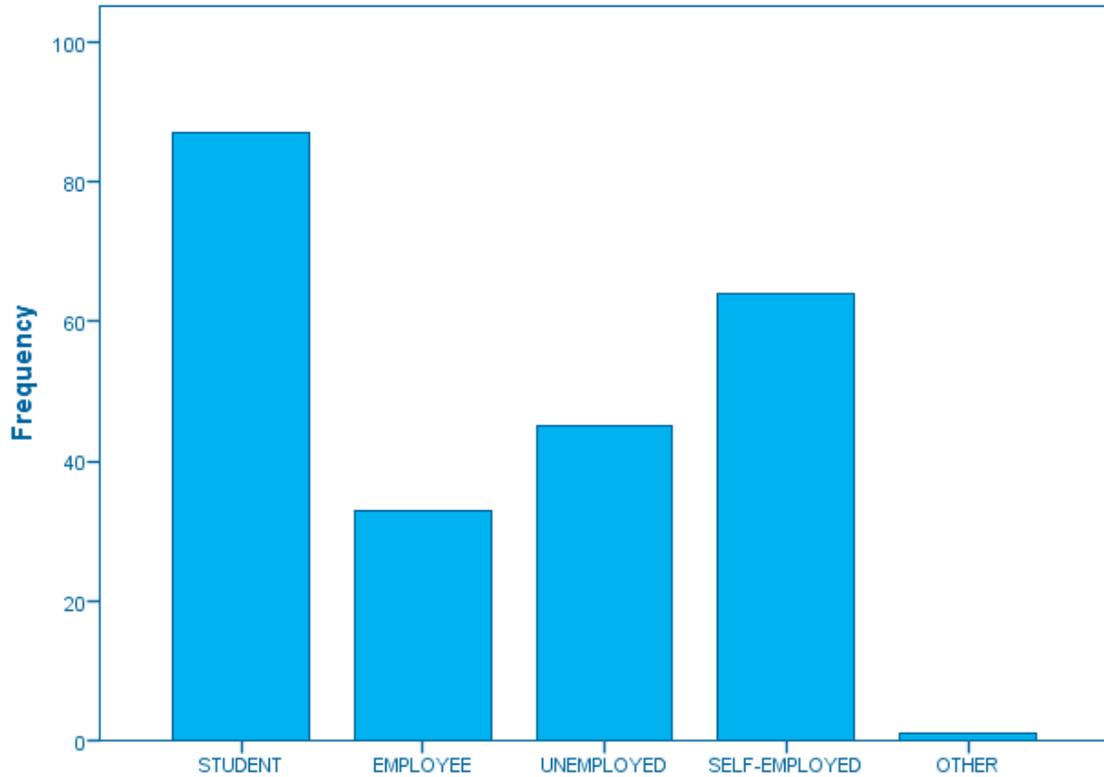


**Appendix G: Figures of the demographic profile of non-South African consumers**





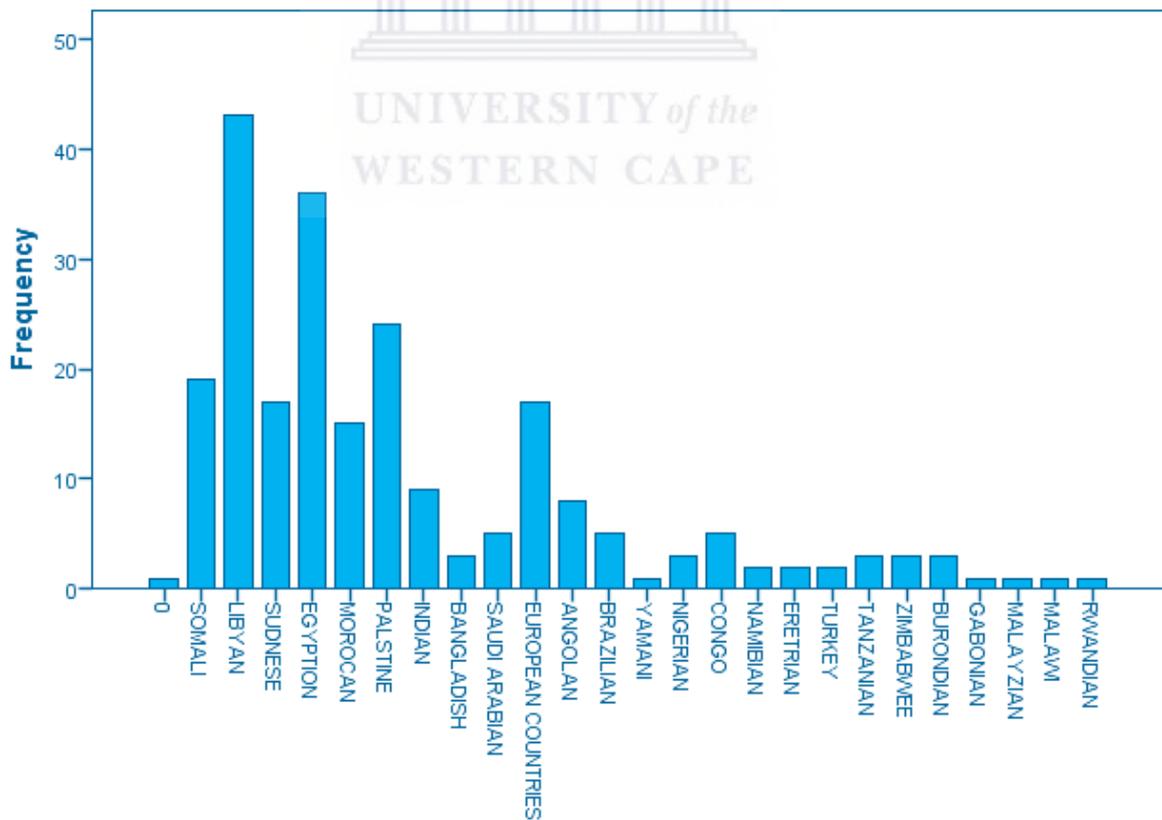
### OCCUPATION



### OCCUPATION



### NATIONALITY



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### NATIONALITY

**Appendix H: Tables of the demographic profile of South African consumers**

**Gender**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	128	44.8	44.8	44.8
Valid Female	158	55.2	55.2	100.0
Total	286	100.0	100.0	

**Age**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20-29	33	11.5	11.5	11.5
Valid 30-39	83	29.0	29.0	40.6
Valid 40-49	90	31.5	31.5	72.0
Valid 50-59	46	16.1	16.1	88.1
Valid 60 or above	34	11.9	11.9	100.0
Total	286	100.0	100.0	

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**Social Status**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Single	101	35.3	35.3	35.3
Valid Married	185	64.7	64.7	100.0
Total	286	100.0	100.0	

### Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Black African	93	32.5	32.5	32.5
	White	61	21.3	21.3	53.8
	Coloured	103	36.0	36.0	89.9
	Indian	29	10.1	10.1	100.0
	Total	286	100.0	100.0	

### Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No education	5	1.7	1.7	1.7
	Primary	30	10.5	10.5	12.2
	Secondary	88	30.8	30.8	43.0
	Bachelor	119	41.6	41.6	84.6
	Postgraduate Diploma	28	9.8	9.8	94.4
	Master	16	5.6	5.6	100.0
	Total	286	100.0	100.0	

### Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian	87	30.4	30.4	30.4
	Muslim	101	35.3	35.3	65.7
	Jewish	62	21.7	21.7	87.4
	Hindu	17	5.9	5.9	93.4
	Buddhist	19	6.6	6.6	100.0
	Total	286	100.0	100.0	

### Occupation

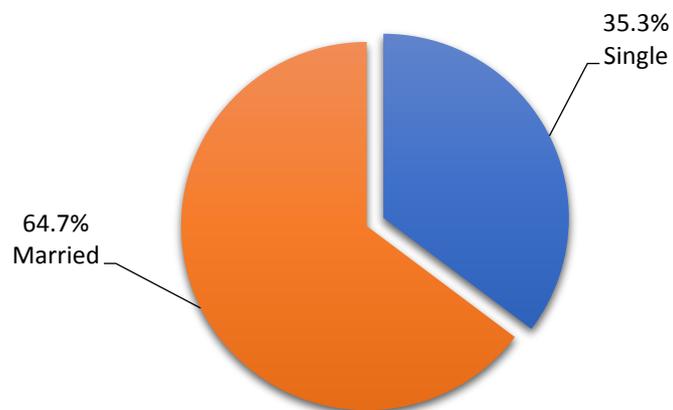
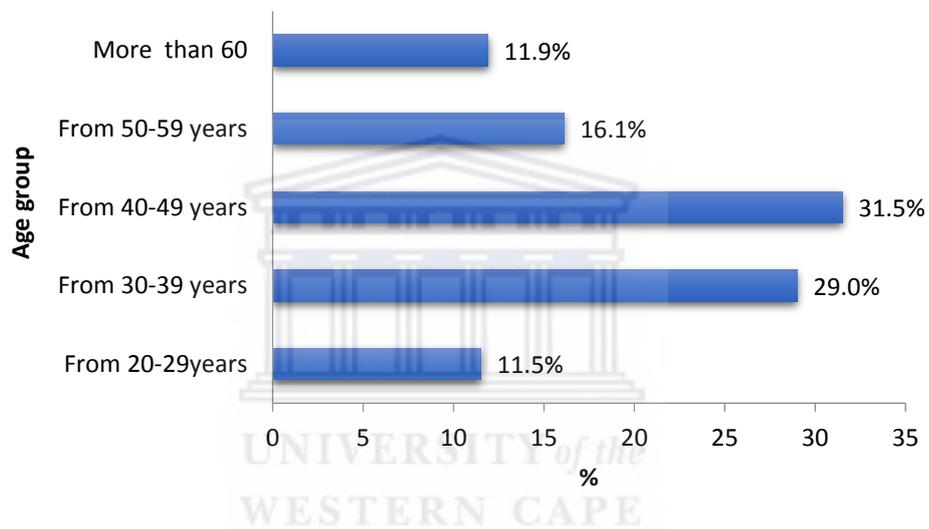
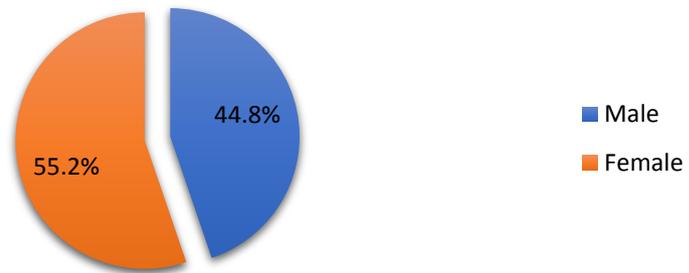
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Student	38	13.3	13.3	13.3
Employed	155	54.2	54.2	67.5
Unemployed	45	15.7	15.7	83.2
Self-employed	31	10.8	10.8	94.1
Retired	17	5.9	5.9	100.0
Total	286	100.0	100.0	

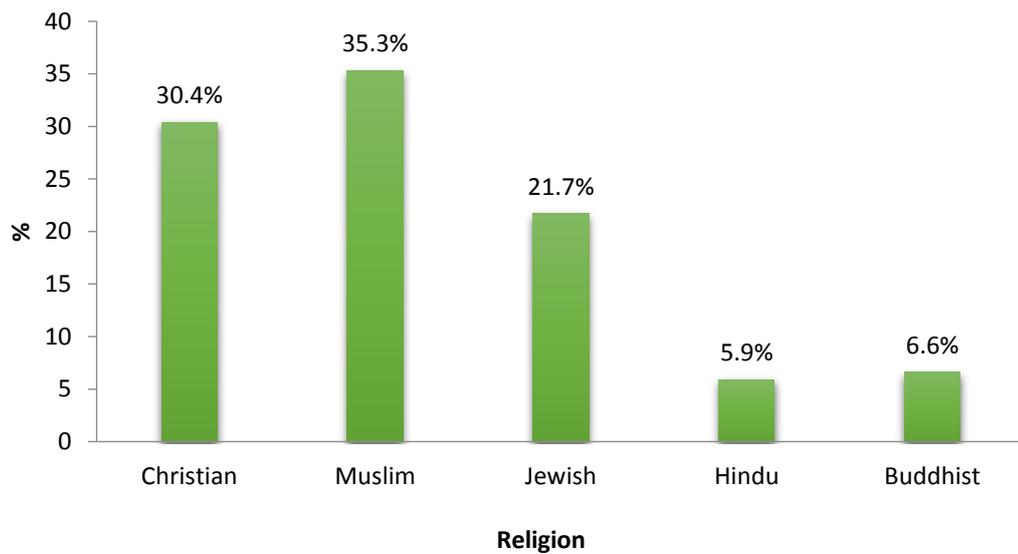
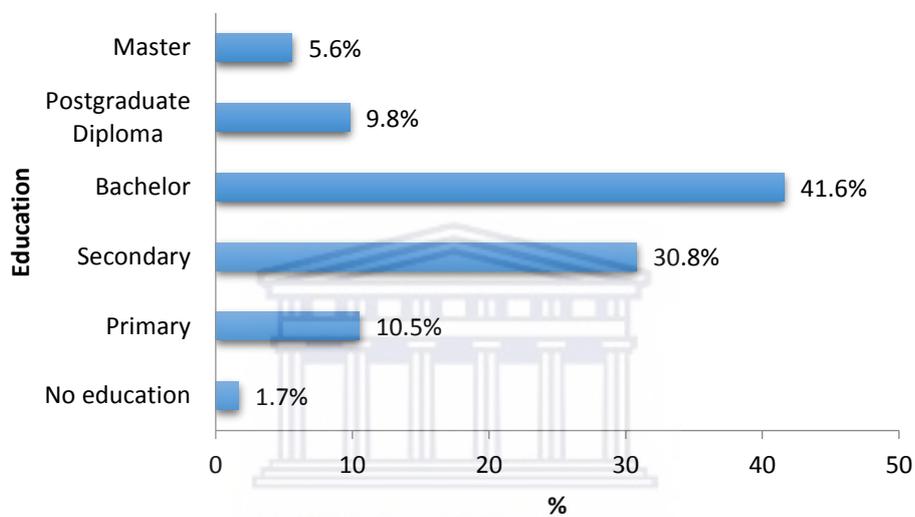
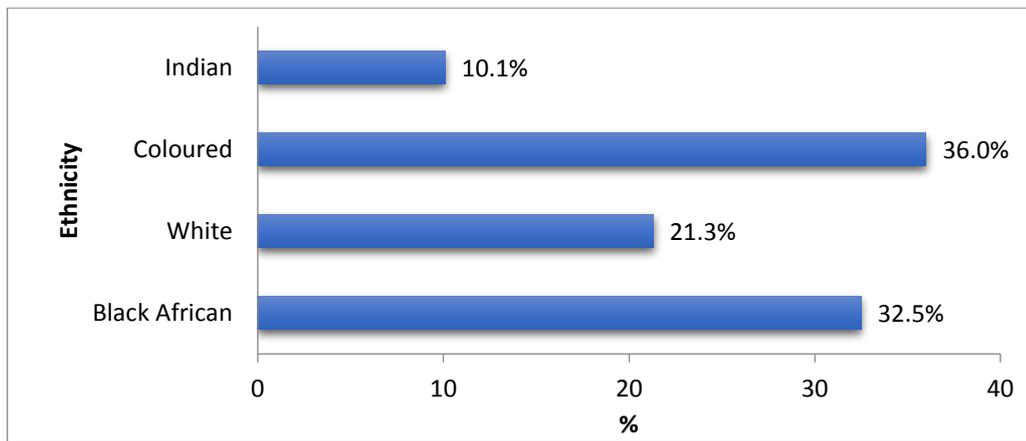
### Income Level

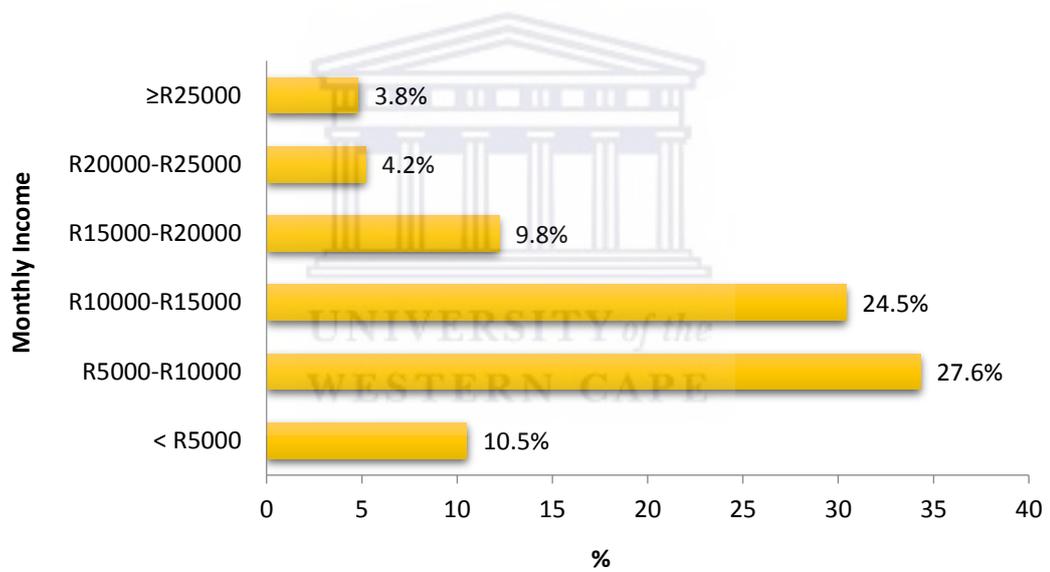
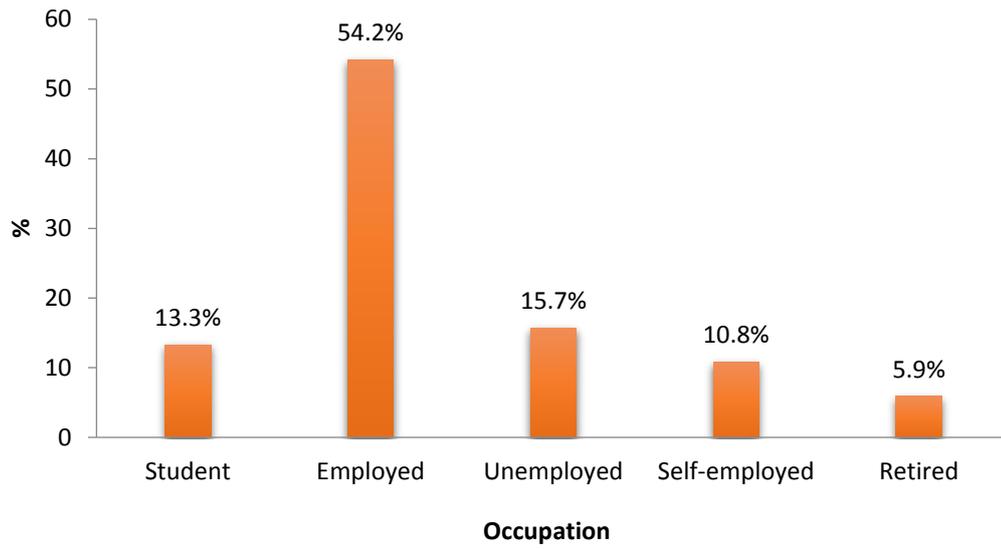
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid <R5000	30	10.5	13.0	13.0
R5000-R10000	79	27.6	34.3	47.4
R10000-R15000	70	24.5	30.4	77.8
R15000-R20000	28	9.8	12.2	90.0
R20000-R250000	12	4.2	5.2	95.2
≥R25000	11	3.8	4.8	100.0
Total	230	80.4	100.0	
Missing System	56	19.6		
Total	286	100.0		

## Appendix I: Figures of the demographic profile of South African consumers

### Gender









Journal of Food Products Marketing



ISSN: 1045-4446 (Print) 1540-4102 (Online) Journal homepage: <http://www.tandfonline.com/loi/wfpm20>

## Factors affecting consumers' intention towards purchasing halal food in South Africa: a structural equation modelling

Abdalla M. Bashir, Abdullah Bayat, Samuel Oladipo Olutuase & Zul Ariff Abdul Latiff

To cite this article: Abdalla M. Bashir, Abdullah Bayat, Samuel Oladipo Olutuase & Zul Ariff Abdul Latiff (2018): Factors affecting consumers' intention towards purchasing halal food in South Africa: a structural equation modelling, Journal of Food Products Marketing, DOI: [10.1080/10454446.2018.1452813](https://doi.org/10.1080/10454446.2018.1452813)

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To: abdallambashir@gmail.com

Tue, Mar 20, 2018 at 9:07 AM

Dear Abdalla Bashir,

I have attached the final proof for your review.

Please could you let me know if this fine to publish.

Regards,

Mannan

Journal of Food Products Marketing

---

**From:** [kovala.mannan@integra.co.in](mailto:kovala.mannan@integra.co.in)  
**Sent:** 19-03-2018 06:50 AM  
**To:** [abdallambashir@gmail.com](mailto:abdallambashir@gmail.com), [kovala.mannan@integra.co.in](mailto:kovala.mannan@integra.co.in)  
**Cc:**  
**Subject:** My article proofs: WFPM 1452813

Dear Abdalla Bashir,

Thanks for your email.

I would like to inform you that we have received the corrections through the link. Please let us know if there are any additional corrections. If so please send us through email.

Thanks,

Mannan

Journal of Food Products Marketing

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**From:** [abdallambashir@gmail.com](mailto:abdallambashir@gmail.com)  
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## Appendix J 2

9/6/2018

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ABDALLA BASHIR <abdallambashir@gmail.com>

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4 messages

**Journal of Food Products Marketing** <onbehalf@manuscriptcentral.com>  
Reply-To: hooker.27@osu.edu  
To: abdallambashir@gmail.com

Mon, Mar 12, 2018 at 11:11 PM

12-Mar-2018

Dear Mr Bashir:

Ref: Factors affecting consumers' intention towards purchasing halal food in South Africa: A Structural Equation Modeling

Our reviewers have now considered your paper and have recommended publication in Journal of Food Products Marketing. We are pleased to accept your paper in its current form which will now be forwarded to the publisher for copy editing and typesetting.

You will receive proofs for checking, and instructions for transfer of copyright in due course.

The publisher also requests that proofs are checked through the publisher's tracking system and returned within 48 hours of receipt.

Thank you for your contribution to Journal of Food Products Marketing and we look forward to receiving further submissions from you.

Sincerely,  
Dr Hooker  
Editor in Chief, Journal of Food Products Marketing  
[hooker.27@osu.edu](mailto:hooker.27@osu.edu)

Editor's Comments to Author:  
thanks for your efforts in improving the readability and relevance of the paper, i look forward to seeing it in print

./

**ABDALLA BASHIR** <abdallambashir@gmail.com>  
To: Abdullah Bayat <abbayat@uwc.ac.za>, "Dr. Zul Ariff Bin Abdul Latiff" <zulariff@umk.edu.my>, Samuel Olotuase <solutuase@uwc.ac.za>

Tue, Mar 13, 2018 at 8:45 AM

Good day,  
Please look at the statement below.  
Regards  
[Quoted text hidden]

**Abdullah Bayat** <abbayat@uwc.ac.za>  
To: ABDALLA BASHIR <abdallambashir@gmail.com>

Tue, Mar 13, 2018 at 9:41 AM

Well done Abdalla Bashir  
[Quoted text hidden]



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**Dr. Zul Ariff Bin Abdul Latiff** <zulariff@umk.edu.my>  
To: ABDALLA BASHIR <abdallambashir@gmail.com>

Tue, Mar 13, 2018 at 11:43 AM

OK good job

Zul Ariff Bin Abdul Latiff PhD  
Faculty of Agro Based Industry,  
University Malaysia Kelantan (UMK),  
Jeli Campus, Locked Bag No. 100,  
17600 Jeli, Kelantan.  
Tel: 09-9477168 @ 2168  
H/P: 019-2231584

<https://mail.google.com/mail/u/0?ik=b9bb20fd97&view=pt&search=all&permthid=thread-f%3A1594767828515795117&simpl=msg-f%3A15947678285...> 1/2

## Appendix J 3

[238]

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3 messages

Journal of Food Products Marketing <onbehalf@manuscriptcentral.com>  
Reply-To: hooker.27@osu.edu  
To: abdallambashir@gmail.com

Sat, Mar 3, 2018 at 3:41 AM

02-Mar-2018

Dear Mr Bashir:

Your manuscript entitled "Factors affecting consumers' intention towards purchasing halal food: A Structural Equation Modeling", which you submitted to Journal of Food Products Marketing, has been reviewed. The reviewer comments are included at the bottom of this letter.

The reviews are in general favourable and suggest that, subject to minor revisions, your paper could be suitable for publication. Please consider these suggestions, and I look forward to receiving your revision.

When you revise your manuscript please highlight the changes you make in the manuscript by using the track changes mode in MS Word or by using bold or colored text.

To start the revision, please click on the link below:

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This will direct you to the first page of your revised manuscript. Please enter your responses to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you made to the original manuscript. Please be as specific as possible in your response to the reviewer(s).

This link will remain active until you have submitted your revised manuscript. If you begin a revision and intend to finish it at a later time, please note that your draft will appear in the "Revised Manuscripts in Draft" queue in your Author Center.

IMPORTANT: Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to Journal of Food Products Marketing, your revised manuscript should be uploaded by 01-Apr-2018. If it is not possible for you to submit your revision by this date, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to Journal of Food Products Marketing and I look forward to receiving your revision.

Sincerely,  
Dr Hooker  
Editor in Chief, Journal of Food Products Marketing  
[hooker.27@osu.edu](mailto:hooker.27@osu.edu)

Editor's Comments to Author:

I would like the title to include "South Africa" to frame the contribution better  
It is unclear why non-SA consumers are the subjects (this was an issue raised in the review) - are these people residents/immigrants or visitors, if the latter what does the travel market say for the permanent market?  
the "status" columns in tables are redundant and can be removed  
i am not a fan of figures 2, 3, 4 and 6 - they never print well and the information repeats what is in the tables/text

ABDALLA BASHIR <abdallambashir@gmail.com>  
To: Abdullah Bayat <abbayat@uwc.ac.za>, Samuel Olutuase <solutuase@uwc.ac.za>

Sun, Mar 4, 2018 at 1:24 PM

Good day,  
Please see the below:  
[Quoted text hidden]

Abdullah Bayat <abbayat@uwc.ac.za>  
To: ABDALLA BASHIR <abdallambashir@gmail.com>

Sun, Mar 4, 2018 at 1:42 PM

السلام عليكم ورحمة الله وبركاته يا أخي الكريم عبد الله  
ميرولك لك  
خير سار.  
ماذا تحتاج إليه بالنسبة لهذا المقال ؟  
مع السلامة  
عبد الله

[Quoted text hidden]

## Appendix J 4

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Journal of Food Products Marketing <onbehalf@manuscriptcentral.com>  
Reply-To: hooker.27@osu.edu  
To: abdallambashir@gmail.com

Wed, Feb 14, 2018 at 5:48 PM

14-Feb-2018

Dear Mr Bashir:

Your manuscript entitled "Factors affecting consumers' intention towards purchasing halal food: A Structural Equation Modeling", which you submitted to Journal of Food Products Marketing, has been reviewed. The reviewer comments are included at the bottom of this letter.

The reviewer(s) would like to see some revisions made to your manuscript before publication. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

When you revise your manuscript please highlight the changes you make in the manuscript by using the track changes mode in MS Word or by using bold or colored text.

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This will direct you to the first page of your revised manuscript. Please enter your responses to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you made to the original manuscript. Please be as specific as possible in your response to the reviewer(s).

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Because we are trying to facilitate timely publication of manuscripts submitted to Journal of Food Products Marketing, your revised manuscript should be uploaded by 15-Apr-2018. If it is not possible for you to submit your revision by this date, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to Journal of Food Products Marketing and I look forward to receiving your revision.

Sincerely,  
Dr Hooker  
Editor in Chief, Journal of Food Products Marketing  
[hooker.27@osu.edu](mailto:hooker.27@osu.edu)

Reviewer(s)' Comments to Author:

Reviewer: 1

Comments to the Author

This paper uses the TPB to analyze intentions to purchase halal food by non-South African consumers. Overall, I think the work is very interesting and original, facing a new research issue in a comprehensive and thorough way. Minor issues:

1. What is halal (p.2 under literature review) and halal food products (p. 2-3) should be removed from the literature review section and rather integrated into the introduction section. The literature review section should be enhanced with recently published papers. Currently, this section is rather under-developed.
2. The theoretical framework should also be integrated into the introduction section, which can be labeled "Introduction and theoretical framework".
3. While reliability measures are reported in the paper, validity is not discussed thoroughly.
4. I find this statement "" Chi-square fit index is usually only reported, but ignored when determining the fitness of a structural model because it is reactive to sample size. " (footnote with Table 3) confusing. What is the evidence of this statement?
5. I am not sure why the author(s) selected non-South African consumers rather than focusing on both South African consumers and non-South African consumers. Is there a particular reason not to include South Africans in the study?

Reviewer: 2

Comments to the Author  
no comment

Editor's Comments to Author:

ABDALLA BASHIR <abdallambashir@gmail.com>  
To: Abdullah Bayat <abbayat@uwc.ac.za>, Samuel Oluotase <solutuase@uwc.ac.za>, zulariff@umk.edu.my

Fri, Feb 16, 2018 at 10:16 AM

Please see the below:  
[Quoted text hidden]

Samuel Oluotase <solutuase@uwc.ac.za>  
To: ABDALLA BASHIR <abdallambashir@gmail.com>  
Cc: Abdullah Bayat <abbayat@uwc.ac.za>, zulariff@umk.edu.my

Fri, Feb 16, 2018 at 11:51 AM

Dear Bashir/Dr. Bayat,  
Thank you for the efforts. I have read through the reviewer's comments and I think I will need to work on comment number 4. Please do provide the updated version of the paper for me to do that while we address other issues.  
Thank you.

<https://mail.google.com/mail/u/0?ik=b9bb20fd97&view=pt&search=all&permthid=thread-f%3A1592391985284121553&simpl=msg-f%3A1592391985284121553> 1/2

## Appendix J 5

9/6/2018

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ABDALLA BASHIR <abdallambashir@gmail.com>

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To: abdallambashir@gmail.com

Tue, Dec 19, 2017 at 12:15 PM

19-Dec-2017

Dear Mr Bashir:

Your manuscript entitled "Factors affecting consumers' intention towards purchasing halal food: A Structural Equation Modeling" has been successfully submitted online and is presently being given full consideration for publication in Journal of Food Products Marketing.

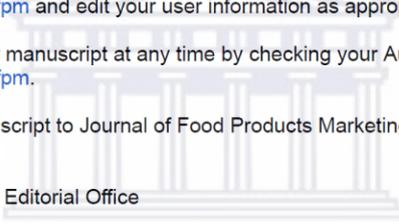
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Sincerely,  
Journal of Food Products Marketing Editorial Office



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## Appendix J 6

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ABDALLA BASHIR <abdallambashir@gmail.com>

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Reply-To: hooker.27@osu.edu  
To: abdallambashir@gmail.com

Mon, Dec 18, 2017 at 10:08 AM

18-Dec-2017

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Your manuscript entitled "Factors affecting consumers' intention towards purchasing halal food: A Structural Equation Modeling" has been successfully submitted online and is presently being given full consideration for publication in Journal of Food Products Marketing.

Your manuscript ID is WFPM-2017-0144.

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/wfpm> and edit your user information as appropriate.

You can also view the status of your manuscript at any time by checking your Author Center after logging in to <https://mc.manuscriptcentral.com/wfpm>.

Thank you for submitting your manuscript to Journal of Food Products Marketing.

Sincerely,  
Journal of Food Products Marketing Editorial Office

UNIVERSITY of the  
WESTERN CAPE

## Appendix J 7

11/1/2018

Gmail - RE: WFPM-2017-0144



ABDALLA BASHIR <abdallambashir@gmail.com>

---

### RE: WFPM-2017-0144

1 message

---

Hooker, Neal <hooker.27@osu.edu>  
To: ABDALLA BASHIR <abdallambashir@gmail.com>

Thu, Nov 1, 2018 at 12:26 PM

Hello Abdalla and first congratulations on nearing the end of your degree studies!

It is fine to include your paper within your dissertation so long as you cite the source – I would suggest as a footnote on the first page of that chapter.

Good luck!

Neal

Dr. Neal Hooker, Professor of Food Policy  
John Glenn College of Public Affairs  
The Ohio State University 614-292-8188  
Editor, *Journal of Food Products Marketing*



**From:** ABDALLA BASHIR <abdallambashir@gmail.com>  
**Sent:** Thursday, November 1, 2018 2:51 AM  
**To:** Hooker, Neal <hooker.27@osu.edu>  
**Subject:** ID: WFPM-2017-0144

Good morning,

I trust this email finds you well.

I am writing to inform that the paper that has been published in your journal entitled "Factors affecting consumers' intention towards purchasing halal food in South Africa: A structural equation modelling" is part of my PhD thesis. So, is it possible to obtain a written approval from your journal to add this paper as a chapter in my doctoral thesis.

I look forward to hearing from you soon.

Kind regards

Abdalla Bashir

<https://mail.google.com/mail/u/0?ik=b9bb20fd97&view=pt&search=all&permthid=thread-f%3A1615926941654982678&simpl=msg-f%3A16159269416...> 1/2

# Appendix K: Correspondences between author and journal of Annual Review of Islam in Africa (ARIA)

## Appendix K 1

9/9/2018

University of the Western Cape Mail - Fw: Article for ARIA ... author Bashir



ABDALLA MOHAMED BASHIR <3483119@myuwc.ac.za>

---

**Fw: Article for ARIA ... author Bashir**  
6 messages

---

**HARON, M. (Prof.)** <HARONM@ub.ac.bw>  
To: "3483119@myuwc.ac.za" <3483119@myuwc.ac.za>  
Cc: Cathlene Dollar <DLLCAT004@myuct.ac.za>

Thu, Jun 28, 2018 at 2:46 PM

Dear Abdallaa

Please go through this proofread text.

Thanks,  
Muhammed Haron

---

**From:** Cathlene Dollar <DLLCAT004@myuct.ac.za>  
**Sent:** Thursday, June 28, 2018 2:27 PM  
**To:** HARON, M. (Prof.)  
**Cc:** Andrea Brigaglia  
**Subject:** Fw: Article for ARIA ... author Bashir

Dear Muhammed,

The proofreader has also sent Bashir's edited text. Would you be so kind as to send the author's email?

Cathlene Dollar

Administrator

Centre for Contemporary Islam

Department of Religious Studies

University of Cape Town

Leslie Social Sciences Building, room 5.48

+27 21 650 3828



---

**From:** Philip Murton <pmurton@mweb.co.za>  
**Sent:** Thursday, 28 June 2018 12:11 PM  
**To:** Cathlene Dollar  
**Subject:** : Article for ARIA ... author Bashir

Dear Cathlene

Here is the edited version of the following:

*Halal Foods:*

*South African Christian Consumers' Concerns*

*Abdalla Mohamed Bashir*

*University of Western Cape*

At the risk of usurping the role of a supervisor I must admit to some methodology issues for this paper.

[https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail\\_fe\\_180903.15\\_p8&view=pt&search=inbox&th=164f5071ba...](https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail_fe_180903.15_p8&view=pt&search=inbox&th=164f5071ba...) 1/5

## Appendix K 2

9/9/2018

University of the Western Cape Mail - Fw: Article for ARIA ... author Bashir

First the writer makes some rather startling claims in paragraph 3 concerning the alleged attitude of the Christian community towards Halal foods.

These claims do not seem to be elaborated on although three sources are cited.

Second, the writer's research sample involves only five respondents. No indication is given about whether this is a representative sample in terms of age, gender, socio-economic status etc.

Surely five respondents is far too few to draw any conclusions.

Were they all female ... what were their ages?

If they were all ladies over 64 living in Constantia then author imagines results would be of limited value.

Same for men under 21 living in Southfield .... And all combinations in between.

Philip

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 **ARIA Text AM Christian Consumers Halal foods South Africa May 2018-formatted-edit1.docx**  
49K

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**Cathlene Dollar** <DLLCAT004@myuct.ac.za>  
To: "HARON, M. (Prof.)" <HARONM@ub.ac.bw>, "3483119@myuwc.ac.za" <3483119@myuwc.ac.za>

Thu, Jun 28, 2018 at 2:52 PM

Dear Abdalla,

Thank you for your ARIA contribution. As you work through the suggested edits of your article, please be sure to take note of our proofreader's additional comments (see original email below). *Please also be sure to convert your references into end-note style, as per ARIA guidelines.* For your convenience, I have attached the ARIA style guide to help with this conversion process.

Once you have accepted the suggested changes from the proofreader with which you agree, and converted your references to end notes, please return your article to me. If possible, try to complete this process within the next two weeks. Thank you again for your contribution.

Regards,

Cathlene Dollar

Administrator

Centre for Contemporary Islam

Department of Religious Studies

University of Cape Town

Leslie Social Sciences Building, room 5.48

+27 21 650 3828

---

**From:** Philip  
**Sent:** Thursday, 28 June 2018 12:11 PM  
**To:** Cathlene Dollar  
**Subject:** : Article for ARIA ... author Bashir

Dear Cathlene

[https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail\\_fe\\_180903.15\\_p8&view=pt&search=inbox&th=164f5071ba...](https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail_fe_180903.15_p8&view=pt&search=inbox&th=164f5071ba...) 2/5

## Appendix K 3

9/9/2018

University of the Western Cape Mail - Fw: Article for ARIA ... author Bashir

Here is the edited version of the following:

*Halal Foods:*

*South African Christian Consumers' Concerns*

*Abdalla Mohamed Bashir*

*University of Western Cape*

At the risk of usurping the role of a supervisor I must admit to some methodology issues for this paper.

First the writer makes some rather startling claims in paragraph 3 concerning the alleged attitude of the Christian community towards Halal foods.

These claims do not seem to be elaborated on although three sources are cited.

Second, the writer's research sample involves only five respondents. No indication is given about whether this is a representative sample in terms of age, gender, socio-economic status etc.

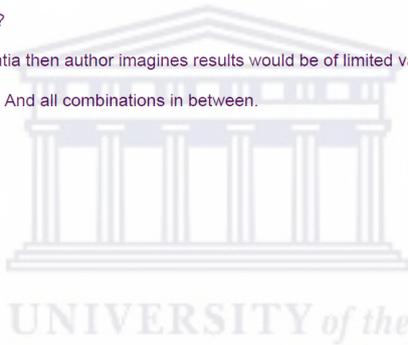
Surely five respondents is far too few to draw any conclusions.

Were they all female ... what were their ages?

If they were all ladies over 64 living in Constantia then author imagines results would be of limited value.

Same for men under 21 living in Southfield .... And all combinations in between.

Philip



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Disclaimer - University of Cape Town This email is subject to UCT policies and email disclaimer published on our website at <http://www.uct.ac.za/main/email-disclaimer> or obtainable from +27 21 650 9111. If this email is not related to the business of UCT, it is sent by the sender in an individual capacity. Please report security incidents or abuse via <https://csirt.uct.ac.za/page/report-an-incident.php>.

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 **ARIA Style Sheet.doc.pdf**  
362K

---

**ABDALLA MOHAMED Bashir** <3483119@myuwc.ac.za>  
To: Cathlene Dollar <DLLCAT004@myuct.ac.za>

Mon, Jul 2, 2018 at 3:39 PM

Dear Cathlene,  
I trust you are well.  
Kindly find the attachment the essay of "Halal foods:South African Christian consumers' concerns."  
Best regards  
[Quoted text hidden]

---

 **ARIA Text AM Christian Consumers Halal foods South Africa May 2018-formatted-edit1.docx**  
71K

---

**Cathlene Dollar** <DLLCAT004@myuct.ac.za>  
To: ABDALLA MOHAMED Bashir <3483119@myuwc.ac.za>

Tue, Jul 3, 2018 at 9:58 AM

Dear Abdalla,

Thank you for your prompt reply. I may be in touch with you again in the coming days regarding the final stages of publication. Thank you again for your contribution.

[https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail\\_fe\\_180903.15\\_p8&view=pt&search=inbox&th=164f5071ba...](https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail_fe_180903.15_p8&view=pt&search=inbox&th=164f5071ba...) 3/5

## Appendix K 4

9/9/2018

University of the Western Cape Mail - Fw: Article for ARIA ... author Bashir

Cathlene Dollar

Administrator

Centre for Contemporary Islam

Department of Religious Studies

University of Cape Town

Leslie Social Sciences Building, room 5.48

+27 21 650 3828

---

**From:** ABDALLA MOHAMED Bashir <3483119@myuwc.ac.za>

**Sent:** Monday, 02 July 2018 3:39:12 PM

**To:** Cathlene Dollar

**Subject:** Re: Article for ARIA ... author Bashir

[Quoted text hidden]



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---

**ABDALLA MOHAMED Bashir** <3483119@myuwc.ac.za>

Tue, Jul 31, 2018 at 1:34 PM

To: Cathlene Dollar <DLLCAT004@myuct.ac.za>

Dear Cathlene,

I trust you are well.

I am writing to inform you that I did not receive any feedback regarding the essay entitled "Halal foods:South African Christian consumers' concerns."

I look forward to hearing from you soon.

Best regards,

Abdalla M. Bashir

[Quoted text hidden]

---

**Cathlene Dollar** <DLLCAT004@myuct.ac.za>

Wed, Aug 1, 2018 at 12:27 PM

To: ABDALLA MOHAMED Bashir <3483119@myuwc.ac.za>

Dear Abdalla,

We are still in the process of typesetting the issue in which your contribution will appear. I will be in contact with you as we near the finalization of this step in the publication. Thank you again for your contribution.

Cathlene Dollar

Administrator

Centre for Contemporary Islam

Department of Religious Studies

University of Cape Town

Leslie Social Sciences Building, room 5.48

+27 21 650 3828

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[https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail\\_fe\\_180903.15\\_p8&view=pt&search=inbox&th=164f5071ba...](https://mail.google.com/mail/u/0/?ui=2&ik=81a00784e2&jsver=t5q-CCrm1ic.en.&cbl=gmail_fe_180903.15_p8&view=pt&search=inbox&th=164f5071ba...) 4/5

## Appendix K 5

9/24/2018

University of the Western Cape Mail - Written consent



ABDALLA MOHAMED BASHIR <3483119@myuwc.ac.za>

### Written consent

2 messages

**ABDALLA MOHAMED BASHIR** <3483119@myuwc.ac.za>  
To: Cathlene Dollar <DLLCAT004@myuct.ac.za>

Sun, Sep 23, 2018 at 12:15 AM

Dear Cathlene,  
I hope this message finds you at the best health.  
Is it possible to provide me with written consent regarding the acceptance of publishing the short essay "Halal Foods: South African Christian Consumers' Concerns".  
I look forward to hearing from you.  
Best regards

Abdalla M. Bashir

**Cathlene Dollar** <DLLCAT004@myuct.ac.za>  
To: ABDALLA MOHAMED BASHIR <3483119@myuwc.ac.za>

Mon, Sep 24, 2018 at 9:47 AM

Dear Abdalla,

I will be able to send you a PDF letter giving confirmation of your publication hopefully tomorrow, when the letter can be signed by the CCI director/editor of ARIA.

Cathlene Dollar

Administrator

Centre for Contemporary Islam

Department of Religious Studies

University of Cape Town

Leslie Social Sciences Building, room 5.48

+27 21 650 3828

**From:** ABDALLA MOHAMED BASHIR <3483119@myuwc.ac.za>  
**Sent:** Sunday, 23 September 2018 12:15:50 AM  
**To:** Cathlene Dollar  
**Subject:** Written consent

[Quoted text hidden]



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<https://mail.google.com/mail/u/0?ik=81a00784e2&view=pt&search=all&permthid=thread-a%3Ar-1437082519892040430&siml=msg-a%3Ar-5812860...> 1/1

## Appendix K 6

9/27/2018

University of the Western Cape Mail - Confirmation of your ARIA contribution



ABDALLA MOHAMED BASHIR <3483119@myuwc.ac.za>

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### Confirmation of your ARIA contribution

1 message

---

**Cathlene Dollar** <DLLCAT004@myuct.ac.za>  
To: "3483119@myuwc.ac.za" <3483119@myuwc.ac.za>

Wed, Sep 26, 2018 at 2:31 PM

Dear Abdalla,

Attached is signed confirmation of your ARIA contribution.

Cathlene Dollar

Administrator

Centre for Contemporary Islam

Department of Religious Studies

University of Cape Town

Leslie Social Sciences Building, room 5.48

+27 21 650 3828

Disclaimer - University of Cape Town This email is subject to UCT policies and email disclaimer published on our website at <http://www.uct.ac.za/main/email-disclaimer> or obtainable from +27 21 650 9111. If this email is not related to the business of UCT, it is sent by the sender in an individual capacity. Please report security incidents or abuse via <https://csirt.uct.ac.za/page/report-an-incident.php>.

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20180926140509182.pdf  
277K

**Appendix K 7**



The Centre for Contemporary Islam  
University of Cape Town  
Private Bag  
Rondebosch, 7701  
South Africa

Abdalla Mohamed Bashir

RE: Confirmation of Published Article in the *Annual Review of Islam in South Africa*, Issue No. 14, 2018.

26 September, 2018

Dear Mr Bashir,

I am contacting you on behalf of the Centre for Contemporary Islam in the Department of Religious Studies at the University of Cape Town. I hereby confirm the publication of your article, "Halal Foods: South African Christian Consumers' Concerns", in issue number 14 of the *Annual Review of Islam in South Africa* (ARIA), which is due to be released in October 2018. Following is the complete citation of your article:

Bashir, Abdalla Mohamed. "Halal Foods: South African Christian Consumers' Concerns", *Annual Review of Islam in Africa*. No. 14, 2018.

The publication information for ARIA is also available online on the Centre for Contemporary Islam's website, <http://www.cci.uct.ac.za/cci/publications/aria>.

Sincerely,

Andrea Brigaglia

Director

The Centre for Contemporary Islam, Department of Religious Studies, University of Cape Town

## Appendix K 8



**The Centre for Contemporary Islam**  
University of Cape Town  
Private Bag  
Rondebosch, 7701  
South Africa

**Abdalla Mohamed Bashir**

**RE: Permission to use Published Article from the *Annual Review of Islam in South Africa*, Issue No. 14, 2018, as part of PhD Dissertation**

**11 November, 2018**

**Dear Abdalla,**

I am contacting you on behalf of the Centre for Contemporary Islam (CCI) in the Department of Religious Studies at the University of Cape Town. I hereby confirm the publication of your article, "Halal Foods: South African Christian Consumers' Concerns" in issue number 14 of the *Annual Review of Islam in South Africa* (ARIA), which is due to be printed in early 2019. The CCI also hereby extends permission for you to use this text as part of a chapter in your PhD dissertation. Following is the complete citation of your article:

Bashir, Abdalla Mohamed. "Halal Foods: South African Christian Consumers' Concerns." *Annual Review of Islam in Africa*. No. 14, 2018.

The publication information for ARIA is available online on the Centre for Contemporary Islam's website, <http://www.cci.uct.ac.za/ci/publications/aria>.

Sincerely,

**Muhammed Haron**

Editor, *Annual Review of Islam in Africa*

**The Centre for Contemporary Islam, Department of Religious Studies, University of Cape Town**

# Appendix L: Correspondences between author and Journal of Islamic Marketing

## Appendix L 1

10/3/2018

ScholarOne Manuscripts

Journal of Islamic Marketing

### Preview

**From:** jw@islamicmarketing.co.uk

**To:** 3483119@myuwc.ac.za

**CC:**

**Subject:** Journal of Islamic Marketing - Decision on Manuscript ID JIMA-04-2018-0074

**Body:** Dear Mr. Bashir:

I am writing regarding manuscript # JIMA-04-2018-0074 entitled "Awareness of purchasing halal food among non-Muslim consumers in South Africa" which you submitted to the Journal of Islamic Marketing.

Please re-submit, removing the author's details from the manuscript and producing an abstract that complies with the Emerald guidelines.

Emerald Author Services: Emerald has partnered with Peerwith to provide authors with expert editorial support, including language editing and translation, visuals, and consulting. If your article was rejected, or had revisions requested on the basis of the language or clarity of communication, you might benefit from a Peerwith expert's input. For a full list of Peerwith services, visit: <https://authorservices.emeraldpublishing.com/>  
Please note that there is no obligation to use Peerwith and using this service does not guarantee publication.

Sincerely,  
Prof. Jonathan Wilson  
Editor, Journal of Islamic Marketing  
jw@islamicmarketing.co.uk

**Date Sent:** 28-Apr-2018



Close Window

[https://mc.manuscriptcentral.com/jima?PARAMS=xik\\_57B6zUZ79YIPBeWbDYWj2Nc5QckqcRLozrh3E2p1YWYRmkMypYsyHLyXmARMWZu9gQMUn...](https://mc.manuscriptcentral.com/jima?PARAMS=xik_57B6zUZ79YIPBeWbDYWj2Nc5QckqcRLozrh3E2p1YWYRmkMypYsyHLyXmARMWZu9gQMUn...) 1/2

## Appendix L 2

10/3/2018

ScholarOne Manuscripts

### Journal of Islamic Marketing

#### Preview

**From:** jw@islamicmarketing.co.uk

**To:** 3483119@myuwc.ac.za

**CC:**

**Subject:** Journal of Islamic Marketing - Manuscript ID JIMA-04-2018-0077

**Body:** 29-Apr-2018

Dear Mr. Bashir:

Your manuscript entitled "Awareness of purchasing halal food among non-Muslim consumers in South Africa." has been successfully submitted online and is presently being given full consideration for publication in the Journal of Islamic Marketing.

Your manuscript ID is JIMA-04-2018-0077.

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to Manuscript Central at <https://mc.manuscriptcentral.com/jima> and edit your user information as appropriate.

You can also view the status of your manuscript at any time by checking your Author Centre after logging in to <https://mc.manuscriptcentral.com/jima>.

Thank you for submitting your manuscript to the Journal of Islamic Marketing.

Sincerely,  
Journal of Islamic Marketing Editorial Office

P.S. Don't forget, you can read the journal online at <http://www.emeraldinsight.com/1759-0833.htm>

**Date Sent:** 29-Apr-2018

UNIVERSITY of the  
WESTERN CAPE

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[https://mc.manuscriptcentral.com/jima?PARAMS=xik\\_2CEayWg37nasGTRVkJnKcBsdYkJTdX1hvoiUYhQ8VT7m3ejBJSzQRPUsnQPcq3L1wgkkoz2\]...](https://mc.manuscriptcentral.com/jima?PARAMS=xik_2CEayWg37nasGTRVkJnKcBsdYkJTdX1hvoiUYhQ8VT7m3ejBJSzQRPUsnQPcq3L1wgkkoz2]...) 1/2

## Appendix L 3

10/3/2018

ScholarOne Manuscripts

### Journal of Islamic Marketing

#### Preview

**From:** jw@islamicmarketing.co.uk  
**To:** 3483119@myuwc.ac.za, abbayat@uwc.ac.za  
**CC:**  
**Subject:** Journal of Islamic Marketing - Author update  
**Body:** 30-Apr-2018

Dear Author(s),

It is a pleasure to inform you that your manuscript titled Awareness of purchasing halal food among non-Muslim consumers in South Africa. (JIMA-04-2018-0077) has passed initial screening and is now awaiting reviewer selection. The manuscript was submitted by Mr. Abdalla Bashir with you listed as a co-author. As you are listed as a co-author please log in to <https://mc.manuscriptcentral.com/jima> and check that your account details are complete and correct, these details will be used should the paper be accepted for publication.

Yours sincerely,  
Jonathan Wilson  
Editorial Assistant, Journal of Islamic Marketing  
jw@islamicmarketing.co.uk

**Date Sent:** 30-Apr-2018



 Close Window

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[https://mc.manuscriptcentral.com/jima?PARAMS=xik\\_4T54kcxY2L28Haybty73cdHq2obAVdk5FmDgpTBBGrEudh9cpZVGoINAVXi6yzyz72dxtheGsw2...](https://mc.manuscriptcentral.com/jima?PARAMS=xik_4T54kcxY2L28Haybty73cdHq2obAVdk5FmDgpTBBGrEudh9cpZVGoINAVXi6yzyz72dxtheGsw2...) 1/2

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## Appendix L 4

## Appendix L 5

1/17/2019

University of the Western Cape Mail - Journal of Islamic Marketing - Decision on Manuscript ID JIMA-04-2018-0077



ABDALLA MOHAMED BASHIR <3483119@myuwc.ac.za>

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### Journal of Islamic Marketing - Decision on Manuscript ID JIMA-04-2018-0077

1 message

---

Journal of Islamic Marketing <onbehalf@manuscriptcentral.com>

Thu, Jan 17, 2019 at 6:07 AM

Reply-To: jw@islamicmarketing.co.uk

To: 3483119@myuwc.ac.za

Dear Mr. Bashir:

Manuscript ID JIMA-04-2018-0077 entitled "Awareness of purchasing halal food among non-Muslim consumers in South Africa." which you submitted to the Journal of Islamic Marketing, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter.

The reviewer(s) have recommended publication, but also suggest some minor revisions to your manuscript. Therefore, I invite you to respond to the reviewer(s)' comments and revise your manuscript.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jima> and enter your Author Centre, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer. Please also highlight the changes to your manuscript within the document by using the track changes mode in MS Word or by using bold or coloured text.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Centre.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

IMPORTANT: Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to the Journal of Islamic Marketing, your revised manuscript should be uploaded as soon as possible. If it is not possible for you to submit your revision in a reasonable amount of time, we may have to consider your paper as a new submission.

Once again, thank you for submitting your manuscript to the Journal of Islamic Marketing and I look forward to receiving your revision.

Sincerely,  
Prof. Jonathan Wilson  
Editor, Journal of Islamic Marketing  
[jw@islamicmarketing.co.uk](mailto:jw@islamicmarketing.co.uk)

Reviewer(s)' Comments to Author:  
Reviewer: 1

Recommendation: Minor Revision

Comments:  
This is an interesting and important topic to address.

Some suggestions to improve the manuscript:

1. Given that there are only 4 respondents from the city of Cape Town, the title as it is a bit misleading. Suggest to change it to something like: Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa.

<https://mail.google.com/mail/u/0?ik=81a00784e2&view=pt&search=all&permthid=thread-f%3A1622879023254015264&siml=msg-f%3A16228790232...> 1/2



ABDALLA MOHAMED BASHIR &lt;3483119@myuwc.ac.za&gt;

---

**Journal of Islamic Marketing - Decision on JIMA-04-2018-0077.R3**

1 message

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**Journal of Islamic Marketing** <onbehalf@manuscriptcentral.com>  
Reply-To: [jw@islamicmarketing.co.uk](mailto:jw@islamicmarketing.co.uk)  
To: [3483119@myuwc.ac.za](mailto:3483119@myuwc.ac.za)

Thu, Jul 18, 2019 at 1:57 AM

Dear Mr. Bashir,

It is a pleasure to accept your manuscript entitled "Awareness of purchasing halal food among non-Muslim consumers: An explorative study with reference to Cape Town of South Africa." in its current form for publication in Journal of Islamic Marketing.

By publishing in this journal, your work will benefit from Emerald EarlyCite. This is a pre-publication service which allows your paper to be published online earlier, and so read by users and, potentially, cited earlier. Please note, EarlyCite is not a proofing service.

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Thank you for your contribution. On behalf of the Editors of Journal of Islamic Marketing, we look forward to your continued contributions to the Journal.

Sincerely,  
Prof. Jonathan Wilson  
Editor, Journal of Islamic Marketing  
[jw@islamicmarketing.co.uk](mailto:jw@islamicmarketing.co.uk)

A large, faint watermark of the University of the Western Cape logo, featuring a classical building facade with columns and the text "UNIVERSITY of the WESTERN CAPE" below it.

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## Appendix M: Correspondences between author and International Journal of Emerging Markets

### Appendix M 1

7/23/2019

Gmail - International Journal of Emerging Markets - IJOEM-07-2019-0545



ABDALLA BASHIR <abdallambashir@gmail.com>

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#### International Journal of Emerging Markets - IJOEM-07-2019-0545

1 message

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International Journal of Emerging Markets <onbehalf@manuscriptcentral.com>

Tue, Jul 23, 2019 at 8:44 AM

Reply-To: ilan.alon@uia.no

To: abdallambashir@gmail.com

23-Jul-2019

Dear Mr. Bashir:

Your manuscript entitled "Factors influencing South African consumers' intention towards purchasing halal food products: A theory of planned behaviour" has been successfully submitted online and is presently being given full consideration for publication in the International Journal of Emerging Markets.

Your manuscript ID is IJOEM-07-2019-0545.

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/ijoem> and edit your user information as appropriate.

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Thank you for submitting your manuscript to the International Journal of Emerging Markets.

Sincerely,  
International Journal of Emerging Markets Editorial Office

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## Appendix N: Editorial certificate

[257]

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## Appendix N1

19 January 2019

To whom it may concern

Dear Sir/Madam

### **RE: Editorial Certificate**

This letter serves to prove that the chapter listed below was language edited for proper English, grammar, punctuation, spelling, as well as overall layout and style by myself, publisher/proprietor of Aquarian Publications, a native English speaking editor.

#### **Chapter title**

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

#### **Author**

Abdalla Mohamed Bashir

The research content, or the author's intentions, were not altered in any way during the editing process, and the author has the authority to accept or reject my suggestions and changes.

Should you have any questions or concerns about this edited document, I can be contacted at the listed telephone and fax numbers or e-mail addresses.

Yours truly



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Appendix N2

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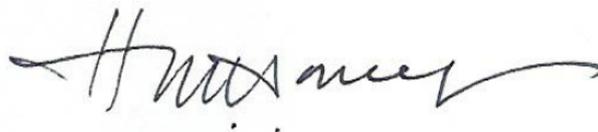
by

ABDALLA MOHAMED BASHIR  
<3483119@myuwc.ac.za>

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and have made suggestions concerning language use and technical aspects

to be implemented by the candidate.



H M Honey

(11/01/2019)