SCHOOL OF BUSINESS & FINANCE

UNIVERSITY of the WESTERN CAPE

INVESTIGATING CONSUMER PERCEPTIONS TOWARDS HALAL CERTIFIED PRODUCTS IN CAPE TOWN

A thesis submitted towards the fulfilment of the requirements for the Doctor of Philosophy (Ph.D.) Degree in Business Management.

Submitted by: **Mr DJEMILOU MOHAMED**

Student number**: 3052903**

Promoter: **Dr F.J. HERBST**

Milpark Business School

Co-Promoter: **Prof R. SHAMBARE**

School of Business & Finance

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In the name of Allah [God], Most Gracious, Most Merciful.

Allah [God] Almighty says in the Holy Quran:

"(1) Praise be to Allah [God], 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)."

~ Quran, *Sûrat Al-Fâtihah* [The Opening] [1:1-7]:

Regarding Halal (حلال), Allah [God] Almighty says in the Holy Quran:

"O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

~ Quran, Sûrat *al-Baqara* [The Cow], 2: 168

In another verse in the Holy, Quran, Allah [God] Almighty says:

*"*O believers! Eat of the good (lawful) things which We have provided you, and be grateful to Allah [God], it is He whom you worship."

~ Quran, Sûrat *al-Baqara* [The Cow], 2: 172

Furthermore, in the fifth chapter of the Holy Quran, Allah [God] Almighty says:

"You who believe! Do not make haram the good things which Allah [God] has made Halal for you, and do not transgress; indeed, Allah [God] does not like the transgressors. And eat of what Allah [God] has provided for you, lawful and good, and fear Allah [God], in whom you are believers."

~ Quran, Sûrat *al-Ma'idah* [The Food], 5: 87-88

Regarding food prohibition, the Holy Quran indicates:

> "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah [God], and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah [God] is Forgiving and Merciful."

~ Quran, Sûrat *al-Ma'idah* [The Food], 5: 03

The Prophet Muhammad (Peace and Blessings of Allah [God] 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 *Ṣaḥīḥ al-Bukhārī* 52 and *Ṣaḥīḥ Muslim* 1599.

DECLARATION

I, **DJEMILOU MOHAMED**, do hereby declare that this doctoral dissertation, titled "**Investigating Consumer Perceptions Towards Halal Certified Products in Cape Town**" is my original work and that to the best of my knowledge and belief; it has not been previously, in its entirety or in part, been submitted to any other university or institution for a degree or diploma. Other works cited or referred to are accordingly acknowledged. It is in this regard that I hereby present it in fulfilment of the requirements for the award of the Doctor of Philosophy (Ph.D.) degree in Business Management.

Signature: _____

Date: _____30th November, 2021_____

DEDICATION

This thesis is dedicated to my dearest Mother,
Mrs REKIYA TANKO nee BABA.

Precious Queen Mother, you held my little hand and took me to school to start a long and rewarding journey that has brought me this far, and throughout this journey, your mercy, love, prayers and indefectible support have never departed from me. You gave selflessly so that I can achieve this dream that you were not able to achieve on your own. I remember those cold dawns when you used to accompany me every single morning to take the school bus and go to school, as I was only 9 at that time. I remember the countless sacrifices you made to allow me to "fly" on my own. Your outstanding support and contributions to this success is beyond what I can repay, Mother. If there is someone who always believed that I could achieve whatever I want and set my mind to, it is you, beloved mother. I praise you and thank you from the bottom of my heart for your unconditional love, selflessness and indefectible support; without these, this thesis would never have seen the light of day. May *Allah* [God] reward you abundantly and give you the opportunity to reap what you sowed.

To my beloved late Father,
The late (Marhum) ELHADJ CHOUAIB TANKO IBRAHIM.

Thank you so much for the stringent education and all the values that you taught us, which ultimately moulded me into the person that I am today. Your constant care, guidance, wisdom and genuine encouragements mean a lot to me. I am so grateful to you. You are my first role model, and I will never stop looking up to you and praying for you, Father. May the Almighty grant you the Highest Abode in *Jannatul Firdaws*.

I wish to dedicate this doctoral thesis to **all my teachers, educators, coaches and mentors**; and by extension to all those who always believed in me and encouraged me to go further in education and in life. A special mention to my dearest friend, the late (Marhum) **ABDUL KAREEM KHAN** and my beloved Imam, the late (Marhum) **ALARAMMA MALAM MOUSSA KIARI,** who have both been outstanding father figures and real pillars of strength and motivation. May the Almighty recompense you accordingly for all your efforts.

ACKNOWLEDGMENTS

LIST OF PUBLICATIONS AND PROCEEDINGS ARISING FROM THIS DISSERTATION

The following papers were presented and/or published as part of this thesis:

i.   Djemilou, M., & Bayat, A. 2018 (November). The Ethico-Political Knowledge Management Practices of a SAn Halal Certifying Body. In *ICICKM 2018 15th International Conference on Intellectual Capital Knowledge Management & Organisational Learning* (p. 59). Academic Conferences and publishing limited.

ii.   Djemilou, M.; Herbst, F.J. and Shambare, R. 2019. "Consumer Behaviour on Halal Food Consumption in Cape Town: An Institutional Theory perspective". Paper presented at the *13th International Business Conference* (IBC), 22 - 26 September 2019.

iii.   Donga, G.; Shambare, R. and Djemilou, M. 2021. "Consumers, Groups, and Religion: A Focus on Developing Nations". In R*eligion and Consumer Behaviour in Developing Nations*. London: Edward Elgar Publishing Ltd.

ABSTRACT

This study investigates Halal certification from a consumers' perspective. Traditionally, Halal Certified Food Products are associated with the Islamic faith, but they are increasingly becoming popular among non-Muslim consumers. This study focuses on consumers' perceptions and attitudes towards the consumption of Halal Certified Food Products in Cape Town. Using a quantitative research method, primary data were collected using a self-administered questionnaire from 310 respondents. Respondents were conveniently sampled across the City of Cape Town. The collected data were then analysed using the Statistical Package for the Social Sciences (SPSS) Version 26 to conducted descriptive statistics. AMOS was then used to run Structured Equation Modelling (SEM) to measure the proposed conceptual model and test the hypotheses.

The research findings indicate that Halal food certified Food Products are well perceived by consumers in Cape Town and are significant for the concerned industries as a tool to capture larger market share. This study also edifies the public with a better understanding of in-depth issues affecting Halal consumers in Cape Town and in SA as a whole, such as the meaning of Halal and what it represents for Muslims, the role of the Halal logo, an outline of the key players in the Halal Certification landscape in SA, to just name a few. The research findings represent a focal point of reference for the various concerned industries on how to better position themselves and promote Halal food products in SA and abroad. Ethical considerations were observed throughout the research process to protect the respondents' rights of confidentiality, anonymity, consent, dignity and voluntary participation.

KEY WORDS

Consumer Behaviour, Consumer Perceptions, Halal Certified Products, Halal Food, Halal Logo, Trust and Confidence, Theory of Planned Behaviour (TPB), Cape Town.

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LIST OF ABBREVIATIONS/ ACRONYMS

AGFI	Adjusted Goodness of Fit
AMOS	Analysis of Moment Structures
ATB	Attitudes Towards Behaviour
ATT	Attitudes
AVE	Average Variance Extracted
B	Behaviour
BI	Behavioural Intention
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
CHC	Confidence in Halal Certification
CR	Composite Reliability
ECT	Expectation Confirmation Theory
ICSA	Islamic Council of SA
IT	Institutional Theory
GIR	Global Islamic Report
GOF	Goodness of Fit
HCBs	Halal Certifying Bodies
HCFPs	Halal Certified Food Products
MBA	Muslim Butchers Association (MBA)
MJCHT	Muslim Judicial Council Halaal Trust
NIHT	National Independent Halal Trust
NPO	Non Profit Organisation
OIC	Organisation of Islamic Cooperation
PBC	Perceived Behavioural Control
RMSEA	Root Mean Square Error of Approximation
SA	South Africa
SANHA	South African National Halaal Authority
SEM	Structured Equation Modelling
SH	Shura Halal
SN	Subjective Norms
SPSS	Statistical Package for Social Sciences
SRMR	Standardised Root Mean Square Residual
TACT	Target, Action, Context and Time
THC	Trust and confidence in Halal Certification
TLI	Tucker-Lewis Index

TPB	Theory of Planned Behaviour
TRA	Theory of Reasoned Action
UAE	United Arab Emirates
USA	United States of America
WMBA	Witwatersrand Muslim Butchers Association

CHAPTER ONE
ORIENTATION

1.1   INTRODUCTION

The worldwide expansion and growth of Muslims has led to a sequential increase in the consumption of Halal labelled products and services of all sorts, but most predominantly Halal Certified Food Products (HCFPs) (Zulfakar, 2015). Although this practice was developed over the past few years and is chiefly associated with Muslim devotees, this new consumption trend is not only adopted by Muslim customers; it has also obtained widespread acceptance amongst non-Muslim customers, who may relate Halal certification with ethical consumerism (Elasrag, 2016). This sudden increase in Halal food consumption by non-Muslim consumers could be provoked by the mindset revolution amongst ethical consumers across the globe.

This study investigates the role of consumer behaviour, specifically consumer trust and confidence and consumer perceptions towards the consumption of Halal Certified Food Products (HCFPS) in Cape Town. This chapter introduces the study by providing the background of the study, purpose, formulating the research questions, the research objectives, and the hypotheses of the study and by highlighting the demarcation of the study. The chapter further justifies the topic by, providing a brief overview of the literature review underpinning the study and the research methodology of this study and outlining the definitions of key concepts that are used for this study.

Using the Theory of Planned Behaviour (TPB), the role of consumer trust, confidence and perceptions towards the consumption of halal certified food products (HCFPS) in Cape Town is investigated. In the recent past, the consumption of halal products has increased amongst Muslim and non-Muslim consumers. In terms of the former, the consumption of halal products is easy to explain, and it is to be expected, due to their adherence to the Islamic dietary laws. However, the same cannot be said for the latter. Nevertheless, evidence shows the increasing popularity of HCFPS among non-Muslims. This phenomenon, however, has not been sufficiently explained in the literature. Consequently, it was opportune for this thesis to investigate the underlying reasons for HCFPS' popularity amongst Muslim and non-Muslim consumers.

1.2   THE PROBLEM STATEMENT

Over the past few decades, there have been many food scandals and incidents worldwide that have misled consumers and affected their trust and confidence in the food and restaurant industry, particularly labelled-food products. These scandals usually involve secret ingredients, mislabelling issues or revolve around problems such as food contamination and questionable practices (Nunez, 2019). The proliferation of food scandals raises many concerns over food safety and quality, and it jeopardises the integrity of labelled- food products that are made available to consumers all over the globe. If a particular food product contains hidden components or is contaminated, consumers will unknowingly eat these ingredients, and this could pose a serious threat to public health, or in the case of contamination, jeopardise the trust and confidence that the consumers place in the suppliers.

South Africa (SA) has also not been spared either, it has been exposed to several food scandals that left a bitter taste in the mouths of South African consumers. Perhaps the most memorable case in the past few years (aside from the Listeriosis outbreak in 2017) is the Halal meat and poultry industry scandal, also known as the Orion saga. In this story, Orion Cold Storage, a food-storing firm based in Cape Town was falsely accused of labelling pork, kangaroo and water buffalo meat products as Halal (Rafudeen, 2013; Conway-Smith, 2011; News24, 2011). These scandals, along with other ones have compromised the reliability of the Halal meat supply chain processes and by extension, the integrity of certain Halal Certifying Bodies (HCBs) in SA. The food scandals further dented consumer trust and confidence in Halal certification (i.e. the credibility of the Halal logo) and affected the relationships between consumers, retailers, suppliers and HCBs.

Considering this problem, this study seeks to examine the role of trust, confidence and subjective norms on consumers' attitudes towards the consumption of Halal certified food products in Cape Town.

1.3   RESEARCH QUESTIONS

1.3.1   Primary research question

The primary research question is: **What are the consumers' perceptions towards Halal certified food products in Cape Town?**

1.3.2   Secondary research questions

The following secondary research questions were formulated:

i.   How does trust in the Halal certification and Halal logo influences consumers' intention towards Halal certified food products?

ii. How does trust in the Halal certification and Halal logo affect consumer attitudes towards Halal certified food products?

iii. How do subjective norms affect consumer attitudes towards Halal certified food products?

iv. To what extent do subjective norms influence consumers' intention towards Halal certified food products?

v.   How do consumers' attitudes influence their intention to consume Halal certified food products?

1.4   RESEARCH OBJECTIVES

1.4.1   Primary research objective

The primary research objective of this study is **to investigate to what extent consumer perceptions affect the consumption of Halal certified food products in Cape Town**.

1.4.2   Secondary research objectives

To support the above primary research objective, this study formulated the following secondary research objectives:

i.   To examine the impact of the trust in the Halal logo and the Halal certification processes on the intention to consume Halal certified food products in Cape Town

ii. To examine the impact of the trust in the Halal logo and the Halal certification processes on consumers' attitudes.

iii. To investigate the role of normative pressures on consumer attitudes with regards to Halal certified food products in Cape Town

iv. To assess how subjective norms affect consumers' intention to consume Halal certified food products in Cape Town.

v.   To evaluate the influence of attitudes on the consumers' intention to consume Halal certified food products in Cape Town.

1.5   HYPOTHESES FORMULATION

The following hypotheses are highlighted (will be discussed or further explained in Section 3.5):

  i. H_1: Trust and confidence in Halal Certification and the Halal logo have a positive effect on consumers' intention to consume Halal certified food products.

  ii. H_2: Trust and confidence in Halal Certification and the Halal logo have a positive effect on consumers' attitudes towards Halal certified food products.

  iii. H_3: Subjective norms have a significant effect on consumers' attitudes towards Halal food products.

  iv. H_4: Subjective norms have a significant effect on consumers' intention to consume Halal food products.

  v. H_5: Consumers' attitudes have a significant effect on consumers' intention to consume Halal food products.

1.6   LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Hart (1998:13) defines the literature review as "the selection of available documents (both published and unpublished) on the topic, which contains information, ideas, data and evidence written from a particular standpoint to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents concerning the research being proposed".

Blumberg, Cooper and Schindler (2005:154) suggest that a literature review should serve to establish the context of the problem by reference to previous work, and provide some understanding of the structure of the problem by relating it to theories and ideas. As such, the primary objective of the literature review is to outline and update information about a certain study.

To conduct and present a thorough review of the research issues, the literature review component of the thesis will be separated into two sections: (1) the literature on the selected industry, and (2) the literature on the appropriate theoretical frameworks (Onwuegbuzie & Frels, 2016; Perry, 2002). The former covers Halal certified food consumption in SA and is discussed in chapter two. The theoretical literature, focusing on religion, trust and consumer behaviour towards Halal Certified Food Products is discussed in Chapter three.

1.6.1 Halal certification literature

The Muslim population is growing rapidly with nearly one in four people in the world practising Islam. According to the Pew Research Centre's Forum on Religion and Public Life (2021), the total number of Muslims worldwide is estimated to be 1.97 billion out of an estimated total world population of 7.79 billion. Therefore, various marketing opportunities are available to meet the needs of Muslims worldwide especially in the Halal food industry with the potential Halal sector to contribute to the economy of a country.

Food in Islam is contained within the concept of *Halal* and *Haram*. The exclusive consumption of Halal food is one of the fundamental aspects of being a Muslim and such an obligation is specifically mentioned in both the Quran and *Sunnah*, which are the teachings and practices of the Prophet Muhammad (Peace and Blessings of Allah [God] be Upon Him). Halal food consumption is mentioned in several verses of the Holy Quran. Regarding Halal food consumption, Allah [God] Almighty says in the Holy Quran:

> "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy".
>
> **~ Quran, Sûrat *al-Baqara* [The Cow], 2: 168**

In another verse in the Holy, Quran, Allah [God] Almighty says:

> *"*O believers! Eat of the good (lawful) things which We have provided you, and be grateful to Allah [God], it is He whom you worship".
>
> **~ Quran, Sûrat *al-Baqara* [The Cow], 2: 172**

Furthermore, in the fifth chapter of the Holy Quran, Allah [God] Almighty says:

> "You who believe! Do not make haram the good things which Allah [God] has made Halal for you, and do not transgress; indeed, Allah [God] does not like the transgressors. And eat of what Allah [God] has provided for you, lawful and good, and fear Allah [God], in whom you are believers".
>
> **~ Quran, Sûrat *al-Ma'idah* [The Food], 5: 87-88**

There is a misunderstanding of the concept of Halal. Often, it is assumed that as long as the animal is slaughtered according to the *Shariah* principles, the meat will always be Halal and safe for Muslim consumption. This is not the fact, however, as the Halal concept suggests that the meat must be prevented from any contamination and remain Halal until the point of consumption (Zulfakar, 2015).

Generally, most foods and drinks are considered Halal unless it has been clearly stated as (non-Halal) haram or forbidden in the Quran (holy book of Islam) and hadith (prophetic traditions). For example, all animal species, except for clearly prohibited animals such as pigs, insects and poisonous animals are allowed for Muslim consumption. However, past literature indicates that there are various interpretations of what is accepted as Halal. Besides Islam, previous studies reported that other religion's dietary limitations such as Judaism (Eliasi and Dwyer, 2002; Regenstein, Chaudry and Regenstein 2003; Riaz and Chaudry 2004), Hinduism (McCaffree, 2002: 912) and Buddhism (Dugan 1994) also face similar situations regarding what is permitted for their followers' consumption.

The status of the Halal food industry is associated more directly with Islam and Halal traditional practices (Lever and Miele, 2012). The rule of Islamic teachings stipulates that the food prepared by 'the people of 'the Book' (i.e., Jews and Christians) are lawful for Muslims since they share common slaughtering practices. As such, Muslims can consume meat from animals bred and slaughtered by Jews and Christians as well as by Muslims (Lever and Miele, 2012).

With regards to this study, this literature chapter focused on Halal food certification around the world and provides an overview of the Halal ecosystem in SA in particular. Ordoñez de Pablos, Almunawar and Abduh (2020) refer to the Halal ecosystem as the entire atmosphere around the Halal industry, which comprises of production (food, pharmaceuticals, cosmetics, ingredients etc.), services (logistics and supply chain, tourism, banking and takaful, etc.), governmental support, and human capital (halal auditors & executives, academicians, halal knowledge workers, syllabus in universities and colleges).

1.6.2   Consumer behaviour theory literature

This section focuses on consumer behaviour as a theoretical lens in the marketing field of study. It attempts to define the term "consumer", provide the meaning of consumer behaviour and explore its origins and importance. Consumer behaviour can be broadly

classified as the decisions and actions that influence the purchasing behaviour of a consumer. What drives consumers to choose a particular product concerning others is a question that is often analysed and studied by marketers. Most of the selection process involved in purchasing is based on emotions and reasoning and is subsequently discussed in the following sections.

1.6.3 Theoretical framework

A theoretical framework is used to expand knowledge within the limits of the framework. However, each research topic can be investigated from different aspects; thus, "there is no right or wrong theoretical framework to use when examining a topic since every topic can be looked at from several different perspectives" (Oshaug, 2015: 25).

A theory is described as "a set of interrelated constructs (variables), definitions, and propositions that presents a systematic review of phenomena by specifying relations among variables, to explain natural phenomena" (Kerlinger, 1979: 64).

This study examines consumers' perceptions towards Halal food certified food in Cape Town. Employing consumer behaviour concepts as theoretical lenses, this study is underpinned by the Theory of Planned Behaviour (TPB) in conjunction with consumer trust and confidence. Ajzen (1985) introduced a model called the TPB, which introduced three key elements, namely the Attitude towards behaviour (ATT/ATB), Subjective norms (SN), and Perceived Behavioural Control (PBC), and then evaluates the effect of these three components on the Intention to Behave (BI) and ultimately the Behaviour (B).

In this study, these are all used in predicting Halal consumers' intentions, as well as their buying behaviour towards HCFPs in Cape Town. The TPB will be further discussed in detail in the next chapter.

1.7 RESEARCH METHODOLOGY

Research methodology is defined as the scientific approach used to gather information for answering research questions and addressing research objectives (Creswell et al., 2003). It is also a way to systematically solve the research problem. It may be understood as a science of studying how research is done. Research methodology involves the various steps that are adopted by a researcher in studying the research problem along with the logic behind them (Kothari, 2004: 8).

Research methodology according to Creswell (2014: 16), involves the form of data collection, data analyses and interpretation that researchers propose for their studies. According to Leedy and Ormrod (2014: 4), the research methodology guides the whole research endeavour. Decisions being made are guided by the accomplishment of data, together with the methods and process to the analysis of the data to conclude accurate findings to resolve the initial research problem.

This section will briefly describe sampling, questionnaire design, fieldwork, ethics, and data analysis. The details are discussed in Chapter four.

1.7.1 Research design

Research designs are types of inquiry within qualitative, quantitative and mixed methods approaches that offer particular methods for procedures in a research study (Creswell, 2014: 12). Leedy and Ormrod (2014: 76) state that research design is "a general strategy for solving a research problem" and by clarifying the purpose of the research design as ensuring that the initial problem is clearly addressed and systematically answered.

It is very important to choose the most appropriate research approach as this determines where the research started and how it would proceed (Olsen, 2004; Blaikie, 2000). The three most distinct research methods used in business management studies are namely qualitative, quantitative and mixed methods (Selviaridis & Spring, 2007). All these approaches have different goals and strategies.

For this study, this research adopted a quantitative research method. The quantitative research method involves the collection and analysis of numerical data to identify statistical relations of variables.

1.7.2 Population and sampling

According to Struwig and Stead (2008), sampling describes the process of drawing a part, group or subset of a population, to use as a representative of the population in the study. Pickard (2013: 326) states that sampling is the actual research respondent in a specific study. Sampling is part of most research processes, even though to a smaller extent in some methods, as well as methods related to case study research (Blaxter, 2010: 169).

Sampling in the quantitative research method refers to the procedures for choosing respondents in quantitative research and to the sampling approaches employed within each of the designs (Creswell, 2015: 74). For this study, convenience sampling will be used to conduct the consumer survey. The researcher will aim to survey a minimum of 310 respondents.

1.7.3 Data collection

Several methods could be undertaken in collecting data for research. The diversities of data collection methods provide the researcher to cross-examine the data to check the consistency of the findings, which is useful to support the study analysis (Denscombe, 2010). These methods are chosen after considering the best possible method that can provide rich data, as well as can help to answer the research questions. For the sake of this study, two data collection methods will be used namely, interviews and surveys.

According to Connaway and Powell (2010: 146), a survey is defined as a form comprising a set of questions to be completed by a research respondent. A questionnaire has some advantages over other data collections tools. For this study, the researcher collected data employing a face-to-face consumer survey targeting a minimum of 310 respondents, to investigate their perceptions of Halal food certification in Cape Town.

1.7.4 Data analysis

Data analysis involves working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others (Connaway & Powell, 2010: 224).

For this study, data analysis will consist of descriptive statistics to describe the samples' demographic profiles and Halal food consumption patterns, using the mode, median, mean and standard deviation. The purpose of using descriptive statistics was to condense data to a logical and interpretable structure so that one could study, test and provide conclusions on the relations to the research problem (Sekaran, 2000). Thereafter, the data collected through the survey will be captured and coded onto a Microsoft Excel file, which was then be exported onto the Statistical Package for Social Sciences (SPSS) version 26 for SEM analysis.

Data analysis will also involve reliability analysis using Cronbach's Alpha to assess the measure of internal consistency of measurement scales; confirmatory factor analysis, to determine associations among variables and reduce variables into smaller groups of latent variables, including tests of validity.

1.7.5   Ethical considerations

The research topic about Halal certification is associated with Islamic ethics and religion. Therefore, cautious consideration must be given when conducting such research. This study also took into consideration multiple aspects of ethical issues such as religion to reduce the risk and sensitivity of other members of communities. Being a Muslim himself, the researcher can approach this issue with sensitivity during the study. Ethical considerations will be observed throughout the research process to protect the respondents' rights of confidentiality, anonymity, consent, and voluntary participation. The detail is discussed in Chapter four.

1.8   DEMARCATION OF THE STUDY

This study examined consumers' perceptions towards Halal food certified food in Cape Town. The study focused on how SN, trust and confidence influence consumer behaviour (ATT/ATB) towards HCFPs. Employing consumer behaviour concepts as theoretical lenses, this study is underpinned by the Theory of Planned Behaviour (TPB).

The following aspects should be noted:

(i)   Even though the title mentions consumer perceptions, this study mainly focuses on consumer attitudes rather than perceptions.

(ii)   The title mentioned Halal certified products. But for the sake of this research, the researcher referred to Halal Certified Food Products (HCFPs) throughout the study.

(iii) This study is underpinned by the TPB as revealed in the literature review. However, the construct 'Perceived Behavioural Control' was not considered from the theory, as it was not relevant to the research questions, research objectives and hypotheses formulated by this study. Only attitudes, subjective norms and behavioural intention were considered for the sake of this research.

(iv) The research is limited and delimited to the Halal industry, particularly the Halal food sector in Cape Town. Consequently, findings and results of this is an exploratory study may not necessarily be generalizable to the adoption of HCFPs outside of SA.

1.9   SIGNIFICANCE AND CONTRIBUTION TO THE STUDY

Research on Halal Certified Food Products in SA and particularly in Cape Town is very limited, despite the country's abundant wealth in Islamic culture and heritage. Cape Town is referred to as the 'Cradle of Islam' (Davids, 2015:261) due to its Islamic culture and considerable Muslim population, which is greatly influenced by the historical presence in the peninsula for more than 300 years of Muslim slavery. As the potential for growing the Halal food market in SA and Cape Town has been recognised, this study constitutes a tremendous opportunity to critically fill the gaps in understanding the current state and potential of the Halal food industry for Cape Town and SA.

This study helps scholars to broaden their knowledge of research on Halal Certified Food Products in the local context. This investigation is only the second doctoral study of its kind in SA (Bashir, 2020 is the first PhD study on Halal certification in SA), as there has been relatively little investigation on consumer perceptions and Halal food certification due to its uniqueness and originality. Through the study, the researcher seeks to contribute to the new knowledge concerning Halal food certification operations and implementation.

The findings of this study provide the South African government, policy and decision-makers as well as consumers with a deeper understanding of Halal food certification. The study intends to assist aspiring entrepreneurs in the food, tourism and hospitality industries to know the importance of Halal standards and how they can be able to integrate them within their business strategies and be able to improve the profitability of their businesses.

1.10   CLARIFICATION OF KEY CONCEPTS

This section includes the definitions of the various key concepts used in this study:

i.   **Consumer:** the consumer is the one who pays to consume the goods and services produced. As such, consumers play a vital role in the economic system of a nation. In the absence of their effective demand, the producers would lack a key motivation to produce, which is to sell to consumers (Noel, 2009:12). For this study, consumers

refer to individuals who willingly purchase and consume HCFPs, irrespective of their religious beliefs in Cape Town (i.e., Muslims and non-Muslims alike).

ii. **Consumer behaviour:** it is defined as "the behaviour that consumers display in searching for, purchasing, using, evaluating, and disposing of products, services, and ideas" (Schiffman & Kanuk, 2007: 4). It is also "the study of how individuals, groups, and organisations select, buy, use, and dispose of goods, services, ideas, or experiences to satisfy their needs and wants" (Kotler & Keller, 2012: 768).

iii. **Perception:** It is referred to as "the entire process by which an individual becomes aware of the environment and interprets it so that it will fit into his or her frame of reference" (Walters & Bergiel, 1989: 333; Mostert, 1996: 49).

iv. **Trust:** Trust refers to an individual's confidence that the behaviour of other individuals will be benevolent toward others and be consistent with his or her expectations. A trust exists when one party has confidence in a partner's reliability and integrity (Morgan & Hunt, 1994). However, consumer trust refers to *"a consumer's subjective belief that the selling party or entity will fulfil its transactional obligations as the consumer understands them"* (Kim et al., 2003:311).

v. **Attitude:** An attitude is a person´s enduring favourable or unfavourable evaluations, feelings and action tendencies towards some object or idea. (Kotler, et al. 2009:249). It is also the way individuals respond to and are disposed towards a particular object or a certain action, whether favourably or unfavourably (Bashir, 2019: 531; Yusliza & Ramayah, 2011; Tonglet, Philips & Read, 2004).

vi. **Religion:** Religion is defined as "a community of people unified by common beliefs, rituals, and values of life, life processes, and the supernatural" (Mathras, Cohen, Mandel & Mick, 2016).

vii. **Halal** (also known as Halaal): is an Arabic word (حلال) that signifies allowable, lawful, acceptable and/or permissible (El-Gohary, 2016: 1). This term originates from the Holy Quran and is employed to describe objects and actions. It can be defined as anything allowable by Allah [God] Almighty and upon which no limit exists (Elasrag, 2016; Al-Qaradawi, 2013; Al-Qaradawi, 2007). For this study, both spellings (i.e., Halal and Halaal) will be interchangeably used, depending on the source.

viii. **Product:** A product could be defined as "any offering that can be offered to a market to satisfy a need or want" (Kotler et al., 2009; Herbst, 2001:22). In another version, Kotler (2002: 6) describes a product as "any offering that can satisfy a need or want, such as one of the 10 basic offerings of goods, services, experiences, events, persons, places, properties, organisations, information, and ideas.

1.11   CHAPTER OUTLINE

This thesis is divided into the following chapters:

Chapter one: Orientation

This is the current chapter, and it introduces this study by providing the background of the study, formulating the research questions, the research objectives and the hypotheses of the study, highlighting the demarcation of the study, providing a brief overview of the literature underpinning the study and the research methodology of this study and outlining the definitions of key concepts that are used for this study.

Chapter two: An overview of the Halal certification ecosystem in SA

This chapter will review the Halal food certification literature. It will describe and address the structure, roles and responsibilities of its various stakeholders within the various Halal certification bodies and will provide an overview of the Halal certification ecosystem in SA.

Chapter three: Literature review and conceptual framework

This chapter will provide a theoretical discussion of consumer behaviour, religion and the theories that underpin this study.

Chapter four: Research design and methodology

This chapter will introduce and discussed the method by which the empirical research employed in this study was conducted: It described the research methods, research design, the sample for data collection, as well as the data collection techniques and data analysis procedures.

Chapter five: Research findings and discussion

In this chapter, the findings obtained from the data collection will be presented, followed by a discussion.

Chapter six: General conclusions and recommendations

This chapter will answer the main research questions and objectives of the study, discuss the implications of the findings, identify the major limitations of the study and suggest recommendations for future research directions.

1.12   SUMMARY

The purpose of this study is to explore the effect of consumers' perceptions on the consumption of HCFPs in Cape Town. This study used consumer behaviour as a theoretical lens. The study of consumer behaviour is very important to marketers because it enables them to understand and predict the buying behaviour of consumers in the marketplace and it helps in deriving marketing strategies. The study of consumer behaviour not only helps to understand the past but even predict the future.

The next chapter will review the Halal food certification literature by providing an overview of the Halal certification ecosystem in SA.

CHAPTER TWO
AN OVERVIEW OF THE HALAL CERTIFICATION ECOSYSTEM IN SA

2.1   INTRODUCTION

This chapter reviews the literature pertaining to Halal Certified Food Products by starting with defining the Halal concept as well as Halal certification. Thereafter, a broad description of the Halal Food Industry is provided, giving insights from the global and Halal Food industry, followed by a review of the Halal certification ecosystem in SA, its importance, and the key players. The chapter then continues with an exploration of the Halal food consumption and the Halal food certification in Cape Town, which constitute the cornerstone of this chapter. Finally, the chapter identifies research gaps on this topic, which eventually provide the basis for the adoption of conceptual frames in chapter three, followed by a summary of the salient points discussed.

2.2   DEFINITION AND EXPLANATION OF HALAL CERTIFIED FOOD PRODUCTS

2.2.1   Definition of Halal

Halal (حلال) is an Islamic concept. It is an Arabic word which signifies allowable, lawful, acceptable or permissible behaviour or actions (El-Gohary, 2015). This term originates from the Holy Quran (the Holy book for Muslims) and is employed to describe objects and actions. *Halal* also means lawful, permitted, pure, wholesomeness and recommended by the Islamic law (Billah et al., 2020:325; Randeree, 2019a; Randeree, 2019b; Mainolfi & Resciniti, 2018:654; Omar et al., 2017; Elasrag, 2016; Farhan & Andriansyah, 2016; Abu-Hussin et al., 2017:769; Kashim et al., 2015; Zakaria et al., 2015:284; Al-Qaradawi, 2013).

However, it is also used to refer to several other products and services across the Islamic economy (Randeree, 2019a; Randeree, 2019b; Omar et al., 2017;), such as Halal pharmaceuticals, Halal cosmetics and Halal, tourism and diet (Reuters & Standard, 2016). According to the Islamic law, Halal means "lawful, permitted, pure, wholesomeness" anything violating this law is regarded as Haram (Billah et al., 2020:325). In terms of diet, it is mandatory for the consumption of Halal food in the Muslim culture. Halal food consumption is one of the fundamental aspects of being a Muslim and such an obligation is specifically mentioned in both the Quran and *Sunnah*, which are the teachings and practices of Prophet Muhammad (Peace and Blessings of Allah [God] be Upon Him). Halal food consumption is mentioned in several verses in the Quran.

2.2.2 Halal certification

Foodstuff labelling and certification is undertaken to guarantee that consumers have access to complete information on the content and composition of products, in order to protect their health and their interests. Some foodstuffs, such as genetically modified organisms, allergenic foods, foods intended for infants or even faith-bathed labelled foods (such as Halal and Kosher) must be subject to specific regulations (Masnono, 2005).

Halal certification is a declaration that the certified entity, facility, commodity, or consumable has met with the *Shariah* (Islamic Law) legal requirements and criteria for Halal. Halal food certification is a declaration of Halal food and goods. Once all the Halal requirements are met and the Halal-controls are in place, a Halal certificate is issued. This certificate validates that all the approved commodities or merchandises are Halal-authenticated, thus fit for Muslim consumption (Khalek and Ismail, 2015).

Halal certification is a key enabler for the successful development of the global Halal industry. It refers to "the official recognition of the orderly process of preparation, slaughtering, cleaning, handling, and other relevant management practices by the established body" (Aziz, and Chok, 2013:7). From a consumer perspective, certification provides assurance that their food is in line with Shariah requirements (Tayob, 2012).

2.2.3 Halal certification and business

The importance of product certification in any industry, particularly in the Halal industry, is well understood. It gives advantage to both producers and consumers alike in term of benefits that can be offered from the certification. In the producers' point of view, certification will enable them to eliminate wastes and losses. It helps them to improve the process, design and workmanship. Certification is a quality control process that ensures required production conditions and assures quality standards (Dimara & Skuras, 2001). Products that come to the market without any certifications can cause customers to have concerns about their safety and quality. At the same time, customers would be expecting more information on where the products come from and how they are produced for them to be sure about the safety and health aspects of the products. For export products, certification could reduce barriers to international trade.

From a business perspective, the Halal certification is a source of competitive advantage that will ensure products' differentiation. Wilson and Liu (2011) posited that the Halal label covers all constructs such as branding, marketing and product development. It has been further related to the management, organisational behaviour, anthropology, and sociology. It is more than simply a recognised symbol or sign that is associated with religious obligations, as the certification is also a way to reassure consumers about products' contents (Rafiki and Abdul Wahab, 2016:136). Because of the increase in trade, tourism and globalization, the demand for Halal food is growing both internationally and locally. Therefore, Halal certification is seen as an important aspect in the hospitality and tourism, food and beverage and even the financial industries in SA (Bashir, 2019a).

It is important to mention that Halal certification is essential for the South African economy. The term Halal has garnered a favourable position on the global marketplace and is becoming a lucrative business not only among Muslim but also non-Muslim countries. Halal is no longer regarded as strictly religious-cantered, but rather it is viewed as a powerful and mostly profitable realm of business and trade, while being synonymous with quality assurance and lifestyle choice (Ismail & Hussein, 2019; Randeree, 2019a; Randeree, 2019b; Rachbini, 2018:2; Omar et al., 2017). It allows some fast-moving consuming goods companies to export some of their products in Muslim countries or enter new territories that have a substantial Muslim population (e.g., Saudi Arabia, Unites Arab Emirates, Nigeria). Halal is also used by the Western Cape government essentially as a strategic tool to foster economic growth and job creation by putting in place massive projects such as Halal parks aimed at manufacturing, processing, and packaging Halal products for international market.

2.3   A DESCRIPTION OF THE HALAL FOOD INDUSTRY

2.3.1   The global Islamic economy

Muslims represent an estimated 1.97 billion consumers according to a study conducted by the Pew Forum on Religion and Public Life (2021). This figure constitutes approximately 24.9 per cent of the total world population, which stands at 7.9 billion (The United Nation Department of Economics and Social Affair, 2021). Table 2.1 below lists the 10 largest Muslim countries by number of adherents in the world.

Table 2.1: The 10 largest Muslim populated countries in the world

No	Country	Number of adherents
1	Indonesia	227,2 million
2	Pakistan	204,19 million
3	India	189 million
4	Bangladesh	148,60 million
5	Nigeria	95,31 million
6	Egypt	87,33 million
7	Iran	81,52 million
8	Turkey	80,68 million
9	Algeria	40,55 million
10	Sudan	39,02 million

Source: Muslim Pro (2020)

Although the global Halal food industry is self-dependent on its own, it does not operate in isolation, as it is part of the macrocosmic global Islamic economy. Before the COVID-19 pandemic, the global Halal economy achieved an average annual growth rate of 20 per cent per annum; it is estimated to be worth around $2.5 trillion (without the Islamic finance sector) and its value is projected to reach a staggering $3.5 trillion within five years (Azam & Abdullah, 2020; DinarStandard, 2021:40). The global Islamic economy is subdivided into six various independent sectors as highlighted by Figure 2.1 below, namely: food, travel and tourism, fashion, media and recreation, pharmaceuticals and cosmetics.

Figure 2.1: The global Islamic Economy
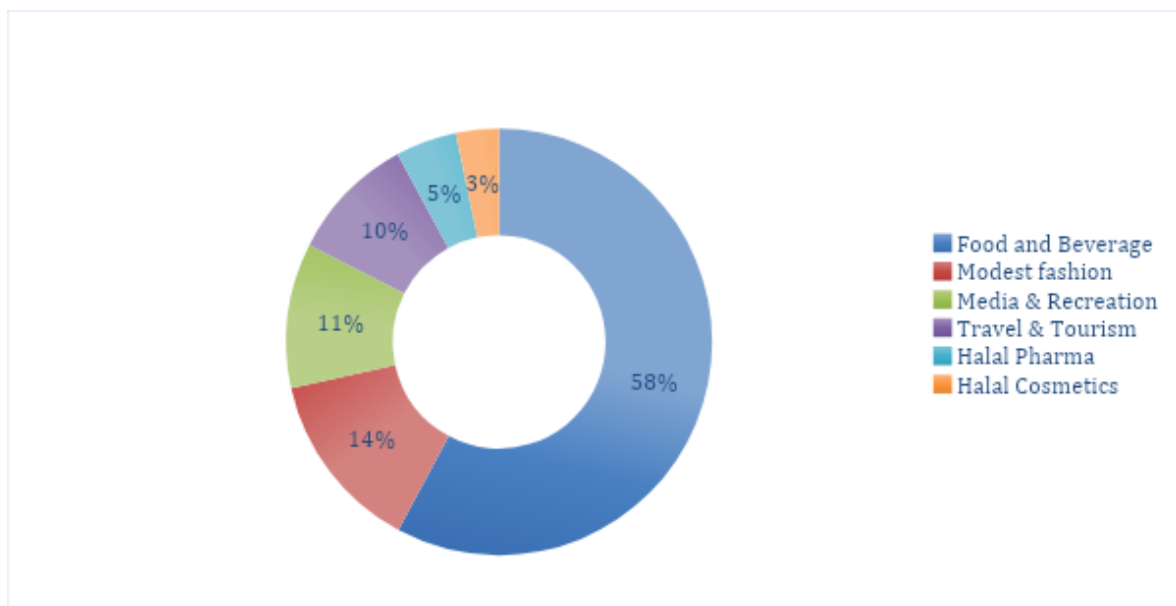
Source: The 2020-2021 Global Islamic Report (DinarStandard, 2021:6)

According to the 2020-2021 Global Islamic Report (GIR), an annual study produced by US-based research institute DinarStandard (2021:6), the global Halal consumer market spending indicators is as follows:

i.   The value Islamic finance sector on its own is worth a staggering $2.88 trillion in 2020, up from $2.5 trillion in 2019. This represents a 13.9 per cent increase in value despite the COVID-19 pandemic, with the sector estimated to grow further and reach $3.69 trillion by 2024.

ii. Halal food and beverage sector spending amounts to $1.17 trillion in 2019 up from $1.13 billion in 2019, it is forecasted that the sector will hit $1.38 billion in 2024.

iii. Halal clothing and apparel (modest fashion) stands at $277 billion in 2019, a 4.2 per cent increase in 2019; it is expected to reach $311 billion in 2024.

iv. Halal media and recreation spending increased by 3.7 in 2019 and was worth $222 billion from $214 billion in 2018. The sector's spending is projected to be at $270 billion by 2024.

v.   Halal travel and tourism spending increased by 2.7 per cent in 2019 to reach $194 billion compared to $189 billion the previous year. Due to the COVID-19 travel restrictions and tourism ban, the sector was undoubtedly the most affected as it suffered a complete shutdown, losing up to 70 per cent of its revenues. However, it is expected that the sector will reach 2019 levels by 2023.

vi. The Halal Pharmaceuticals spending reached $94 billion in 2019 from $92 billion in 2018, achieving a growth of 2.3 per cent. It is estimated that in 2024, spending would reach $105 billion.

vii. Halal Cosmetics spending reached $66 billion in 2019, achieving a 3.4 per cent growth and it is projected to achieve $76 billion by 2024.

2.3.2 The Global Halal food industry

The Global Halal food industry is arguably the fastest growing and most profitable sector of the global Islamic economy, representing close to 60 per cent of the total global Halal

economy (once again, excluding Islamic Finance). Despite the devastative economic consequences of the COVID-19 pandemic, the Halal food industry is emerging as one of the most profitable and powerful market in the world of food business. The Global Islamic Report (2021:6) suggests that the sector was only impacted by a 0.2 per cent loss of its year growth during 2020.

The Halal food industry is regarded as one of the biggest industries where a community upholds religious values. According to Sungkar (2009), the Halal food industry is unique in terms of upholding both in the production and consumption stage of the products. It is the main and most recognisable component in the Halal industry. However, most Halal food industry studies were conducted in Muslim majority countries. These studies specifically focused on both; Halal food industry market and Halal consumer studies (Abdul Khalek, 2014; Yener, 2014; Afendi, Azizan and Isa, 2014; Tieman and Ghazali, 2012; Alam et al., 2011; Alam and Sayuti, 2011).

The Halal market has witnessed a universal shift in the demand and supply chains of Halal food products. Halal food products are becoming an increasing part of the western diet and have become a multi-billion-dollar industry. As a result, various marketing opportunities are available to meet the needs of Muslims worldwide especially in the Halal food industry with the potential Halal sector to contribute to the economy of many countries. Many multinational companies such as Nestlé, Unilever and Tesco have aggressively expanded their Halal labelled products lines (Elasrag, 2016). The top five Halal food consumer markets as of 2020, according to the Global Islamic Report 2020-2021 are listed in Table 2.2 below.

Table 2.2: The top five Halal food consumer markets in the world

No	Country	Consumption value
1	Indonesia	**$144 billion**
2	Bangladesh	**$107 billion**
3	Egypt	**$95 billion**
4	Nigeria	**$83 billion**
5	Pakistan	**$82 billion**

Source: The 2020-2021 Global Islamic Report (DinarStandard, 2021:41)

The status of Halal food industry is associated with Islamic teachings and practices (Lever & Miele, 2012). According to Islamic teachings, Muslims are allowed to consume meat from animals bred and slaughtered by Jews and Christians as well as by Muslims the "People of

'the Book" (i.e. Christians and Jews), because they share common slaughter practices (Lever & Miele, 2012).

However, due to the globalisation, to the technological advancement in the agricultural and food industries and to the constant change in the global food supply chain that ensues, there are major concerns within the global Halal food industry. These concerns relate to Halal integrity and how consumers can ascertain beyond reasonable doubt that the Halal-labelled products that they purchase and consume are safety and of genuine Halal quality. These concerns are further exacerbated by the prevalence of numerous food scandals that have shaken the world by a storm over the past few years (Nunez, 2019; Rafudeen, 2013; Conway-Smith, 2011; News24, 2011; Dali, Sulaiman, Samad, Ismail & Alwi, 2007).

The concerns highlighted above are of utmost importance, chiefly for Muslim consumers, as most of the Halal food that they consume is produced and exported by large food multinationals from countries where Muslims are in a minority. The 2020 Global Islamic Report data indicate that there are 10 non-Muslim countries that produce and export 85 per cent of the total Halal food worldwide, namely: Brazil, India, United States of America (USA), Russia, Argentina, New Zealand, France, Thailand, the Philippines and Singapore (DinardStandard, 2021:41). Only 15 per cent of the Halal produce originates from three (out of 57) Muslim countries, which are Indonesia, Malaysia, and Turkey. Table 2.3 below lists the top five largest Halal food exporters and their revenues.

Table 2.3: The top five Halal food exporters in the world

No	Country	Revenue from total Halal exports
1	Brazil	**$16.2 billion**
2	India	**$14.4 billion**
3	USA	**$13.8 billion**
4	Russia	**$11.9 billion**
5	Argentina	**$10.2 billion**

Source: The 2020-2021 GIR (DinarStandard, 2021:41).

Statistics from the 2020-2021 Global Islamic Report reveal that India is the largest Halal meat exporter in the world, while Thailand is the biggest Halal product exporter (non-meat) in the world. This is ironically surprising, because both aforementioned countries have the largest number of Hindus (966.3 million people which equals to 79.9 per cent of their entire population) and Buddhist (61.75 million people which equals to 94.5 per cent of their entire population) respectively (Pew Research Centre, 2021).

2.3.3 The Halal certification ecosystem in SA

Islam is a minority religion in SA, as Muslims make up about 2 million people, representing up to 3 per cent of the national population of 60 million (Isilow, 2021). Despite this, SA is a market leader in the Halal food industry. This success is mostly attributed to the country's advanced Halal certification programmes.

As of 2017, SA has Africa's most developed Halal ecosystem, with its Halal market worth $3.2 billion (R43.5 billion) out of a regional $71.7 billion (R1 trillion). The country remains one of the top five non-organisation of Islamic Cooperation (IOC) member countries most visited by Muslim travellers and one of the five largest producers of Halal food products worldwide (SANHA, 2017:8). It is also widely regarded as the gateway to Africa's Halal food and beverage hub, and it contributes towards 25 per cent of the African continent's total GDP (Djemilou and Bayat, 2018:1; SANHA, 2017:8; Sanchez, 2017; Matrade Johannesburg, 2014).

The food and beverage as well as the banking industries are the most affected by the Halal certification process (Thomson Reuters & Dinar Standard, 2015). Until the 1980, Halal certification was primarily concentrated on meat and poultry (as it is discussed in detail in the following section). Later on, certification was broadened to include other food segments. Today, Halal organisations are regarded as 'competitive authorising discourses' that promote certain viewpoints on Halal. Rafudeen (2013:148) suggested different Halal organisations play a key role of cultural intermediaries. Tayob (2012) has argued that the South African Halal authorities have used their position to both service consumer demands for Halal products as well as create that demand itself. They have produced a consumer that has become 'fearful of the possibility of consuming impermissible products and demands Halal certification (Tayob 2012:49). The following section briefly presents a history of the formation of Halal certifying authorities in SA.

2.3.4 An overview of the major Halal certification bodies in SA

There are five key Halal certifiers in SA, namely: The Muslim Judicial Council Halaal Trust (MJC-HT or MJC), the Islamic Council of SA (ICSA), the South African National Halal Authority (SANHA), the National Independent Halal Trust (NIHT) and a fifth, newcomer in the Halal certification landscape, Shura Halal (SH).

2.3.3.1   The Muslim Judicial Council Halaal Trust (MJC-HT or MJC)

The oldest and largest HCB in SA is the Cape Town-based Muslim Judicial Council Halaal Trust (MJC-HT or MJC), which was established in 1945 (Tayob, 1995; Djemilou and Bayat, 2018, p. 3). In 1958, the Muslim Butchers Association (MBA) solicited the MJC's expertise to provide religious consent for Halal certification procedures. However, at that stage of the Halal certification, there were no Halal certificates issued and no non-meat products were certified. Only member butchers would receive certificates attesting that all meat on their premises had been inspected as Halal. During that period, the MJC and the MBA controlled the only Halal authority in SA, uncontested for 26 years (Tayob 2012; Djemilou and Bayat, 2018:3).

In 1985, the first Halal certificate for a non-meat product was issued, which was Flora-margarine. This was the first time that Halal authorisation had been extended into the corporate manufacturing process and food technology (Tayob 1995; Tayob 2012; Djemilou and Bayat, 2018:3). This soon led to the formation of the MJC Halal Trust (MJCHT) in 1986 to specialise in the administration of Halal affairs. The head and only office of the MJCHT is in Cape Town.

2.3.3.2   The Islamic Council of SA (ICSA)

The second largest HCB established is the Islamic Council of SA (ICSA). In 1984, Sheikh Abubakr Najaar, a renowned Cape imam, Halal inspector at the local municipal abattoir and former MJC president, joined ICSA as president. His joining of ICSA revived the credibility of

the organisation in the Cape and presented a challenge to the MJC (Tayob 2012; Djemilou & Bayat, 2018:3). A divergence between the MJC and the MBA occurred that ended the partnership between them, on the issue of whether non-Muslims could sell Halal certified meat products. The MBA approached Najaar who had recently left the MJC, and thus ICSA became the second Halal authorising body in SA (Tayob 2012; Djemilou & Bayat, 2018:3).

2.3.3.3   The South African National Halal Authority (SANHA)

In 1995, a third largest competitor in the South African Halal certification landscape was established. The South African National Halal Authority (SANHA) was an idea developed by several *Ulamas* (Islamic scholars) and butcher associations in Durban and Johannesburg. They were interested in standardising Halal authorisation on a national basis. In fact, SANHA attempted to campaign for a nationally inclusive Halal certification body, but the idea was swiftly rejected by the MJC (Tayob 2012; Djemilou and Bayat, 2018:3). SANHA's administrative head office is in Durban, they also have an office in Johannesburg and an office in Cape Town since 2001.

SANHA is the leader in terms of Halal certification revenue in SA, followed closely by the MJCHT, which is, then trailed closely by the NIHT and then ICSA. SANHA's dominance in terms of certification revenue reflects the success of their consumer discourse and constant communication about Halal consumption. It is worth noting that SANHA is also the only HCB to disclose its financial statements as well as the price list for its certification processes (Tayob 2012; Djemilou & Bayat, 2018:4).

2.3.3.4   The National Independent Halal Trust (NIHT)

The National Independent Halal Trust (NIHT), which was created in 2000, is the fourth major HCB in SA. The NIHT was established because of disagreements between the Witwatersrand Muslim Butchers Association (WMBA) and SANHA. The WMBA approached the *Sunni Jamiatul Ulama* and a number of other *Sunni Ulama* organisations to form the NIHT. It is headquartered in Lenasia, a borough of Johannesburg, but it has an office in Durban from which inspection and administrative activities are conducted (Tayob 2012; Djemilou and Bayat, 2018:4).

2.3.3.5 The Majlisush Shura Al Islami (SH)

Majlisush Shura Al Islami, which is simply known as Shura Halal (SH) is the newest HCB on the Halal certification landscape in SA. However, its creation dates back from 1968 as one of its founding members was the late Sheikh Shakir Gamieldien, who was at the time of creation President of the MJC. Its Halal certification services started a few in the 2000s. Shura Halal portrayed itself as a Muslim-based Non-Profit Organisation (NPO) that endeavours for the protection and preservation of religion, honour and character. Shura Halal aims to work and function within the framework of the *Shariah* and in accordance with the Holy Quran, the *Sunnah* (i.e., Prophetic teachings), *Ijmaa'* (i.e., legal consensus), *Qiyaas* (i.e., analogical deductions) and with due reference to the four schools of Islamic Jurisprudence.

2.4 THE CONSUMPTION OF HALAL CERTIFIED FOOD PRODUCTS IN CAPE TOWN: A MULTIDIMENSIONAL SITUATION

2.4.1 Halal food consumption in Cape Town: A multiracial, multicultural and religiously diverse consumer base

Even though SA is officially a secular country, this does not mean that the practice of religion is forbidden, as the freedom of religion is hallowed in the Constitution. The Muslim community in SA lives in peace and harmony with other faith communities.

Cape Town is referred to as the 'Cradle of Islam' in SA, due to its Islamic culture and considerable Muslim population, which is influenced greatly by the historical presence in the peninsula for more than 300 years of Muslims slaves (Davids, 2015:261). This particular situation has allowed Muslim consumption behaviour to be an integral part of the cultural landscape in Cape Town and by extension in SA. This religious cohesion is most palpable in Cape Town, most specifically in Indian and Coloured residential areas where Muslims interact with fellow South Africans of Christian, Jewish, Hindu, Buddhist, Sikh, atheist and agnostic beliefs as they all share similar cultures despite their religious differences (Davids, 2015:261).

Over time however, the Muslim community's consumption behaviour influenced the perception and henceforth the endorsement of their fellow non-Muslim communities towards HCFPs by means of reference group influence or subjective norms (Shambare & Donga, 2019b: 116; Hawkins & Mothersbaugh, 2010:234). This resulted in an increasing popularity for HCFPs among non-Muslim consumers in SA and Cape particularly (Bashir, 2020; Bashir, 2019b). Interestingly, this growing trend where HCFPs are consumed by other consumers from other faiths has been observed worldwide, (Riaz & Chaudry 2004; Bonne, Vermeir, Blackler & Verbeke, 2007; Nasir & Pereira, 2008; Bonne & Verbeke, 2008a; Bonne & Verbeke, 2008b; Rezai et al., 2009; Liana, Radam & Yacob, 2010; Rezai et al., 2010; Aziz & Vui, 2012; Hassan & Bojei, 2012; Rezai et al., 2012a; Rezai et al., 2012b; Mohamed et al., 2013; Ambali & Bakar, 2014; Schlegelmilch & Khan, 2015; Schlegelmilch, Khan & Hair, 2016:157; Elseidi, 2018). This is further elaborated in section 3.2.3.2 below.

2.4.2 The complexity of the religiosity around Muslim consumers and the discrepancy between the Islamic schools of thought

Cultural factors are considered the greatest influence on a person's consumption behaviour. Amongst them, religion has a greater impact on consumer behaviour, which in turn is contingent upon the extent to which devotees strictly observe the teachings of their own religion or not (i.e., religiosity). Islam is a creed that prescribes the way of life through rules and practices constructed around some key principles that every Muslim must follow wherever he/she is around the globe, by proposing a legal system called *Shariah*, the Islamic law which regulates and dictates every aspect, all activities and relations of a devotee's life (Billah et al., 2020:325; Mainolfi & Resciniti, 2018:654; Farhan & Andriansyah, 2016; Zakaria, Salim, Ahmad, Mohamed & Kamaludin, 2015:284; Rizqiningsih, 2013; Rezai et al., 2009; Rezai et al., 2010; Mohamed et al., 2013; Rezai et al., 2012a; Rezai et al., 2012b; Nasir and Pereira, 2008:63; Riaz & Chaudry, 2004:18; Regenstein et al., 2003).

It is important to note that HCFPs are traditionally aimed at Muslim consumers, due to their religious dietary laws that are enshrined in the *Shariah*. Hence, the rulings under Islamic law on food consumption are aligned within the rulings of the *Madhaahib*. A *madhhab* is a school of thought within the Islamic Jurisprudence. There are four major *madhaahib* namely, *Hanbali, Hanafi*, *Maliki* and *Shafi'i*. The SAn Muslim community is predominantly following two *madhaahib*, divided across the geographical sphere. The Muslim community of Gauteng and KwaZulu-Natal are predominantly *Hanafi* followers whereas the Muslim community of Western Cape follows the *Shaafi'i* School of thought (Tayob, 2020). This lack of uniformity in following one school of thought is undoubtedly another important aspect as to why there is no harmonisation in Halal certification practices in SA.

It is also significant to mention that the rulings under Islamic law on food consumption exceed far beyond food and drink, but it also entails the slaughtering, processing and storing of any meat products. For instance, with regard to the slaughtering of animals, it is a prerequisite that the animal be of a Halal species; in other words, all forms of pork are prohibited together with all the forbidden animals (refer to section 3.2.3.1 in the next chapter for more explanation). The *Shariah* also set clear guidelines on food selection and consumption but more generally on lifestyle. These guidelines specify that Muslims must only consume Halal and Tayyib food products, while abstaining from Haram foods as dictated by the Holy Quran and Prophetic teachings (Rezai et al., 2009; Rezai et al., 2010; Mohamed et al., 2013; Rezai et al., 2012a; Rezai et al., 2012b; Nasir and Pereira, 2008:63; Riaz and Chaudry 2004: 18; Regenstein et al., 2003).

2.5   RESEARCH GAPS OF HALAL CERTIFIED FOOD PRODUCTS IN CAPE TOWN

It is evident that consumer trust, attitudes, subjective norms and perceived behavioural control may have a positive effect on the behavioural intention to consume HCFPs. However, despite the seeming relevance of the key constructs discussed within the literature, empirical studies that investigate the impact of trust, religion and perceptions towards HCFPs are still inadequate. Hence, the following gaps were highlighted:

i.   From the literature reviewed, Section 2.4.1 highlighted that Halal food consumption in SA has a unique aspect. Even though HCFPs are primarily aimed at Muslim patrons who are a minority and who consume them based on their religious commands, it is interesting to note that the non-Muslim consumers, who are the majority, consume more HCFPs in SA than the Muslims do, knowingly or unknowingly.

ii.   The literature above in Section 2.4.2 informed us about the lack of harmonisation of Halal Certification practices in SA, as compared to Malaysia and Indonesia for instance, who have well-integrated Halal certification processes. Although independent, HCBs in SA are not working in an integrated manner due to the difference in *madhhab* following as discussed in the section above.

iii.   The literature in Chapter three, section 3.2.3.1 seeks to give effect of consumer behaviour on Halal labelled products. However, in these previous studies, most of literature was from abroad, most predominantly from Malaysia, Indonesia, India, and other countries from the South-East Asian subcontinent. Hence, there is a gap on local empirical literature review on the influence of consumer perceptions on the buying behaviour of HCFPs. There are a few studies by previous researchers on intention to purchase HCFPs in SA (Bashir, 2020; Kagee, 2018). However, none of the above explored on the role of consumer trust and confidence on attitudes and perceptions on the intention to consume Halal products. Thus, this study would like to extend and investigate the trust factor as a gap in the intention to consume HCFPs in Cape Town.

iv.   The Conceptual model depicted in section 3.5 below contributes to the literature by incorporating the integral roles of trust and trust antecedents (confidence) into HCFPs adoption and their effects on attitude. As such, this study will include trust and confidence in the halal logo and the halal certification process as a theoretical and conceptual gap to this study.

v.   Sections 2.4.1 and 2.4.2 above and sections 3.2.3.1 and 3.2.3.2 below all reveal that most of the work done on this subject focused by default on Muslims consumers as a unit of analysis, as they are the primary consumers of HCFPs. Little empirical research has been conducted using and targeting non-Muslim consumers, particularly in SA. Therefore, this study will attempt to fill this gap by focusing predominantly on non-Muslim consumers.

vi.   Previous halal studies were completed using regression analysis as a means of analysing data. A small number of studies conducted made use of Structural Equation Modelling (SEM). For this season, this study aimed to fill this gap by focusing on consumers' perceptions towards *Halaal* certified food products in Cape Town using SEM analysis.

2.6   SUMMARY

This chapter provided an overview of the broad Halal ecosystem. It focused on the global Halal food industry in general and Halal food certification environment in SA in particular. This culminated in the identification of research gaps in the Halal certification ecosystem in Cape Town. The next chapter reviewed the theoretical and conceptual literature that form the foundation of this study, namely consumer behaviour and consumer perceptions.

CHAPTER THREE
LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

3.1.   INTRODUCTION

This chapter provides an overview of consumer behaviour theory and religion, followed by an overview of consumer behaviour theoretical frames that lay the foundation for this study, which are trust, attitudes and perceptions. Subsequently, the selection and justification of the underpinning theory to this study is highlighted, which culminates in the presentation of the proposed conceptual framework that guided the study.

3.2.   CONSUMER BEHAVIOUR

3.2.1   The role of religion on food consumption behaviour

Religion is important to marketing because it is that single factor that shapes, influences and regulates other aspects of human behaviour, most importantly consumer behaviour (Shambare and Donga, 2019a: 425; Bergeaud-Blackler 2006; Bonne et al., 2007; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b; Mokhlis, 2006; Delener, 1994). Religion influences consumers' behaviour in many societies (Delener, 1994; Pettinger, Holdsworth and Gerber, 2004); it influences attitudes, values and behaviours both at the individual and the societal levels (Farouk, 2017:1; Alam, Mohd, and Hisham, 2011; Alam and Sayuti, 2011; Hogg, Adelman and Blagg, 2010). It is also a factor in deciding food purchasing and establishing food habits in individual and society (Bergeaud-Blackler 2006; Bonne et al., 2007; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b). Other than religion, the intention to consume or to purchase food is also related to positive or negative attitude, social pressure and behavioural control of individual (Khalek, 2014).

The teachings of most religions practised across the world dictate or prescribe certain behaviours for their followers, including consumption behaviour. There is a strong relationship between food culture, diet and religion. For many individuals, the dietary practices followed by them reflect their own religious persuasion. As such, the consumer behaviour of these followers is likely to be heavily impacted by their religious identity, orientation, knowledge and belief, which are all part of awareness towards consumption behaviour (Schiffman and Kanuk, 1997; Dindyal, 2003; Ambali and Bakar, 2014:9). Such a phenomenon is widely acknowledged in international business and marketing textbooks

(Shafie and Othman, 2009:3). Religion thus plays one of the most prominent roles in food choices.

Some religions have ordained in a very detailed way the type of food to and not to consume, in what manner to and not to eat such food and at what time to eat or to avoid consuming certain foods (Wilson and Liu, 2011). Some examples of religions imposing food restrictions are the prohibition of pork and meat not slaughtered according to rituals practiced in Judaism and Islam, or pork and beef in Hinduism and Buddhism, except for Christianity that has no particular food prohibitions (Donga, Shambare & Djemilou, 2021; Bashir, 2020; Shambare and Donga, 2019a: 439; Bashir, 2018; Ambali and Bakar, 2014:9). While not all religions have specific guidelines regarding diet and food restrictions, Table 3.1 below summarises food consumption guidelines and restrictions imposed by some the major religions practised across the world.

Table 3.1: Influence of religious values on food consumption

Type of religion	Practice or restriction	Value rational
Buddhism	•Meat is not recommended; vegetarian diet is desired •Moderation in all foods •monks are required to fast	•Earthly natural foods are regarded highly pure •Monks refrain from all solid food after noon
Christianity	•No food restrictions. Meat is only restricted on certain days •Fasting is selective	•Holy Days are observed including fasting and restrictions to intensify spiritual progress
Hinduism	•Beef is forbidden •All other meat and fish restricted or avoided •Alcohol should not be consumed •Several fasting days	•Cows cannot be eaten as they are sacred, however, products of the "sacred" cow are considered pure and preferred •Fasting stimulates spiritual development
Islam	• Eat only permissible and Wholesome foods •Refrain from eating pork and certain birds •Alcohol is illegal •Coffee/tea/stimulants not recommended •Fasting during specific periods	•Food consumption is for good health •Failure to eat appropriately reduces spiritual awareness •Evil elements are cleansed through fasting

Source: Shambare and Donga (2019a: 439).

It is evident from Table 3.1 above that amongst all religions, Islam has a clear set of guidelines on food selection and lifestyle. These dietary guidelines specify that Muslims must eat only Halal (permissible and lawful) and Tayyib (clean and wholesome) food products, while abstaining from Haram (forbidden or unlawful) foods as specified by the Holy Quran

and the Prophetic traditions (Billah et al., 2020:325; Randeree, 2019a; Randeree, 2019b; Mainolfi & Resciniti, 2018:654; Omar et al., 2017; Elasrag, 2016; Farhan & Andriansyah, 2016; Abu-Hussin et al., 2017:769; Kashim et al., 2015; Zakaria et al., 2015:284; Al-Qaradawi, 2013; Omar et al., 2012:87; Bruil, 2010:10-11; Shafie and Othman, 2009; Nasir and Pereira, 2008:62; Al-Qaradawi, 2007; Riaz and Chaudry, 2004:1; Regenstein et al., 2003; Kamali, 2003; Kocturk, 2002).

3.2.2 Religiosity, consumers' perceptions and consumer behaviour

The impact of religion on food consumption is dependent on two factors namely the religion itself and the extent to which individuals interpret and follow the teachings of their religion (Mainolfi & Resciniti, 2018:654; Farhan & Andriansyah, 2016; Pettinger et al. 2004; Regenstein et al., 2003). This brings about the concept of religiosity, which is defined as a belief in Deity followed by a commitment to follow all the principles believed to be set by God (McDaniel and Burnet, 1990). The term religious commitment refers to "the degree to which a person adheres to his or her religious values, beliefs and practices and uses them in daily living" (Worthington *et al.*, 2003).

In this sense, Islam is a doctrine that globally permeates the way of life through rules and practices constructed around principles that every Muslim must follow (Mainolfi & Resciniti, 2018:654; Farhan & Andriansyah, 2016). These principles are enshrined in a system of Laws called *Shariah* (the Islamic law), which guide Muslims in every aspect of their life. According to the Islamic law, activities and relations should comply with the constraints of "Halal" and "Haram", whereas Halal items refer to actions and consumptions that are permitted while Haram indicates forbidden behaviours and consumptions. Thus, Muslim consumption behaviour is subject to prohibited and allowed activities and products (Mainolfi & Resciniti, 2018:654; Farhan & Andriansyah, 2016; Mohamed, Shamsudin & Rezai, 2013; Rezai, Mohamed, & Shamsudin, 2012a; Rezai, Mohamed, & Shamsudin, 2012b; Rezai, Mohamed, Shamsudin & Chiew, 2009).

Religion has a very strong effect on people's perceptions, just as much as it is a very important aspect of their lives. These perceptions are especially exacerbated if the consumers belong to a society with strong religious principles and practices (as is the case of Saudi Arabia for instance), they tend to esteem products from countries with the same religious creeds (Al-Rajhi, 2008).

Likewise, the proportion of devotees that strictly follow a particular faith is a very good indicator that helps to estimate the effects of religion and religiosity on purchasing and consumption decisions. For instance, a study found that 75 per cent of Muslims in the USA States, whether migrants or native, abide by the Islamic dietary rules, whilst only 16 per cent of Jews follow Jewish dietary rules (Hussaini, 2004). This clearly shows that Muslims remain aware of Halal irrespective of the area or place they decide to live, due to their religious knowledge and belief, as the awareness is enshrined in the Islamic teaching of the Quran. It also reveals how Islam is perceived as one of the most influential forces in moulding and regulating the behaviour and outlook of Muslims, both individuals and groups.

It is evident that religion has an influence on consumer behaviour and decision-making process, particularly with respect to Halal food consumption. It is also relevant to underline the attitude on food consumption, which depends on level of religious commitment of the people, or the importance placed on religion in their life (Mokhlis, 2006). As such, highly religious individuals will be more disposed to be dogmatic and strongly committed to their faith (Delener, 1994). They could be viewed as individuals having greater convictions, demonstrating commitment in many aspects of their life, such as family, relationships and consumption behaviour (Mokhlis, 2006).

Despite the noted importance of religion in consumer behaviour, particularly regarding food, this factor has not yet been thoroughly researched and its effect is unclear due to the lack of interest (Farouk, 2017:2; Yener, 2014, Cleveland and Chang 2009; Pettinger *et al.* 2004; Delener, 1994; McDaniel and Burnett, 1990). This is exemplified by a study that was conducted by Cutler (1991), which surveyed around 7000 journals published between 1959 and 1989. The results showed that only a scanty 35 articles were published on the topic of religion, and only six out of the 35 were focusing on religion and consumer behaviour.

3.2.3   Religion as a predictor of consumer behaviour

This section discusses the role of religion as a subjective norm in shaping consumer behaviour. It explores the rationale behind the Muslim and non-Muslims consumers' perceptions and behaviour, towards HCFPs in Cape Town. Religion is a significant aspect of human life, which affects consumers' attitudes and behaviour (Donga, Shambare & Djemilou, 2021; Shambare & Donga, 2019a: 424). Delener (1994) explains that there are six factors that explain the role of religion in moulding and regulating consumer behaviour. These include:

(i)   Religion is a foundation of meaning and purpose for life,

(ii) Religion defines the manner, tools, and techniques for doing things,

(iii) Religion helps people to cope and understand with life events,

(iv) Religion is a means through which people deal with challenges in life,

(v) Religion acts as a motivator for human behaviour,

(vi) Religion is stable and observable.

3.2.3.1   Muslim consumer behaviour

Consumer behaviour is greatly influenced by conventional theories, cultural, social, personal and psychological characteristics that consider materialism and hedonistic philosophy as the aim of life for an individual. For this reason, some practical aspects in western countries for example cannot simply and directly apply to Asian or Islamic countries (Schiffman et al., 2014:375; Amin, Abdul-Rahman, & Razak, 2014:273; Lada et al., 2009). Evidently and particularly, these theories fail to capture Islamic perspectives of consumerism.

Muslim consumption behaviour is described as any form of action or activity that is carried out by Muslim followers in order to meet their needs, in accordance with and adherence to *Shariah* law (Billah et al., 2020:325; Mainolfi & Resciniti, 2018:654; Farhan & Andriansyah, 2016; Rizqiningsih, 2013; Rezai et al., 2009; Rezai et al., 2010; Mohamed et al., 2013; Rezai et al., 2012a; Rezai et al., 2012b; Nasir and Pereira, 2008:63; Riaz and Chaudry 2004: 18; Regenstein et al., 2003). That is the reason why the consumption of products and services are contingent upon on the existence and display of the Halal logo, which is an emblem that ensures the conformity and respect of the *Shariah* law.

Another non-negligible aspect of Muslim consumer behaviour is the issue of self-identity, that is, the way a Muslim believer identify and put himself or herself in accordance with Islamic rules. But self-identity itself depends on several factors, such as the pressure to behave in a way that is acceptable to the Muslim community (Farhan & Andriansyah, 2016; Salman and Siddiqui, 2011; Nasir and Pereira, 2008:65; Bergeaud-Blackler, 2006; Bonne et al., 2007; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b). As such, a self-identified Muslim should not comport himself in a way that would go in discordance with the *Shariah* law and by extent the Muslim community rules, such as for instance consuming non-Halal food, as it is forbidden and could lead to social sanctions which will make someone excluded from society. Such action can also degrade relationship within family, relatives and friends (Farhan & Andriansyah, 2016; Salman and Siddiqui, 2011; Nasir and Pereira,

2008:65; Bergeaud-Blackler, 2006; Bonne et al., 2007; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b).

The next section elaborates on how Muslim consumers act as a reference group and have affect the non-Muslim consumer perceptions of HCFPs by means of referent or parasitic consumer behaviour.

3.2.3.2 Non-Muslim referent consumer behaviour and its effect on consumer intention

In general, there is a strong acceptance or tolerance towards HCFPs that leads to the endorsement of Halal labelled products among non-Muslim consumers, due to referent consumer behaviour or what is termed as parasitic consumer behaviour. However, there have been some instances where the behaviour of non-Muslim consumers was a rejection of HCFPs, which may even lead to boycott in some instances. These issues are discussed below.

a) Acceptance and endorsement of Halal Certified Food Products (HCFPs)

In the context of a multiracial and multicultural society such as SA and most singularly Cape Town, normative influence (or SN) plays a critical role where family members, friends and colleagues are all a strong referent point (Shambare & Donga, 2019b: 116; Mohtar, Amirnordin & Haron, 2014:170; Omar et al., 2012:88; Lada et al., 2009; Bergeaud-Blackler, 2006; Bonne et al., 2007; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b). As such, the influence of peers is among the contributing factors that predict the adherence to, endorsement and intended consumption of Halal meat among non-Muslims (Schlegelmilch et al., 2016:157; Schlegelmilch & Khan, 2015; Hassan and Bojei, 2012).

Halal certification has become a standard in Islamic countries but also in many non-Islamic countries where there is a substantial Muslim population. Halal labelling can create a distinctive product positioning compared to its non-Halal counterparts by helping Muslim consumers in their choice of products and services (Billah et al., 2020; Mainolfi & Resciniti, 2018:654; Farouk, 2017:10; Farhan & Andriansyah, 2016; Schlegelmilch, Khan & Hair, 2016; Schlegelmilch & Khan, 2015; Nasir and Pereira, 2008:63; Rezai et al., 2009; Rezai et al., 2010; Mohamed et al., 2013; Rezai et al., 2012a; Rezai et al., 2012b; Riaz and Chaudry 2004: 18). This is what Schlegelmilch et al. (2015) refers to as religious or Halal endorsement.

Several studies reveal that non-Muslim consumers have positive perceptions towards HCFPs. The rationale behind such as positive response towards HCFPs lies among other things on the fact that Halal foods are perceived as healthier, tastier, of higher quality, more hygienic and safer than non-Halal food products (Vermeir & Verbeke, 2006; Bergeaud-Blackler, 2006; Abdullah, 2007; Bonne et al., 2007; Bonne & Verbeke, 2008a; Bonne & Verbeke, 2008b Rezai et al., 2009; Rezai et al., 2010; Alserhan, 2010; Havinga, 2010; Aziz & Vui, 2012). For example, different authors cited below argue that non-Muslim consumers prefer Halal meat products are due to the best treatment for animal under the Islamic slaughtering system, which promotes inflicting the least pain possible for animals (Rezai et al., 2012a; Rezai et al., 2012b;Riefler et al., 2012; Wilson et al., 2013; Mohamed et al., 2013; Aziz and Chok, 2013; Abd Latif et al., 2014; Mathew, 2014; Mathew et al., 2014; Haque et al., 2015; Schlegelmilch & Khan, 2015; Schlegelmilch et al., 2016:157; Wibowo and Ahmed, 2016:277; Farouk, 2017; Mainolfi & Resciniti, 2018; Bashir, 2019b; Nawawi et al., 2019; Bashir, 2020; Billah et al., 2020:325).

b) Rejection and boycott of Halal Certified Food Products (HCFPs)

However, several non-Muslim consumers believe that Muslims should not have products that are labelled Halal and go a long way to boycott Halal certification. This view is predominantly supported by a number of scholars (Ford et al., 2016:157; Schlegelmilch & Khan, 2015).

The authors argue that the religious endorsement of products (for instance HCFPs) in multi-cultural societies (such as in SA) by minority groups (e.g., the Muslims) may not be well appreciated by the majority of consumers (which in this case are the non-Muslims), especially if the majority group is feeling some sort of animosity against the target (minority) group as such religious endorsements could be viewed as potentially controversial. In their studies, Halal endorsement was examined in a predominantly Christian environment (i.e., Austria). The study revealed that Halal endorsement could either yield positive responses (i.e. acceptance and adoption) or may lead to a negative reaction from consumers (i.e. rejection and boycott). These responses lead to either a decrease in purchase intention amid non-Muslims consumers or even provoke negative reactions and lead to boycott when consumers hold unfavourable attitudes or prejudices against a religion, such as animosity (Schlegelmilch, Khan & Hair, 2016:157; Schlegelmilch & Khan, 2015; Etri & Yucel, 2016:2) shared the same view in their investigation on Halal Certification and Islamophobia in

Australia. They argue that the expansion of the global Halal industry has given rise to a new form of Islamophobia aiming at Halal certification and HCFPs.

In the context of Halal endorsement in a predominantly non-Muslim (Christian majority) country such as SA, the impact of potential animosity on the intention to buy or consume such products is clear. Although it might not be a true reflection of the sentiment of the majority of SAn non-Muslims, it has been noted that Halal certification and HCFPs have been boycotted in SA for quite some time. In particular, there have been some anti-Halal campaigns and even complaints launched to the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL) from mainly religious groups and leaders, mostly Christian (Abraham, 2018; Evans, 2018; Koko, 2018; Lutchman, 2018).

One of the foremost complaints and reason for boycott is the anger and resentment that the Christian groups and worshippers feel, as they claim that the prevalence of HCFPs in grocery stores and restaurants violates their right to freedom of choice. They argue that they "are not having a choice and are forced to buy and eat products which were 'sacrificed to idols', from a group that makes up less than 3 per cent of the SAn population" (Abraham, 2018; Evans, 2018; Koko, 2018; Lutchman, 2018).

There were also claims purported against Halal certification in SA by various religious and political organisations, stating that the funds and profits of Halal certification fund terrorism. These claims further argue that Halal and Kosher certification revenues fund religious leaders and subsidise religious groups (Koko, 2018; Evans, 2018). Complainants were arguing that they "help to finance a system that [they] do not support and [they] also do not know how the money is spent". However, these claims have been rejected by the to the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities as well as Muslim and Jewish leaders and communities (Evans, 2018). MS Navlakhi, a leader of SANHA, one of the Halal certification authorities, dismissed the view (Koko, 2018):

> *Our organisation is non-profit, and we do not fund any international*
> *organisation. There isn't a cent that goes beyond our borders - let alone*
> *(other) Muslim countries or terrorist organisations.*

Some Church leaders, who display an objection to Halal food as a form of excessive fear of Islam as expressed in their protests (Islamophobia), are the main instigators of these

complaints and boycott actions. Interestingly, Islamophobia and anti-Halal food movements are not a new phenomenon. They date back to the 1990s and have been spearheaded by Christian leaders in African countries before, in the backdrop of the difference of opinions between Muslims and Christians. Countries like Zimbabwe and Swaziland where Muslims represented respectively three per cent in 1996 and two per cent in in 2010 and where Christian opposition to Halal food has been occurring because of social, economic and political realities associated with these countries (Bamba, Talek & Kaba, 2017:81).

Likewise, in Australia, the Senate commissioned a six-month parliamentary inquiry into food certification processes in Australia, but given a particular focus on the Halal certification process amid allegations that its revenues were funding terror activities. These allegations have exacerbated the animosity of non-Muslim Australians towards Islam in general and Halal certification in particular, as emphasised by the various anti-Halal and anti-Islam campaigns that occurred prior to, during and after the Inquiry (Etri & Yucel, 2016:2). At the end of the inquiry, the Committee found that there was no evidence to support claims that the profits of Halal certification are used to fund terrorism. The report recognised that Halal certification has economic benefits for Australia because of increased export opportunities (Etri & Yucel, 2016:2). It has however recommended that the federal government increase its oversight of Halal certifiers to address some deficiencies in Halal certification of products, most notably the issue of mislabelling (Ockenden, 2015).

3.2.4   Consumer's perceptions and their importance in consumer behaviour

In psychology, attitude is defined as "a tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour" (Eagly and Chaiken, 1993:1). An attitude is a person´s enduring favourable or unfavourable evaluations, emotional feelings and action tendencies towards some object or idea. (Kotler et al., 2009:249). It is also the way individuals respond to and are disposed towards a particular object or a certain action, whether favourably or unfavourably (Bashir, 2019:531; Yusliza & Ramayah, 2011; Tonglet, Philips & Read, 2004).

Attitude can be referred to as "an enduring organisation of motivational, emotional, perceptual and cognitive processes with respect to some aspect of our environment" (Farouk, 2017:20; Hawkins & Mothersbaugh, 2010:392; Hawkins, Best, & Coney, 2001). More particularly, attitude refers to an "overall evaluation that expresses how much people like or dislike an object, issue, person or action" (Hoyer & MacInnis, 2001). Consumers develop a positive or negative attitude towards a product or service due to marketing stimuli,

situational variables, experience or advertising and then decide upon an intended action for that product or service. For instance, entrepreneurs' attitude towards risk, some are risk takers some like to play it safe (Hawkins & Mothersbaugh, 2010:393).

Consumers' attitudes can be also the outcome of the combination of attributes or characteristics that an object possesses (Asiegbu, Powei Daubry, & Iruka, 2012). Attribute importance differs from consumer to consumer and this importance is the assessment of the significance of an attribute for a particular product (Kotler, Brown, Adam, & Armstrong, 2004). Schurr and Ozanne (1985) found in their study that trust is affecting consumer's attitude thereby consumer's behaviour. The authors further argue that high trust leads to a more favourable attitude towards the firm than low trust does (Schurr & Ozanne, 1985:950).

Conversely, perception is a process of how individual see and make sense of their environment. It is about the selection, organisation and interpretation of stimuli by individual (Fill, 2002). Or it is referred to as "the entire process by which an individual becomes aware of the environment and interprets it so that it will fit into his or her frame of reference" (Walters & Bergiel, 1989:333; Mostert, 1996:49). In other words, perception is a process of selecting, organising, and interpreting information from our internal and external environment to form a meaningful picture (Kotler, Keller, Brady, Goodman & Hansen, 2009). "It can be further described as how we see the world around us" (Schiffman & Kanuk, 2007:152).

Whenever a consumer buys a product, it is contingent on the perception he or she has on that particular product, as all consumers view the same product differently, according to their own perceptions. A more concrete example would be wrestling, which is perceived differently by different people; some view it as meaningless fighting while others would consider it a sport.

Individuals respond on the basis of their perceptions of reality and not the reality itself per se. Consumers act and react on the basis of their perceptions, not on the basis of objective reality (Mostert, 2002:3; Puth et al., 1999). Scholars point out that the meaning interpreted by the individuals is influenced by their unique biases, needs and experiences (Schiffmann & Kanuk, 2007; Solomon et al., 2013 and Schiffman et al., 2014). Outside stimuli are selected, sorted and interpreted into a coherent picture of the world around us. If two individuals expose the same stimuli and same condition, their response is different depending on the way they interpret and perceive the stimuli. This is due to the way consumers select, sort and interpret stimuli is grounded and governed by our needs, expectation, value, which are

quite unique to each individual. This selective choice is explained by the amount of risk that consumers take when making a purchasing decision (Mostert, 2002:3).

3.2.5 Factors affecting consumer attitudes and perceptions towards intention to consume Halal Certified Food Products (HCFPs)

A consumer's attitude is dependent on consumer's awareness of the product. Attitude of a consumer toward a particular brand is more likely to influence his or her decision or intention to purchase the product. In general, people are likely to purchase products whose brands influence them the most (Castells, 2004). The consumption of Halal labelled food has become a global phenomenon in predominantly Muslim and even non-Muslim countries alike. This trend has been because of, among others, increasing demands from highly concerned Muslim consumers, which has resulted in an increasing demand of Halal-certified products from importers (Abu-Hussin et al., 2017; Wilson, 2014; Nasir & Pereira, 2008; Vermeir & Verbeke, 2006).

As discussed in Section 3.2.3.2, non-Muslim consumers have positive perceptions towards HCFPs, due to many reasons. Non-Muslims' attitudes and purchase intention of Halal products depends on many important factors. These include age, educational qualification, religious thoughts and animal welfare (Bergeaud-Blackler, 2006; Abdullah, 2007; Rezai et al., 2010; Liana, Radam & Yacob, 2010; Aziz & Vui, 2012;). Many researchers acknowledged that understanding consumers' attitude towards Halal product is an important area for investigation (Bergeaud-Blackler, 2006; Ismail & Ehsan, 2008; Rezai et al., 2009; Alserhan, 2010; Rezai et al., 2010; Rezai et al., 2012a; Rezai et al., 2012b; Badruldin et al., 2012; Wilson et al., 2013; Mohamed et al., 2013; Wilson, 2014). In fact, in their research, these authors attempted to measure the differences in perceptions between Muslim and non-Muslim consumers towards Halal products and in the end concluded that food safety and hygienic environment significantly influence their consumption of Halal foods.

There has been some debate suggesting that the concept of attitude should be measured in explicit or implicit approach. As such, distinctions are made between explicit and implicit attitudes. An implicit measure is conducted indirectly and a respondent is unaware of the attitude in question. In the explicit measure contrariwise, respondents self-report their attitudes, which can be fully aware of the interest of the investigators (Ollila, 2011:21). The most used explicit measures of attitudes are the Likert scale, the Thurstone scale and the semantic differential scale (Ollila, 2011:21).

For the purpose of this study, a Likert scale (5-point and 6-point) was used and applied throughout as a measurement of attitudes, as it is the best suited quantitative approach to measuring attitudes (Shambare & Donga, 2019b: 132).

3.3 CONSUMER BEHAVIOUR THEORETICAL FRAMEWORKS

Many theories have been developed to understand the intention to consume Halal certified food products. The literature provides a wide array of theories modelling the adoption of HCFPs. Among these, the most common ones relate to consumer behaviour and consumers' perceptions and attitudes, which form the basis of this conceptual frame. Although there are numerous perception theories, this study focuses mainly on those that have been utilised in studying the consumption of Halal certified food products. These are mainly the Expectation Confirmation Theory (ECT), the Institutional Theory (IT), the Theory of Reasoned Action (TRA) and finally, the Theory of Planned Behaviour (TPB). These are discussed in the following sections.

3.3.1 The Expectation Confirmation Theory (ECT)

The Expectation Confirmation Theory (ECT) also called Disconfirmation of Expectations Theory or Expectation Confirmation and Disconfirmation Theory is a cognitive theory that was developed by Richard L. Oliver in 1977 and 1980. It seeks to explain post-purchase or post-adoption satisfaction as a function of expectations, perceived performance, and disconfirmation of beliefs (Kristensen et al., 1999, Kim et al., 2003). ECT states that customer satisfaction develops from a customer's comparison of post-purchase evaluation of a product or service with pre-purchase expectations (Kim *et al.,* 2003).

The ECT asserts that consumers' intention to repurchase a product or service is significantly influenced by their prior experience with that product or service (Oliver, 1980; Anderson & Sullican, 1993). Satisfactory experience is a key enabler for building and retaining long-term consumer relationships. ECT is widely used in consumer behaviour literature to study customer satisfaction (Anderson & Sullican, 1993), post-purchase behaviour (Dabolkar, Shepard & Thorpe, 2000), customer complaints (Oliver, 1980) and service marketing in general (Stumpf, Brief & Hartman, 1987; Venkatesh & Davis, 1996).

The predictive ability of this theory has been demonstrated over a wide range of product repurchase and service continuance contexts, including but not limited to automobile repurchase (Schunk, 1981), camera recorder repurchase (Dabolkar, et al., 2000), restaurant

service, and business professional services (Stumpf, et al., 1987). Figure 3.1 below presents the constructs and relationships of the ECT.

Figure 3.1: Expectation Confirmation Theory (ECT)
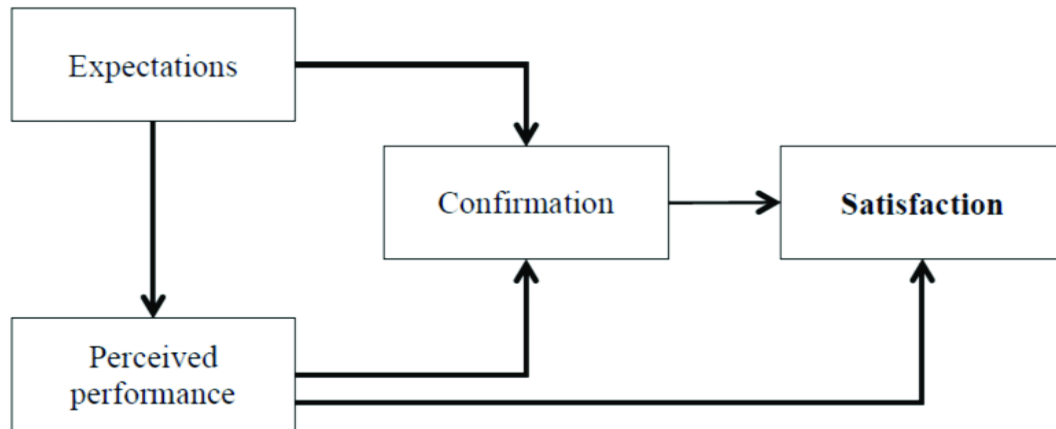
Source: Adapted from Kim *et al.* (2003).

Oliver (1980; 1999) and Bhattacherjee (2001) described the underlying processes by which consumers reach repurchase intentions in an ECT framework depicted in the Figure 3.1 above as follows: First, consumers form an initial expectation of a specific product or service prior to the purchasing stage. Secondly, they accept and proceed to use that product or service. Following a period of initial consumption, they form perceptions about its performance. Thirdly, they assess its perceived performance in relation to their original expectation and determine the extent to which their expectations are confirmed or not (this construct is also referred to as "disconfirmation" in other marketing literature). Fourthly, consumers form a satisfaction or affect level, based on their confirmation level and the expectation on which that confirmation was based. Finally, satisfied consumers form a repurchase intention, while dissatisfied users discontinue its subsequent use.

3.3.1.1   Expectation

Expectation has been defined as the individual belief about a product attribute performance (Spreng & Page, 2001), besides focusing on the comparison standard that is formed by the consumers themselves. These anticipated comparative standards functioned as the underlying baseline of reference where consumers compare the actual consumption experience (Szymanski & Henard, 2001).

3.3.1.2   Perceived performance

Perceived performance is defined as the consumers' perception of how a product or service performance meets their needs, wants and desires. This would also mean it focuses on the consumers' overall estimated judgment and evaluation of the performance of service providers (Schmitt, 2010).

3.3.1.3   Experience

Satisfaction assessment seeks to understand the reason why consumers seek good experiences (Yu, Li, & Jai, 2017). It is important to be precise about how consumer experience begins before the consumer engagement journey kick-off. Consumer experiences could be either interactive in nature, subject to individual, input of touch points, or influenced by human five senses. Consumer experience investigates the consumer journey and the impact of each touch point that those consumers are experiencing.

3.3.1.4   Satisfaction

Satisfaction can either be a process (i.e., cognitive evaluation) or an outcome (conative and emotion). Oliver (1993) applied the concept of satisfaction to the consumption context and defined it as "the summary psychological state resulting when the emotion surrounding disconfirmation expectations is coupled with the consumer's prior feelings about the consumption experience". Consumers will try to map their experience with their own belief or knowledge that has been embedded in their minds in determining their level of satisfaction. After that, the consumer will become committed and respond towards a goal in an explicit manner. As such, satisfaction is associated with the feelings developed by cognitive and emotional aspects of goods and services (Ali, Ryu, & Hussain, 2016; Song & Qu, 2017). Without a doubt, consumer satisfaction will impact on business profitability in the long term has a role that is vital in ensuring customer retention.

3.3.1.5   Disconfirmation

Oliver (1980) defined disconfirmation as the discrepancy between expectations and performance. These two important variables (expectations and performance) posit greater influencing power in consumer judgments (Huang, 2015). The definition underscores a psychological or affective state related to and resulting from a cognitive appraisal of the expectation-performance discrepancy (confirmation). Lower expectations or higher

perceived performance would lead to a greater confirmation. This results in positive influences on customer satisfaction and continuance intention. Reversing the relationship causes disconfirmation, dissatisfaction, and a discontinuance intention. Hence, confirmation is inversely related to expectation and directly related to perceived performance.

3.3.2   The Institutional Theory (IT)

Institutional Theory (IT) provides a framework regarding how organisations respond to institutional pressures within their environment (Meyer & Rowan, 1977; DiMaggio & Powell, 1983; Zucker 1987). Institutional Isomorphism is the notion of organisations becoming increasingly similar due to the pressure from the state and professions (DiMaggio and Powell, 1983). IT indicates that the beliefs, attitudes, and behaviours of individuals and organisations are strongly influenced by several networks and interactions as illustrated from Figure 3.2 below (Scott, Agnew, Soja & Storper, 2001).

Figure 3.2: Institutional Theory (IT)
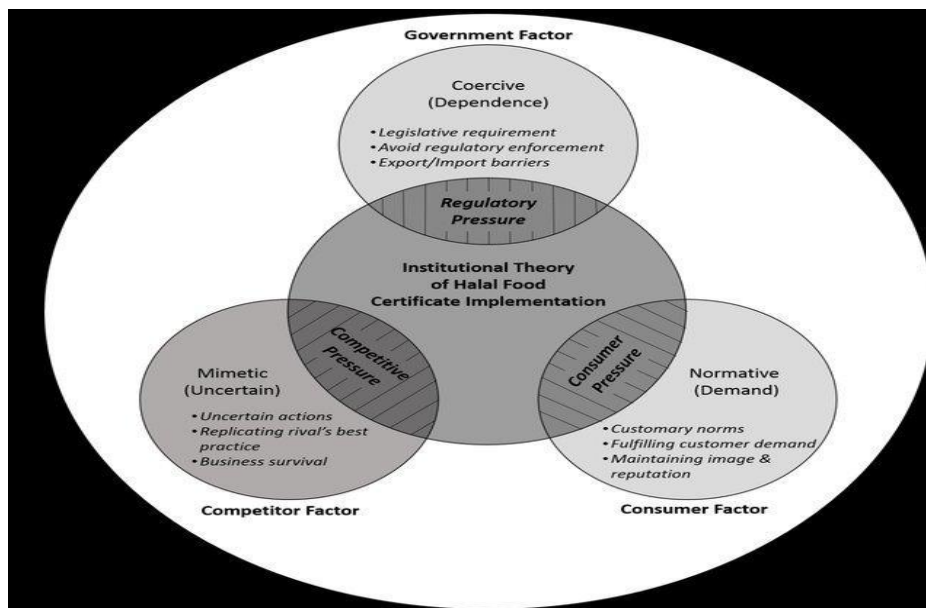
Source: Adapted from Di Maggio and Powell (1983).

As depicted in Figure 3.2 above, there are three different dimensions of institutional pressures: mimetic pressures, normative pressures and coercive pressures. These are discussed next.

3.3.2.1 Mimetic pressures

Mimetic Pressures refers to organisations modelling themselves on other organisations, specifically they refer to the similarity between more successful organisations and more risk-averse organisations (Mason, 2012). Mimetic pressures are all about individuals within a particular group, cluster, sector or industry that try to imitate the best widely adopted social or professional practices among others in that specific cluster industry (Bashir, 2019a; Sarkis, Zhu, & Lai, 2011). Due to rigorous business competition and increasing change of power to consumers, some groups within their industry have been forced to copy other groups' best practices in order to safeguard their existence and uphold their market share (Abdul Talib et al., 2015; Fikru, 2014).

At an individual level, mimetic pressures force social actors such as consumers to act by seeking examples of established behaviour to follow and intentionally or unintentionally imitate the same behaviour of other successful and high-status people such as celebrities (DiMaggio & Powell, 1983). This is because of their belief that practices or actions undertaken by such celebrities will be more likely to generate positive results. They perceive that copying the behaviour of respected friends, relatives, and colleagues of a network are safer than trying new. This is because such behaviour is driven by the belief that the actions of more successful and respected people result in positive consequences. In the Halal context, consumers may imitate the attitudes and behaviour that have been accepted by other Halal consumers. Consumers might have the belief that they can select other consumers by copying their attitudes and behaviour (Bashir, 2019a). Therefore, mimetic pressures indicate that consumers will be more likely to purchase Halal food products if several people in their social environment commonly consume Halal food products.

3.3.2.2 Normative pressures

Normative pressures refer to the factors that influence institutions and individuals to undertake activities to appear legitimate and appropriate within a particular industry context (DiMaggio & Powell, 1983; Sarkis, Zhu, & Lai, 2011; Bashir, 2019a). Normative institutions arise from group norms to implement particular social practices. Normative pressures point out the pressure to adapt to industrial norms and society's expectations (Fikru, 2014).

According to Harcourt, Lam and Harcourt (2005), normative pressure refers to an action, behaviour or a belief that is employed by a large group of actors and which an individual is more likely to copy such action. This action of copying is not mandated, nor conscious, but

rather becomes as a norm. Normative pressures take several forms; they can be in the form of professional, industrial or social practices. The practices are typically conducted by individuals and occur when individuals unconsciously try to act like other individuals' similar beliefs, attitudes, behaviours, and practices (Bashir, 2019a). Accordingly, purchasing Halal food products by many Muslim consumers may influence the purchase intention of other non-Muslim consumers toward Halal food products.

3.3.2.3 Coercive pressures

Coercive pressures comprise formal and informal pressures applied to individuals to implement the same attitudes, behaviour, and practices. This is because they feel pressurized to do so by more influential social actors (DiMaggio & Powell, 1983; Larrinaga-Gonzalez, 2007; Jan, Lu and Chou, 2012). Coercive pressures are the pressures that are usually applied by those who have influential positions within a particular industry such as the automotive industry or the Halal industry. Coercive pressures can be in the form of government policies and regulations or in the form of regulation enforcement or market discipline or the exercise of power. In the case of the Halal industry, the *Shariah* Law requirement for instance is the best example of coercive pressures.

Bozan, Parker and Davey (2016) revealed that coercive pressures can influence directly and positively the behaviour of users. However, another study by Gao & Yang (2015) found out that coercive pressures did not show a significant impact on users' behaviour intention towards remote education. Similarly, Jan et al. (2012) found that coercive pressures did not have a significant influence on the intention of adopting e-learning. In the context of Halal food consumption, coercive pressure is often present for several aspects of consumption. For example, Halal consumers may face coercive pressures from other sources such as religious obligations, *Shariah* requirements or Halal authorities' regulations and food safety standards to consume Halal food products.

3.3.3 The Theory of Reasoned Action (TRA)

A precursor of the Theory of Planned Behaviour (TPB), the Theory of Reasoned Action (TRA) is an economic theory of consumer based on the correlations between attitude and behaviour. It connects attitudes, subjective norms, behavioural intentions and behaviour in a causal sequence (Fishbein & Alan 1975; Ajzen & Fishbein 1980; Hussain, Rahman, Zaheer & Saleem, 2016:39) as depicted in Figure 3.3 below.

Figure 3.3: Theory of Reasoned Action (TRA)
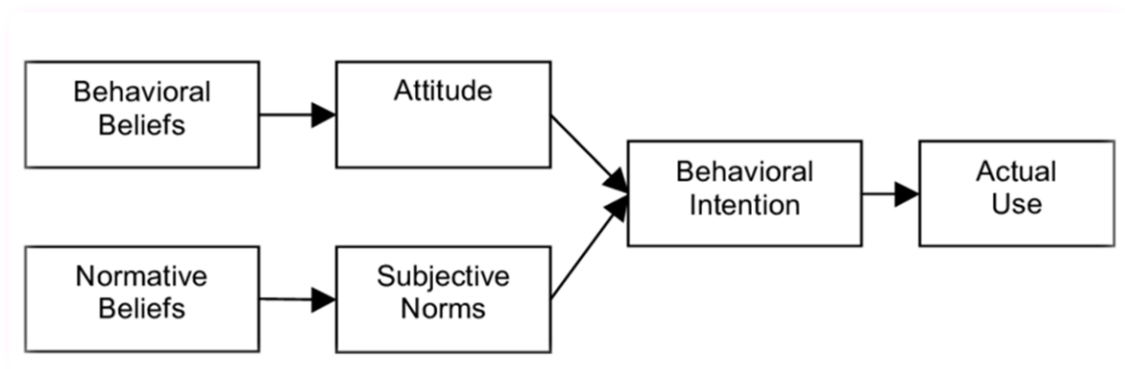
Source: Adapted from Fishbein and Ajzen (1975).

The theory, depicted in Figure 3.3 above, assumes control over behaviour and choices made. It hypothesises that behaviour results from behavioural intention, while the intention is a product of a combination of people's attitudes towards the behaviour and the same people's perceptions of the social pressure imposed on them to perform the same. Conversely, the attitude arises from people's beliefs about behavioural outcomes and their evaluation of the same (Hussain, Rahman, Zaheer & Saleem, 2016:39).

3.3.3.1   Attitude (A)

Attitude is the positive or negative thoughts towards the behaviour (Fishbein & Ajzen 1975; Ajzen & Fishbein 1980). Attitude of a consumer toward a particular brand is more likely to influence his or her decision or intention to purchase the product. In general, people are likely to purchase a product whose brand influences them the most ((Hussain, Rahman, Zaheer & Saleem, 2016:39; Castells, 2004).

3.3.3.2   Subjective norms (SN)

The subjective norm consists of the interaction with the social network. The subjective norm is the person's perception of what one's friends and family think about if he or she should perform a particular behaviour (Fishbein & Ajzen 1975; Ajzen & Fishbein 1980; (Hussain, Rahman, Zaheer & Saleem, 2016:39).

3.3.3.3   Behaviour Intention (BI)

Consumers behave in their own course of action. The theory of reasoned action (TRA) suggests that a person's behaviour is determined by his intention to execute this particular behaviour. Similarly, the intention is driven by the attitude towards the behaviour and the subjective norm (Fishbein & Ajzen 1975; Ajzen & Fishbein 1980).

The usefulness of TRA is apparently obvious in different situations (Sheppard, Hartwick & Warshaw, 1988). The TRA is an important theory to predict the buying expectation and probability of consumers and their sensible efforts they make to purchase any product (Spears & Singh, 2004; Tuu & Olsen, 2012). Likewise, current research also expects to test TRA in Halal product purchase research settings (Hussain et al., 2016:39).

3.3.4   The Theory of Planned Behaviour (TPB)

The primary focus of this thesis is to explore how consumers perceive Halal-certified food products. To do so, this study is assessing the Theory of Planned Behaviour (TPB), created by Icek Ajzen (1985). The TPB is one of the "most influential and popular conceptual frameworks for the study of human action. An extension and an improvement of the Theory of Reasoned Action (TRA), which was first developed by Fishbein and Ajzen in 1975, the TPB is arguably the most frequently quoted theory explanation of human behaviour. The theory states that "attitude toward behaviour, subjective norms, and perceived behavioural control, together shape an individual's behavioural intentions and behaviours". This is represented in Figure 3.4 below.

Figure 3.4: Theory of Planned Behaviour (TPB)
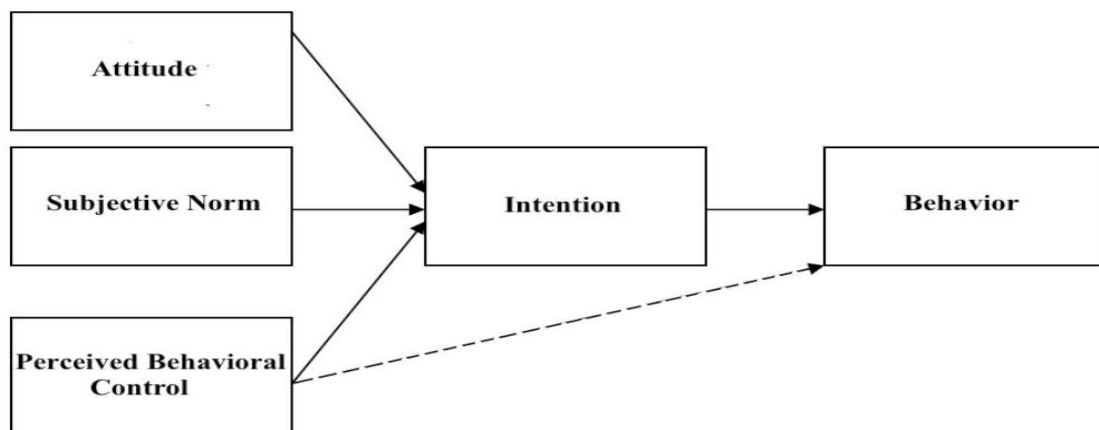
Source: Adapted from Ajzen (2005).

As Figure 3.4 above suggests, a person's behaviour is determined by his intention to execute this behaviour (Ajzen, 1985; 1991; 2000; 2002a; 2002b; 2005; Ajzen & Fishbein, 1985; 2005; Fishbein & Ajzen, 1975; 2010). The theory postulates that behaviour results from behavioural intention, while the intention derives from a blend of individuals' attitudes towards the behaviour and their perceptions of the societal pressures imposed onto them to perform the same. Behavioural intention is driven by the following concepts: Attitude towards the behaviour (ATT/ATB), Subjective Norms (SN) and Perceived Behavioural Control (PBC).

3.3.4.1   Attitude towards the behaviour (ATT/ATB)

Attitude towards the behaviour (ATT/ATB) is the extent to which an individual holds positive or negative thoughts towards the behaviour evaluation (Ajzen, 2005; Fishbein & Ajzen, 2010). ATT stem from people's beliefs about behavioural outcomes and their evaluation of the same. Ajzen (2005) further admits that ATT does not influence on behaviour directly but rather indirectly via intention. There is a discrepancy between a general attitude (which refers to an attitude toward physical objects, institutions, groups, policies and events) and an attitude towards executing a specific behaviour (Fishbein & Ajzen, 2010). Ajzen (2005) further postulates that beliefs about the likely outcome of the behaviour and the evaluation of those outcomes are behavioural beliefs, which in turn produce a conducive or conducive attitude towards a particular behaviour.

Numerous scholars cited below have acknowledged that ATT is one of (if not) the major and most powerful constructs of the TPB model as it helps greatly in predicting the intention (Harris & Gibson, 2008; Liňán & Chen, 2006; Watchravesringkan, Hodges, Yurchism, Hegland, Karpova, Marcketti & Yan, 2013; Hoffman, 2018).

3.3.4.2   Subjective norms (SN)

Subjective Norms (SN) refers to an individual's perception about a particular behaviour (if he or she should perform a particular behaviour or not), which is influenced by the judgment of significant others, such as parents, family, spouse, friends, neighbours, teachers, colleagues and so forth (Ajzen, 2005; Fishbein & Ajzen, 2010; Fayolle, 2002; Fayolle, Gailly & Lassas-Clerc, 2006; Hoffman, 2018). The concept of social influence has been assessed by the social norm and normative belief in both the TRA and the TPB, which are all discussed in detail in the subsequent sections. Social influence is measured by the evaluation of various social groups (Ham, Jeger & Frajman Ivković, 2015).

Subjective Norms consist of the interactions within the social network. They refer to a person's perception and that of important people close to that individual about the behaviour under consideration, by assessing the perceived societal pressures from family, friends and significant others on the individual to perform or not perform certain behaviours (Ajzen, 2005; Fishbein & Ajzen, 2010; Fayolle, 2002; Fayolle et al., 2006; Hoffman, 2018). Social pressures or perceived expectations are hence applied by those close to the person that makes the decision, which in turn can influence the decision whether or not the behaviour will be performed. As such, the subsequent effect can be positive or negative, depending on the influence of the people that are closest to you.

Despite its role as a strong influencer in BI within the TPB model, over the years some scholars (such as Scherer, Adams, Carley and Wiebe, 1989; Matthews and Moser, 1995; Conner and Armitage, 1998; Krueger et al., 2000; Armitage and Conner, 2001; Rivis and Sheeran, 2003; Kolvereid and Isaksen, 2006; Conner, Godin, Sheeran & Germain, 2013; Ham, Jeger and Frajman Ivković, 2015) have critiqued SN, suggesting that it does not greatly influence BI contrary to the other key constructs (ATB and PBC for instance). In 2011, a statistical assessment on the efficiency of the TPB conducted by Armitage and Conner revealed that SN exerts the least influence on intention among the three antecedents of the TPB.

However, other researchers have come to its defence, arguing that although SN is not the most significant predictor, it can nevertheless significantly influence BI (Kautonen, Van Gelderen & Tornikoski, 2013; Lüthje & Franke, 2003). Other authors found in their studies that SN influences ATT/ATB and PBC, and as such it therefore indirectly influences BI. The debate around the limitations of the TPB model is discussed in Section 3.4.1, prior to selecting the TPB model as the theoretical base for this study. Numerous studies have indicated that SN is one of the most influential drivers of intention to choose Halal products. SN plays an important role in a multiracial and multicultural society context, whereby family members, friends and colleagues constitute a strong referent point (Mohtar, Amirnordin & Haron, 2014:170; Omar et al., 2012:88; Lada et al., 2009). It is also supported by several authors (Vermeir and Verbeke, 2006; Bergeaud-Blackler, 2006; Bonne et al., 2007; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b) who stated that in general, the influence of peers is among the contributors in predicting the intended consumption of Halal meat among Muslims. Different consumers have different beliefs on Halal food products.

3.3.4.3   Perceived Behavioural Control (PBC)

Perceived Behavioural Control (PBC) or self-efficacy is a component that was inexistent in the original TRA and is known as the new component that controls BI. It was created to take the non-volitional behaviour into account for predicting actual behaviour. The existence of PBC, as a concept in TPB was greatly influenced by the work of Bandura (1977) who is the pioneer of on self-efficacy, due to its similar characteristics with PBC. Bandura refers to self-efficacy as the belief in one's capabilities to organise and execute the courses of action required to produce given attainments and perform a particular behaviour irrespective of the circumstance. PBC Conversely is defined as "the extent to which people believe that they are capable of, or have control over, performing a given behaviour" (Ajzen, 2005; Fishbein & Ajzen, 2010).

Self-efficacy and PBC are identical, at least form theoretical viewpoint, since both concepts refer to a person's perceived capability for the performance of a certain behaviour or achievement of a certain goal and that both can be assessed with the ability to perform the behaviour or achieve a particular goal (Fishbein and Ajzen, 2010; Ajzen, 2005; Krueger et al., 2000; Trivedi, 2016; Hoffman, 2018). Bandura (1997) states that if individuals have high levels of self-efficacy, they are likely to also have a high belief in his or her ability to succeed in certain behaviour. This is influenced by the fact that such a person sees fewer aspects, which prevent him from achieving that particular behaviour. This was also posited by Krueger et al. (2000), who similarly postulated that the higher someone's PBC towards a behaviour is, the greater the chances that a person will achieve that given behaviour, or the greater the intention of performing the behaviour.

PBC reflects the belief pertaining to access to resources and opportunities needed to perform a behaviour, or internal and external factors that may impede performance of the behaviour (Ajzen, 2005; Fishbein & Ajzen, 2010; Krueger et al., 2000; Trivedi, 2016; Hoffman, 2018). PBC equates to the sum of the individual's perceived and actual control of the given behaviour. The PBC variable determines (together with ATT and SNs) the intention to search for information and compare different products.

3.3.4.4   Behaviour Intention (BI)

Behavioural Intention (BI) is viewed as an indication of an individual's readiness, particularly the mental readiness to perform a given behaviour. It is assumed to be an immediate antecedent of behaviour. Fishbein and Ajzen describe it to be understood as capturing

motivational factors that influence behaviour and also indicate an individual's readiness to perform that behaviour (Fishbein & Ajzen, 2010; Ajzen, 2005). BI is based on attitude toward the behaviour, subjective norm, and perceived behavioural control, with each predictor weighted for its importance in relation to the behaviour and population of interest.

Halal certification is vital for consumer purchase intention decisions and can have a tremendous impact on consumer confidence. Several authors cited below argued that the awareness of Halal logo and the trust and confidence of the Halal certification process can lead to an increase in the intention of Halal consumers towards purchasing Halal food products and subsequently the buying behaviour (Billah et al., 2020; Ismail & Hussein, 2019; Randeree, 2019a; Randeree, 2019b; Mainolfi & Resciniti, 2018:658; Abu-Hussin et al., 2017; Farouk, 2017:4; Farhan & Andriansyah, 2016; Wibowo & Ahmad, 2016; Latiff et al., 2015; Omar, Mat, Imhemed & Ali, 2012; Rezai et al., 2012).

3.3.4.5   Behaviour (B)

Behaviour (B) is referring to as an individual's observable response in a given situation with respect to a given target. According to Ajzen (2005), B is a function of compatible BI and PBC, as the latter is expected to act as a moderator towards the effect of intention on behaviour, such that a favourable intention produces the behaviour only when PBC is strong. The measurement of TPB's cognitive factors must be conceptualised and assessed in accordance with the principle of compatibility, which must include the same Target, Action, Context and Time (TACT) elements as a behavioural criterion (Fishbein & Ajzen, 2010; Ajzen, 2005; Ajzen, 2002b).

3.3.5   Trust and confidence

Trust is a topic that has always generated a longstanding interest in social sciences. It is crucial to every kind of coordinated human activity, ranging from business to sport, to scientific research; even more, trust is essential for the successful dissemination of knowledge, and by extension, for nearly any form of practical deliberation and planning (Carter and Simion, 2020). Without trust, it would not be possible to achieve our goals and even attaining knowledge would be difficult. As such, trust is one of the most important components, arguably the most important criteria needed to create, develop and nurture a comprehensive, functioning and happy relationship (Mahad, Mohtar & Othman, 2015:6; Wang, Ngamsiriudom & Hsieh, 2015:558).

Generally, trust refers to an individual's confidence that the behaviour of other individuals will be benevolent toward others and be consistent with his or her expectations. For Morgan and Hunt (1994), trust exists when one party has confidence in a partner's reliability and integrity. Trust has been defined as "a psychological state composing the intention to accept vulnerability based on expectations of the intentions or behaviour of another" (Wang et al., 2015:558).

According to Mahad et al. (2015:4), trust is "the willingness to be vulnerable to the actions of any other person based on the expectation that others will perform certain actions which are important for trustor, irrespective of the ability to monitor or control the other party". Trust is also defined as "a trustor´s expectations about the motives and behaviours of a trustee" (Wang et al., 2015:558).

The most comprehensive definition of trust states that:

> *"Trust is a psychological state involving positive confident expectations about the competence, benevolence, integrity and predictability of another person and willingness to act on the basis of these expectations. Issues of trust arise in contexts that involve risk, vulnerability, uncertainty and interdependence. Trust expectations are created primarily by the interaction of the perceived qualities of the trustee and contextual factors in play when trust decisions are made*" (Adams, 2005:3; Adams & Webb (2003).

There are many dimensions of trust, these dimensions include:

(i) Interpersonal trust

Interpersonal trust (also known as trusting beliefs) refers to the trustor's perception that the trustee has attributes that are beneficial and benevolent to the trustor (Mahad et al., 2015:9; McKnight, Choudhury & Kacmar, 2002). It is also defined as the perception you have that other people will not do anything that will harm your interest; the individual is giving the willingness to accept vulnerability or risk based on expectations regarding another person's behaviour. According to Suh and Han (2003), trust belief has three main features namely, (i) competence (ability of the trustee to do what the trustor needs), (ii) benevolence (trustee caring and motivation to act in the trustor's interests), and (iii) integrity (trustee honesty and promise keeping towards the trustor).

(ii) Consumer trust

Business Research on trust mostly emphasised on the customer's trust in a salesperson. Some authors have provided a more specific and multifaceted definition of consumer trust, referring to it as a global belief from the consumer that the seller, product and the company will fulfil their obligations as expected by the buyer (Kim, Ferrin & Rao, 2009; Kim, Ferrin & Rao, 2003:311). In business relations, a party might behave a chance if he knew that the other party trust him/her (Mahad et al., 2015:7).

Trust is a critical factor in the relationship between consumers and firms, since the consumer lack control over the actions of the firm (Schoorman, Mayer, & Davis, 2007; Bamberger, 2010). Kim et al. (2003:312) state that trust establishes a relationship between a buyer and a seller and that without it, there would not be any transaction at all, let alone consumer satisfaction. The authors cited above say that even if the customer does not have any previous direct experience with the seller, the initial trust is formed by indirect experience such as reputation, recommendation, information quality about the seller website and so on. When the consumer trusts the seller, he or she will feel safe by way of an implicit belief that the actions of the seller will result in positive outcomes, or at least, will not result in negative outcomes.

For the purpose of this study, this definition is formulated, based on the definition from Kim *et al.*, (2003: 311):

> "*Consumer trust is defined as a consumer's subjective belief that the selling party or entity will fulfil its transactional obligations as the consumer understands them*".

(iii) Institutional trust

Shapiro (1987) describes trust institution as the trustor's belief about the security situation as collateral security, nets, and other structural performance. It is divided into two namely, institutional based trust in banks and inter-organisational trust. Institutional based trust is based on the widely accepted implicit rules that regulate practices in the banking industry and the financial markets. Inter-organisational trust however is perceived as a complementary managerial resource that is also vital to successful relationships (Mahad et al., 2015:10).

(iv) Disposition to trust

Also known as Disposition of Trust (DoT), it is a consumers' personality disposition, which refers to a general inclination to trust others (McKnight et al., 2002; Khalil and Pearson,

2008; Wang et al., 2015:561; Shambare, 2016). In other words, DoT is the basic weakness of an individual to trust or distrust other people. DoT is composed of two concepts: faith in humanity and trusting attitude. Faith in humanity is an assumption that all people have a good nature and are truly dependable. From this point of view, there is no reason not to trust anyone. Conversely, a trusting attitude assumes that if one deals with other people as if they are well meaning and reliable, then these people will act in a manner that promotes trustworthiness (Shambare, 2016; Mahad et al., 2015:8; Bamberger, 2010; Ridings & Gefen, 2009; Schoorman, Mayer & Davis, 2007; Gefen, 2000).

Trust is an important construct catalyst in many transactional relationships. Therefore, trust is seen as being of considerable importance in the process of building and maintaining relationships, although it is also recognised as being difficult to manage. However, these two terms could not possibly mean the same thing, even though there may be linked. The similarities and dichotomy between trust and confidence are elaborated on next.

3.3.5.1   Similarities and differences between trust and confidence

This section attempts to clarify the relationship between trust and confidence as depicted in the existing literature and to highlight the discrepancy between the two terms for better understanding. The current social science research has been to a certain extent unable to make a clear dichotomy between these two notions, and this has caused many scholars and researchers to use them interchangeably. When considering both terms, it is often hard to segregate one from the other. This is because colloquially, these words are very much linked to one another. Usually, we have confidence in the people that we trust and vice versa (Adams, 2005:3). But before attempting to dichotomise them, it is important to explain what confidence is.

Even though the concepts of trust and confidence appear almost similar in meaning, there is a discrepancy between these two terms. Confidence refers to the assurance that we have on someone, whereas trust refers to the firm belief that one has on another individual. Trust entails a belief about the trustee is trustworthy with respect to what they are trusted to do, (Keren, 2020; Keren, 2014; Bamberger, 2010; Schoorman et al., 2007).

Adams (2005:9) suggests that one of the reasons why trust and confidence have been so conceptually entangled is the fact that they are correlated. This view is also supported by Masnono (2005:11), who provides another confusing meaning of confidence as "a feeling of trust in a person or thing; it is the level of how people believe on a certain item or issues that

they experience". Luhmann (1988) has been cited as the most explicit research that clearly differentiates between trust and confidence. The author contends that both concepts refer to positive expectations, which may lapse into disappointments. Nevertheless, he then segregates them arguing that trust involves a prior engagement on the part of a person to both recognise and accept the presence of risk, uncertainty, vulnerability and interdependency while these do not necessarily exist in the case of confidence (Adams, 2005:6). It is implied that the presence or absence of these antecedents may serve to separate the two terms.

Weber and Carter (1998) concede how challenging it is to provide a single definition of trust and confidence, and how often the understanding of one concept is confused with the other. However, the authors provide a rich distinction between the two, claiming that overall, the former refers to interpersonal relations, while the latter relates to institutional relations, which can be gauged by the level or the degree of confidence (Weber & Carter, 1998; Rezai et al., 2012a: 34). The confusion of the terms "trust" and "confidence" is potentially contentious, since it could hinder the progress of the literature around each of these concepts. Table 3.2 below highlight the salient points that can be distinguished between trust and confidence.

Table 3.2: Comparison between dimensions of trust and confidence

Dimension	Trust	Confidence
Nature of knowledge and of the referent	Discrete or holistic judgement – likely to be integrated into broader picture	Specific referent and discrete judgement
Level of attributional abstraction possible	From low to high	Low
Information used to make the decision	Broad range of information, including past behaviour, current behaviour, other life experiences - Cognitions, emotions and motivations	Base rates and prior probabilities most relevant - Cognition
Contextual factors	Decisions that involve risk, vulnerability, uncertainty and interdependence necessary	Decision only needed
Typical type of decision task	Social impression formation	Perceptual Visual discrimination task Visual gap detection

Source: Adams (2005: 11).

As clarified by the various definitions in Table 3.2 above, the researcher's own understanding of the two concepts are summarised as follows: trust basically refers to the trustor who is willing to rely on the actions of the trustee voluntarily or involuntarily. The trustor abandons control over the actions performed by the trustee and as such they are

uncertain about the outcome of the trustee's actions as they can only generate expectations. The uncertainty involves the risk of failure or harm to the trustor if the trustee does not act as desired.

Conversely, Table 3.2 above indicate that confidence is characterised by the state of being clear and certain either that a hypothesis or prediction is correct, or that a chosen course of action is the best or the most effective. This means that trust is the means by which someone achieves confidence in something, i.e. trust establishes confidence. The other way to achieve confidence is through control. So, you will feel confident in your friend that he will not betray you if you trust him or has some degree of control towards him.

3.3.5.2 The implications of trust and confidence in consumer perceptions towards Halal logo

Consumer trust is on what the brands' attribute and how they relate to values and intentions. It may evolve to confidence that is related to performance through experiencing the product, which ultimately drives a consumer to be committed to that brand (Lassoued & Hobbs, 2015). Hence, brand trust leads to brand loyalty via consumer confidence. Trust plays a central role in exchange relationships involving unknown risks when there are no guarantees that vendors will not behave opportunistically at the expense of consumers (Wang et al., 2015:558; Pavlou et al., 2003; Jarvenpaa & Tractinsky, 1999).

Confidence in food attributes refer to trust that is embedded in food products and brands as well as to the main players that provide these final consumer products. Several researchers (Ismail & Hussein, 2019; Benrit & Mudor, 2018; Farouk, 2017:4; Wang et al., 2015:558; Mohamed et al., 2013; Rezai et al., 2012a: 34; Rezai et al., 2012b; Rezai et al., 2009) suggest that the consumer confidence in Halal branded food is directly affected by numerous elements, such as advertising, information on food ingredients, various Halal claims, and warnings on non-Halal food products that carry a Halal logo. It is also shaped by the trust in the food system such as regulatory institutions (HCBs) and market actors, and by trust in food products and brands (Ismail & Hussein, 2019; Benrit & Mudor, 2018; Farouk, 2017:4; Wang et al., 2015:558; Mohamed et al., 2013; Rezai et al., 2012a: 34; Rezai et al., 2012b; Rezai et al., 2009). The level of confidence on Halal logo can influence consumers' decision on the type of food products that they are willing to purchase and consume (Masnono, 2005:11).

Trust and confidence in the Halal logo are one of the most explored topics in Halal and consumer behaviour research, as it is covered by a wide array of scholars. A number of researchers claimed that the awareness of the Halal logo and the trust and confidence of the Halal certification process can lead to an increase in the intention to consume of Halal labelled products and subsequently the buying behaviour of consumers (Bashir, 2020; Billah et al., 2020; Bashir, 2019b; Bashir, 2019c; Ismail & Hussein, 2019; Randeree, 2019a; Randeree, 2019b; Bashir et al., 2019; Mainolfi & Resciniti, 2018:658; Abu-Hussin et al., 2017; Rachbini, 2018:2; Omar et al., 2017; Farouk, 2017:4).

Trust in the Halal industry is expressed by the existence of Halal logo on products or the display in eateries. Although the presence of the Halal logo on products is an indication that can reassure devotees in terms of religious dietary requirements, it has over the years transcended the religious aspect as it has become a global symbol of quality assurance and lifestyle choice in the commercial and trade environments. For Muslims consumers, the Halal logo and/or certificate plays a significant role in indicating and guaranteeing the "Halalness" (i.e. the Halal status) of the products; and for non-Muslim consumers, it means not only fair business transactions (e.g. Islamic finance), but also for a symbol representing quality, the care for animals, the environment, sustainability, social justice and animal welfare (Bashir, 2020; Billah et al., 2020; Bashir, 2019b; Bashir, 2019c; Ismail & Hussein, 2019; Randeree, 2019a; Randeree, 2019b; Bashir et al., 2019; Mainolfi & Resciniti, 2018:658; Abu-Hussin et al., 2017; Rachbini, 2018:2; Omar et al., 2017; Farouk, 2017:4; Farhan & Andriansyah, 2016; Wibowo & Ahmad, 2016).

However, the main challenge encountered by Muslims and non-Muslim consumers in this situation lies in ascertaining the "Halalness" of products and services. As stated in the previous chapters, there have been various food scandals and incidents worldwide that underlined the deceptions by several unscrupulous and irresponsible food manufacturers. These include:

(i) being caught either using the Halal logo fraudulently on non-Halal products,

(ii) misrepresenting the actual ingredients that constitute a particular product and in so doing they make the entire Halal process questionable;

(iii) using prohibited ingredients in their products offering possibly in order to increase their profit margins;

as was the case in the Orion Cold Storage Saga (Nunez, 2019; Rafudeen, 2013; Conway-Smith, 2011; News24, 2011; Dali, Sulaiman, Samad, Ismail and Alwi, 2007).

The propagation of these food scandals raised many concerns over food safety and quality as they could pose a serious threat to public health. It also misled consumers in their trust and confidence in the Halal certification process, particularly in the case of Muslim consumers who do not have any other methods (beyond the Halal logo) that can ascertain beyond reasonable doubt whether the Halal labelled food is "truly" Halal in essence. This allows consumers to compensate for the lack of knowledge and information that they have about the cultivation and production process of Halal food (Billah et al., 2020; Mainolfi & Resciniti 2018:654; Wang et al., 2015:561; Ali, 2014; Rezai et al., 2012a: 34; Rezai et al., 2012b; Rezai et al., 2009; Ahmed, 2008).

From this perspective, the growing prominence of international trade has allowed predominantly non-Muslim countries such as Australia, Brazil and even SA to gain enviable positions in the global Halal market. Yet, research has shown that some consumers from Muslim majority countries such as United Arab Emirates (UAE) and Malaysia may express doubts or concerns about the authenticity and credibility of certain Halal certified products that hail from the aforementioned countries. In particular, Muslim consumers are having reservations over the integrity of Halal products imported from non-Muslim countries, specifically raw meat imports. This issue is not exclusive to the UAE and Malaysia, as other Muslim majority countries have comparable regulatory standards and hence similar consumer apprehensions (Randeree, 2019a; Randeree, 2019b; Omar et al., 2017; Toong, Khin & Khatibi, 2015; Ireland & Rajabzadeh, 2011).

Another reason as to why concerns occur is also owing to the fact that there are so many Halal certifiers worldwide that the local authorities in predominantly Muslim countries cannot logistically endorse them all. As a result, only products from approved certifiers can be imported. But in reality, this is not the case and it raises the issue of country of origin of Halal labelled products and how it affects consumer choice and confidence in Halal supply chain integrity (Randeree, 2019a; Randeree, 2019b; Omar et al., 2017).

It is evident that after the review of the extensive literature in this sub-section, there are numerous studies undertaken that confirms that there is a direct correlation between trust in Halal certification (or confidence in Halal logo) and the intention to buy Halal products. However, most of these studies do not provide an integrated framework that highlights the actual role played by Halal trust on the receptivity of Halal products, or even considering the role it plays on consumer attitudes and perception; thus, making the literature on the topic insufficient.

3.4 SELECTION AND JUSTIFICATION OF THE THEORETICAL FRAMEWORK OF THE STUDY

As clarified in Section 1.6.3, a theoretical framework is used to expand knowledge within the limits of the framework. However, each research topic can be investigated from different aspects; thus, "there is no right or wrong theoretical framework to use when examining a topic since every topic can be looked at from a number of different perspectives" (Oshaug, 2015: 25). This study examined consumers' perceptions towards Halal food certified food in Cape Town. This study used the Theory of Planned Behaviour, trust and consumer perceptions concepts as theoretical lenses. Before validating on the salient points that made the researcher to select the TPB as a theoretical framework for this study, it is important to review and highlight the TPB's main limitations first.

3.4.1 Critique and limitations of the Theory of Planned Behaviour (TPB)

The TPB has suffered some degrees of criticism over the years. One of the most frequently mentioned weaknesses of the TPB lies in the fact that there is indeed a very weak correlation between SN and BI constructs. The critics particularly emphasised on the narrow conceptualisation of the SN variable, which results in a weak association between normative beliefs and intentions (such as Krueger et al., 2000; Armitage and Conner, 2001; Rivis and Sheeran, 2003; Kolvereid and Isaksen, 2006; Conner, Godin, Sheeran & Germain, 2013; Ham, Jeger & Frajman Ivković, 2015).

The TPB is based on cognitive processing, and they have criticised the theory on those grounds. More recently, some scholars, especially in the health sciences, have disapproved the theory because it tends to ignore a person's needs that would otherwise affect behaviour regardless of expressed attitudes prior to engaging in a certain action. For example, some individuals might have a very positive attitude towards steak and yet not order a steak because they are not hungry. Otherwise, one might have a very negative attitude towards drinking and little intention to drink and yet, still engage in drinking as they are seeking group membership (Sniehotta, Presseau & Araújo-Soares, 2014; Presseau, Tait, Johnston, Francis, & Sniehotta, 2013; Sniehotta, 2009).

Scholars such as Sussman and Gifford (2019) assume that BI and B are merely consequences of the other three genuine constructs that are correlated, namely ATT, SN, and PBC. In order to prove this, an experiential study was undertaken where respondents were prompted to form the intention to support a particular environmental organisation in

order to sign a petition. After this intention was formed, ATT, SN, and PBC shifted. These findings suggest that the respondents became more likely to report positive attitudes towards that organisation specifically chosen and were more inclined to assume their social group would share comparable attitudes (Sussman and Gifford, 2019). This has shown that there is a clear association between the three most important elements of the TPB (ATT, SN, and PBC).

The balance between parsimony and validity of the TPB has also been questioned. It is argued that the biggest problem of the TPB lies in the fact that the theory fails to clarify enough on the role of variability in behaviour, as some of the theory's propositions are patently false and the mediation assumptions in the TPB are in conflict with evidence. For instance, beliefs are often found to predict behaviour over and above intentions (Sniehotta, Presseau & Araújo-Soares, 2014; Conner, Godin, Sheeran & Germain, 2013; Presseau, Tait, Johnston, Francis, & Sniehotta, 2013; Sniehotta, 2009).

3.4.2   Justification for choosing the theory

Despite its shortcomings, the TPB is the most suitable model to support this study and to test the hypotheses formulated in section 3.5 below, as the model is a very appropriate and predictive tool for explaining human behaviour. To mitigate the deficiencies of the TPB, several promising avenues of theory development have been proposed by scholars that provide viable alternatives for researcher and practitioners. Some suggest incorporating multiple goals and behaviours in theory (Sniehotta, Presseau & Araújo-Soares, 2014; Presseau, Tait, Johnston, Francis, & Sniehotta, 2013; Sniehotta, 2009) or integrating evidence obtained from a range of theoretical approaches (Hagger & Chatzisarantis, 2014). This is done through the inclusion of trust and confidence as an addition to the existing TPB in the proposed conceptual model of the study.

Subjective Norms (SN) has been vehemently criticised as one of the weakest TPB constructs to predict BI, it has also been given the least amount of importance in consumer behaviour studies. However, it remains an important construct for this study as it revolves around societal norms and pressures, including religious and cultural ones, which are central to this study. Using SN as a construct constitutes a theoretical contribution to this study. This study will contribute to the development of the TPB in general and in the context of HCFPs through new insights regarding the direction and strength of the influence of inherent factors such as trust and confidence. Despite the encouraging success of previous research, there is room for new research and the effort to eliminate flaws of the existing theory.

Several studies found that the TPB would better predict behavioural intention than its predecessor, the TRA, given the fact that the TPB has improved the predictability of intention in various areas where the attitudes and intentions to behave in a certain way are mediated by goals rather than needs (Ajzen 2005; Fishbein and Ajzen, 2010).

3.5 CONCEPTUAL MODEL AND HYPOTHESES FORMULATION

Consumption of Halal is a non-negotiable religious requirement for Muslim consumers. However, it has been noted that awareness and adherence to Halal labelled food products as well as the associated consumer attitudes and perceptions towards them differ across countries, religions and cultures (Djemilou and Bayat, 2018). Due to numerous endogenous and exogenous factors such as globalisation, migration and tourism, there is a global trend of non-Muslim consumers showing a particular interest in Halal labelled food products. This trend is also prevalent in SA, particularly in Cape Town region, where non-Muslim consumers have been purchasing and consuming of such products for years.

The objective of this study is to investigate the consumer perceptions and attitudes towards the consumption of HCFPs in Cape Town, more specifically, by examining the role of trust and confidence in Halal certification and the Halal logo as well as SN on consumers' ATT towards the consumption of HCFPs in Cape Town. A conceptual model was developed, and the structure of the model is as shown in Figure 3.5 below.

Figure 3.5: The proposed conceptual model of the study
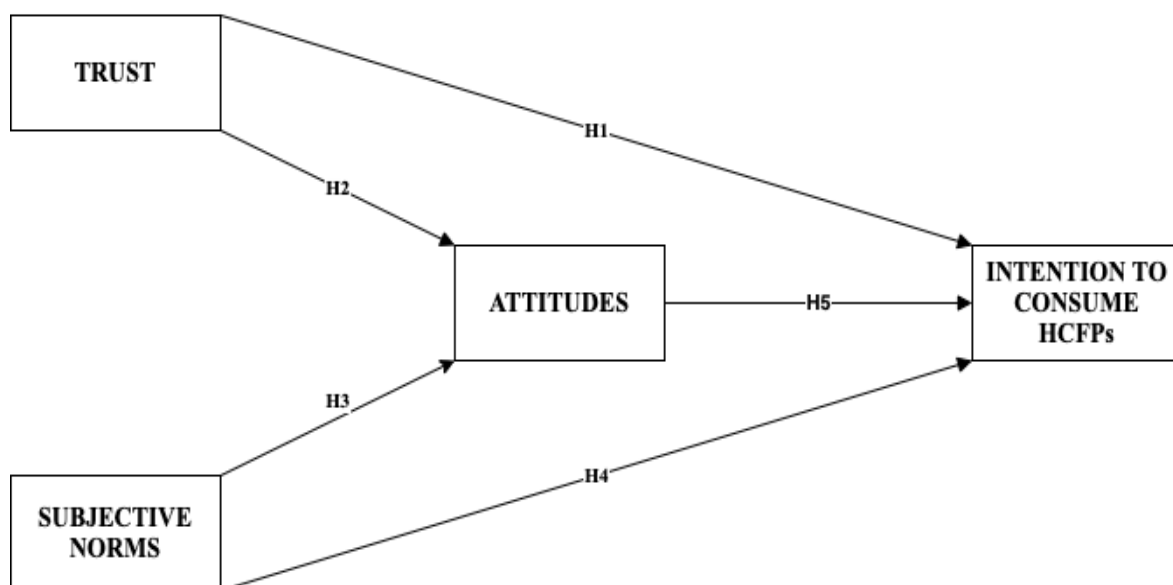
Source: Researcher's own drawing. Adapted from Ajzen (2005) and Fishbein and Ajzen (2010).

As depicted from Figure 3.5 above, the proposed conceptual model of this study integrates from a theoretical point of view, common issues. These issues are drawing from two streams of research namely, consumer trust and confidence in Halal certification and the Halal logo (Mainolfi & Resciniti, 2018:655; Benrit & Mudor, 2018; Farouk, 2017; Wilson et al., 2013; Mohamed et al., 2013; Rezai et al., 2012a; Rezai et al., 2012b, Rezai et al., 2010; Rezai et al., 2009; Andersen, 1994) and the TPB, which have dealt more extensively with attitudes and perceptions on consumer behaviour.

It was possible to identify the most robust constructs and choose the most suitable ones in terms of theoretical relevance and expected predictive validity. As a result, four constructs have been included in the model: this study used Trust and confidence in Halal Certification and Halal logo (THC) and Subjective norms (SN) as the independent variables, whilst Attitude towards HCFPs (ATT) and Behavioural Intention to consume HCFPs (BI) were used as dependent variables.

It is important to recall the secondary research questions of the study prior to the formulation of the hypotheses. The following secondary research questions have been formulated in Section 1.3.2:

i.   How does trust in Halal certification and the Halal logo influences consumers' intention towards Halal certified food products?
ii. How does trust in Halal certification and the Halal logo affect consumer attitudes towards Halal certified food products?
iii. How do subjective norms affect consumer attitudes towards Halal certified food products?
iv. To what extent do subjective norms influence consumers' intention towards Halal certified food products?
v.   How do consumers' attitudes influence their intention to consume Halal certified food products?

To aid investigate the above research questions, the following hypotheses were formulated based on the above conceptual framework illustrated in Figure 3.5 above:

i. H_1: Trust and confidence in Halal Certification and the Halal logo have a positive effect on consumers' intention to consume Halal certified food products.

ii. H$_2$: Trust and confidence in Halal Certification and the Halal logo have a positive effect on consumers' attitudes towards Halal certified food products.

iii. H$_3$: Subjective norms have a significant effect on consumers' attitudes towards Halal food products.

iv. H$_4$: Subjective norms have a significant effect on consumers' intention to consume Halal food products.

v. H$_5$: Consumers' attitudes have a significant effect on consumers' intention to consume Halal food products.

3.6 SUMMARY

This chapter provided the review of the existing literature on consumer behaviour, consumers' perceptions, trust and the various theories underpinning the study. To investigate properly, this study used trust with confidence and the TPB as theoretical lenses. Consumer behaviour is an area of marketing that have attracted more researchers and marketers from the past few decades.

This chapter also discussed Muslim and non-Muslim consumer behaviours and how each are affecting their attitudes towards HCFPs in Cape Town. The impact of religious endorsements on brand perceptions and purchase behaviour is unclear. Some authors noted that religious endorsements are important in targeting religious consumers, but the effect of such endorsements on consumers with no religious convictions or other denominations remains imprecise. It is then interesting that this study contributes towards the debate on whether Halal certification and Muslim labelled products are being "imposed" on SAn consumers in an attempt to "Islamise" the entire country or simply used by firms as a marketing strategy to enter new territories and expand their sales. In other words, is Halal certification truly a religious tool or a business strategy?

The next chapter discusses the research design and methodology of the study, which introduces and discusses the method by which the empirical investigation will be conducted.

CHAPTER FOUR
RESEARCH DESIGN AND METHODOLOGY

4.1   INTRODUCTION

This chapter gives an overview of the research design and methodology that is used to collect data to address the research questions. It includes a description of the research techniques and instruments for data collection, sampling, and strategies for data analysis. A discussion of the pilot study (pre-testing), reliability and validity as well as the ethical considerations relevant to the study will conclude this chapter.

4.2   RESEARCH DESIGN

Bruce and Berg (2001: 60-61) refer to "a research design as a road map used for planning when undertaking a research study". Leedy and Ormrod (2014: 76) state that research design is "a general strategy for solving a research problem" and by clarifying the purpose of the research design as ensuring that the initial problem is clearly addressed and systematically answered. All aspects of the research study are being guided by decisions and shaped by the research design.

It is very important to choose the most appropriate research design as this determines where the research starts and how it would proceed with (Olsen, 2004; Blaikie, 2000). The three most distinct research methods used in business management studies are namely qualitative, quantitative and mixed methods (Selviaridis and Spring, 2007; Pickard, 2012: 13; Creswell, 2014: 12; Leedy and Ormrod, 2014: 76). All these approaches have different goals and strategies and are further discussed below.

4.2.1   Quantitative research approach

According to Creswell (2014:4) quantitative research uses numbers and collecting data quantitatively using instruments. Quantitative research is a method for testing objective theories by examining the connection among variables.

Connaway and Powell (2010:3) mention that quantitative research is a structured research method, which involves structured data collection processes, as well as quantification and measurement of concepts. The collected data are generally quantified in numbers, they are analysed and communicated as aggregated data and statistical representations. According

to Leedy and Ormrod (2014), quantitative research methodology is to explain, predict, control or confirm human behaviour or to validate or test a hypothesis. Experimental studies, quasi-experimental studies and statistical-analysis studies are examples of quantitative studies.

A researcher that uses quantitative methods decides what to study, postures specific questions or hypotheses, measures variables to enable the finding of answers, uses statistical analysis to acquire information in order to answer the research questions and makes an interpretation of the results (Creswell, 2015: 4). The quantitative research method has many advantages and a few limitations. Table 4.1 below provides a summarised view of the various advantages and disadvantages that the quantitative research method offers

Table 4.1: Advantages and disadvantages of quantitative research method

Advantages	Disadvantages
● Draws conclusions for large numbers of people ● Analyses data efficiently ● Investigates relationships within data ● Examines probable causes and effects ● Controls bias ● Appeals to people's preference for numbers	● Is impersonal, dry ● Does not record the words of respondents ● Provides limited understanding of the context of respondents ● Is largely researcher driven

Source: Creswell (2015: 5).

4.2.2   Qualitative research approach

The qualitative research approach involves the studied use and collection of a variety of empirical materials in the form of a case study, personal experience, life story, interview, observation, which describe routine and problematic moments and meanings in people's lives (Denzin and Lincoln, 2011: 3).

According to Conrad and Serlin (2011: 5), qualitative research methods put emphasis on discovering and understanding the experiences, perspectives and thoughts of respondents.) Through the qualitative research method, the researcher poses general questions and collects data in the form of text, audio recordings or video recordings. Qualitative research is when the researcher collects data by observing respondents or directly asking them open-ended questions using a tool such as interviews (Creswell, 2015: 4). The author provides a

representation of the following advantages and disadvantages of qualitative research in Table 4.2 below.

Table 4.2: Advantages and disadvantages of qualitative research method

Advantages	Disadvantages
● Provides detailed perspectives of a few people ● Captures the voices of respondents ● Allows respondents' experiences to be understood in context ● Is based on the views of respondents, not of the researchers ● Appeals to people's enjoyment of stories	● Has limited generalizability ● Provides only soft data ● Studies few people ● Is highly subjective ● Minimizes use of researcher's expertise due to reliance on respondents

Source: Creswell (2015: 5).

Silverman (2006:110) states that by conducting a semi-structured interview, the interviewer is a facilitator who allows the interviewee the freedom to talk and offer his/her definitions of concepts on the topic investigated. The interviews are recorded with permission of respondents and later transcribed. The method of describing the data means that the texts from interviews are typed into word-processing documents. The interviews are translated and transcribed by the researcher who identified themes.

4.2.3 Mixed method research approach

Mixed method research is defined as research approach in which the investigator collects and analyses data, integrates the findings, and draws inferences using both quantitative and qualitative approaches in a single study or a program of inquiry (Creswell, 2015; Tashakkori and Creswell, 2007: 4). As such, mixed research is a research method in which the investigator gathers both quantitative and qualitative data by incorporating the two, drawing interpretations based on the combined strengths of both sets of data to understand the research problem.

In the mixed method, the quantitative and qualitative approach are complementing one another by mitigating each other' weaknesses to provide a comprehensive analysis of the research problem. However, the mixed research method offers like any other research

methods discussed above some advantages and drawbacks. These advantages and disadvantages are summarised in Table 4.3 below.

Table 4.3: Advantages and disadvantages of mixed research method

Advantages	Disadvantages
● Obtain two different perspectives, one drawn from closed-ended data (quantitative) and one drawn from open-ended personal data (qualitative); ● Obtain a more comprehensive view and more data about the problem than either the qualitative or quantitative perspective; ● Add to instrument data (quantitative information) details about the setting, place and context of personal experiences (qualitative information); ● Conduct preliminary exploration with individuals (qualitative research) to make sure that instruments, measures and intervention (quantitative research) actually fit the respondents and site being studied; and ● Add qualitative data to our experimental trials (quantitative research) for example, identifying respondents to recruit and interventions to use. (Creswell 2015: 15) see also Creswell 2014.	● A need for extensive data collection; ● The time-intensive nature of analysing both qualitative and quantitative data; ● The requirement for the researcher to be familiar with both quantitative and qualitative forms of research.

Source: Creswell (2015: 5).

4.2.4 Justification of the methodology

A quantitative research method was employed in this study. The researcher chose this approach because of the advantages such method offered to explore the aims and objectives of this study as illustrated in Table 4.1 above, which involved the collection and analysis of numerical data to identify statistical relations of variables. The quantitative approach was also adopted for this study because it is the most suitable approach for exploring phenomena within its natural real-life context (Yin, 2003).

4.3 POPULATION AND SAMPLING

Sampling is described as the process of drawing a part, group or subset of a population, to use as a representative of the population in the study (Struwig and Stead, 2007). Pickard (2013: 326) states that sampling is the actual research respondent in a specific study. Sampling is part of most research processes, even though to a smaller extent in some methods, as well as methods related with case study research (Blaxter, Hughes & Tight, 2010: 169).

According to Glen (2015), there two types of sampling techniques:

(i) Probability Sampling: which uses randomisation in order to choose a sample. In other words, it is a sampling method in which every unit in the population has a chance (greater than zero) of being selected in the sample, and this probability can be accurately determined. Probability sampling includes: simple random sampling, systematic sampling, stratified sampling, probability proportional to size sampling, and cluster or multistage sampling.

(ii) Non-probability sampling uses non-random methods, which means that this sampling method where some elements of the population have no chance of selection or where the probability of selection cannot be accurately determined. The method relies on the judgment of the researcher and no estimation of sampling errors can be made. Non-probability sampling methods include convenience sampling, quota sampling and purposive sampling.

4.3.1 Sample size

With regards to the population or sample size and for the data analysis to be significant, research methodology experts suggest that larger samples be utilised so as to gain meaningful results. However, authors such as Pallant (2016), Malhotra (2009), Mouton (2002:136), Diamantopoulos & Schlegelmilch (2000), Diamantopoulos and Siguaw (2000) all assert that the key concept lies in the representativeness of the population sample and unless the sample from which the study will generalise truthfully or faithfully represents the population from which it was drawn, there is no reason to believe that the population has the same properties as those of the sample.

This study was conducted using Structural Equation Modelling (SEM) analysis. The rule of thumb dictates that any number above 200 respondents is understood to provide enough statistical power for a successful SEM analysis (Hoe, 2008; Sharma and Singh, 2012; Farouk, 2017). Other experts propose a minimum sample size of 300 respondents (Pallant, 2016; Malhotra, 2010; Diamantopoulos & Schlegelmilch, 2000; Diamantopoulos and Siguaw, 2000), or suggest the use of a ratio of the number of question items per respondents ranging from 5:1 to up to 10:1 (Pallant, 2016; Malhotra, 2010; Field, 2009; Diamantopoulos & Schlegelmilch, 2000; Diamantopoulos and Siguaw, 2000). That is, for every question itemized in the instrument, up to 10 respondents must be selected in order to achieve consistent data analysis.

Since the questionnaire (Appendix 1) developed for this study contained 31 items that are factor analysed, the 31 items provide us with a sample size ranging from 155 respondents (31x5) to 310 respondents for the entire study (31x10) by applying the criterion from the abovementioned rule of thumb in this study. But for the purpose of representativeness, the researcher endeavoured to survey a minimum of three hundred and seventy (370) respondents.

The inclusion criteria for the sample is as follows:
  i.   SAn and non-SAn male and female consumers purchased and/or consumed HCFPs in Cape Town';
  ii.   Male and Female consumers that are 18 years and older;
  iii. Male and female consumers that can read, write and speak English;
  iv.   Male and Female consumers that belong to any socioeconomic, religious and cultural background or affiliation;
  v.   Male and Female consumers who have the time and willingness to participate.

4.3.2 Sampling technique

For the purpose of this study, the sampling technique that was used to identify the respondents is non-probability, convenience sampling. Convenience sampling is defined as a type of non-probability or non-random sampling method where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time, or the willingness to participate are included for the purpose of the study (Creswell, 2015: 74).

4.3.2.1   Advantages of convenience sampling technique

Convenience sampling can be used by almost anyone and has been around for generations. One of the reasons that it is most often used is due to the numerous advantages it provides. Convenience sampling method is extremely speedy, especially when time is of the essence. Many researchers turn to convenience sampling for data collection, as they can swiftly gather data and begin their calculations (Wright, 2002). Also, the method is easy, because with this type of sampling, researchers can easily finish collecting data in a matter of hours, free from worrying about whether it is an accurate representation of the population (Given, 2008b).

Data is also readily available with this method, since the data is readily available to be collected as researchers using this technique do not have to travel great distances to collect the data, but simply pull from whatever environment is nearby (Johnson and Christensen, 2012; Palinkas, Horwitz, Green, Wisdom, Duan and Hoagwood, 2013). In addition, convenience sampling is economical compared to other forms of sampling techniques, causing it to be an attractive option to most researchers. One of the most important aspects of convenience sampling is its cost effectiveness, as this method allows for funds to be distributed to other aspects of the project (Teddlie and Yu, 2007).

4.3.2.2   Disadvantages of convenience sampling technique

Even though convenience sampling can be easy to obtain, its disadvantages usually outweigh the advantages. This sampling technique may be more appropriate for one type of study and less for another. Also, the results of the convenience sampling cannot be generalised to the target population because of the potential bias of the sampling technique. The bias of the sample cannot be measured. Therefore, inferences based on the convenience sampling should be made only about the sample itself.

4.4   QUESTIONNAIRE DESIGN

The questionnaire is one of the most widely used data collection instruments and has been recognised as an effective method of collecting data from large samples. The questionnaire can be defined as 'a pre-formulated written set of questions to which respondents record their answer usually, within rather closely defined alternatives' (Sekaran & Bougie 2009: 197; Sekaran, 2000). The self-administered questionnaire for this study (see Appendix 1) was structured in English, it was pre-tested, evaluated by experts and refined prior to the

fieldwork. The questionnaire included items measuring the components of the proposed model of the TPB as well as trust and confidence in Halal Certification and the Halal logo. The questionnaire is divided into four main sections as follows:

4.4.1 Halal consumption patterns

The first section of the questionnaire addresses the respondents' Halal consumption patterns. This section contains 12 questions that aided in answering the research questions of the study and are categorised as follows:

(i) Eight closed-ended questions (Questions 1, 3, 4, 5, 6, 10, 11 and 12).

(ii) Three Likert-scale questions (Questions 7, 8 and 9).

(iii) One Multiple-choice question (Question 2).

4.4.2 Confidence level of consumers towards the Halal logo and the Halal certification

The second section of the questionnaire attempts to evaluate the confidence level of consumers towards the Halal logo and the Halal certification process, using a 6-point Likert-scale format. It is important to note that the traditional 5-point Likert scale was amended to include a sixth scale point, "**Do Not Know/Not Sure**" after some non-Muslim respondents found during the pilot study the traditional 5-point Likert scale not broad enough to accommodate their opinion, based on lack of awareness or inadequate information/knowledge on Halal certification issues.

4.4.3 Trust, attitudes, subjective norms and behavioural intention on Halal certified food products (HCFPs)

The third section of the questionnaire dealt with consumer's perceptions and the TPB variables, i.e. trust, attitudes, subjective norms and behavioural intention on Halal Certified Food Products (HCFPs). Section 3 of the questionnaire has 4 subsections; hence, it is divided into four accordingly:

i.   The first subsection started by addressing Trust in Halal Certifications questions, which were measured using previous studies as a benchmark and assessed using a five-point Likert scale (ranging from 1 to 5).

ii. The second subsection dealt with Attitude, which was measured through the statement "Halal meat is important to me" (Magnussen et al., 2001; Bissonnette and Monaco, 2001; Robinson and Smith, 2002) on a five-point scale ranging from "totally disagree" to "totally agree". This item corresponds with measuring personal relevance as a facet of involvement (Laurent and Kapferer, 1985), which basically acts as a motivational force in consumer decision-making.

iii. The third subsection measured Subjective norms, which consisted of multiple items to assess the motivation to comply, also assessed on a five-point scale (ranging from 1 to 5). The statements were phrased as "To what extent do you take the encouragements to eat Halal meat of the following people or institutions into consideration?" on a five-point scale from "Not at all" to "Very much" for partner, family, friends, religious authorities, children and the Islamic community in general (Conner and Sparks, 1996).

iv. The fourth and last subsection measured Behavioural Intention, which was assessed on a five-point scale (ranging from 1 to 5) asking "How many times do you intend to eat Halal meat in the next seven days, today included" (Conner and Sparks, 1996).

4.4.4 Demographic information

Finally, section four of the questionnaire included relevant socio-demographics to categorise the sample, such as gender, age, level of education, religious affiliation, occupation, marital status and race.

4.4.5 Pre-testing

4.4.5.1 Pilot study

Once the survey instrument was developed, the next stage required was to test that instrument by means of pilot study, with the aim to achieve content and face validity (Wan Omar, 2017). In this study, a self-administered questionnaire was used as an instrument. In the pre-test stage, the survey instrument was given to expert panels to evaluate the content and face validity, instructions, clarity of items and representativeness (Wan Omar, 2017).

The purpose of the pilot study was to:

(i) determine the feasibility of the study.

(ii) test the reliability and validity of the instrument and the trustworthiness of respondents for data collection in the main study.

(iii) establish how appropriate, understandable, and practical the instrument is.

(iv) ensure that the questionnaire was adequately compiled and provide an opportunity to revise its length, wording, clarity, and instructions.

(v) address any problems that may arise prior to the main data collection.

(vi) check the time required for the completion of the questionnaire.

The pilot study was a small-scale replication of the actual study, targeting a smaller sample (30 respondents) with characteristics similar to those of the target group of respondents. The researcher asked the respondents to comment about the length of the questionnaire, the vagueness and/or ambiguity of the wording and concepts of the scale items. The pilot study demonstrated that the questionnaire contained some confusing and ambiguous items, even though the respondents found it easy and quick to complete. These items were further reviewed and amended to suit the respondents' feedback.

The pilot study was also significant is assessing the timeline for completion of the questionnaire. On average, it took some respondents more than 45 minutes to complete the questionnaire during the pre-testing stage, as some respondents complained that the questions were not phrased in plain simple English or were redundant. Other respondents felt that reading the questions and writing the responses was a long and tedious task, as such they could not "religiously" complete the questionnaire as desired.

In addition, the pilot study allowed the researcher to re-examine section 2 of the questionnaire, which evaluated the confidence level of consumers towards the Halal logo and the Halal certification process using a 6-point Likert-scale format. Originally, the Likert scale in this section was a traditional 5-point scale, but it was improved after the pilot study to cater for a significant number of respondents who could not categorise based on a traditional 5-point scale due to their lack of awareness or insufficient information about HCBs.

After the completion of the questionnaires, the services of the official statistician of the University were sought for the analysis of the data. The findings from this pilot study informed the reformulation of the objectives of the study; consideration of the research

population; elimination and/or revision of ambiguous questions; and planning for the main research study.

4.4.5.2   Expert review

Part of the pre-testing requires that the data collection instrument to be reviewed by experts from the industry and academia, in order to achieve validity. For this study, the pre-test included two experts from the Halal industry and two academic experts as well. The industrial experts were targeted from a group of individuals in management (e.g., directors, senior executives and managers) who attended the 2018 and the 2019 African Halaal Week. These people were chosen based on their extensive experience (some of them have more than 15 years in the Halal industry). Also, the academic experts have a wide range of knowledge and have published extensively in the research on Halal Certified Food Products and food consumption fields. With these backgrounds and experiences, these managers and academics were considered qualified to be expert assessors for this study's instrument.

The experts recommended that some of the items needed to be re-phrased for clarity. The length of time required to complete the survey also needed to be re-considered, to ensure that completion is not time consuming. Based on the experts' feedback, some items needed to be deleted and/or rephrased. All these issues were further addressed by the respondents' feedback and the suggestions from the expert-reviewers who evaluated the questionnaire and recommended that some questions and statements be removed (see Appendix 5).

4.5   DATA COLLECTION METHOD AND PROCEDURE

There are several methods that could be used in collecting data for research. The diversities of data collection methods provide the researcher to cross-examine the data to check the consistency of the findings, which is useful to support the study analysis (Denscombe, 2010). These methods are chosen after considerations regarding the best possible method that can provide rich data, as well as can help to answer the research questions. These methods are the interview and the survey.

4.5.1   Interview

Interviews are the most suitable way of collecting data if a little information is already known in relation to a phenomenon or if there is a need for individual respondents to provide the researcher with detailed insights (Gill et al., 2008). An interview is a data collection technique

in which a researcher asks questions, normally face to face with respondents (Pickard, 2013: 323). An interview can also be defined as a conversation process between a researcher and the respondent/s with the objective of answering the questions related to a research study (Rubin & Rubin, 2012).

The main goal of the interviews is to gain in-depth access to "what is inside a person's head" (Cohen, Manion & Morrison, 2000: 268) and to make it "possible to measure what a person knows (knowledge and information), what a person likes or dislikes (values and preferences), and what a person thinks, his attitudes and beliefs" (Mahmud & Rahim, 2002: 1). In addition, an interview allows both researcher and the respondents to explore the meaning of questions and answers, and find the solution for unclear matters (Gorman and Clayton, 2005), as well as gather rich data from people in different roles and situations (Myers, 2013). Wilkinson and Birmingham (2003) have also argued that using interviewing can be time consuming and it is therefore not appropriate for collecting data from large populations.

This study was strictly quantitative in nature, only a survey-based questionnaire was used. Therefore, there were no interviews conducted.

4.5.2 Survey

According to Connaway and Powell (2010: 146) a survey is defined as a form comprising a set of questions to be completed by a research respondent. A questionnaire has some advantages over other data collections tools. The survey method was employed for this study since it is frequently employed in social sciences, particularly in marketing research.

The survey method was proven to be the most appropriate tool because it is cost-effective for large samples and can reach a geographically dispersed sample (Wan Omar, 2017; Sekaran & Bougie 2010; Zikmund 2003). Creswell (2009) suggested that the survey provides a more accurate means of evaluating the information obtained from the respondents by allowing the researcher to draw conclusions about generalising findings to a larger population.

4.5.3 Data collection procedure

For this study, the data collection was carried out between February and March 2020 (prior to the Covid-19 lockdown period), targeting 310 respondents in order to investigate their

perceptions on Halal food certification in Cape Town. The researcher clearly specified to the respondent that the survey would be administered purely for academic purposes.

The researcher employed a face-to-face method, involving the distribution of self-administered questionnaires to identified respondents and the immediate collection of the questionnaires once they are filled. The researcher also employed a drop-and-collect method, which involved the hand-delivery of survey questionnaires to the respondents. Then, the completed surveys were collected by the researcher, based on the agreed upon day and time. This procedure allows respondents to complete the questionnaire in their own time and at their own convenience (Wan Omar, 2017; Hair, Bush & Ortinau 2003; Zikmund 2003).

According to Brown (1993), the drop-and-collect method provides a fast, inexpensive and reliable means of research by incorporating the strengths and avoiding the weaknesses of face-to-face and postal survey methods. A drop-and-collect method may reduce the risk of bias that may occur as a result of non-participation, the interviewer's influence or the social desirability effects due to face-to-face recruitment and follow-up (Wan Omar, 2017; MacLennan, Langley & Kypri 2011).

4.6   DATA ANALYSIS

Data analysis involves "working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others" (Connaway & Powell, 2010: 224). Data analysis means changing collected data into findings (De Vos, Strydom, Fouché & Delport, 2011) and consists of "examining, categorizing, tabulating, testing, or otherwise recombining quantitative or qualitative evidence to address the initial propositions of a study" (Yin, 2003:109).

For the purpose of this study, the data collected through the survey will be captured and coded in Microsoft Excel. The data from the Microsoft Excel file will then be exported onto the Statistical Package for Social Sciences (SPSS) version 26 for analysis.

4.6.1   Data screening and assessment of missing values

The data cleaning process requires careful consideration, as it will significantly affect the final statistical results. The process demands consistency checks and treatment of missing

data if required. Missing data commonly occurs in research studies when respondents fail to answer one or more items in the survey. According to Cohen and Cohen (1983), a threshold of up to 10 per cent missing data may not cause any serious problem in the interpretation of the findings. However, prior studies have suggested that missing data requires appropriate treatment and must be based on the patterns of missing values. One of the solutions as suggested by Tabachnick & Fidell (2007) is to remove the missing values.

For this study, the researcher applied the drop-and-collect method, which allowed the researcher to double-check the completed questionnaires. To confirm the accuracy in the data entry process, the data will be verified on a case-by-case basis and further checking will be conducted by using descriptive statistics, including frequency distribution, maximum and minimum values, the mean and standard deviation. All the stages of data analysis discussed below contain decision rules, which are rules that will be used as a guide for the researcher to make an informed decision about the Structural Equation Modelling (SEM) analysis in the next chapter.

4.6.2   Statistical analysis

The purpose of using descriptive statistics was to condense data to a logical and interpretable structure so that one could study, test and provide conclusions on the relations to the research problem (Sekaran, 2000). The data analysis will include descriptive statistics to describe the samples' demographic profiles and Halal food consumption patterns, using the measures of central tendency, dispersion and distribution such as the mean, mode, media, and standard deviation.

(i)   The mean: the mean is the arithmetic average of a variable and a measure of central tendency for interval and ratio scaled data (Herbst, 2001:175; Sudman & Blair, 1998: 456 and Dillon, Madden & Firtle, 1993: 374).

(ii)   The mode: the mode is the most frequently occurring value used as a measure of central tendency for data assuming a limited number of values (Herbst, 2001:175; Dillon et al., 1993: 374).

(iii)   The median: the median is the value that is halfway between the highest and the lowest value in a data set (Herbst, 2001:175; Dillon et al., 1993: 375).

(iv)   The standard deviation: the standard deviation is the positive square root of the variance (Herbst, 2001:175; Malhotra, 1996: 508).

Data analysis involved the following steps: (i) reliability analysis, to assess the measure of internal consistency of measurement scales; (ii) confirmatory factor analysis, to determine associations among variables and reduce variables into smaller groups of latent variables, including tests of validity; (iii) and Structural Equation Modelling analysis that would measure the Goodness of Fit of the structural model and test the hypotheses of the study.

4.6.3   Construct reliability

Reliability indicates the internal level of consistency of items that comprise a latent construct (Hair, Black, Babin, & Anderson, 2010). The most frequently used method for this measurement is the Cronbach's Alpha (α), which is depicted in Table 4.4 below from Nunnally's guidelines (1967; 1978).

Table 4.4: General guidelines for interpreting reliability coefficients

Reliability coefficient	Interpretation
0.9 and above	Excellent
0.80 – 0.89	Good
0.70 – 0.79	Adequate
Below 0.70	May have limited applicability

Source: Nunnally (1967; 1978)

As depicted in Table 4.4 above, the decision rule for the Cronbach's Alpha measurement scores varies between 0 and 1, with 1 meaning the item is perfectly reliable and 0 being not reliable at all. Nunnally suggests that a minimum Cronbach's Alpha coefficient of 0.7 is sufficient for the construct to be adequate. Numerous scholars cited below also supported this viewpoint (Pallant, 2016; Hair, Black, Babin, & Anderson, 2010; Field, 2009; Diamantopoulos & Schlegelmilch, 2000; Diamantopoulos and Siguaw, 2000; Cohen, 1988).

It is important to mention that there is another method that can be used to estimate the reliability that is relevant to this study, namely Composite Reliability (CR). This second method is usually part of the Structural Equation Modelling (SEM). Much like Cronbach's Alpha, CR is part of a CFA technique that indicate the level of shared variance among a set of observed variables that measure an underlying construct (Fornell & Larcker, 1981;

Bagozzi & Yi, 1988; Netemeyer, 2003; Hair et al., 2010). CR is presumed to be a less biased estimate of reliability than Cronbach's Alpha.

There is a longstanding debate in academia around the decision rule for CR (minimum accepted CR value). The authors cited above recommended that the minimum acceptable value of CR is 0.60 and greater. However, the minimum CR value in SEM analysis according to Hair, Hult, Ringle and Sartedt (2014) should exceed 0.70 in order to indicate a significant common variance, which will be this study's decision rule.

4.6.4 Construct validity

Besides reliability, an instrument must be valid to accurately measure what it is supposed to. Malhotra (2009) refers to validity as "the extent to which differences in observed scale scores reflect the true differences amongst objects of the characteristic being measured, rather than systematic random error". There exist several approaches that can be used to assess the validity in research, ranging from. Whilst this study cannot use all the methods, it will focus on the most relevant: construct validity, content validity and face validity.

Campbell and Fiske (1959) believe that there are two approaches to evaluate the construct validity namely, by testing convergent validity and discriminant validity. Convergent validity refers to the degree of confidence that a trait is well measured by its indicators, whilst discriminant validity is the degree to which measures of different traits are unrelated. Nevertheless, Jöreskog (1969; 1978) stressed that CFA has been usually employed as a measurement of construct validity in SEM studies, using Confirmatory Factor Analysis (CFA).

Construct validity is achieved using the Average Variance Extracted (AVE) technique. The acceptable threshold of AVE should be 0.50 or higher, with a value above 0.7 considered very good (Fornell & Larcker, 1981; Anderson & Gerbing 1988; Bagozzi and Yi, 1988; Diamantopoulos & Schlegelmilch, 2000; Diamantopoulos and Siguaw, 2000; Field, 2009; Hair et al., 2010; Awang 2012).

Besides construct validity, there are other types of validity that are relevant for the purpose of this study. These are:

(i) Content validity refers to the extent to which an instrument measures a theoretical construct and how well the measure represents all aspects of that given construct.

The use of the Likert scale when designing the instrument to measure the TPB and Trust constructs is a good example of content validity (Glen, 2015).

(ii) Similar to content validity, face validity (or logical validity) is a test of internal validity that is defined as the extent to which a test appears to superficially and subjectively measure what it claims to measure based on face value (Glen, 2015). From this definition, face validity is perceived as a simple and highly informal way to measure validity and it is often criticised as being the weakest form of validity assessment. However, it can be useful way of quickly ruling out substandard research practices and techniques. (Holden, 2010; Glen, 2015).

4.6.5 Structural Equation Modelling

Structured Equation Modelling (SEM) is a statistical technique that simultaneously analyses the relationships among all measures, of the measures to the proposed constructs. For the purpose of this study, the data from the Microsoft Excel file was exported onto the Statistical Package for Social Sciences (SPSS) AMOS version 26 for the Goodness of Fit tests to measure the Structural Model and to test the hypotheses of this study.

In order to conduct a successful SEM analysis, Malhotra (2010) recommends a six-step approach to be followed. This includes (i) defining the individual constructs, (ii) developing and specifying the measurement model, (iii) evaluating the construct validity and reliability of the measurement model, (iv) specifying the structural model, (v) assessing the structural model fit, and (vi) making conclusions.

However, a two-stage SEM method is also suggested by Anderson and Gerbing (1988). This includes (i) assessing the measurement model to specify the causal relationships between the observed variables and to confirm the goodness of model fit, and (ii) evaluating the structural model to see the causal relationships between the underlying exogenous and endogenous constructs by means of parameter estimates.

4.6.6 Assessment of the model fit (Goodness of Fit)

Diamantopoulus and Siguaw (2000) referred to the model fit evaluation as the extent to which the hypothesised model fits the collected data. The assessment involves checking the standardised residuals covariance and Modification Indices (MI), which show the correlated error among the items where two or more items are redundant to each other. If there are

items that have a high MI value and a residual value that is greater than the threshold of 2.58, these items should be deleted (Field, 2013; Awang, 2012; Hair et al., 2010; and Diamantopoulus & Siguaw, 2000).

In order to determine the Goodness of Fit (GOF) in SEM analysis, there are a series of fit indices that are employed to measure the fit of the model. For this study, the selected indices and level of acceptance will be the decision rules that will be considered for the GoF, which are presented in Table 4.5 below.

Table 4.5: Summary of Goodness of Fit (GOF) indices

Category	Name of Index	Threshold	Comments
Absolute fit	Chi-square (χ2)	p > 0.05	Indicates exact fit of the model. A non-significant *p*-value indicates an adequate representation of the data. This measure is sensitive to large sample size.
	Goodness of Fit (GFI)	≥ 0.90	Value close to 0 indicates a poor fit, while value close to 1 indicates a perfect fit.
	Root Mean Square Error of Approximation (RMSEA)	≤ 0.08	Values less than 0.05 are generally considered a 'good' fit. Values between 0.05 and 0.08 are considered 'adequate' fit. Values up to 0.10 are considered acceptable and represent the lower bound of fit.
	Standardised Root Mean Square Residual (SRMR)	< 0.08	The smaller, the better; 0 indicates perfect fit
Incremental fit	Adjusted Goodness of Fit (AGFI)	> 0.80	Value close to 0 indicates a poor fit,
	Tucker-Lewis Index (TLI)	≥ 0.90	Value close to 1 indicates a perfect fit.
	Comparative Fit Index (CFI)	≥ 0.90	
Parsimonious fit	Normed Chi-square (χ2/df)	1.0 ≤ χ2/df ≤ 5.0	Lower limit is 1.0, upper limit is 3.0 or as high as 5.0

Source: Adapted from Wan Omar (2017); Hair et al. (2010), Kline (2010), Chau & Hu (2001), Tabachnick & Fidell (2007), Hu & Bentler (1999), Hooper, Coughlan & Mullen (2008).

As depicted in Table 4.5 above, there are four to six indices that are used to evaluate a model fit spread across three categories, namely absolute fit, incremental fit and parsimonious fit. But the literature suggests that there is a lack of consensus between the scholars on which indices are the most preeminent and should be reported (Hair et al., 2010; Kline 2005; Medsker, Williams & Holahan, 1994). As such, it is based upon the interpretation

of the scholars, with some advising the use of at least one index per category (Hair et al., 2010; Holmes-Smith, Coote & Cunningham, 2006).

The following decision rules will also apply:

(i) Confirmatory factor analysis (CFA) is a statistical technique employed to verify the factor structure of a set of observed variables, by ascertaining whether or not the measures of a construct are consistent with the researcher's understanding of the nature of that particular construct (Wan Omar, 2017:163; Awang 2012; Field, 2009; Suhr 2006; Cheung & Rensvold, 2002). By using CFA, the researcher can specify the structure of the model that must be tested prior to the analysis (Byrne 2010). This study will use CFA since it is the most suitable form of factor analysis for SEM studies. Besides, CFA further measures the reliability and validity of constructs.

(ii) The standardised regression estimates are the factor loading values for items in the measurement model. These CFA loadings of the hypothesised model should be 0.6 or greater (Wan Omar, 2017:163; Rose et al., 2017; Awang 2012). However, some authors argue that the critical cut off point for loadings should not be lower than 0.4.

(iii) The process of evaluating the structural model involves an in-depth examination of the parameter estimates representing the paths between the latent variables, as determined by their degree of consistency with the nature of casual hypothesis to exist between the latent variables (Wan Omar, 2017). It is important to ascertain that the parameter estimates are significant as indicated by p-values <0.05 (Diamantopoulos and Siguaw, 2000).

(iv) To test the hypothesis, the p-value will be used. In order for all the parameters to be significant, the common rule of thumb is that the p-value must be less than or equal to 0.05 (p < 0.001).

4.7 ETHICAL CONSIDERATIONS

Ethics is defined as the appropriateness of one's behaviour in accordance to the rights of the individuals participating in ones' work or who is affected by it (Watkins, 2012). Ethical considerations must be considered in any research undertaken. It is important to note that the entire relevance and trustworthiness of the research depends on how the researcher designs the research, and this is related to the ethics, that is the professional regulations and

codes of conduct which guide the researcher and his dealings with research respondents (Daniel, 2016).

It is mandatory for all research undertaken at the University of the Western Cape that involve humans as subjects to undergo the University' ethical review process and obtain ethical clearance before their commencement. The researcher obtained approval before conducting any fieldwork (see Appendix 2) from both the EMS faculty's Ethics Committee (EMSHDC) and the university's Humanities and Social Sciences Research Ethics Committee (HSSREC). For the purpose of this study, each respondent gave consent before participating in this study. Respondents were told in advance about the nature of the study and were given the opportunity to decide whether or not to participate. The data gathered and reviewed was significant in order to critically fill the gaps in understanding the current state and potential of Halal food certification for Cape Town and SA.

The ethical concerns below were duly followed and adhered to before conducting the study:

(i) **Informed consent:** Informed consent explains the purpose of the study to the respondents and shows that respondents agree to participate in the study. Watkins (2012) state that respondents should be told in advance about the nature of the study to be conducted and be given a choice of either participating or not participating. The respondents can withdraw from the study at any time, as their participation is voluntary and consent needs to be obtained before the commencement of the research (Watkins, 2012; Daniel, 2016).

(ii) **Confidentiality and anonymity:** These considerations are important to ensure that respondents are provided with the correct information. Respondents and are assured of being treated in a fair manner and that all information provided is handled strictly and privately. The researcher must keep the respondent's performance strictly confidential Watkins (2012). Respondents are not obligated to reveal their names or identity. The respondents are informed as to who will have access to the information they are providing. The data collected is conducted for a research purpose and will not be made available to the public, which will link back to the specific respondent. Each respondent's identity is protected at all times and his or her responses will continue to be confidential and anonymous.

(iii) **Sensitivity:** Respondents will not be asked any personal or intrusive information. As the research topic on Halal certification is also associated to a certain extent with ethics,

religion and food consumption, cautious consideration was therefore taken when conducting such research. This study also took into consideration multiple aspects of ethical issues such as religion so as to reduce risk and sensitivity of members from different religious communities.

(iv) **Voluntary participation**: No individual is forced to participate in the study or coerced to participate in the interviews. Watkins (2012) add that coercion should not be used to force respondents in taking part of the study by either making use of or offering financial or material rewards to induce people to provide information. They are made aware of the study being conducted and their participation that is needed.

(v) **Transparency:** Respondents are free to enquire about any areas of the study and full disclosure around the purpose of the study, data collection methods, use of data and who will have access to the data as well as analysis thereof is disclosed to the respondent beforehand.

(vi) **Respect and dignity:** Each respondent must be treated with respect and dignity. Watkins (2012) proclaim that in research respondent need to be treated with dignity, as it would not be ethical to embarrass or ridicule respondents.

(vii) **Moral and legal rights:** Each respondent must be aware of their moral and legal rights with regards to the study. The respondent is made aware that they are not obligated to participate in the study.

(viii)   **Non-maleficence and beneficence:** No harm is caused to the respondents involved in the study being undertaken. According to Watkins (2012), respondents should know about any psychological discomfort that may be caused ahead of time and if needs be a debriefing or counselling should immediately follow respondent's participation. Researchers must do no harm as they collect data from respondents (Daniel, 2016). Studies that include humans can cause physical and psychological harm and therefore treatment of respondents is a fundamental issue that confront researchers (Daniel, 2016). In this study, there was no harm done to respondents. Respondents were treated with compassion and empathy and were informed about the reasons of the study as well as its importance and its benefits.

(ix) **Honesty:** The research findings need to be reported in an honest and fair manner without misrepresenting or misleading others of the findings and under no circumstances

should the researcher fabricate data to support a conclusion (Watkins (2012). The research findings are reported in an honest manner without being misinterpreted or misleading respondents.

4.8   SUMMARY

This chapter offered an overview of the research design and methodology adopted for this study and the rationale behind that adoption. Specifically, an outline of questionnaire design, respondent selection, sample size and technique, method of data collection and analysis that is adopted for the purpose of answering the research questions of this study was discussed. The chapter concluded with ethical the issues that were relevant to this study.

Building on from the methodological propositions made in this chapter, the following chapter presents the findings of this study, followed by a discussion of the findings.

CHAPTER FIVE
RESEARCH FINDINGS AND DISCUSSION

5.1   INTRODUCTION

This chapter presents the research findings and the discussion of the findings. The chapter is structured as follows. First, the demographic characteristics of the sample are described. Thereafter, the respondents' halal food consumption patterns are discussed. Following on, respondents' perceptions of confidence, trust, attitudes, subjective norms and intention to consume HCFPs are presented. The structural Equation Modelling analysis is presented next, which measures the structural model and tests the hypotheses formulated in section 3.5. The chapter concludes with a discussion of the findings and a summary. The results are presented on a question per question basis as per the final questionnaire (see Appendix 1).

5.2   RESPONSE RATE

500 questionnaires were distributed during the data collection stage of which 436 were fully completed with no missing values. In other words, there were 22 questionnaires that contained missing values and were discarded, because the sample collected was way beyond the threshold of 310 respondents as suggested by Pallant (2016) and discussed in section 4.3.1 above. Therefore, the pooled sample size across the consumer survey was 436 respondents; collected from a total of 500 questionnaires distributed, achieving a response rate of 87.2 per cent.

5.3   DEMOGRAPHICS INFORMATION OF THE SAMPLE

This section of the questionnaire described the profile of the respondents. The seven key demographic characteristics are shown in Table 5.1 below.

Table 5.1: Demographic profile of the sample

Characteristics	Category	Percentage
Gender	Male	48.17 per cent
	Female	51.83 per cent
Age	Below 21	29.36 per cent
	21-30	47.02 per cent
	31-40	12.61 per cent
	41-50	3.44 per cent
	51-60	4.59 per cent
	61 and above	2.98 per cent
Education Level	Primary	0.69 per cent
	Secondary	5.97 per cent
	Undergraduate	65.60 per cent
	Postgraduate	24.75 per cent
	Other	2.99 per cent
Religion	Muslim	**24.36 per cent**
	Christian	**66.74 per cent**
	Jewish	1.15 per cent
	Hindu	0.92 per cent
	Other	6.83 per cent
Occupation	Student	69.72 per cent
	Unemployed	5.05 per cent
	Full-time employed	15.82 per cent
	Self-Employed	7.11 per cent
	Other	2.30 per cent
Race	Black	53.21 per cent
	Coloured	29.13 per cent
	Indian	12.15 per cent
	White	5.04 per cent
	Other	0.47 per cent
Marital status	Single	57.11 per cent
	Married	30.27 per cent
	Divorced	7.80 per cent
	Widowed	2.99 per cent
	Other	1.83 per cent

Source: Researcher's own construct

5.3.1 Gender

As depicted in Table 5.1 above, there were fewer male respondents (48.17 per cent) as compared to their female counterparts (51.83 per cent).

5.3.2 Age group

Table 5.1 above shows that the majority of the respondents was aged between 21 and 30 (47.02 per cent) while the minority was 61 years and above (2.98 per cent).

5.3.3 Level of education

As shown in Table 5.1 above, a fewer number of respondents selected primary school (0.69 per cent), while the majority of respondents fell in the undergraduate level (65.60 per cent) and finally a minority selected the "other" category (2.99 per cent).

5.3.4 Religion

Based on Table 5.1 above, it is interesting to note that Muslim respondents, who are the primary consumers of HCFPs (due to their religious nature) represented only a minor portion of the entire population surveyed (24.36 per cent), while the bulk of the respondents were Christian (66.74 per cent), with a smaller number of Jewish respondents (1.15 per cent), and Hindu respondents (0.92 per cent). Some respondents chose to choose the "other" category (6.83 per cent). This could be interpreted either because they do not belong to a particular religion or because their religion was not listed.

5.3.5 Occupation

Table 5.1 above shows that students represented the majority of the respondents (69.72 per cent), naturally due to the fact that the survey was conveniently conducted around the university campus; the unemployed accounted for 5.05 per cent, while the "other" category accounted for 2.30 per cent.

5.3.6 Race

According to Table 5.1 above, Black respondents were the largest racial group (53.21 per cent), and White respondents were the smallest group (5.04 per cent) and a negligible number of respondents fell under "other" (0.47 per cent).

5.3.7 Marital status

Based on Table 5.1 above, the largest number of respondents were Single (57.11 per cent), then to a much lesser extent the Married (30.27 per cent), followed by a much smaller amount of Divorced (7.80 per cent), then the Widowed (2.99 per cent) and finally a minor amount of "other" (1.83 per cent).

5.4 SECTION 1: HALAL FOOD CONSUMPTION PATTERNS

The methodology that was used in the construction of these questions is discussed in the previous chapter. These questions are significant to provide clarity about consumers' perceptions and attitudes and complement the consumer survey proper by clarifying on certain issues that the traditional consumer survey would not effectively have.

5.4.1 Question 1: Do you consume Halal certified products (HCFPs)?

The results of Halal certified product consumption are as shown in the Table 5.2 below.

Table 5.2: Findings about Halal food consumption

Responses	Percentage
Yes	86.70 per cent
No	13.30 per cent

Source: Researcher's own construct

The findings from Table 5.2 above reveal that 86.70 per cent of the respondents consume Halal food products, compared to 13.30 per cent of respondents pooled who do not.

5.4.2 Question 2: Why do you consume Halal certified products?

Table 5.3 below provides the findings based the various reasons for Halal certified product consumption.

Table 5.3: Findings about the reasons for consuming Halal certified products

Reasons	Percentage
For religious purposes	16.74 per cent
For cultural reasons	7.80 per cent
Health reasons (e.g., allergies)	7.11 per cent
I have family and friends who are Muslims	15.83 per cent
Food safety and hygiene	8.49 per cent
Because they are affordable	7.34 per cent
They taste better	8.26 per cent
They are fresh and high quality	10.55 per cent
For convenience (proximity to Halal shops and eateries)	11.93 per cent
Other (please specify)	5.96 per cent

Source: Researcher's own construct

As highlighted in Table 5.3 above, 16.74 per cent of all the total population sampled are consuming HCFPs for religious reasons, 15.83 per cent chose family as the reason for consuming HCFPs, 10.55 per cent for the quality of the products and 5.96 per cent chose "other reason" the various responses as categorised by the findings.

5.4.3   Question 3: Do you consume non-Halal-certified food products (HCFPs)?

The findings from question three are depicted on Table 5.4 below.

Table 5.4: Findings about non-Halal food consumption

Responses	Percentage
Yes	82.57 per cent
No	17.4 per cent

Source: Researcher's own construct

As shown in Table 5.4 above, 82.57 per cent of the respondents consume non-Halal food products, compared to 17.43 per cent who do not. This minority of non-Halal consumers may be predominantly Muslims, who do not consume non-Halal products.

5.4.4   Question 4: Does it inconvenience you to see Halal logos on the products that you purchase?

The findings based on the inconvenience of seeing the Halal logos on products purchased are provided in Table 5.5 below.

Table 5.5: Findings about inconvenience over the Halal logo

Responses	Percentage
Yes	17.20 per cent
No	82.80 per cent

Source: Researcher's own construct

The findings described in Table 5.5 above reveal that 75 respondents (17.20 per cent) feel inconvenienced when they see Halal logos on the products they purchased, while the majority of 361 (82.80 per cent) do not mind seeing the Halal logos.

5.4.5   Question 5: Do you feel assured when you see Halal logos on the products that you purchase?

The fifth question relates to the respondents' assurance when the Halal logo is displayed on products. Table 5.6 below highlights these findings.

Table 5.6: Findings on assurance about Halal logos

Responses	Percentage
Feel assured	55.04 per cent
Do not feel assured	44.50 per cent
Do not know / Not sure	0.46 per cent

Source: Researcher's own construct

Table 5.6 above reveals that 55.04 per cent of the respondents feel assured when they see Halal logos on the products they purchased, whereas 44.50 per cent do not feel assured and a 0.46 per cent were not sure about this question.

5.4.6   Question 6: Do you feel that Halal certification is an unfair practice by Muslims?

For question six, respondents were asked whether they feel that Halal certification is an unfair practice by Muslims. These results are showed in the Table 5.7 below.

Table 5.7: Findings on Halal certification as an unfair practice

Responses	Percentage
Yes	19.03 per cent
No	80.04 per cent
Do not know / Not sure	0.93 per cent

Source: Researcher's own construct

As displayed in the Table 5.7 above, 80.04 per cent of the respondents do not feel that Halal certification is an unfair practice by Muslims, compared to 19.03 per cent of the respondents who do, and 0.93 per cent who are not sure. This could be interpreted as Halal certification being well perceived by consumers, Muslims and on-Muslims alike.

5.4.7   Question 7: Do you think that the Halal logo is sufficient enough to ensure that a product is Halal?

For question seven, respondents were asked whether they feel that the Halal logo is adequately sufficient to ensure that a product is genuinely Halal. The results from this question was obtained by totalling the frequencies and percentages of value 1 and 2 and the frequencies and percentages of value 4 and 5), as confirmed by the table 5.8 below.

Table 5.8: Findings on the sufficiency of the Halal logo

Value	Scale	Frequency	Percentage	Cumulative Percentage
1	Not enough	64	14.68 per cent	14.68 per cent
2	Somewhat enough	90	20.64 per cent	35.32 per cent
3	Not sure	136	31.19 per cent	66.51 per cent
4	Good enough	110	25.23 per cent	91.74 per cent
5	More than enough	36	8.26 per cent	**100.0 per cent**
Total		**436**	**100.0 per cent**	

Source: Researcher's own construct

As depicted in Table 5.8 above, the findings show that 35.57 per cent of the respondents believe that the Halal logo is not a sufficient to ensure the Halal state of a product, 31.41 per cent respondents where not sure or did not voice their opinion about the matter; whilst 33.49 per cent of them believe that the Halal logo is a good enough indicator to ensure the Halal state of a product

5.4.8 Question 8: How often do you check on products to verify if there is a Halal logo on it before purchasing?

The eighth question asked the respondents to determine the frequency at which they verify if there is a Halal logo on a product before purchasing. Table 5.9 below corroborates these findings.

Table 5.9: Frequency of checking of logo before purchase

Value	Scale	Frequency	Percentage	Cumulative Percentage
1	Never	162	37.16 per cent	37.16 per cent
2	Rarely	138	31.65 per cent	68.81 per cent
3	Regularly	49	11.24 per cent	80.05 per cent
4	Very often	37	8.49 per cent	88.54 per cent
5	Always	50	11.46 per cent	**100.0 per cent**
Total		**436**	**100.0 per cent**	

Source: Researcher's own construct

Based on the outcome from Table 5.9 above, 37.16 per cent respondents never verify whether the products that they purchase has a Halal logo on it before purchasing, 31.65 per cent respondents rarely do so, whilst 11.24 per cent respondents check regularly, 8.49 per cent verify very often and 11.46 per cent always check if the products that they purchase has a Halal logo on it before purchasing.

5.4.9 Question 9: How often do you check whether a retailer displays a Halal certificate in the shop?

Question nine demanded the respondents to determine the frequency at which they verify if a retailer displays a Halal certificate in his shop. These findings are represented in Table 5.10 below.

Table 5.10: Frequency of checking whether a retailer displays a Halal certificate

Scale	Value Label	Frequency	Percentage	Cumulative Percentage
1	Never	187	42.89 per cent	42.89 per cent
2	Rarely	123	28.21 per cent	71.10 per cent
3	Regularly	55	12.61 per cent	83.71 per cent
4	Very often	23	5.28 per cent	88.99 per cent
5	Always	48	11.01 per cent	**100.0 per cent**
Total		**436**	**100.0 per cent**	

Source: Researcher's own construct

The results from Table 5.10 above shows that 42.89 per cent of the respondents never verify that a retailer displays a Halal certificate in the shop, 28.21 per cent of the respondents rarely do so, whilst 12.61 per cent of the respondents check regularly, 5.28 per cent of the respondents check very often and 11.01 per cent of the respondents always verify that a retailer displays a Halal certificate in the shop.

5.4.10 Question 10: Do you think that eating non-Halal or Halal friendly is the same as Halal certified food products?

The tenth question asked the respondents whether they think that eating non-Halal or halal friendly food is similar to eating HCFPs. The results are shown in Table 5.11 below.

Table 5.11: Findings on Halal friendly being similar to Halal certified products

Responses	Percentage
Yes	37.16 per cent
No	55.73 per cent
Do not know / Not sure	7.11 per cent

Source: Researcher's own construct

Based on the findings from Table 5.11 above, 55.73 per cent of the respondents believe that eating non-Halal or Halal friendly is not the same as eating HCFPs against 37.16 per cent of the respondents who believe that eating non-Halal or Halal friendly is the same as eating HCFPs, and 7.11 per cent who were indecisive.

5.4.11 Question 11: Do you believe that Halal certified products should be boycotted in SA?

Table 5.12: Findings on boycott of Halal certified products

Responses	Percentage
Yes	12.70 per cent
No	87.07 per cent
Do not know / Not sure	0.23 per cent

Source: Researcher's own construct

As showcased in Table 5.12 above, the results show that 87.07 per cent of the respondents did not believe that HCFPs should be boycotted in SA, while 12.70 per cent believed that HCFPs should be boycotted and 0.23 per cent was indecisive.

5.4.12 Question 12: Do you think the government should regulate Halal certification?

The last question of this section, question twelve asked the respondents whether or not they think that HCFPs should be boycotted. The results are shown in Table 5.13 below.

Table 5.13: Findings on regulation of Halal Certification

Responses	Percentage
Yes	63.53 per cent
No	34.64 per cent
Do not know / Not sure	1.83 per cent

Source: Researcher's own construct

As in the Table 5.13 above, the findings reveal that 63.53 per cent of the respondents think that Halal certification should be regulated by government against 34.64 per cent of the respondents who are opposed to government regulation of Halal certification, and 1.83 per cent who are not sure. Thus, the majority of respondents felt that Halal certification should be regulated.

5.5 SECTION 2: CONFIDENCE IN HALAL CERTIFICATION (CHC)

Section two of the questionnaire attempted to evaluate the confidence level of consumers towards the Halal logo and the Halal certification process. The findings are presented on a question-by-question basis, are described in Table 5.14 below.

Table 5.14: Findings on Confidence in Halal Certification (CHC)

Items	Items	Mean	S. D
CHC1: For each of the Halal Certifying Bodies (HCBs) indicated below, please indicate your level of trust and confidence with respect to their Halal certification processes.	ICSA*	3.67	1.471
	MJC*	3.66	1.452
	NIHT*	3.42	1.530
	SANHA*	3.61	1.537
	SH*	3.43	1.575
CHC2: Please rate your level of trust and confidence that your family and friends have toward the following Halal Certification Bodies (HCBs).	ICSA	3.70	1.528
	MJC	3.69	1.537
	NIHT	3.56	1.578
	SANHA	3.68	1.553
	SH	3.58	1.612
CHC3: Please rank the following Halal Certifying Bodies (HCBs) in order of preference (when purchasing a product that carries certification).	ICSA	3.50	1.793
	MJC	3.74	1.673
	NIHT	3.98	1.597
	SANHA	3.53	1.887
	SH	4.13	1.619

*ICSA = Islamic Council of SA
*MJC = Muslim Judicial Council Halaal Trust
*NIHT = National Independent Halal Trust
*SANHA = SAn National Halal Authority
*SH = Shura Halal

Source: Researcher's own construct

5.5.1 Question CHC1: For each of the Halal Certifying Bodies indicated below, please indicate your level of trust and confidence with respect to their Halal certification processes.

As depicted in Table 5.14 above, it can be deduced that ICSA is the item with the highest degree of agreement for the statement CHC1 with a mean score of 3.67, followed by the MJC (3.66) and SANHA (3.61). The lowest degree of agreement with a mean score of 3.43 and 3.42 was achieved by SH and NIHT respectively. It can be deduced collectively from Table 5.14 above that the respondents' level of trust and confidence of the HCBs with respect to their Halal certification processes are positive.

5.5.2 Question CHC2: Please rate your level of trust and confidence that your family and friends have toward the following Halal certification bodies.

Based on the findings from Table 5.14 above, the items ICSA (3.70), MJC (3.69) and SANHA (3.68) show the highest mean score for the statement CHC2. It could be interpreted that most of the respondents agreed that these items are the three with the most important dimensions of Confidence in Halal Certification. Conversely, SH (3.58) and NIHT (3.56) show the lowest mean score under CHC2, which could be interpreted as the least important dimensions of Confidence in Halal Certification. It can be deduced collectively from Table 5.14 above that the respondents' level of trust and confidence that their family and friends have of the with respect to HCBs are a positive.

5.5.3 Question CHC3: Please rank the following Certifying Bodies in order of preference.

The data obtained from table 5.14 above indicates that SH is the item with the highest degree of agreement for the statement CHC3 with a mean score of 4.13, followed by the NIHT (3.98) and the MJC (3.74). The lowest degree of agreement with was achieved by SANHA (3.53) and ICSA (3.50) respectively. It can be deduced collectively from Table 5.14 above that the respondents ranked these HCBs in order of preference, with the SH being the highest ranked and ICSA being the lowest ranked.

5.6 SECTION 3: TRUST, ATTITUDES, SUBJECTIVE NORMS AND INTENTION TO CONSUME OF HALAL CERTIFIED FOOD PRODUCTS (HCFPs)

Section three of the questionnaire posed questions on trust, attitudes, subjective norms and behavioural intention towards the consumption of HCFPs (See Appendix 1). All the questions in this section were answered by using a 5-point Likert scale. The scale values were: 1 = Strongly Disagree (SD); 2 = Disagree (D); 3 = Neither Agree nor Disagree (N); 4 = Agree (A) and 5 = Strongly Agree (SA).

5.6.1 Trust and confidence in Halal Certification (THC)

The analysis on this sub-section is based on the comparison of mean and standard deviation values of each item under Trust and confidence in Halal certification (i.e., THC1 to THC7), as displayed on Table 5.15 below.

Table 5.15: Findings on Trust and confidence in Halal Certification (THC)

	Items	Mean	S. D
THC1	I consume Halal products because I trust the Halal logo that is on the products	3.00	1.153
THC2	I consume Halal food products because the Halal certification is synonymous with high ethical standards.	2.96	1.097
THC3	I consume Halal food products because the Halal certification is synonymous with high food hygiene and safety standards.	3.04	1.047
THC4	I consume Halal food products because I rely on the Halal certification process.	2.90	1.125
THC5	Before purchasing Halal food products, the first thing I do is to check if there is a Halal logo.	2.84	1.236
THC6	I only consume the Halal food products if it carries a particular Halal certifier's logo.	2.69	1.158
THC7	I would prefer to consume Halal friendly non-Halal food products if I am sceptical about a particular Halal certifier's logo or certification process	2.84	1.112

Source: Researcher's own construct

Based on the findings from Table 5.15 above, the items THC3 (M=3.04; SD=1.047) and THC1 (M=3.00; SD=1.153) show the highest mean score under THC. It could be interpreted that most of the respondents agreed that these items are the two most important dimensions of trust in Halal certification. Conversely, TH6 (M=2.69; SD=1.158) show the lowest mean score under THC, which could be interpreted as the least important dimensions of trust in Halal certification.

5.6.2 Subjective norms towards Halal Certified Food Products (HCFPs)

The analysis on this sub-section is based on the comparison of mean and standard deviation values of each item under subjective norms towards Halal Certified Food Products (i.e., SN1 to SN7) as revealed by Table 5.16 below.

Table 5.16: Findings on subjective norms towards Halal Certified Food Products (HCFPs)

	Items	Mean	S. D
SN1	I consume Halal food products because my family and friends believe I should	2.31	1.118
SN2	My family and friends would support the idea of me consuming Halal food products.	2.95	1.160
SN3	Consuming Halal food makes me feel closer to my Muslim family and friends	2.57	1.221
SN4	Consuming Halal food makes me feel accepted by my Muslim family and friends	2.52	1.234
SN5	My religion imposes on me to consume Halal certified food products.	2.37	1.266
SN6	My environment influences me to consume Halal certified food products.	2.68	1.324
SN7	Consuming Halal food products in Cape Town is a cultural thing	2.79	1.267

Source: Researcher's own construct

Table 5.16 above revealed that SN2 (M=2.95; SD=1.160) shows the highest mean score under SN; followed by SN7 (M=2.79; SD=1.267) and SN6 (M=2.68; SD=1.324). It could be interpreted that most of the respondents agreed that these items are the two most important dimensions of subjective norms towards HCFPs. Conversely, SN1 (M=2.31; SD=1.118) and SN5 (M=2.37; SD=1.266) show the lowest mean score under SN, which could be interpreted as the least important dimensions of subjective norms towards HCFPs.

5.6.3 Attitudes towards Halal Certified Food Products (HCFPs)

The findings on this sub-section are based on the comparison of mean and standard deviation values of each item under attitudes towards Halal Certified Food Products (A1 to A10) as expressed in Table 5.17 below.

Table 5.17: Findings on Attitudes towards Halal Certified Food Products (HCFPs)

	Items	Mean	S. D
A1	Consuming Halal certified food products is a good idea.	3.07	1.160
A2	I perceive Halal food products as cleaner compared to non-Halal food products	2.85	1.163
A3	I perceive Halal food products as healthier to consume compared to non-Halal food products.	2.78	1.152
A4	I perceive Halal food products are safer to consume compared to non- Halal food products.	2.80	1.144
A5	I perceive Halal food products as of better quality compared to non-Halal food products.	2.81	1.126
A6	I perceive Halal food products as tastier compared to non- Halal food products.	2.76	1.177
A7	Consuming Halal food is more affordable for me compared to non- Halal food products.	2.64	1.127
A8	I have a more favourable attitude towards Halal food products than non-Halal food products	2.73	1.178
A9	Consuming Halal food is the best option for my household.	2.76	1.219
A10	My attitude towards Halal food products is driven by my trust and confidence in the halal logo and the certification process	2.84	1.236

Source: Researcher's own construct

Based on Table 5.17 above, A1 (M=3.07; SD=1.160) shows the highest mean score under ATT; followed by A2 (M=2.85; SD=1.163); A10 (M=2.84; SD=1.236); A5 (M=2.81; SD=1.126) and A4 (M=2.80; SD=1.144). It could be interpreted that most of the respondents agreed that these items are the two most important dimensions of Attitudes towards HCFPs. Contrariwise, A7 (M=2.64; SD=1.127) shows the lowest mean score under SN, which could be interpreted as the least important dimension of attitudes towards HCFPs. Interestingly,

the items of this construct have the closest mean values between them. This could be interpreted as ATT being the most important construct of the study.

5.6.4 Behavioural Intention to consume Halal Certified Food Products (HCFPs)

Table 5.18 below highlights the finding on respondents' behavioural intention to consume Halal Certified Food Products.

Table 5.18: Findings on behavioural intention towards Halal Certified Food Products (HCFPs)

	Items	Mean	S. D
BI1	While purchasing food, I prefer consuming Halal food products.	2.77	1.236
BI2	I prefer to consume Halal food products even when the brand is not very popular.	2.69	1.152
BI3	I consume Halal food products even if they are quite expensive.	2.77	1.204
BI4	I will recommend my friends to purchase Halal food products.	3.02	1.147
BI5	I will make sure that the food and other products are Halal before I purchase them.	2.68	1.203
BI6	I will not consume food products if they are not Halal.	2.45	1.244
BI7	I would still consume Halal certified food products even if I do not trust a particular Halal logo on them	2.74	1.210

Source: Researcher's own construct

As showcased in Table 5.18 above, the comparison of mean and standard deviation values of each item under BI (i.e., BI1 to BI7) revealed that the item BI4 (M=3.02; SD=1.147) shows the highest mean score under this construct. It could be interpreted that most of the respondents agreed that this item is the most important dimension of behavioural intention to consume HCFPs. Inversely, BI6 (M=2.45; SD=1.244) shows the lowest mean score under this construct, which could be interpreted as the least important dimensions of behavioural intention to consume HCFPs.

5.7 STRUCTURAL EQUATION MODELLING ANALYSIS

Malhotra (2010) recommends a six-step approach for a successful SEM analysis. For this study however, to test the conceptual framework and the hypotheses formulated in section 3.5, the researcher adopted a two-stage SEM method suggested by Anderson and Gerbing (1988) and mentioned in section 4.6.5 above. An assessment of the measurement model was conducted to specify the causal relationships between the observed variables (items) and to confirm the Goodness of Fit. To achieve this, confirmatory factor analysis (CFA) was performed and is discussed in the subsequent section. Conversely, the structural model was

tested to see the causal relationships between the underlying exogenous and endogenous constructs by means of parameter estimates (i.e., hypothesis testing).

5.7.1 Evaluating the measurement model: Confirmatory Factor Analysis (CFA)

This study used CFA since it is the most suitable form of factor analysis associated with SEM studies, as mentioned in section 4.6.6. CFA further measures the reliability and validity of constructs. The conceptual framework of this study discussed in section 3.5 showed that there are four different factors that emerge from the questionnaire (Appendix 1).

The first factor is about Trust and confidence (THC) in Halal Certification or the Halal logo and contains seven (7) items, categorised from THC1 to THC7. The second factor is about Subjective norms (SN) and includes seven (7) items, classified from SN1 to SN7. The third factor concerns Attitude towards HCFPs (ATT) and has ten (10) items that are named from A1 to A10. The fourth and last factor deals with Behavioural Intention to consume HCFPs (BI) and comprises seven (7) factors, labelled from BI1 to BI7.The findings for the measurement of the full SEM model indicate that all the parameters were statistically significant and are greater than 0 ($p < 0.001$), as demonstrated in Table 5.19 below.

Table 5.19: Results for the measurement of the full structural model

Factors	Items	CFA Loadings	Cronbach's Alpha (α)	Construct Reliability	AVE
TRUST IN HALAL CERTIFICATION	THC1	0,768***	**0,88**	**0,88**	**0,52**
	THC2	0,768***			
	THC3	0,702***			
	THC4	0,8***			
	THC5	0,73***			
	THC6	0,691***			
	TCH7	0,577***			
SUBJECTIVE NORMS	SN1	0,643***	**0,87**	**0,86**	**0,58**
	SN2	0,649***			
	SN3	0,775***			
	SN4	0,799***			
	SN5	0,735***			
	SN6	0,667***			
	SN7	0,555***			
ATTITUDE	A1	0,675***	**0,94**	**0,93**	**0,58**
	A2	0,798***			
	A3	0,808***			
	A4	0,842***			
	A5	0,787***			
	A6	0,779***			
	A7	0,59***			
	A8	0,823***			
	A9	0,777***			
	A10	0,728***			
BEHAVIOURAL INTENTION	BI1	0,834***	**0,91**	**0,89**	**0,56**
	BI2	0,807***			
	BI3	0,806***			
	BI4	0,704***			
	BI5	0,786***			
	BI6	0,722***			
	BI7	0,487***			

Source: Researcher's own construct

As it can be seen from Table 5.19 above, the results indicate that all the measuring tools in this study have a factor loading value greater than 0.60. The decision rule stipulates that in order to ascertain the statistical significance of the results, the CFA loadings need to be significant ($p < 0.001$) for the null hypothesis to be rejected. Based on this decision rule, the findings from Table 5.19 indicate that all the items are statistically significant at $p < 0.05$, the null hypothesis was therefore rejected as follows:

<center>

H_0: Path Coefficient = 0

H_a: Path Coefficient > 0

</center>

According to Table 5.19 above, all the standardised regression estimates are above 0.60, which comply with the decision rule as stipulated by Field (2013) as mentioned in section

4.6.6. However, for a better statistical significance and enhanced goodness of fit of the structural model, the researcher endeavoured to only keep CFA loadings of 0.70 and higher. This is because the closer the CFA loadings are to 1, the better the goodness of fit of the structural model according to the decision rule. Hence, all the CFA loadings below 0.70 were deleted from the measurement model.

5.7.1.1   Construct reliability of the measurement model

The Cronbach's Alpha measurement scores varies between 0 and 1, with 1 meaning the item is perfectly reliable and 0 being not reliable at all, as depicted in the Table 4.4 above.

The four different constructs of this study were tested for their reliability (see Table 5.19). The first construct 'Trust in Halal Certification' achieved a value of 0.88, which results in a reliable (good) factor. The second construct 'Subjective norms towards HCFPs' scored the lowest score of amongst all the constructs, with a Cronbach Alpha of 0,87. However, it is also deemed as a reliable (good) factor. The third construct 'Attitude towards HCFPs' scored the highest score, with a Cronbach Alpha of 0,94. This means that the construct is highly reliable (excellent), and each question tests the same issue. The last construct 'Behavioural Intention towards Halal certified products' is also highly reliable (excellent), with a Cronbach Alpha of 0,91.

The second technique used to assess reliability is Composite or Construct Reliability (CR), which requires the minimum CR value in SEM analysis to exceed 0.60, indicates a significant common variance, based on the decision rule in Section 4.6.3. The table 5.19 above revealed that al the CR coefficients of the constructs exceed the suggested levels of 0.60 and 0.70 (all are above 0.80). Therefore, it can be assumed that all factors in this study are reliable.

5.7.1.2   Construct validity of the measurement model

Validity was measured using the Average Variance Extracted (AVE) technique as depicted in Table 5.19 above. The decision rule in section 4.6.4 stipulates that the acceptable threshold of AVE should be 0.50 or higher, with a value above 0.7 considered very good. Based on Table 5.19 above, the AVE values of all the constructs are beyond the threshold level 0.50 as per the decision rule, which indicate significant common variance and confirms convergent validity. It can therefore be concluded that the measures used within this thesis were within acceptable levels to support the validity of the constructs.

Aside from AVE, the researcher performed other types of validity as mentioned in section 4.6.4. For the purpose of this study, content validity was also achieved in order to further examine the validity of each construct, by thoroughly and carefully providing attention to the process of developing the questionnaire as highlighted in section 4.4. This type of validity was conducted using strictly validated measurements from previous research, as highlighted in the questionnaire formulation section of the research methodology chapter (section 4.4). For instance, the use of the Likert scale when designing the instrument to measure the TPB and Trust constructs is a good example of content validity (Glen, 2015), as highlighted in section 4.6.4.

As discussed in section 4.6.4, face validity was achieved in this study with the pre-testing stage. The questionnaire (see Appendix 1) was submitted to various expert reviewers for reviews, feedback and critique before it was pre-tested in the pilot study. The questionnaires were given to practitioners in the industry and academics during the pre-testing for their opinion on the wording of the item, as discussed in section 4.4.4.2. Words or sentences were corrected based on their comments (see Appendix 5). The final questionnaire incorporated minor changes to remove a few ambiguities as discussed in the previous chapter.

After all the various reliability and validity techniques were completed, it can be accepted that all the factors in this study are considered reliable and valid. It can be argued that there is enough data to support the use of CFA and to measure the structural model and the corresponding four factors.

5.7.2   Evaluating the model fit (Goodness of Fit) and assessing the structural model

The Goodness of Fit (GoF) of the model conceptualised for this study was performed using SEM. For this study, two assessments were carried out prior to obtaining an acceptable GoF of the structural model and testing the hypotheses of this study.

5.7.2.1   Initial measurement of the structural model

An initial structural model was designed based on the conceptual model of the study as mentioned in section 3.5, followed by an initial measurement of that structural model. In Section 4.6.6, the researcher mentioned the decision rules that help measure the GoF, which require verifying the standardised residuals covariance and modification indices to

ensure that their values do not exceed 2.58. The initial model of this study revealed that some of the items had high MI values and residual values greater than the threshold of 2.58; as such they needed to be deleted as advised by Field (2013); Awang (2012); Hair et al. (2010) and Diamantopoulus and Siguaw, (2000) in section 4.6.6. The irrelevant items were removed one after the other whether their CFA loadings were above 0.60 or not, until the significant fit of the model is achieved. Figure 5.1 below depicts the initial structural model.

Figure 5.1: The initial structural model of the study
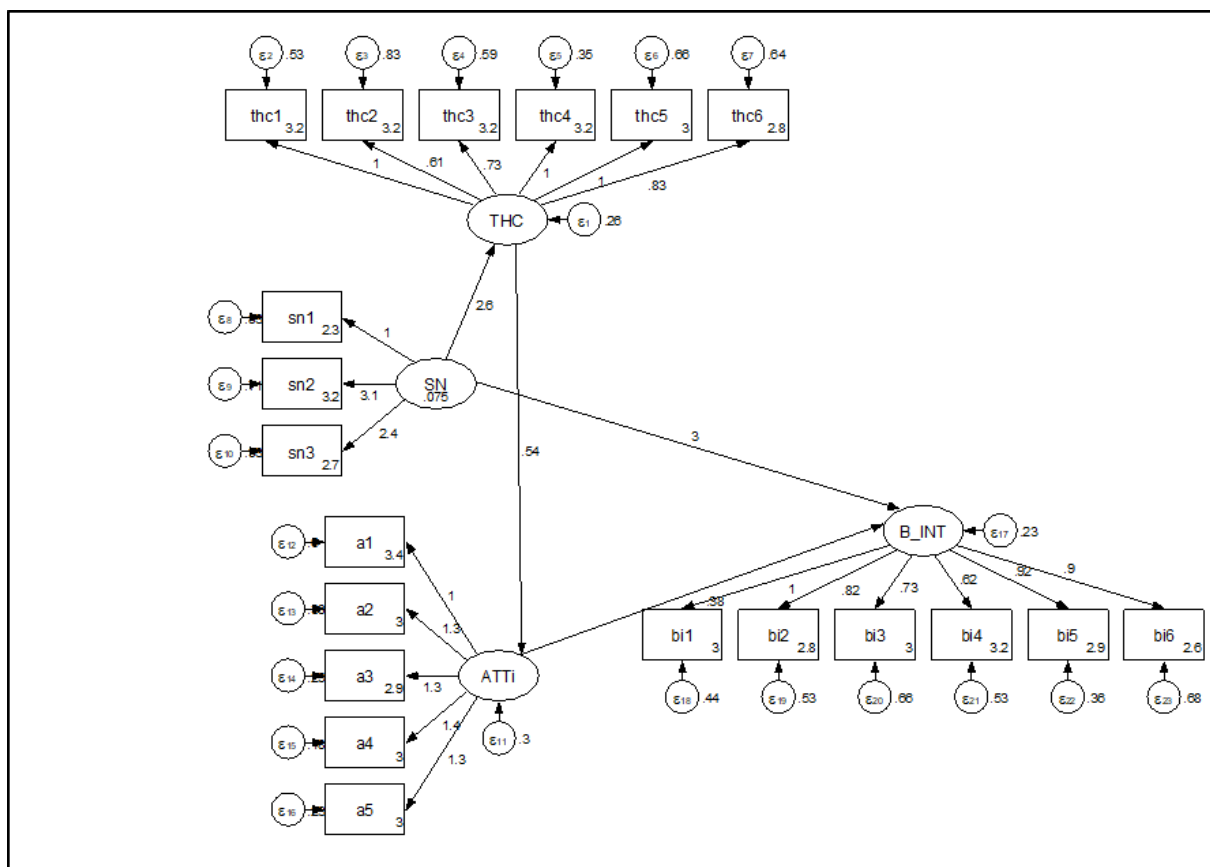
Source: Researcher's own construct

As depicted by Figure 5.1 above, all these processes discussed in the above paragraph resulted in deleting eleven (11) items from the structural model due to high MI and low factor loadings that caused problems with the model fit as dictated by the decision rule (THC6, TH7, SN1, SN2, SN6, SN7, A1, A2, A7, A9 and BI7). The remaining constructs and items are still significant in measuring the first-order measurement model.

As mentioned in Table 4.5, the decision rule dictates that there are various fit indices used to measure the overall model fit and several of them to report. However, Kline (2016)

recommends reporting the most important ones are the Root Mean Square Error of Approximation (RMSEA), the Comparative Fit Index (CFI), and the Standardised Root Mean Square Residual (SRMR). In this study, the RMSEA, SRMR, GFI, NFI, NNFI and CFI fit statistics were reported.

The results of the model estimation illustrate that all the parameters were significant as per the decision rule ($p < 0.001$). However, the initial GoF indices were poor, indicating that this measurement model does not adequately fit the data. The chi-square ($\chi 2$) was standing at 398, with degrees of freedom (df) of 166. The normed chi-square for this initial model was 2.103, which is acceptable, but could be improved. Table 5.20 below depicts the results of the model estimation (GoF) of the initial structural model.

Table 5.20: Goodness of Fit of the initial structural model

Statistic measure	Data	Threshold
X^2	398	
Df	166	
$\chi 2 /df$	2.103	≤3.00
Root Mean Square Error of Approximation (RMSEA)	0.106	≤0.08
Goodness of fit (GFI)	0.71	≥0.90
Standardised Root Mean Square Residual (SRMR)	0.120	<0.08
Adjusted goodness of fit (AGFI)	0.710	>0.80
TLI or NNFI	0.800	≥0.90
CFI	0.825	≥0.90
CD	0.865	Close to 1

Source: Researcher's own construct

As mentioned in section 4.6.6, the decision rule in Table 4.5 dictates that normed chi-square between 2 to 5 is acceptable, with 2 or lower is preferred. Based on Table 5.20 above, the CFI achieved 0.825 and the TLI equalled 0.800. Both indices are close to the recommended guidelines of 0.90 and higher. The Coefficient of Determination (CD) also achieves 0.865, which is not too far from the threshold (it should be close to 1). However, the RMSEA, SRMR, GFI and AGFI were far below the recommended levels. Thus, the results were considered unacceptable for further work.

Given that the majority and the most important model fit indices are not within the recommended level as dictated by the decision rule in Table 4.5 (i.e., RMSEA, SRMR, GFI and AGFI), further detailed assessment was performed to obtain a better fit and parsimonious model; in other words, a simple model with great explanatory predictive power. Nevertheless, the pursuit of a higher GoF needs to be balanced to maintain content validity, particularly the important items.

5.7.2.2 Final measurement of the structural model

Given that the results of the initial model assessment were poor and thus not showing acceptable fit, another assessment was carried out. Figure 5.2 below illustrates the revised and final structural model and is based on the findings from the initial measurement in section 5.7.2.1 above.

Figure 5.2: The revised and final structural model of the study
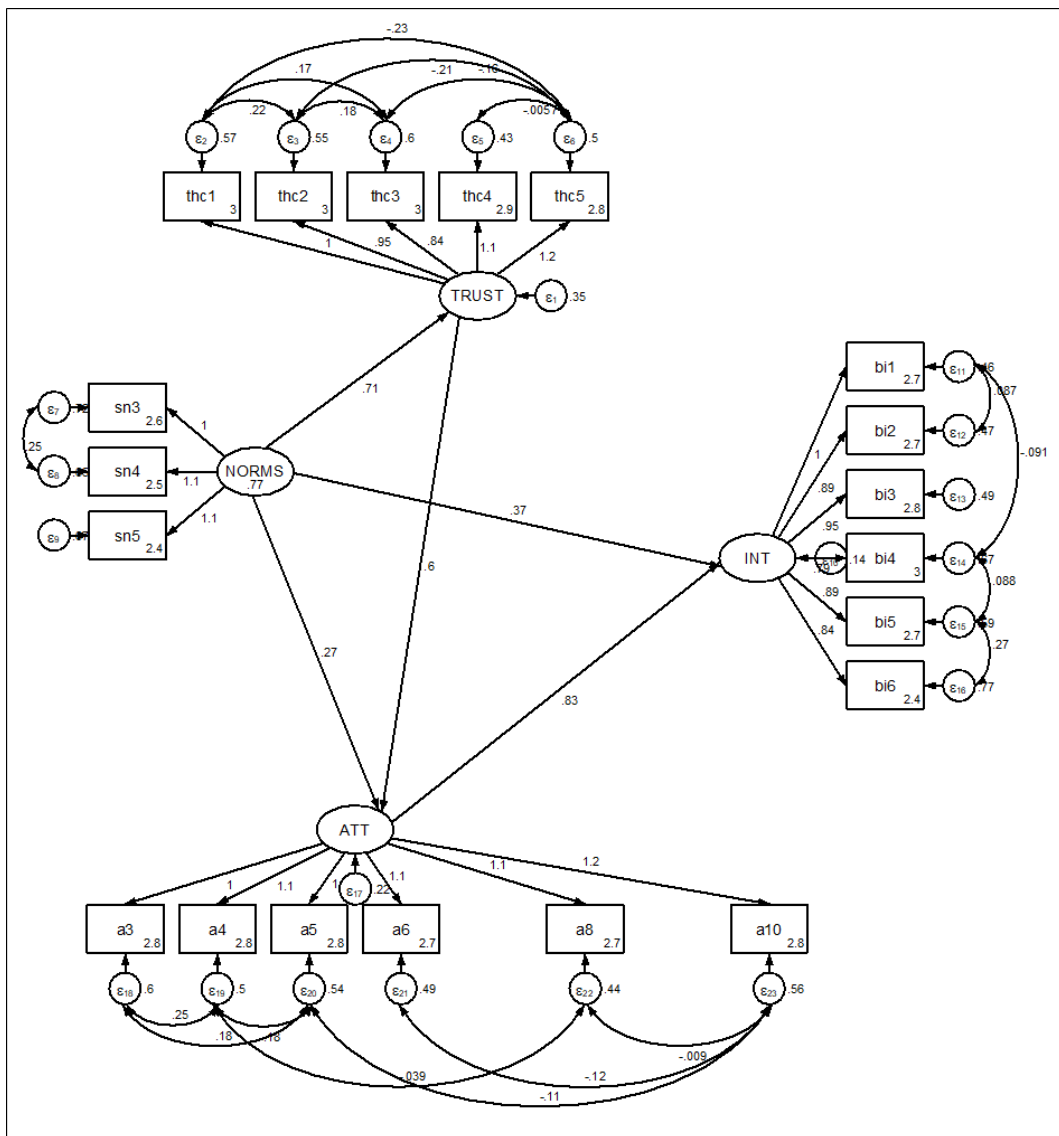
Source: Researcher's own construct

As depicted in Figure 5.2 above and as dictated by the decision rule, the processes used in the initial measurement were repeated. The outcome indicates that eleven (11) items were removed from the final measurement model due to high MI that caused a problem with model fit (THC6, TH7, SN1, SN2, SN6, SN7, A1, A2, A7, A9 and BI7). However, there are five (5) deleted items from the previous measurement model that were reinstituted, in view of the fact that their factor loadings were all higher than 0.70 and indicated suitability to improve the goodness of fit of the model as per the decision rule (TH6, SN1, SN2, A1 and A2). This means that there are six (6) common items that were deleted from both the initial and the final measurement models (THC7, SN6, SN7, A7, A9 and BI7). These deletions did not have an impact on the outcome of the structural model. The remaining constructs and items are still significant in measuring the first-order measurement model.

For this second GoF assessment, all the values are in the recommended range for indices for the measurement model as indicated in the decision rule in Table 4.5. Table 5.2.1 below describes the results of the final GoF evaluation.

Table 5.21: Goodness of Fit of the Final structural model

Category of fit indices	Statistic measure	Index value	Threshold
Absolute	Root Mean Square Error of Approximation (RMSEA)	**0.062**	≤0.08
	Goodness of Fit Index (GFI)	**0.953**	≥0.90
	Standardised Root Mean Square Residual (SRMR)	**0.058**	<0.08
Incremental	Adjusted goodness of fit (AGFI)	**0.702**	>0.80
	Tucker-Lewis Index (TLI) or NNFI	**0.961**	≥0.90
	Comparative fit index (CFI)	**.991**	≥0.90
Parsimonious	Normed χ^2 (χ^2 /df)	**1.98**	≤3.00
	Coefficient of Determination (CD)	**.975**	Close to 1

Source: Researcher's own construct

According to the Table 5.21 above and based on the decision rule in Table 4.5, the results of the final measurement model indicate that the statistic measures are all below the threshold levels, suggesting that the model fit is acceptable. The correlations between underlying constructs were less than 0.85. The standardised factor loadings were all above 0.70 and no large, standardised residuals covariance. It can confidently be asserted based on the decision rules referred to above that the results acceptably support the final measurement model of Halal food consumption, and the model achieved a good fit as shown in Tables 5.19 and 5.21 above.

5.7.3 Hypotheses testing

This section presents the tests of hypotheses. As illustrated in section 4.6.6, to establish whether the theoretical relationships stated in the literature review chapters are validated by the empirical data, a thorough assessment of the structural model must be conducted. The focus at this juncture is on the relationships between independent and dependent variables of the study. For the purpose of this study, Trust and confidence in Halal Certification (THC) and Subjective norms (N) are the independent variables, whereas Attitude towards HCFPs (ATT) and Behavioural Intention to consume HCFPs (BI) are dependent variables. The p-value has been used as the most important criteria (decision rule) to test the hypothesis, as indicated by the decision rule in section 4.6.6. The hypotheses of this study formulated in section 3.5 are tested in Table 5.22 below.

Table 5.22: Hypotheses testing

Hypothesised Path		Estimated Path Coefficient (β)	Standard Error	p-value	Result
H_1	THC → BI	0.134	0,076	0,08	Supported (Weak)
H_2	THC → ATT	0.584	0,062	<0.001	Supported
H_3	SN → ATT	0.303	0,065	<0.001	Supported
H_4	SN → BI	0.289	0,057	<0.001	Supported
H_5	ATT → BI	0.555	0,07	<0.001	Supported
Corr.	SN ↔ THC	0.734	0,034	<0.001	Supported

Source: Researcher's own construct

(i) H$_1$: Trust and confidence in Halal Certification or the Halal logo have a positive effect on consumers' intention to consume Halal certified food products.

As depicted in Table 5.22 above, the relationship between Trust and confidence in Halal Certification and Behavioural Intention to Consume HCFPs is not statistically significant (β = 0.134; p-value =0.08), due to the p-value between Trust and Behavioural intention being lower than the accepted p-value < 0.05. The findings suggest that the proposed relationship is supported but is weak. Hence, there is a weak effect between Trust and confidence in Halal and consumers' Intention towards HCFPs.

(ii) H$_2$: Trust and confidence in Halal Certification or the Halal logo have a positive effect on consumers' attitudes towards Halal certified food products.

Table 5.22 above reveals that the relationship between Trust and confidence in Halal Certification and consumers' Attitudes towards HCFPs is statistically significant (β = 0.584; p-value <0.001). The findings suggest that the proposed relationship is supported, as such there is a positive effect between trust and confidence in Halal and consumers' Attitudes towards HCFPs.

(iii) H$_3$: Subjective norms have a significant effect on consumers' Attitudes towards Halal food products.

Table 5.22 above point out that the relationship between Subjective norms and consumers' Attitudes towards HCFPs is statistically significant (β = 0.303; p-value <0.001). The findings suggest that the proposed relationship is supported, as such there is a positive effect between subjective norms and consumers' attitudes towards HCFPs.

(iv) H$_4$: Subjective norms have a significant effect on consumers' Intention towards Halal food products.

As presented in Table 5.22, the relationship between subjective norms and behavioural intention to consume HCFPs is statistically significant (β = 0.289; p-value <0.001). The findings suggest that the proposed relationship is supported, as such there is a positive effect between Subjective norms and consumers' Intention towards HCFPs.

(v) H$_5$: Attitudes have a significant effect on consumers' intention towards Halal food products.

The results from Table 5.22 above illustrate that the relationship between subjective norms and behavioural intention to consume HCFPs is statistically significant (β = 0.555; p-value <0.001). The findings suggest that the proposed relationship is supported, as such there is a positive effect between subjective norms and consumers' Intention towards HCFPs.

5.8   DISCUSSION OF THE FINDINGS

The main purpose of this study project was to investigate to what extent consumer perceptions affect the consumption of Halal certified food products in Cape Town. The discussion of the findings was based on the five research objectives of the study that were formulated in section 1.4.2 above.

5.8.1 Research objective 1: The effect of trust in the Halal logo and the Halal certification processes on the intention to consume Halal certified food products

The first research objective aimed to investigate the impact of Trust and confidence in the Halal logo, or the Halal certification processes on the intention to consume HCFPs. This objective lead to the formulation of H_1 in section 3.5, which was then tested and accepted in Table 5.22 above. Therefore, the null hypothesis was rejected, implying that there is a positive effect of trust and confidence Halal on consumers' purchase intention towards Halal food products. However, the relationship between the two constructs is weak.

The results depicted in Table 5.22 above support the literature cited in sections 3.3.4.4, 3.3.5.2, which posited that the awareness of Halal logo and the trust and confidence of the Halal certification process can lead to an increase in the intention of Halal consumers towards purchasing Halal food products and subsequently the buying behaviour (Bashir, 2020; Billah et al., 2020; Ismail & Hussein, 2019; Randeree, 2019a; Randeree, 2019b; Mainolfi & Resciniti, 2018:658; Abu-Hussin et al., 2017; Farouk, 2017:4; Farhan & Andriansyah, 2016; Wibowo & Ahmad, 2016; Latiff et al., 2015; Aziz & Chok, 2013:16; Omar, Mat, Imhemed & Ali, 2012; Rezai et al., 2012; Lada, Tanakinjal & Amin, 2009; Bonne and Verbeke, 2008a; Bonne and Verbeke, 2008b; Mohammed et al., 2008; Nasir and Pereira, 2008:70-71; Omar et al., 2008; Bergeaud-Blackler 2006; Bonne et al., 2007; Nasir and Pereira, 2008; Mokhlis 2006).

Prior research in e-commerce cited below also agrees with this result, revealing a positive relationship between trust in websites and behavioural intention to engage in online transactions on those websites (Wang et al., 2015:561; Pavlou & Gefen, 2004; Gefen 2002; Yoon, 2002; Pavlou, 2003; Gefen, 2000; Jarvenpaa & Tractinsky, 1999). A similar study conducted by Terenggana, Supit and Utami, (2013:330) found out that consumer trust and confidence have positive and significant effect on buying intention of environmentally friendly air conditioners in Indonesia. The study focused on the importance of reputation of quality, safety, integrity comfort and convenience in using the products as factors that are likely to drive purchase intention by consumers.

However, the results in section 5.7.3 also revealed that there is a weak relationship between the two variables mentioned in this hypothesis. The effect was not found to be totally significant, and this finding contradicted with the results carried by several previous studies mentioned below. This study also shows that if consumers are aware of Halal in general,

they are not completely confident that the meat that are sold at local supermarkets in Cape Town is completely Halal because (i.e. follows strict Halal guidelines) because of how closely it is displayed with the non-Halal meat products. The key issue is that Muslim consumers indicate a high level of concern about the Halalness of products. There is the issue of cross-contamination, which has serious implications for supermarkets that provide Halal produce but have not separated it from non-Halal ones as discussed previously cited in sections 3.3.4.4 and 3.3.5.2 (Salindal, Ahmad, Abdullah & Ahmad, 2018; Farouk, 2017).

The findings from section 5.7.3 are in line with the literature previously discussed in sections 1.2, 2.3.2 and 3.3.5.2, which suggested that the Halal logo alone is not enough on its own to determine the Halalness of certified products. This is due to the various food scandals, adulterations and contaminations that occurred across the globe over the past few years, which put the entire Halal process into question and raised many concerns over food safety and quality. They also jeopardised the integrity of labelled food products that are made available to consumers worldwide (Nunez, 2019; Rafudeen, 2013; Conway-Smith, 2011; News24, 2011; Dali et al., 2007).

Also, the findings from section 5.7.3 corroborate with the statement in sections 1.2, 2.3.2 and 3.3.5.2 above, which argue that Muslims consumers are worried that most of the Halal food products that they consume are produced and exported by large food multinationals from non-Muslim countries. There are ten non-Muslim countries that produce and export 85 per cent of the total Halal food worldwide, with just 15 per cent of the Halal produce coming from three Muslim countries (DinardStandard, 2021:41). This further casts doubts on the reliability of the Halal certification and may dent consumer confidence in the Halal logo.

5.8.2 Research objective 2: The influence of trust in the Halal logo and the Halal certification processes on consumers' attitudes

The second research objective aimed to examine the impact of the trust in the Halal logo and the Halal certification processes on consumers' attitudes. This objective lead to the formulation of H_2 in section 3.5, which was then tested and accepted in Table 5.22 above. Therefore, the null hypothesis was rejected, suggesting that there is a significant effect between trust in the Halal logo and the Halal certification processes and consumers' attitudes towards Halal food products.

The findings in section 5.7.3 concur with the literature cited in sections 3.3.4.4 and 3.3.5.2, which theorised that the level of trust and confidence in Halal certification has an incidence

on consumers' attitudes towards Halal food products. Several research on the effect of trust on e-commerce (Wang et al., 2015: 561; Mahad et al., 2015:10; Pavlou et al., 2003) and the role of trust in maintaining long-term contractual relationships with online banking consumers (Wang et al., 2015:558; Kassim, and Abdullah, 2010) all disclosed that consumer trust is the most important criteria in the process of building and maintaining service quality, customer satisfaction and relationship commitment.

Similarly, another study conducted by Terenggana, Supit and Utami, (2013:330) found out that consumer trust and confidence have positive and significant effect on buying intention of environmentally friendly air conditioners in Indonesia. The study focused on the importance of reputation of quality, safety, integrity comfort and convenience in using the products as factors that are likely to drive purchase intention by consumers. All these studies highlight the positive and significant impact of consumer trust and confidence on attitudes.

However, just as previously discussed in sections 3.3.4.4 and 3.3.5.2, the level of trust and confidence of Halal certification is a genuine concern amongst consumers and may negatively affect their attitudes towards HCFPs. The globalisation of the economy and trade fostered non-Muslim countries such as Australia, Brazil and even SA to gain enviable positions in the global Halal market (Bashir, 2019a; Shafie & Othman, 2009). But some consumers express doubts or concerns about the authenticity and credibility of certain Halal products that hail from non-Muslim countries. Muslim consumers in particular are having reservations over the integrity of Halal products imported from non-Muslim countries, specifically raw meat imports. (Randeree, 2019a; Randeree, 2019b; Bashir, 2018; Omar et al., 2017; Toong, Khin & Khatibi, 2015; Ireland & Rajabzadeh, 2011).

The findings in section 5.7.3 further vindicate the literature quoted in sections 3.3.4.4 and 3.3.5.2 that claimed that consumers do not have any other methods (beyond verifying the existence of the Halal logo) that can ascertain whether the food products that they see on display, purchase and consume are "truly" Halal in essence. Hence, they are obliged to put this trust onto the actors in the Halal food chain, such as farmers, food manufacturers and processing companies, and in the Halal logos and Halal certification bodies (Billah et al., 2020; Mainolfi & Resciniti 2018:654; Wang et al., 2015:561; Ali, 2014; Rezai et al., 2012a: 34; Rezai et al., 2012b; Rezai et al., 2009; Ahmed, 2008; Andersen, 1994).

5.8.3 Research objective 3: The impact of normative pressures on consumer attitudes with regards to Halal certified food products in Cape Town

The third research objective aimed to investigate the role of normative pressures (or subjective norms) on consumer behaviour with regards to Halal certified food products in Cape Town. This objective lead to the formulation of H_3 in section 3.5, which was then tested and accepted in Table 5.22 above. Therefore, the null hypothesis was rejected, implying that there is a positive and significant effect of normative pressures on consumers' attitudes towards Halal food products.

The results of this study revealed in section 5.7.3 support the literature cited in sections 2.4.1, 3.2.2, 3.2.3.2 and 3.3.4.2, which suggested that the social, cultural, religious and characteristics of consumers have an internal influence on the lives of individuals and a strong impact on their perceptions and shopping behaviour. The findings confirm that SN plays a critical role where family members, friends and colleagues of Halal consumers in Cape Town are a strong referent point (Bashir, 2020; Bashir, 2019a; Bashir, 2019b: Shambare & Donga, 2019b: 116; Farouk, 2017). Therefore, the influence of peers is among the contributing factors that predict the adherence to, endorsement and intended consumption of Halal meat among non-Muslims in a multicultural and multiracial society such as Cape Town (Schlegelmilch et al., 2016:157; Schlegelmilch & Khan, 2015; Hassan and Bojei, 2012).

As highlighted in sections 2.4.1 and 3.2.3.1, Muslim consumers have positive attitudes towards HCFPs and that they live, work and interact with other communities living in Cape Town, hence they may influence the attitudes and perceptions of other non-Muslim consumers toward HCFPs. Some non-Muslim consumers may simply imitate the attitudes and behaviour that have been accepted by other Halal consumers (Bashir, 2020; Bashir, 2018; Farouk, 2017).

The findings in section 5.7.3 justify the reviewed literature in sections 2.4.1, 3.2.2, 3.2.3.2 and 3.3.4.2, arguing that in the case of Muslims consumers, their attitudes towards HCFPs are dictated by subjective norms of another nature, i.e., their religion and religiosity. More than other religions, Islam imposes a set of guidelines to its followers with respect to food consumption, with permissions and prohibitions. Muslim consumers are very strict with the choice they must make on food products, because religious staunchness impacts on the shopping behaviour of Muslim consumers. (Bashir, 2020; Billah et al., 2020:325; Mainolfi & Resciniti, 2018:654; Farouk, 2017; Farhan & Andriansyah, 2016; Zakaria, Salim, Ahmad,

Mohamed & Kamaludin, 2015:284). The findings confirm that alongside religious values, religiosity influences lawful attitudes of Muslim consumers.

5.8.4 Research objective 4: The role of subjective norms on consumers' intention to consume Halal certified food products in Cape Town

The fourth research objective aimed to assess how subjective norms affect intention to consume HCFPs amongst Cape Town consumers. This objective lead to the formulation of H_4 in section 3.5, which was then tested and accepted in Table 5.22 above. Therefore, the null hypothesis was rejected, indicating that there is a significant positive effect between Subjective norms and consumers' intention to consume Halal certified food products in Cape Town.

Prior studies mentioned in sections 3.3.3.2 and 3.3.4.2 found out that subjective norms are one of the most stated drivers that support consumer's intention to purchase or consume HCFPs (Bashir, 2020; Farouk, 2017). The findings of this study are compatible with the findings discussed in the literature, implying that consumers' subjective norms have a positive relationship with their intention of consuming Halal Certified Food Products.

The findings in section 5.7.3 agrees with the literature in sections 3.2.3.1, 3.3.3.2 and 3.3.4.2, which acknowledged that eating Halal products is a requirement for Muslims and their religiosity, which is the reason why it is more imperative for them. The literature from the above-cited sections argue that Halal certified products go thorough checks and rigorous standards and processes, ensuring that they fit for Muslim consumption and they are synonymous with cleanliness, health consciousness, quality and safety (Bashir, 2020; Billah et al., 2020:325; Mainolfi & Resciniti, 2018:654; Farouk, 2017; Farhan & Andriansyah, 2016; Zakaria, Salim, Ahmad, Mohamed & Kamaludin, 2015:284; Rizqiningsih, 2013; Mokhlis, 2009Rezai et al., 2009; Rezai et al., 2010; Mohamed et al., 2013; Rezai et al., 2012a; Rezai et al., 2012b; Nasir and Pereira, 2008:63; Riaz and Chaudry, 2004:18; Regenstein et al., 2003). This confirms that there is a positive relationship between Muslim consumers' religion and religiosity and their behavioural intention towards HCFPs.

As mentioned in section 2.4.2 and 3.2.2, Muslims are strongly influenced by their social and religious beliefs and values that foster the consumption of strictly HCFPs against non-Halal products. Farouk, (2017) claims that the religious and spiritual belief of Muslim consumers relates to how compliant they are with Islamic *Shariah* law, and how it reflects on their choice to purchase and consume HCFPs. This influence is so strong to the extent that non-obedient

Muslims, who use non-Halal certified products could be isolated from a Muslim community, thus affecting their interactions with family, friends and others who are more abiding and might treat them as a social 'outcast'.

In the case of non-Muslims consumers, the findings in section 5.7.3 justify the reviewed literature as highlighted in sections 3.2.3.2, 3.3.3.2 and 3.3.4.2, stating that non-Muslim consumers' subjective norms have a positive relationship with their intention of consuming Halal Certified Food Products. The interactions and influence of peers is among the contributing factors that predict the adherence to, endorsement and intention to consume of Halal meat among non-Muslims (Schlegelmilch et al., 2016:157; Schlegelmilch & Khan, 2015; Hassan and Bojei, 2012). As discussed in sections 3.2.3.2, 3.3.3.2 and 3.3.4.2, a significant number of non-Muslims consume HCFPs because their extended family members, friends, neighbours and colleagues also consume them.

5.8.5 Research objective 5: The influence of attitudes on the consumers' intention to consume Halal certified food products

Lastly, the fifth research objective aimed to evaluate the influence of attitudes on the consumers' intention to consume Halal certified food products in Cape Town. This objective lead to the formulation of H_5 in section 3.5, which was then tested and accepted in Table 5.22 above. Therefore, the null hypothesis was rejected, confirming that there is a significant positive correlation between attitudes and consumers' intention to consume Halal certified food products in Cape Town (H_5).

The empirical findings in Table 5.22 above were consistent with the Theory of Planned Behaviour (Ajzen, 1991, 2005) as discussed in section 3.3.3, which posited that a positive attitude to a particular behaviour leads to a greater intention to perform that behaviour (Ajzen, 2000, 2005). This suggestion agrees with the conclusions made by various scholars quoted below that consumers' attitudes have a positive relationship with their intention of consuming Halal Certified Food Products; the greater the perceptions of HCFPs, the greater the intention to consume HCFPs. As discussed in sections 2.4.2 and 3.2.3.1 above, Muslim consumers attitudes and behaviour are dependent on their Islamic dietary laws, which is a manifestation of their religion and religiosity, which ultimately impact on their intention (Bashir, 2020; Billah et al., 2020:325; Mainolfi & Resciniti, 2018:654; Farouk, 2017; Farhan & Andriansyah, 2016; Zakaria, Salim, Ahmad, Mohamed & Kamaludin, 2015:284).

As far as non-Muslim consumers are concerned, the results in Table 5.22 above concur with the literature in sections 3.2.3.2 and 3.2.5, asserting that these consumers have positive perceptions towards HCFPs, which favours their intention to consume them. Non-Muslims' attitudes and purchase intention of Halal products depends on many important factors, such as perceptions based on health, taste, quality, safety and hygiene and best animal treatment given to the under slaughtering (Schlegelmilch & Khan, 2015; Yener, 2015 Schlegelmilch et al., 2016:157; Wibowo and Ahmed, 2016:277; Farouk, 2017; Mainolfi & Resciniti, 2018; Bashir, 2019b; Nawawi et al., 2019; Bashir, 2020; Billah et al., 2020:325).

Overall, the findings of this study illustrated in Table 5.22 above are in line with the previous research discussed in the literature chapters two and three, as cross-referenced in the various sections cited above. Based on the TPB variables used, attitudes and subjective norms have the strongest correlation with consumers' intention, while this study overlooked Perceived Behavioural Control, as discussed in the initial chapter. The critical ratios for all the factors are above the limit value of 1.96, implying that all factors are significant in the measurement of the study variables, as illustrated in Table 5.19 above. Consequently, the results from section 5.7.1, 5.7.2 and 5.73 all suggest rejection of the null hypothesis; and the support of all the proposed Hypotheses H_1, H_2, H_3, H_4 and H_5, and it can be concluded that all the four antecedents (Trust, Subjective norms, Attitudes, Behavioural Intention) towards Halal Certified Food Products were found to be positive and significant ($p<0.05$). The Halal consumption patterns of consumers in Cape Town will be discussed next.

5.9   SUMMARY

This chapter presented the results of the empirical study that was conducted, using statistical techniques. The statistical analysis was done using SPSS and SEM Amos (version 26). The reliability and validity of the constructs and items of this study were assessed using various methods and techniques of Cronbach's Alpha, CR, AVE, and then continued with CFA. Item and dimensional analyses were performed on the data to identify and remove poor items. The overall measurement model was tested by means of CFA of the totals of all subscales to determine which subscales uniquely predicted the dependant variables.

The hypotheses of the study were also tested, indicating a positive and significant relationship between all the latent variables, except for the relationship between Trust and confidence in Halal Certification and Behavioural Intention to consume HCFPs; which resulted in statistically non-significant relationships.

A revised conceptual framework was proposed, consisting of all the 4 constructs and illustrating all the relationships between the variables. This was followed by a thorough discussion of the findings and their linkage to the relevant literature review chapters.

The final chapter will also discuss the conclusions and recommendations, the implications, limitations, future research suggestions made for this study.

CHAPTER SIX
GENERAL CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter summarises the findings formulated from chapter five. The conclusions were formulated based on the research objectives and hypotheses and followed by describing this study's contribution to the current body of knowledge. The chapter concludes with limitations and recommendations for future research.

6.2   SUMMARY OF THE FINDINGS

This summary of the findings is based on the five research objectives and hypotheses formulated in Sections 1.4.2 and 3.5 respectively.

(i) H_1: Trust and confidence in Halal Certification or the Halal logo have a positive effect on consumers' intention to consume Halal certified food products.

The first research objective aimed to investigate the impact of trust and confidence in the Halal logo or the Halal certification processes on the intention to consume HCFPs. This objective led to the formulation of H_1 in section 3.5, which was then tested and accepted in section 5.7.3. As depicted in Table 5.22, the relationship between trust and confidence in Halal certification and behavioural intention to HCFPs is not statistically significant. The findings suggest that the proposed relationship is supported, however, the relationship between the two constructs is weak. Hence, there is a weak effect between Trust and confidence in Halal and consumers' Intention towards HCFPs.

(ii) H_2: Trust and confidence in Halal Certification or the Halal logo have a positive effect on consumers' attitudes towards Halal certified food products.

The second research objective aimed to examine the impact of the trust in the Halal logo and the Halal certification processes on consumers' attitudes. This objective led to the formulation of H_2 in section 3.5, which was then tested and accepted in section 5.7.3. As illustrated in Table 5.22, the relationship between trust and confidence in Halal certification and consumers' attitudes towards HCFPs is statistically significant. The findings suggest that the proposed relationship is supported, therefore there is a positive effect between trust and confidence in Halal and consumers' Attitudes towards HCFPs.

(iii) H₃: Subjective norms have a significant effect on consumers' Attitudes towards Halal food products.

The third research objective aimed to investigate the role of normative pressures (or subjective norms) on consumer behaviour with regards to Halal certified food products in Cape Town. This objective led to the formulation of H_3 in section 3.5, which was then tested and accepted in section 5.7.3. As demonstrated in Table 5.22, the relationship between subjective norms and consumers' attitudes towards HCFPs is statistically significant. The findings suggest that the proposed relationship is supported, hence there is a positive effect between subjective norms and consumers' attitudes towards HCFPs.

(iv) H₄: Subjective norms have a significant effect on consumers' Intention towards Halal food products.

The fourth research objective aimed to assess how subjective norms affect the intention to consume HCFPs amongst Cape Town consumers. This objective led to the formulation of H_4 in section 3.5, which was then tested and accepted in section 5.7.3. As presented in Table 5.22, the relationship between subjective norms and behavioural intention to consume HCFPs is statistically significant. The findings suggest that the proposed relationship is supported, as such there is a positive effect between Subjective norms and consumers' Intention towards HCFPs.

(v) H₅: Attitudes have a significant effect on consumers' intention towards Halal food products.

The fifth research objective aimed to evaluate the influence of attitudes on the consumers' intention to consume Halal certified food products in Cape Town. This objective led to the formulation of H_5 in section 3.5, which was then tested and accepted in section 5.7.3. As shown in Table 5.22, the relationship between subjective norms and behavioural intention to consume HCFPs is statistically significant. The findings suggest that the proposed relationship is supported, therefore there is a positive effect between subjective norms and consumers' Intention towards HCFPs.

Overall, the findings of this study illustrated in Table 5.22 are in line with the previous research discussed in the two literature chapters, as cross-referenced by the various sections cited above. Based on the TPB variables used, attitudes and subjective norms have

the strongest correlation with consumers' intention, while this study overlooked Perceived Behavioural Control, as discussed in the initial chapter. The critical ratios for all the factors are above the limit value of 1.96, implying that all factors are significant in the measurement of the study variables, as illustrated in Table 5.19 above. Consequently, the results from sections 5.7.1, 5.7.2 and 5.73 all suggest the rejection of the null hypothesis; and the support of all the proposed Hypotheses H_1, H_2, H_3, H_4 and H_5, and it can be concluded that all four antecedents (Trust, Subjective norms, Attitudes, Behavioural Intention) towards Halal Certified Food Products were found to be positive and significant ($p<0.05$).

6.3   CONCLUSIONS

This study aimed to investigate the factors that influence consumers towards using HCFPs in Cape Town as mentioned in section 1.2. The Theory of Planned Behaviour (TPB) was employed together with the constructs of trust and confidence, to provide a theoretical basis for the conceptualised framework that was designed in section 3.5. Five research questions and objectives were formulated in sections 1.3.2 and 1.4.2 respectively and the five hypotheses were formulated in sections 1.5 and 3.5. Primary data was collected from a total of 436 respondents (more than the 310 respondents suggested by the formula as discussed in Section 4.3.1) using a convenience sampling technique to test the hypothesised relationships and measure the structural model, using Structural Equation Modelling (SEM).

The hypotheses of the study were tested in section 5.7.3 as was reported in Table 5.22. These results are indicating a positive and significant relationship between all the latent variables, except for the relationship between trust and confidence in Halal Certification and behavioural intention to consume HCFPs. The study revealed that non-Muslim consumers in Cape Town are more predominant consumers of HCFPs than Muslim consumers, to whom these certified products are primarily targeted. This is because the minority Muslim population in SA (4 per cent of the population) have a strong influence on non-Muslim consumers' perceptions, attitudes and behavioural intention towards HCFPs by means of institutional pressures (normative and mimetic) and referent consumer behaviour, as highlighted in section 2.4.1 and 3.23.2. Another reason that may explain the increase in the number of non-Muslim consumption of HCFPs is that the food products that are certified are regular products that are on the shelves for everyone's consumption. Such products often carry multiple certification logos (e.g., a bottle of Parmalat milk carries both Halal and Kosher logos, being suitable for consumption for both Muslim and Jewish consumers).

As revealed by Tables 5.4, 5.5, 5.9 and 5.10, certain consumers do consume HCFPs simply because they are mainstream products, not because they have a particular preference due to the Halal logo that is displayed on them. The findings indicated that consumers (both Muslim and non-Muslim) have a positive relationship between trust and confidence in the Halal certification/Halal logo and intention to consume HCFPs. Similarly, there is a positive relationship between trust and confidence in the Halal certification/Halal logo and attitudes towards HCFPs, as indicated in Table 5.15. The study also agrees with the literature review mentioned in section 2.3., which concluded that Halal certification is not a plain commercial or marketing tool that requires the use of the logo on the products or the display of certificates in shops and eateries. It holds much more significance, especially for Muslim consumers and has several dimensions. The Halal label is synonymous with trust, peace of mind, safety, wholesomeness, health and hygiene.

The results from Table 5.22 revealed that the Theory of Planned Behaviour (TPB) is a reliable theoretical frame that can be used to predict the intention to choose HCFPs. As depicted by H_3, H4 and H_5 in section 5.7.3. These findings clearly demonstrated that attitudes and subjective norms are good predictors of behavioural intention to consume HCFPs, with attitudes being the more influential as discussed in sections 3.3.3.1, 3.3.3.2., 3.3.4.1 and 3.3.4.2, which is explained by the fact that the concept Attitudes towards HCFPs achieved the highest reliability, validity and mean scores of this study as depicted in Table 5.19. Subjective norms are also considerable, arguably due to the fact that there is a strong presence of the subjective norm effect in guiding the trust and confidence, attitudes and intention towards HCFPs of consumers, particularly non-Muslims as mentioned in sections 2.4.1, 3.2.3.2 and 3.3.4.2. This could be visible in the societal characteristics of South Africans and Cape Town residents more specifically.

From the findings displayed in Table 5.22, a revised conceptual model was developed. This model is the studies main theoretical contribution and is illustrated in Figure 6.1 below.

Figure 6.1: The revised conceptual model of the study
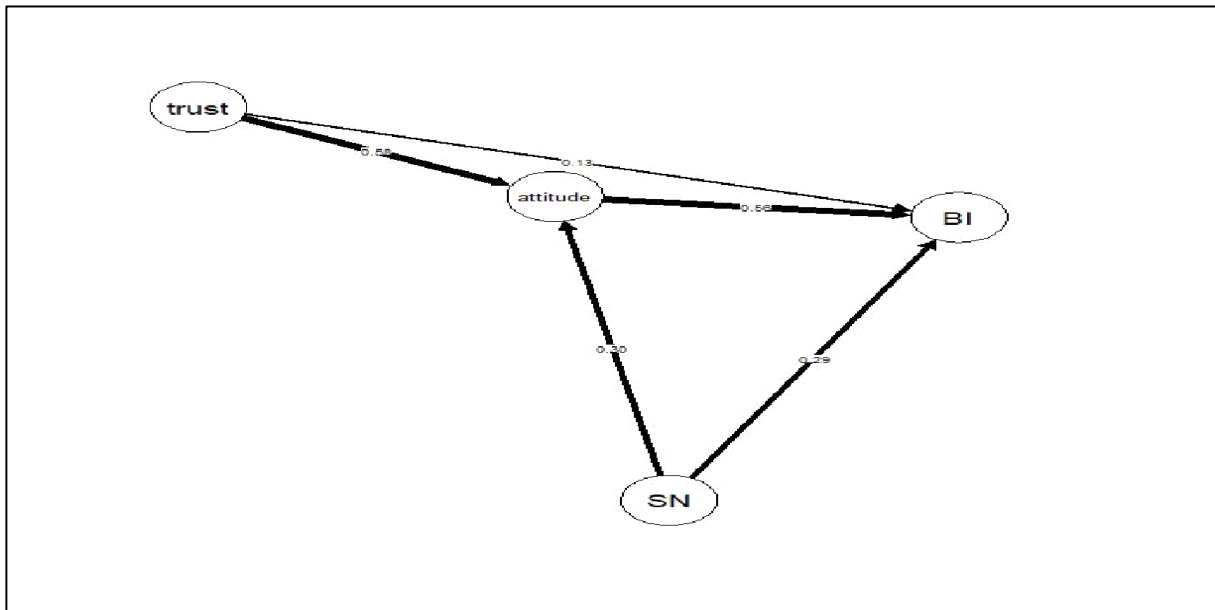
Source: Researcher's own construct

As illustrated in Figure 6.1 above, the revised conceptual model is similar to the proposed conceptual model in section 3.5 (Figure 3.5). However, the revised model was generated from the SEM analysis, after the hypotheses and the structural model were tested. This revised model consists of all four constructs and demonstrates the relationships between all the independent variables (confidence in halal certification and subjective norms) and the dependent variables (attitudes towards HCFPs and Behavioural Intention to consume), based on the findings from the SEM analysis. The revised conceptual model exhibits the effect of trust, attitude, subjective norms and behavioural intention towards Halal Certified food products in Cape Town.

6.4 CONTRIBUTIONS OF THE STUDY

This study contributes to theory, method and industry/practice. Each of the contributions is discussed below.

6.4.1 Theoretical contributions

i. The major theoretical contribution of this study is the revised conceptual model as depicted in Figure 6.1. This is an improvement of the proposed conceptual model and was generated from the SEM analysis in section 57.2.2. The proposed

conceptual model facilitated the study and suggested recommendations that can contribute to theoretical and conceptual development for future research.

ii. This study is only the second doctoral study on halal certification in SA, but the first doctoral study that explores consumer behaviour, trust and perceptions concerning HCFPs from a Muslim and non-Muslim consumer's perspective. Previous Halal papers in SA focused on Institutional Theory and TPB constructs only (Bashir, 2019; Bashir, 2020). Therefore, this study contributes significantly to the literature on consumer behaviour, consumers' perceptions, trust and confidence and the Theory of Planned Behaviour (TPB) constructs, i.e., attitudes, subjective norms and behavioural intention.

iii. The Theory of Planned Behaviour (TPB) has added value because of its applicability across many areas of social sciences. The results of the present study in section 5.7.3 indicated that trust and the TPB constructs are valid theoretical frames that could be used to predict intention to consume HCFPs, as evidenced by the hypotheses tested in Table 5.22.

iv. This study also contributes considerably to the Halal certification and Halal food marketing literature. It provides a clear picture of the global and local Halal ecosystem and contributes towards broadening the scope of Halal literature both locally and globally.

6.4.2 Methodological contributions

i. This is the first doctoral study in SA that used a quantitative research design and Structural Equation Modelling (SEM) analysis a study around trust, consumer's perceptions and Halal Certified Food Products in Cape Town. One of the most significant contributions of this study is the structural model by using SEM (see Figures 5.1 and 5.2).

ii. In this study, the reflection on methodology was most appropriate because it allowed the research to be in-depth and provided various sources from which to subtract information. A quantitative methodology was used and included descriptive analysis, correlations and SEM.

iii.   The proposed conceptual model was generated through SEM and facilitated the study by suggesting recommendations that can contribute to methodological and conceptual development for future research.

6.4.3   Managerial contributions

i.   The findings of this study can provide useful insight for policy makers, administrators, practitioners, researchers and academics interested in Halal certification, Halal food marketing, retail management, hospitality, and tourism. This study is not only of value for the local Halal sectors, but also for the regional and the global Halal food industry. The major benefit from conducting this study is that, it provides invaluable insights about the SAn Halal ecosystem, its key players, modus operandi, and mostly provide knowledge into the psyche and behaviour of SAn Halal consumers, Muslim and non-Muslim consumers alike.

ii.   This study has implications for stakeholders (e.g., HCBs, Halal manufacturers, traders, marketers and retailers), who should consider the level of awareness, trust, perceptions and attitudes of non-Muslim consumers towards HCFPs, when they produce, sell and market Halal food products. These consumers constitute the biggest consumer base that is more likely to generate more revenues for their businesses if targeted in an effective manner.

iii.   This study is valuable for stakeholders in the retail, trade, meat and poultry industries managers industry and policymakers to provide a platform for SA to export more HCFPs further than its borders. This study can be a one of many forthcoming findings for SA to understand the need for the Halal produce/meat to be exported to neighbouring countries and other countries. It is a well-known fact that SA has the potential to be one of the largest exporters of Halal food products in Africa and other Muslim countries.

iv.   On top of the existing Halal infrastructure (e.g. abattoirs, processing and industrial park, etc.), the country is investing heavily in a new Halal industrial park in the Western Cape, further cementing its place as the gateway of Halal industry in Africa. As such, SA has all the existing facilities in place to further expand its local, regional and international markets. This study is beneficial to stakeholders that are willing to produce and export Halal certified products beyond SA, leveraging part of the very lucrative $1.17 trillion global market.

6.5 LIMITATIONS OF THE STUDY

i. This study faced time constraints, since this is academic research and needed to be completed according to the academic timeline set by the university.

ii. The data collection was carried out when the Covid-19 pandemic broke out, and just before the nationwide Level 5 lockdown was looming. The data collection had to be completed within three days before the imposed lockdown, which was a short period of time for conducting the study.

iii. The respondents were selected using a convenience sampling as indicated in Sections 1.7.2 and 4.3.2, which is a non-probability sampling technique. However, as highlighted in sections 4.3.1 and 4.3.2 above, many research methodology experts suggest that larger samples should be utilised to gain meaningful results, in non-probability sampling (Pallant, 2016; Malhotra, 2009; Mouton, 2002:136; Diamantopoulos & Schlegelmilch, 2000; Diamantopoulos & Siguaw, 2000). A convenience sampling technique was employed in this study and the researcher ensured that the sample reflected the population of the study.

iv. This study was only carried out in Cape Town as suggested in sections 1.1 and 1.2 and described in the information sheet in Appendix 1. Therefore, the results cannot be expected to explain the overall consumer behaviour of SAn consumers towards Halal products.

v. This study is based on data from a questionnaire rather than data from real-life behaviour of consumers, through naturalistic inquiry and observations. Real life behaviour could give better insight in the way consumers behave in their natural setting.

vi. This study was only limited and applicable to Halal Certification and Halal Certified Food Products (HCFPs), and did not focus on other Halal segments of the Halal industry such as Islamic finance, Halal pharmaceuticals and Halal tourism for instance, as mentioned in section 2.3.1 and depicted in Figure 2.1.

vii. There is limited literature available on the application of consumer behaviour in Halal certification in SA, as highlighted in section 2.5.

viii. Another limitation is that the trust and confidence in Halal certification or the Halal logo could not be separated in this study, due to a lack of a separated definition of confidence as mentioned in the literature (section 3.3.5). Therefore, it could not be determined whether the dependent variable is affected by trust or confidence in the Halal logo. It would have been more favourable if the questions about these subjects were more different from each other to generate two different factors.

ix. The researcher was not able to reach out to a substantial number of Muslim respondents. It was apparent that the responses received were predominantly from non-Muslim consumers as highlighted in Table 5.1, and this changed the focus and nature of this study.

x. This study did not specify and focus on a particular type of Halal food product, but rather, the emphasis was only on the Halal consumers' perspective on consuming Halal certified food products in general.

6.6 RECOMMENDATIONS FOR FUTURE STUDIES

Various suggestions and recommendations were made from the literature review chapters, the findings, conclusions and limitations discussed above. The following recommendations based on the literature review and the empirical results achieved in this study are put forward.

6.6.1 Recommendation for future research

The following recommendations for future research were formulated.

i. As this study was only done in Cape Town, it is recommended that further studies be undertaken in other large metropolitan areas of SA, in order to better generalise the findings nationally.

ii. It is also suggested that future research considers a cross-countries Halal comparative study by involving other regional powerhouses such as Nigeria, Ethiopia, Egypt, Ghana, Morocco, Senegal to just cite a few. This will enable the findings to be compared in these countries and the research results will provide workable direction on Halal products in the above-mentioned countries.

iii. Religion plays a major role in the consumption of Halal food, essentially for Muslim consumers as suggested in sections 3.2.1 and 3.2.2. However, the findings of this study have proven otherwise, Hence, this study recommends that further research using quantitative methods should be conducted in other areas of SA, using a larger Muslim consumer sample. More research is needed to generalise these findings and determine the extent of Muslim and non-Muslim consumers' attitudes towards HCFPs.

iv. The study recommends that an exploration of the role of religiosity as a mediating factor should be considered for future research in SA and regionally, since HCFPs are essentially related to religion (i.e., Islam). Such a study has been undertaken in other countries such as Malaysia, Indonesia and should be conducted in SA, as discussed in sections 2.5 and 3.2.2.

v. Similarly, it would be suitable for future research to contemplate the influence of religiosity and TPB constructs (consumer attitudes, SN, and PBC) as an indicator to intention to choose Halal products.

vi. Although the findings of this study did not clearly demonstrate any substantial differences between other religious groups (i.e. Christianity, Judaism, Hinduism, Buddhism, etc.) and their possible effect on Halal food consumption, future research should explore the influence that other religions might have on Halal food consumption behaviour in Cape Town and in SA.

6.6.2 Recommendation based on the literature

The following recommendations were made, based on the review of the literature in chapters two and three.

i. This study provided insights into consumers' trust, perceptions and behaviour towards HCFPs and could be further explored and validated. This study did not include the Perceived Behavioural Control (PBC) construct of the TPB due to the demarcation in section 1.8. Future research should also focus on and include other concepts, such as PBC, religion, religiosity, awareness, culture, motivation and commitment to cite a few; these would undoubtedly add to the body of knowledge.

ii. The literature review in section 3.3.5 revealed that some concepts (trust and confidence for example) were intertwined as no separate definitions were provided in the current marketing literature and therefore these concepts had to be used together. This study recommends that academics and researchers should attempt to dichotomise the definitions of these two related, albeit different marketing concepts across the various marketing textbooks and papers in the future..

iii. This study did not specify and focus on a particular type of Halal food product. Rather, the emphasis was only on the Halal consumers' perspective on consuming Halal certified food products in general. Hence, this study recommends that further studies be undertaken to investigate Halal consumers' attitudes towards a particular product, be it Halal meat and poultry, for example, to study consumers' purchase intention of Halal meat and poultry in SA or focus on Halal products from a Halal retailer or eatery, using the restaurant managers' perspectives for instance.

iv. This study focused on Halal Certification and Halal food only. It would be important for future studies to consider other Halal market segments such as Islamic finance, tourism, cosmetics and pharmaceuticals, as cited in sections 2.3.1 and 2.3.2. This would further provide the potential to expand this study to other segments of the Halal industry spectrum and boost the overall Halal industry in SA.

v. The literature in section 2.3.2 revealed that India is the largest Halal meat exporter in the world, while Thailand is the biggest Halal product exporter (non-meat) in the world (the 2020-2021 Global Islamic Report). Controversially, both these countries have the largest number of Hindus (966.3 million people, 79.9 per cent of their entire population) and Buddhists (61.75 million people, 94.5 per cent of their entire population) respectively in the world (Pew Research Centre, 2021). Therefore, these non-Muslim exporters (countries and firms) of Halal food products should make significant efforts, so that they can continue to uphold and comply with the integrity of the Halal standards set.

6.7 SUMMARY

This study is the first doctoral study on trust, consumer perceptions and Halal Certified Food Products (HCFPs) in SA using SEM analysis. Before this thesis, only a few academic papers and journal articles were available on the subject matter. The empirical investigation aimed to examine the perceptions and behaviour of consumers residing in Cape Town towards

purchasing and consuming Halal-labelled food products. The Theory of Planned Behaviour (TPB) was employed together with the constructs of trust and confidence, to provide a theoretical basis for the conceptualised framework. Five hypotheses were formulated, from the five research questions and research objectives of the study. To test these hypothesised relationships, empirical data were collected from 436 respondents using a convenience sampling technique. Data was then analysed using descriptive statistics and SEM.

The findings of this study were influenced by the information provided by the respondents, as such the results helped in achieving the primary objective and secondary objectives formulated in the initial chapter. Therefore, it can be concluded that the results of this study added value to the body of knowledge on marketing theory in general and consumer behaviour and consumer perceptions in particular. The study also provided meaningful contributions to the methodology and the concerning industries, i.e. - Halal certification, food and retail industries.

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APPENDIX ONE: CONSUMER SURVEY QUESTIONNAIRE WITH CONSENT FORM AND INFORMATION SHEET

UNIVERSITY OF THE WESTERN CAPE
Private Bag X 17, Bellville 7535, South Africa
Tel: 27 21- 959 4154, **Fax:** 27 021 959 3219
E-mail: 3052903@myuwc.ac.za

INFORMATION SHEET FOR CONSUMER SURVEY

Research Title: Investigating Consumer Perceptions towards Halal Certified Food Products in Cape Town

What is this research about?
This research project is being conducted by Mohamed Djemilou, a registered PhD student at the School of Business and Finance at the University of the Western Cape. I am conducting a survey about Muslim and non-Muslim consumers' perceptions and attitudes towards Halal Certified Food Products (HCFPs) in Cape Town.

What will you be asked to do if you agree to participate?
You will be invited to participate in this research project because you meet the set criteria for the population of interest (you are one of the target participants who consume Halal food products in Cape Town). Your participation will help the researcher achieve his research objectives. You will be asked to sign a consent form agreeing to take part in the study. You will also be asked questions by filling a survey questionnaire.

Would your personal details in this study be kept confidential?
Yes, your personal information will be kept confidential. The lead researcher will use codes to identify participants and only the researcher will have access to such information, which will link you to the collected data. Should I write a report or article about this research project, your identity will be protected at all times.

What are the risks of this research?
There **are no known risks** in participating in the study. The study is never intended to harm anyone but to examine consumers' perceptions and attitudes towards HCFPs in Cape Town. As highlighted below, participation in this study is voluntary. If any of the questions asked in this questionnaire make you feel uncomfortable, you may refrain from answering it. The study guarantees that responses will be confidential and will only be used for academic purposes

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 and explore more about the consumers' behaviour and intention towards consuming Halal food products. In addition, the study is also expected to explore how trust and confidence in the Halal logo and the Halal certification processes affect the consumption of food in Cape Town. This will consequently improve the body of knowledge about the Halal industry in Cape Town and South Africa as a whole. I hope that, in the future, other students, researchers, academics and professional of the Halal industry might benefit from this study through an improved understanding of the behaviour and intention of the Halal consumers in Cape Town.

Do you have the right to stop participating at any time or pull out of the study?
Your participation in this research is voluntary. If you decide not to participate in this study or to pull out of the study at any time, you may feel free to do so.

What if you have questions?
Should you have any questions regarding the above-mentioned study, please feel free to contact the following:

Myself: Mohamed Djemilou: 021- 959 4154 / 078 860 6668, 3052903@myuwc.ac.za

or contact my supervisors:

Prof FJ Herbst: 021 959 3689, fherbst@uwc.ac.za

Prof R Shambare: 021 959 3689, rshambare@uwc.ac.za

The University of the Western Cape's Senate Research Committee and Ethics Committee have approved this research.

CONSENT FORM FOR QUESTIONNAIRE TO HALAL CONSUMERS (MUSLIM AND NON-MUSLIMS)

Research Title: Investigating Consumer Perceptions towards Halal Certified Food Products (HCFPs) in Cape Town

Please tick in the box adjacent to each statement

1. I confirm that I have read and understood the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular questions, I am free to decline (if I wish to withdraw I may contact the lead researcher at any time).

3. I understand that my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymized responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result from the research.

4. I voluntarily agree for the data collected from me to be used in future research.

5. I voluntarily agree to take part in the above research project.

_____   _____

Date   Signature of the Participant

_____   _____

Date   Signature of the person taking consent

(If different from Lead Researcher)

_____   _____

Date   Signature of the Lead Researcher

(This form is to be signed and dated in the presence of the participant)

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet upon request. A copy of this will be filed and kept in a secure location for research purposes only.

Lead Researcher: **Mohamed Djemilou**	**Promoter:** **Prof. FJ Herbst**	**Co-Promoter:** **Prof. R Shambare**	**HOD:** **Prof. R Shambare**
School of Business and Finance, University of the Western Cape, 3052903@myuwc.ac.za +27 021 959 4154 +27 078 860 6668	School of Business and Finance, Faculty of Economic Management Sciences, University of the Western Cape, fherbst@uwc.ac.za +27 21 959 3689	School of Business and Finance, Faculty of Economic Management Sciences, University of the Western Cape, rshambare@uwc.ac.za +27 21 959 3220	School of Business and Finance, Faculty of Economic Management Sciences, University of the Western Cape, rshambare@uwc.ac.za +27 21 959 3220

QUESTIONNAIRE FOR HALAL CONSUMERS
??

All questions are strictly confidential. Please be as truthful as possible and cross (x) one box per question.

SECTION 1: HALAL CONSUMPTION PATTERNS

1) Do you consume Halal certified products?

Yes	1
No	2

2) Why do you consume Halal-certified food products (HCFPs)?

For religious purposes	1
For cultural reasons	2
Health reasons (e.g. allergies)	3
I have family and friends who are Muslims	4
Food safety and hygiene	5
Because they are affordable	6
They taste better	7
They are fresh and high quality	8
For convenience (proximity to Halal shops and eateries)	9
Other (please specify)	10

3) Do you consume non- Halal-certified food products (HCFPs)?

Yes	1
No	2

4) Does it inconvenience you to see Halal logos on the products that you purchase?

Yes	1
No	2

5) Do you feel assured when you see Halal logos on the products that you purchase?

Yes	1
No	2

6) Do you feel that Halal certification is an unfair practice by Muslims?

Yes	1
No	2

7) Do you think that the Halal logo is sufficient enough to ensure that a product is Halal?

Not enough	1
Somewhat enough	2
No opinion	3
Good enough	4
More than enough	5

8) How often do you check on products to verify if there is a Halal logo on it before purchasing?

Never	1
Rarely	2
Regularly	3
Very often	4
Always	5

9) How often do you check whether a retailer displays a Halal certificate in the shop?

Never	1
Rarely	2
Regularly	3
Very often	4
Always	5

10) Do you think that eating Halal friendly is the same as Halal certified food products?

Yes	1
No	2
I am not sure	3

11) Do you believe that Halal certified products should be boycotted in SA?

Yes	1
No	2

12) Do you think the government should regulate the Halal certification?

Yes	1
No	2

SECTION 2: CONFIDENCE IN HALAL CERTIFICATION (CHC)

CHC1   For each of the Halal Certifying Bodies (HCBs) indicated below, please indicate your level of trust and confidence with respect to their halal certification processes.

Use the following scale:
1 = Do not trust at all
2 = Somewhat sceptical
3 = Indifferent
4 = Trust
5 = Trust them completely
6 = Do not know / Not sure

HALAL CERTIFYING BODIES				
Your Rating				

CHC2   Please rate your level of trust and confidence that **your family and friends** have toward the following Halal Certifying Bodies (HCBs).

Use the following scale:
1 = Do not trust at all
2 = Somewhat sceptical
3 = Indifferent
4 = Trust
5 = Trust them completely
6 = Do not know / Not sure

HALAL CERTIFYING BODIES				
Your Rating				

CHC3   Please rank the following Halal Certifying Bodies (HCBs) in order of preference **(1 = most preferred; 2nd preference; 3 = 3rd preference; 4 = 4th preference; 5= 5th preference)**

Halal Certifying Bodies (HCBs)	Rank
SANHA	
ICSA	
MJC	
NIHT	
SHURA HALAL	

SECTION 3: TRUST, ATTITUDES, SUBJECTIVE NORMS & INTENTION TO CONSUME HCFPs

Please indicate your level of agreement by choosing one of the following items:
(**SD** - Strongly Disagree, **D** – Disagree, **N** – Neither Agree nor Disagree, **A** – Agree, **SA** – Strongly Agree)

	TRUST IN HALAL CERTIFICATION (THC)	SD	D	N	A	SA
THC1	I consume Halal products because I trust the Halal logo that is on the products	1	2	3	4	5
THC2	I consume Halal food products because the Halal certification is synonymous with high ethical standards.	1	2	3	4	5
THC3	I consume Halal food products because the Halal certification is synonymous with high food hygiene and safety standards.	1	2	3	4	5
THC4	I consume Halal food products because I rely on the Halal certification process.	1	2	3	4	5
THC5	Before purchasing Halal food products, the first thing I do is to check if there is a Halal logo.	1	2	3	4	5
THC6	I only consume the Halal food products if it carries a particular Halal certifier's logo.	1	2	3	4	5
THC7	I would prefer to consume Halal friendly non-Halal food products if I am sceptical about a particular Halal certifier's logo or certification process	1	2	3	4	5
	SUBJECTIVE NORMS (SN)	**SD**	**D**	**N**	**A**	**SA**
SN1	I consume Halal food products because my family and friends believe I should	1	2	3	4	5
SN2	My family and friends would support the idea of me consuming Halal food products.	1	2	3	4	5
SN3	Consuming Halal food makes me feel closer to my Muslim family and friends	1	2	3	4	5
SN4	Consuming Halal food makes me feel accepted by my Muslim family and friends	1	2	3	4	5
SN5	My religion imposes on me to consume Halal certified food products.	1	2	3	4	5
SN6	My environment influences me to consume Halal certified food products.	1	2	3	4	5
SN7	Consuming Halal food products in Cape Town is a cultural thing	1	2	3	4	5
	ATTITUDES (A)	**SD**	**D**	**N**	**A**	**SA**
A1	Consuming Halal certified food products is a good idea.	1	2	3	4	5
A2	I perceive Halal food products as cleaner compared to non-Halal food products	1	2	3	4	5
A3	I perceive Halal food products as healthier to consume compared to non- Halal food products.	1	2	3	4	5
A4	I perceive Halal food products are safer to consume compared to non- Halal food products.	1	2	3	4	5
A5	I perceive Halal food products as of better quality compared to non-Halal food products.	1	2	3	4	5
A6	I perceive Halal food products as tastier compared to non-Halal food products.	1	2	3	4	5
A7	Consuming Halal food is more affordable for me compared to non- Halal food products.	1	2	3	4	5
A8	I have a more favourable attitude towards Halal food products than non-Halal food products	1	2	3	4	5
A9	Consuming Halal food is the best option for my household.	1	2	3	4	5
A10	My attitude towards Halal food products is driven by my trust and confidence in the halal logo / certification process	1	2	3	4	5

	BEHAVIOURAL INTENTION (BI)	SD	D	N	A	SA
BI1	While purchasing food, I prefer consuming Halal food products.	1	2	3	4	5
BI2	I prefer to consume Halal food products even when the brand is not very popular.	1	2	3	4	5
BI3	I consume Halal food products even if they are quite expensive.	1	2	3	4	5
BI4	I will recommend my friends to purchase Halal food products.	1	2	3	4	5
BI5	I will make sure that the food and other products are Halal before I purchase them.	1	2	3	4	5
BI6	I will not consume food products if they are not Halal.	1	2	3	4	5
BI7	I would still consume Halal certified food products even if I do not trust a particular Halal logo on them	1	2	3	4	5

SECTION 4: DEMOGRAPHIC INFORMATION

GENDER	Male **(1)**			Female **(2)**	
AGE	Below 21 **(1)**	21 – 30 **(2)**	31 - 40 **(3)**	41 – 50 **(4)** 51 – 60 **(5)**	61 and above **(6)**
EDUCATION LEVEL	Primary (**1**)	Secondary **(2)**	Undergraduate **(3)**	Postgraduate **(4)**	Other, please specify …………………………..... ………………………… **(5)**
RELIGION	Muslim **(1)**	Christian **(2)**	Jewish **(3)**	Hindu **(4)**	Other, please specify ………………………… **(5)**
OCCUPATION	Student **(1)**	Unemployed **(2)**	Full-time Employed **(3)**	Self-Employed **(4)**	Other, please specify ………………….............**(5)**
RACE	Black **(1)**	Coloured **(2)**	Indian **(3)**	White **(4)**	Other, please specify ………………….............**(5)**
MARITAL STATUS	Single **(1)**	Married **(2)**	Divorced **(3)**	Widowed **(4)**	Other, please specify …………………….........**(5)**

THANK YOU FOR PARTICIPATING IN THIS STUDY!

APPENDIX TWO: ETHICAL CLEARANCE LETTER FROM THE UWC HSSREC

OFFICE OF THE DIRECTOR: RESEARCH
RESEARCH AND INNOVATION DIVISION

Private Bag X17, Bellville 7535
South Africa
T: +27 21 959 4111/2948
F: +27 21 959 3170
E: research-ethics@uwc.ac.za
www.uwc.ac.za

UNIVERSITY of the
WESTERN CAPE

10 May 2019

Mr M Djemilou
School of Business and Finance
Faculty of Economics and Management Sciences

Ethics Reference Number: HS17/10/44

Project Title: Investigating consumer perceptions towards Halal
                                         certified products in Cape Town

Approval Period: 10 May 2019 – 10 May 2020

I hereby certify that the Humanities and Social Science Research Ethics Committee of
the University of the Western Cape approved the methodology and ethics of the above
mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted
to the Ethics Committee for approval.

Please remember to submit a progress report in good time for annual renewal.

The Committee must be informed of any serious adverse event and/or termination of
the study.

Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape

APPENDIX THREE: CERTIFICATE OF EDITING AND PROOFREADING

Joyleen Gogodo
13 Flowers Street
Capital Park
Pretoria
0084

7 December 2021

Mohamed Djemilou
School of Business & Finance
UWC
078 860 6668
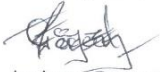
Dear Mohamed,

CONFIRMATION OF PROOFREADING

This letter serves to confirm that I have proofread the thesis by Mr. Mohamed Djemilou entitled *INVESTIGATING CONSUMER PERCEPTIONS TOWARDS HALAL CERTIFIED FOOD PRODUCTS IN CAPE TOWN*

Should you have any questions, please contact me on jtg@topido.co.za.

Kind regards,

Joyleen Gogodo

APPENDIX FOUR: QUESTIONNAIRE REVIEWS FROM EXPERTS

Rev'd

UNIVERSITY OF THE WESTERN CAPE
Private Bag X 17, Bellville 7535, South Africa
Tel: 27 21- 959 4154, **Fax:** 27 021 959 9313
E-mail: 3052903@myuwc.ac.za

SURVEY QUESTIONS FOR Halal CONSUMER *food (HCFPs)*

Research Title: Investigating Consumer Perceptions towards Halal Certified products in Cape Town

Date: .... / .... /........... Location........................... City..........................

Section 1: Demographic information

Please tick (√) the appropriate boxes accordingly:

Why does Female not have same categories Male

1.	Gender	Male			Female	
2.	Age	Below 20	21 – 30	31 - 40	41 - 50 51 - 60	61 and above
3.	Education level	Elementary	Secondary	Undergraduate	Postgraduate	Other, please specify................
4.	Religion	Muslim	Christian	Jewish	Hindu	Other, please specify...... ....
5.	Occupation	Student	Unemployed	Employee	Self-Employed	Other, please specify...............
6.	Race	Black	Coloured	Indian	White	
7.	Marital Status	Single	Married	Divorced	Widowed	Co-habit

STUDENT ?!

Section 2: Open-ended questions (Please *?*

1) Do you consume Halal-certified food products (HCFPs)? *only? - Do you*
   - Yes □
   - No □
2) Why do you consume HCFPs? (You may choose more than one answer)
   - For religious reasons
   - For cultural reasons
   - For health reasons (e.g. allergy to *Pork*
   - Because I have family and friends who are Muslim
   - For catering purposes
   - Because it is affordable → *quality*
   - Because of the taste of the food e.g. meat/ poultry
   - Because of the freshness of product
   - For convenience (proximity with Halal shops and eateries) — *Restaurants & eateries*
   - For food safety and hygiene standards
   - Because of the quality of service — *That is unrelated to the product*
   - Own choice
   - *No specific reason*

2) *Do you consume a mixture of halal + non-halal foods?*

has better word/s ✓

- Others, please specify _____

3) If you had a choice, would you change your consumption of Halal-certified products? ~~products?~~ _to what? ambiguous_
   - Yes □   _Scrapped!_
   - No □

If "Yes", please elaborate Why? _____

4) Does it ~~bother you~~ to see Halal logos on the products you purchase?
   - Yes □
   - No □

If "Yes", please elaborate Why? _____

5) Do you think that Halal certification is an unfair practice from Muslims? — _explain ??? ✓_
   - Yes □   _Non-Muslims only ←_
   - No □

If "Yes", please explain why? _____

6) Do you completely trust the Halal logo? _irrespective of which authority the logo)✓_
   - Yes □   _This question is attended to by the table below_
   - No □

7) Do you think that the Halal logo is enough to ensure that products are Halal?
   - Yes □
   - No □

If "Yes", please explain why? _____

8) If "No", how do you make sure that your food products are Halal beyond the logo?

_____
_____
_____

9) Does it affect you that some consumers are trying to boycott HCFPs?
   - Yes □
   - No □

If "Yes", please explain why? _____

10) Would you prefer if Halal certification is regulated by a government agency/body?
   - Yes □   _ambiguous – There are_
   - No □   _brands:_
                 1) Halal
Please explain why? _____   _2) The Authorising body_

Section 3: The influence of the Halal certification (Logo) on the consumers' trust and confidence in purchasing the Halal food products

Please tick (√) the most appropriate option:

Decision Options	Least Important	Less Important	Neutral	important	Most important					
Code	1	2	3	4	5					

Halal Certification and Halal Logo	Decision options				
	1	2	3	4	5
(1) I consume Halal food products because the Halal brand is of high quality.					
(2) I consume Halal food products because the Halal brand is synonymous with high ethical standards.					
(3) I consume Halal food products because the Halal brand is a reliable product					
(4) Before consuming Halal food products, the first thing I do is to check the Halal logo.					

Consider: ① Of the Halal certifying bodies, do y-hav comfatable are you with
[MJC / SANHA]   Adopt all | Okay Becoming skeptical | Indifferent | Use their products | Very happy-Think They doing a great job.

(5) I only consume the Halal food products that carry the Halal logo.

(6) I trust some halal certification institutions more than others

All questions are strictly confidential. Please be as truthful as possible and tick one box per question:

Section 4: The influence of individual factors (attitude, subjective norms and perceived behavioural control) on consuming Halal food production

Please indicate your level of agreement with each of the following items: *(SD - Strongly Disagree. D – Disagree, N – Neither Agree nor Disagree, A – Agree, SA – Strongly Agree)*

No	Attitude	SD	D	N	A	SA
1	consuming Halal food products is a good idea.					
2	Halal food products are safer to consume compared to non- Halal food products.					
3	Halal food products are cleaner compared to non halal food products					
4	Halal food products are healthier to consume compared to non- Halal food products.					
5	Halal food products are of better quality as compared to the non-Halal food products.					
6	Halal food products are tastier compared to non- Halal food products.					
7	I have a more favourable attitude towards halal food products than non halal food products					
No	Subjective Norms	SD	D	N	A	SA
1	My family members and friends consume Halal food products.					
2	My neighbours consume Halal food products.					
3	My colleagues consume Halal food products.					
4	Most people who are important to me choose to consume Halal food products.					
5	My family and friends would support the idea of me consuming Halal food products.					
6	My religion imposes on me to consume Halal certified food products.					
7	It is a cultural thing to consume Halal food products in Cape Town					
8	Halal certified food products is part of my community identity					
No	Perceived Behavioral Control	SD	D	N	A	SA
1	I can afford to consume Halal food products.					
2	consuming Halal food products is my decision.					
3	consuming Halal food makes me feel better					
4	consuming Halal food makes me feel healthier					
5	consuming Halal food makes me feel closer to my Muslim family and friends					
6	consuming Halal food products is part of my cultural identity.					
7	consuming Halal food makes me feel accepted by my Muslim family and friends					
8	consuming Halal food is more affordable for me.					
9	consuming Halal food is more convenient for me.					

No	Behavioural Intention	SD	D	N	A	SA
10	consuming Halal food is the best option for my household.					
1	While purchasing food, I prefer consuming Halal food products.					
2	I prefer to consume Halal food products even when the brand is not very popular.					
3	I consume Halal food products even if they are quite expensive.					
4	I will recommend my friends to purchase Halal food products.					
5	I will make sure that the food products are Halal before I purchase them.					
6	I will not consume food products if they are not Halal.					

Any comments

....
....
....
....

THANK YOU FOR PARTICIPATING IN THIS STUDY

UNIVERSITY OF THE WESTERN CAPE
Private Bag X 17, Bellville 7535, South Africa
Tel: 27 21- 959 4154, Fax: 27 021 959 3219
E-mail: 3052903@myuwc.ac.za

CONSENT FORM FOR QUESTIONNAIRE TO HALAL CONSUMERS

Research Title: Investigating Consumer Perceptions towards Halal Certified Products in Cape Town

Please tick in the box adjacent to each statement

1. I confirm that I have read and understood the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline (If I wish to withdraw I may contact the lead researcher at any time).

   Commented [AM3]: Check the alignment of the text boxes.

3. I understand that any responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymized responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result from the research.

4. I voluntarily agree for the data collected from me to be used in future research.

5. I voluntarily agree to take part in the above research project.

6. I voluntarily agree that the researcher may record some of the information on his recorder.

   Commented [AM4]: Will you be recording the respon i.e. audio recording? If so please give clarity in the information sheet. You will have a paper record based o this questioner, but it is not clear if you will also be doing audio recording.

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Participant (or legal representative)	Date	Signature

Name of person taking consent (If different from lead researcher)	Date	Signature

Lead Researcher	Date	Signature

(To be signed and dated in presence of the participant)

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filled and kept in a secure location for research purposes only.

Researcher:	Promoter:	Co-Promoter:	HOD:
Mohamed Djemilou	Prof. FJ Herbst	Prof. R Shambare	Prof. R Shambare
School of Business and Finance, University of the Western Cape.	School of Business and Finance, Faculty of Economic Management Sciences,	School of Business and Finance, Faculty of Economic Management Sciences,	School of Business and Finance, Faculty of Economic Management Sciences,
3052903@myuwc.ac.za	University of the Western Cape,	University of the Western Cape,	University of the Western Cape,
+27 021 959 4154	fherbst@uwc.ac.za	rshambare@uwc.ac.za	rshambare@uwc.ac.za
+27 078 860 6668	+27 21 959 2240	+27 21 959 3220	+27 21 959 3220

SURVEY QUESTIONS FOR Halal CONSUMER

Research Title: Investigating Consumer Perceptions towards Halal Certified products in Cape Town

Date _____   Location _____   City _____

Section 1: Demographic information

Please tick (√) or cross (x) the most appropriate option accordingly.

1.	Gender	Male			Female		
2.	Age	Below 20	21 – 30	31 – 40	41 – 50	51 – 60	61 and above
3.	Education level	Elementary	Secondary	Undergraduate	Postgraduate	Other, please specify	
4.	Religion	Muslim	Christian	Jewish	Hindu	Other, please specify	
5.	Occupation	Student	Unemployed	Employee	Self-Employed	Other, please specify	
6.	Race	Black	Coloured	Indian	White		
7.	Marital Status	Single	Married	Divorced	Widowed		

Section 2: Open-ended questions (Please)

1) Do you consume Halal-certified food products (HCFPs)?
- Yes □
- No □

2) Why do you consume HCTPs? (You may choose more than one answer)
a) For religious reasons
b) For cultural reasons
c) For health reasons (e.g. allergy to Pork)
d) Because I have some family and friends who are Muslim
e) For catering purposes
f) Because it is affordable
g) Because of the taste of the food e.g. meat/ poultry
h) Because of the freshness of the product
i) For convenience (proximity with Halal shops and eateries)
j) For food safety and hygiene standards
k) Because of the quality of service
l) Own choice
m) Others, please specify _____

3) If you had a choice, would you change your consumption of Halal-certified products?
- Yes □
- No □

Please explain why? _____

Commented [AM5]: If you are going to include a race question, you need to include Chinese or perhaps Other race question is a very touchy topic. Maybe you should include a option for" Prefer not to answer"

Commented [AM6]: Please what?

Commented [AM7]: I think some sort of Definition for Halal needs to be made somewhere in the document. Not foods display a Halal logo, but may be Halal. E.g. raw fruit and vegetables and fresh fish. However, when they are processed, now they sometimes display the Halal logo. So the question is when do the consumers look for a logo on processed products? Always? Or is it when they suspect meat in the product or will they look for Halal logo on a processed vegetable product? Maybe a new question should probe when the consumer looks for the Halal logo.

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Commented [AM10]: I am not sure how quality of service is measured when the questionnaire is based around consumer choices for processed packaged goods.

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Commented [AM11]: Include option " I don't eat pork my workplace, I often notice that at official corporate events many will request halal because they don't eat pork, and assured that with the Halal option pork will not be served. Also, I have Hindu colleagues who choose halal because they grew up in a muslim community and have become accustomed to halal meat.

4) Does it bother you to see Halal logos on the products you purchase?
- Yes ☐
- No ☐

If "Yes", please explain why? _____

5) Do you think that Halal certification is an unfair practice by Muslims?
- Yes ☐
- No ☐

If "Yes", please explain why? _____

6) Do you completely trust the Halal logo?
- Yes ☐
- No ☐

7) Do you think that the Halal logo is enough to ensure that products are Halal?
- Yes ☐
- No ☐

Please explain why? _____

8) What do you do to make sure that the food products you consume are Halal (beyond the logo)?

_____
_____

9) Does it affect you that some consumers are trying to boycott Halal certified food products?
- Yes ☐
- No ☐

If "Yes", please explain why? _____

10) Would you prefer if Halal certification is regulated by a government agency or body?
- Yes ☐
- No ☐

Please explain why? _____

Section 3: The influence of the Trust and Confidence in Halal certification and Halal Logo on the consumers' attitudes and intention to consume Halal certified food products

Please tick (√) or cross (x) the most appropriate option

Decision Options	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree			
Code	1	2	3	4	5			

Trust and confidence in Halal Certification and Halal Logo	Decision options				
	1	2	3	4	5
(1) I consume Halal products because I trust the product with a Halal logo on it					
(2) I consume Halal food products because Halal certification is synonymous with high ethical standards.					
(3) I consume Halal food products because I consider the Halal certification as reliable.					
(4) Before consuming Halal food products, the first thing I do is to check the Halal logo.					
(5) I only consume the Halal food products if it carries a particular halal certifier's logo.					
(6) I trust some halal certification institutions/ certifiers more than others.					

All questions are strictly confidential. Please be as truthful as possible and tick one box per question.

Section 4: The influence of individual factors (normative pressures, attitudes and perceived behavioural control) on intention to consume Halal certified food products

Please indicate your level of agreement with each of the following item: (SD – Strongly Disagree, D – Disagree, N – Neither Agree nor Disagree, A – Agree, SA – Strongly Agree)

No	Normative Pressures / Subjective Norms	SD	D	N	A	SA
1	My family members and friends consume Halal food products.					
2	My neighbours consume Halal food products.					
3	My colleagues consume Halal food products.					
4	Most people who are important to me choose to consume Halal food products.					
5	My family and friends would support the idea of me consuming Halal food products.					
6	My religion imposes on me to consume Halal certified food products.					
7	It is a cultural thing to consume Halal food products in Cape Town					
8	Halal certified food products is part of my community identity					

No	Attitude	SD	D	N	A	SA
1	Consuming Halal food products is a good idea.					
2	Halal food products are safer to consume compared to non- Halal food products.					
3	Halal food products are cleaner compared to non-Halal food products					
4	Halal food products are healthier to consume compared to non- Halal food products.					
5	Halal food products are of better quality as compared to non-Halal food products.					
6	Halal food products are tastier compared to non- Halal food products.					
7	I have a more favourable attitude towards halal food products than non-halal food products.					

No	Perceived Behavioural Control	SD	D	N	A	SA
1	I can afford to consume Halal food products.					
2	Consuming Halal food products is my decision.					
3	Consuming Halal food makes me feel better					
4	Consuming Halal food makes me feel healthier					
5	Consuming Halal food makes me feel closer to my Muslim family and friends					
6	Consuming Halal food products is part of my cultural identity.					
7	Consuming Halal food makes me feel accepted by my Muslim family and friends					
8	Consuming Halal food is more affordable for me.					
9	Consuming Halal food is more convenient for me.					
10	Consuming Halal food is the best option for my household.					

No	Behavioural Intention	SD	D	N	A	SA
1	While purchasing food, I prefer consuming Halal food products.					
2	I prefer to consume Halal food products even when the brand is not very popular.					
3	I consume Halal food products even if they are quite expensive.					
4	I will recommend my friends to purchase Halal food products.					
5	I will make sure that the food and other products are Halal before I purchase them.					
6	I will not consume food products if they are not Halal.					

Any other comments!

_____

THANK YOU FOR PARTICIPATING IN THIS STUDY

UNIVERSITY OF THE WESTERN CAPE
Private Bag X 17, Bellville 7535, South Africa
Tel: 27 21- 959 4154, **Fax:** 27 021 959 3219
E-mail: 3052903@myuwc.ac.za

INFORMATION SHEET FOR CONSUMER SURVEY

Research Title: Investigating Consumer Perceptions towards Halal Certified Food Products (HCHPS) in Cape Town

What is this study about?

This research project is being conducted by Mohamed Djemilou, a registered PhD student at the School of Business and Finance in the University of the Western Cape. I am conducting a survey about consumers' perceptions and attitudes towards Halal certified products in Cape Town.

What will I be asked to do if I agree to participate?

You are invited to participate in this research project because you meet the set criteria for the population of interest and your participation will help the researcher achieve his research objectives, as well as you are one of the target participants who engage in consuming the Halal food products in Cape Town. The purpose of this research project is to explore and examine the consumers' behaviour and intention of consuming 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 filling a survey questionnaire.

Would my participation in this study be kept confidential?

Yes, your personal information will be kept confidential. 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. Should I write a report or article about this research project, your identity will be protected at all times.

What are the risks of this research?

There **are no significant risks** in participating in the study. The study is never intended to harm anyone but to collectively find solutions on how to implement sustainable renewable energy projects. As highlighted above, participation is voluntary. If any of the questions asked in this questionnaire make you feel uncomfortable, you may refrain from answering it. The study guarantees that responses will be confidential and will only be used for academic purposes.

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 and explore more about the consumers' behaviour and intention towards consuming Halal food products. In addition, the study is also expected to explore how the Halal laboratory can influence the Halal certification system and Halal food consumers in Cape Town. This will consequently improve the body of knowledge about the Halal industry in South Africa. I hope that, in the future, other people might benefit from this study through an improved understanding of the behaviour and intention 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 research is voluntary. 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?

Should you have any questions regarding the above-mentioned study, please contact myself, Mohamed Djemilou at 078 860 6668 or email me at 3052903@myuwc.ac.za or contact my supervisors:

Prof FJ Herbst, 021 959 2240, fherbst@uwc.ac.za

Prof R Shambare, 021 959 3220, rshambare@uwc.ac.za

The University of the Western Cape's Senate Research Committee and Ethics Committee have successfully approved this research.

CONSENT FORM FOR QUESTIONNAIRE TO HALAL CONSUMERS

Research Title: Investigating Consumer Perceptions towards Halal Certified Products (HCFPS) in Cape Town

Please tick in the box adjacent to each statement

1. I confirm that I have read and understood the information sheet explaining the above research project and I have had the opportunity to ask questions about the project.

2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline (If I wish to withdraw I may contact the lead researcher at any time).

3. I understand that my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymized responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result from the research.

4. I voluntarily agree for the data collected from me to be used in future research.

5. I voluntarily agree to take part in the above research project.

6. I voluntarily agree that the researcher may record some of the information on his recorder.

	Date	Signature
Name of person taking consent *(If different from lead researcher)*	Date	Signature
Lead Researcher	Date	Signature

(To be signed and dated in presence of the participant)

Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.

| Researcher:
Mohamed Djemilou
School of Business and Finance, University of the Western Cape,
3052903@myuwc.ac.za
+27 021 959 4154
+27 078 860 6668 | Promoter:
Prof. FJ Herbst
School of Business and Finance, Faculty of Economic Management Sciences,
University of the Western Cape,
fherbst@uwc.ac.za
+27 21 959 2240 | Co-Promoter:
Prof. R Shambare
School of Business and Finance, Faculty of Economic Management Sciences,
University of the Western Cape,
rshambare@uwc.ac.za
+27 21 959 3220 | HOD:
Prof. R Shambare
School of Business and Finance, Faculty of Economic Management Sciences,
University of the Western Cape,
rshambare@uwc.ac.za
+27 21 959 3220 |

SURVEY QUESTIONS FOR HALAL CONSUMER

Research Title: Investigating Consumer Perceptions towards Halal Certified products (HCFPS) in Cape Town

Date: ...... / .... / ....   Location........................   City..........................

Section 1: Demographic information

All questions are strictly confidential. Please be as truthful as possible and cross (x) one box per question (either X or ✓)

1.	Gender	Male (1) ✓		Female (2)	Female (2)	
2.	Age	Below 20 (1)	21 – 30 (2)	31 - 40 (3)	41 – 50 (4) ✓ / 51 – 60 (5)	61 and above (6)
3.	Education level	Elementary (1)	Secondary (2)	Undergraduate (3)	Postgraduate (4) ✓	Other, please specify ....(5)
4.	Religion	Muslim (1) ✓	Christian (2)	Jewish (3)	Hindu (4)	Other, please specify ....(5)
5.	Occupation	Student (1)	Unemployed (2)	Employee (3) ✓	Self-Employed (4)	Other, please specify ....(5)
6.	Race	Black (1)	Coloured (2)	Indian (3) ✓	White (4)	
7.	Marital Status	Single (1)	Married (2)	Divorced (3)	Widowed (4)	

Section 2: The influence of the Trust and Confidence in Halal certification and Halal Logo on the consumers' attitudes and intention to consume Halal certified food products. For purposes of this survey, Halal Logo refers to all certified body

Please indicate your level of agreement with each of the following items: *(SD - Strongly Disagree, D – Disagree, N – Neither Agree nor Disagree, A – Agree, SA – Strongly Agree)*

Decision Options	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree				
Code	1	2	3	4	5				
Trust and confidence in Halal Certification and Halal Logo (TC)					**Decision options**				
TC1	I consume Halal products because I trust the product with a Halal logo on it				1	2	3	✓4	5
TC2	I consume Halal food products because Halal certification is synonymous with high ethical standards.				1	2	3	4 ✓	5
TC3	I consume Halal food products because I consider the Halal certification is reliable.				1	2	✓3	4	5
TC4	Before consuming Halal food products, the first thing I do is to check the Halal logo.				1	2	✓3	4	5
TC5	I only consume the Halal food products if it carries a particular halal certifier's logo.				1	✓2	3	4	5
TC6	I trust and I am more confident about **SANHA** certification process				1	2	3	4	5
TC7	I trust and I am more confident about **ICSA** certification process				1	2	3	4	5
TC8	I trust and I am more confident about **MJC** certification process				1	2	3	4	5
TC9	I trust and I am more confident about **NIHT** certification process				1	2	3	4	5
TC10	I trust and I am more confident about **SHURA HALAL** certification process				1	2	3	4	5

Section 3: The influence of individual factors (normative pressures, attitudes and perceived behavioural control) on intention to consume Halal certified food products

Please cross (x) the most appropriate option:

No	Subjective Norms (SN)	SD	D	N	A	SA
SN1	My family members and friends consume Halal food products.	1	2	3	4	5
SN2	My neighbours consume Halal food products.	1	2	3	4	5
SN3	My colleagues consume Halal food products.	1	2	3	4	5
SN4	Most people who are important to me choose to consume Halal food products.	1	2	3	4	5
SN5	My family and friends would support the idea of me consuming Halal food products.	1	2	3	4	5
SN6	My religion imposes on me to consume Halal certified food products.	1	2	3	4	5
SN7	It is a cultural thing to consume Halal food products in Cape Town	1	2	3	4	5
SN8	Halal certified food products is part of my community identity	1	2	3	4	5
No	Attitude	SD	D	N	A	SA
1	Consuming Halal food products is a good idea.	1	2	3	4	5
2	Halal food products are safer to consume compared to non- Halal food products.	1	2	3	4	5
3	Halal food products are cleaner compared to non-Halal food products	1	2	3	4	5
4	Halal food products are healthier to consume compared to non-Halal food products.	1	2	3	4	5
5	Halal food products are of better quality as compared to non-Halal food products.	1	2	3	4	5
6	Halal food products are tastier compared to non- Halal food products.	1	2	3	4	5
7	I have a more favourable attitude towards halal food products than non-halal food products	1	2	3	4	5
No	Perceived Behavioural Control	SD	D	N	A	SA
PBC1	I can afford to consume Halal food products.	1	2	3	4	5
PBC2	Consuming Halal food products is my decision.	1	2	3	4	5
PBC3	Consuming Halal food makes me feel better	1	2	3	4	5
PBC4	Consuming Halal food makes me feel healthier	1	2	3	4	5
PBC5	Consuming Halal food makes me feel closer to my Muslim family and friends	1	2	3	4	5
PBC6	Consuming Halal food products is part of my cultural identity.	1	2	3	4	5
PBC7	Consuming Halal food makes me feel accepted by my Muslim family and friends	1	2	3	4	5
PBC8	Consuming Halal food is more affordable for me.	1	2	3	4	5
PBC9	Consuming Halal food is more convenient for me.	1	2	3	4	5
PBC10	Consuming Halal food is the best option for my household.	1	2	3	4	5
No	Behavioural Intention (BI)	SD	D	N	A	SA
BI1	While purchasing food, I prefer consuming Halal food products.	1	2	3	4	5
BI2	I prefer to consume Halal food products even when the brand is not very popular.	1	2	3	4	5
BI3	I consume Halal food products even if they are quite expensive.	1	2	3	4	5
BI4	I will recommend my friends to purchase Halal food products.	1	2	3	4	5
BI5	I will make sure that the food and other products are Halal before I purchase them.	1	2	3	4	5
BI6	I will not consume food products if they are not Halal.	1	2	3	4	5

Section 4: Open-ended questions (Please

1) Do you consume Halal-certified food products (HCFPs)? *allergy*
   - Yes ☑
   - No ☐

2) Why do you consume HCFPs? (You may choose more than one answer)
   a) For religious reasons ✓
   b) For cultural reasons
   c) For health reasons (e.g. allergy to Pork) *perceived health benefit ✓*
   d) Because I have some family and friends who are Muslim
   e) For catering purposes
   f) Because it is affordable
   g) Because of the taste of the food e.g. meat/ poultry ✓
   h) Because of the freshness of the product (quality) ✓
   i) For convenience (proximity with Halal shops and eateries)
   j) For food safety and hygiene standards
   k) Because of the quality of service
   l) Own choice
   m) Others, please specify

3) If you had a choice, would you change your consumption of Halal-certified products? → *Irrelevant!*
   - Yes ☐
   - No ☑ *religion*
   Please explain why? _____

4) Does it inconvenience you to see Halal logos on the products you purchase?
   - Yes ☐
   - No ☒
   If "Yes", please explain why? _____

5) Do you think that Halal certification is an unfair practice by Muslims?
   - Yes ☐
   - No ☐
   If "Yes", please explain why? _____

6) Do you trust some halal certification institutions (certifiers) more than others?
   - Yes ☑
   - No ☐
   Please yes, explain why? _____

7) Do you think that the Halal logo is enough to ensure that products are Halal?
   - Yes ☐
   - No ☑
   Please explain why? _____

8) What do you do to make sure that the food products you consume are Halal (beyond the logo)?
   _____

9) Does it affect you that some consumers are trying to boycott Halal certified food products?
   - Yes ☐
   - No ☑
   If "Yes", please explain why? _____

10) Would you prefer if a government agency or body regulates Halal certification?
    - Yes ☑
    - No ☐
    Please explain why? _____

THANK YOU FOR PARTICIPATING IN THIS STUDY

APPENDIX FIVE: SUMMARY TABLE AND SYNOPSIS OF THE STUDY

Table 1: Summary Table

Theoretical framework	Sampling	Questionnaire design	Pilot study	Data analysis
• → Theory of Planned Behaviour¶ • → Institutional theory (Normative pressures)¶ • → Consumer behaviour theory (culture and religion)¶ • → Trust and confidence¤	Use previous studies sample size as a guide. ¤	• → Quantitative • → Open-ended question¶ • → Likert-scale questions ¤	• → Reliability¶ • → Validity¤	• → Inferential statistical analysis¶ • → Reliability ¶ • → Validity¶ • → Correlation analysis¶ • → Structural Equation Modelling¶ • → Confirmatory Factor Analysis¤

Table 2: Synopsis of the study (RQs, Ros and Hypotheses)

	Will the question answer the research problem?	RQs	ROs	Hypotheses
Halal Certification and Halal Logo 1. I consume Halal food products because the Halal brand is of high quality. 2. I consume Halal food products because the Halal brand is synonymous with high ethical standards. 3. I consume Halal food products because the Halal brand is a reliable product.	**Yes**. These first 6 questions answer the sub-question around trust in certification and halal logo	How does the normative pressures influence consumer perceptions towards the consumption of Halal certified food products?	● To evaluate impact of Halal logo on the customer intention to consume Halal certified food products in Cape Town.	H1: Halal Certification / Halal logo has a positive effect on consumers' intention to consume halal food products.

4. Before consuming Halal food products, the first thing I do is to check the Halal logo. 5. I only consume the Halal food products that carry the Halal logo. 6. I trust some halal certification institutions more than others				
Attitude 1. Consuming Halal food products is a good idea. 2. Halal food products are safer to consume compared to non- Halal food products. 3. Halal food products are cleaner compared to non-Halal food products 4. Halal food products are healthier to consume compared to non- Halal food products. 5. Halal food products are of better quality as compared to the non-Halal food	**Yes**. These 7 questions answer the sub-question around the influence of attitude on the consumer intention to consume Halal certified foo	How does the normative pressures influence consumer perceptions towards the consumption of Halal certified food products?	● To examine the influence of attitude on the consumer intention to consume Halal certified food products in Cape Town.	H2: Attitudes have a significant effect on consumers' intention to consume halal food products.

products. 6. Halal food products are tastier compared to non- Halal food products. 7. I have a more favourable attitude towards halal food products than non-halal food products				
Normative Pressures 1. My family members and friends consume Halal food products. 2. My neighbours consume Halal food products. 3. My colleagues consume Halal food products. 4. Most people who are important to me choose to consume Halal food products. 5. My family and friends would support the idea of me consuming Halal food products. 6. My religion imposes on me to consume Halal certified food	**Yes**. **These 8 questions answer the main research question.**	How does the normative pressures influence consumer perceptions towards the consumption of Halal certified food products?	● To investigate the role of normative pressure (such as religious and cultural values) on consumer behaviour with regards to Halal certification in Cape Town.	H3: Normative pressures have a significant effect on consumers' attitudes towards halal food products. H4: Normative pressures have a significant effect on consumers' perceived behavioural control towards halal food products.

products. 7. It is a cultural thing to consume Halal food products in Cape Town 8. Halal certified food products is part of my community identity				
Perceived Behavioural Control 1. I can afford to consume Halal food products. 2. Consuming Halal food products is my decision. 3. Consuming Halal food makes me feel better 4. Consuming Halal food makes me feel healthier 5. Consuming Halal food makes me feel closer to my Muslim family and friends 6. Consuming Halal food products is part of my cultural identity. 7. Consuming Halal food makes me feel accepted by my Muslim family and friends 8. Consuming Halal food is more affordable for	**Yes**. These 10 questions answer the sub-question around perceived behavioural control and intention to consume halal certified food products.	How does the normative pressures influence consumer perceptions towards the consumption of Halal certified food products?	● To assess the how perceived behavioural control affect consumers' intention to consume Halal certified food products in Cape Town.	H5: Perceived behavioural have a significant effect on consumers' intention to consume halal food products.

me. 9. Consuming Halal food is more convenient for me. **10.** Consuming Halal food is the best option for my household.				
Behavioural Intention 1. While purchasing food, I prefer consuming Halal food products. 2. I prefer to consume Halal food products even when the brand is not very popular. 3. I consume Halal food products even if they are quite expensive. 4. I will recommend my friends to purchase Halal food products. 5. I will make sure that the food products are Halal before I purchase them. 6. I will not consume food products if they are not Halal.	**No**. But these 6 questions are related to behavioural intention to consume halal certified food products	How does the normative pressures influence consumer perceptions towards the consumption of Halal certified food products?	N/A	N/A