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Muslim consumers' purchase intention of halal food in Spain: the moderating effect of religious involvement

Abstract—

The aim of this paper is to empirically analyse the halal food purchase intention from Spanish consumers' perspective, considering Spain is a country where Muslims are not the majority but has really big potential to become a major halal tourist destination. Data were collected through a survey of 500 Muslims in various regions of Spain. Structured questionnaires are used to gather information on their purchase intention of halal food products. The results of this study suggest that religious involvement does not act as a moderator on the relationship between attitude towards halal on purchase intention. The reason behind this is most probably because Muslim consumers, especially the second or third generation of Muslims in a non-Muslim country such as Spain, do not have the same shopping habits of their parents. The research used a quantitative method to analyse 500 respondents to represent Muslim community in Spain. However, it is also important to explore the perspective Muslim tourists visiting the country. Furthermore, the research did not give sufficient room to explore differences in cultural values of respondents.

Keywords—Halal Marketing, Religious Involvement, Spirituality, Purchase Intention, Consumption, Purchase Behaviour, Spanish Market, Halal Attitude, Consumer Behaviour Structural Equation Model

1. Introduction

Religion's effect on consumer behaviour is an interesting topic to investigate. Some previous research proved that individual behaviour is affected by religion as an effect of its specific rules and taboos (Sood and Nasu, 1995). Modern consumer behaviour research has suggested that religious experience is one important factor to shape consumption (Pine et al., 1999). There have been thousands of studies on this topic, both from a perspective of the cognitive science of religion (Bloom, 2012; Herbert, 2017), cultural evolution (Henrich, 2009), and religious society's consumer behaviour (Bonne and Verbeke, 2008b; Han et al., 2019) which observe the correlation between the complexity of religious society and psychological consumer behaviour.

Since literature has agreed that religion is an inseparable element of culture, we require to investigate one of the world's dominant religions and its effects on its followers' consumer behaviour. The result of such study would be essential to provide more profound understanding of consumer choice in a religious environment (Sood and Nasu, 1995). One of the interesting and sometimes controversial topics is Islamic consumer behaviour, as discussed in some relevant pieces of literature (Bonne and Verbeke, 2008b; Bonne et al., 2007; Lada et al., 2009; Wilson, 2012).

As religion has also been a set of rules governing human life, one of the said rules is dietary prescription within the Islamic religion (Garg and Joshi, 2018). The term 'halal' is known as a religious concept which encourages Muslims (followers of Islam) to consume products that conform to their religious regulation (Alserhan, 2010). Halal is the devotional practices that Muslims ought to follow, as religious values that must be maintained (Bonne et al., 2007). As religious group of people, Muslims have incorporated 'halal' concept in every aspect of their daily life (Lada et al., 2009).

Islamic teachings globally have laid down standards norms for adherents in various aspects, including in consuming food or drink (Tieman et al., 2013). With that reason, several Muslim products other than food also need to touch on the issue of 'halal'-ness of the product (Mohsin-Butt and Aftab, 2013). Guaranteed halal of a food product can manifest in the form of halal certification that accompanies a food product with the certification the manufacturer can list halal label on the packaging (Bonne et al., 2007).

Halal foods consumption is growing rapidly following the growing population of Muslims all over the world. According to the data on www.institutohalal.com, there will be 1.9 billion Muslim populations worldwide by the year 2020. The increasing halal food demand will also be worth USD 1.9 trillion by the year 2021 (Instituto Halal, 2019). The number shows that it is a promising business not only for Muslim countries but also countries with less Muslim population (Asnawi et al., 2018). Among Australia, New Zealand, Japan, and South Korea, Spain is among the countries who are seriously developing their infrastructures to satisfy halal demands (Al-Ansi et al., 2019).

From the explanation above, we see that halal food demand is no longer merely a religious issue. It is also an essential part of business and tourism domains (Mohd Suki and Abang Salleh, 2016; Wilson, 2012). However, one of the main obstacles of developing the potential of halal tourism is the absence of a clear conceptualization of its purpose and definition, which leads to a need of further research (Vargas-Sánchez and Moral-Moral, 2019). Therefore, we would like to contribute to the literature by exploring how religious involvement influence of factors including attitude towards halal, presumed influence towards purchase intention and behaviour in halal food products.

This study will empirically analyse the halal food purchase intention from Spanish consumers' perspective. Several studies on halal products purchase intention or consumption adapt the theory of reasoned action (TRA – Fishbein and Ajzen, 1975) and theory of planned behaviour (TPB – Ajzen, 1985). Usually, the study of halal purchase interest covers these areas of consideration: halal awareness (Aziz and Chok, 2013), halal certification (Aziz and Chok, 2013; Marzuki, Hall, and Ballantine, 2012), halal branding (Garg and Joshi, 2018; Wilson and Liu, 2010), food trust and security (Bonne and Verbeke, 2008b), purchase satisfaction (Al-Ansi et al., 2019), purchase intention (Elseidi, 2018), the effect of religious involvement (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014) and health (Tieman et al., 2013; Verbeke, Rutsaert, Bonne, and Vermeir, 2013). However, the roles of these factors or constructs as moderating and mediating variables are still little explored.

Therefore, this paper also would like to follow the steps of these previous researches with some modification on the model. We put 'attitude towards halal food' as a mediating variable and 'religious involvement' as a moderating variable to study the direct, indirect and interaction effects of various factors on purchase intention. With this research, we strive to make two main contributions to the understanding of consumer purchasing decisions. The purpose of this study is to contribute to the literature on halal food marketing and consumer behaviour. The first objective of this study is to investigate Muslim consumer behaviour towards halal food in Spain. The second objective is to add new perspective to the literature on halal food purchase intention.

The structure of the paper is laid out as follows. First, we explain the introduction and relevant literature to formulate several hypotheses. Next, we discuss the methods used to test the hypotheses and provide the results. In the last part, we provide a discussion of the findings, research implications, and future research directions.

2. Literature Review

To support the purpose of this study, we explored several previous journal articles. We began by narrowing the research scope of previous publications focusing in European countries. We found that most cited ones are the overall study about halal market growth in Europe by Lever and Miele (2012), consumers trust in halal meat in Belgium (Bonne and Verbeke, 2008b), determinants of halal food consumption in France (Bonne et al., 2007), marketing of halal meat in the United Kingdom (Ahmed, 2008), and preferences for attributes of halal meat in Austria (Meixner et al., 2018). A recent publication about halal tourism in Spain by (Vargas-Sánchez and Moral-Moral, 2019) is a decent benchmark in exploring the topic in this region.

Several previous articles focusing on halal product purchase intention are the results of modification from the basic model of Theory of Planned Behaviour (TPB) as a foundation to understand customer behaviour. This model has been applied in some previous researches in halal purchase intention (Aziz and Chok, 2013; Bonne et al., 2007; Lada et al., 2009). To have a different perspective on the matter, we explore some constructs to test their mediation effect.

Moreover, some previous publications about purchase intention of halal food products incorporate religious involvement as the self-identity for Muslim consumers (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014). Religious involvement indicates a person's commitments to the practices of religion (Mukhtar and Mohsin-Butt, 2012); (Abd Rahman, et al., 2015; Jamal and Sharifuddin, 2015). We try to combine the TPB and religious involvement concept by (Jamal and Shukor, 2014), which adds religious involvement factor as a moderator in halal products' purchase intention.

2.1 Presumed Influence and attitude towards halal food

Individuals tend to develop a subjective sense that their friends, acquaintances, and peers in general, are exposed to and sometimes can even be influenced by (Gunther et al., 2006; Tsfati et al., 2011). Previous research has proven that perceptions of peer exposure mediate the relationship between personal exposure to media content and perceived peer norms (Gunther et al., 2006). Regarding this matter, Gunther and Storey (2003) explained that people tend to respond to the influence of mediated communication on others, regardless of the accuracy of the perceived impact. This concept is now known as 'presumed influence'.

H1 – presumed influence has a positive effect on attitude towards halal food;

Among the rapidly increasing demand of halal food, various studies have investigated consumer attitude and behaviour as antecedents of purchase intention and willingness to pay

for halal products (Asnawi et al., 2018; Aziz and Chok, 2013). In the other hand, purchase intention can also be viewed as an effect of consumer attitude and judgments about a product (Ajzen, 2015). The relationship between attitude and purchase intention is important for predicting consumer behaviour, so we formulate the second hypothesis.

H2 – attitude towards halal food has a positive effect on halal purchase intention;

There is always fear among Muslim consumers that some food and other products may contain 'haram' (non-halal) substances (Lada et al., 2009). Therefore, presumed influence by their peers or family is required so that Muslim consumers are certain that they do not commit mistakes in choosing food products which are not lawful (halal) and can cause sin (Aziz and Chok, 2013).

H3 - presumed influence has a positive effect on halal purchase intention;

In terms of behaviour, Ajzen (2015), argues that perceptual behaviour control reflects past experiences and anticipates obstacles to attract more subjective attitudes and norms toward consumer behaviour. Behavioural intention explains how much consumer intention to repeat the purchase of a product, while use behaviour is used to describe how often consumers use particular product in their daily life (Asnawi et al., 2018; Mohd Suki and Abang Salleh, 2016).

H4 – halal purchase intention has a positive effect on halal purchase behaviour

The concept of attitude towards halal food includes cultural, social, personal and psychological factors of consumers (Asnawi et al., 2018). While according to (Al-Ansi et al., 2019), the factors that can affect purchase intention of a product can be culture, social classes, reference groups, and family reference. When talking about the relationship between presumed influence, purchase intention and attitude towards halal, we believe that one's perspective can mediate presumed influence and purchase intention. Therefore, we formulate these hypotheses:

H5 – attitude towards halal mediates the relationship between presumed influence and purchase intention.

2.2 Religious involvement as moderating variable

Growing up and living in a religious community increases the odds of being a believer and explains the psychological impact of the particular belief (Norenzayan and Shariff, 2008). From time to time, religious belief is heavily influenced by cultural learning (Jamal and Shukor, 2014). Several papers have discussed the relationship between religiosity and halal purchase decision (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014; Mohd Suki and Abang Salleh, 2016). These researches focus on attitude which we believe in having a direct influence on the purchase intention and are associated with religious involvement (Jamal and Sharifuddin, 2015). In this research, we use religious involvement construct as moderating variable which affects relationships between other constructs, as seen in some previous studies (Jamal and Sharifuddin, 2015; Mohd Suki and Abang Salleh, 2016).

H6 – religious involvement moderates the relationship between presumed influence and purchase intention;

Someone will display a particular behaviour if he/she perceives that the others think he/she should be behaving the way they expect him/her to (Jamal and Sharifuddin, 2015). We can indicate this behaviour by asking respondents to assess whether other people are likely to agree or disagree if they show the intended behaviour (Martin and Bateman, 2014).

H7 - religious involvement moderates the relationship between attitude towards halal and purchase intention.

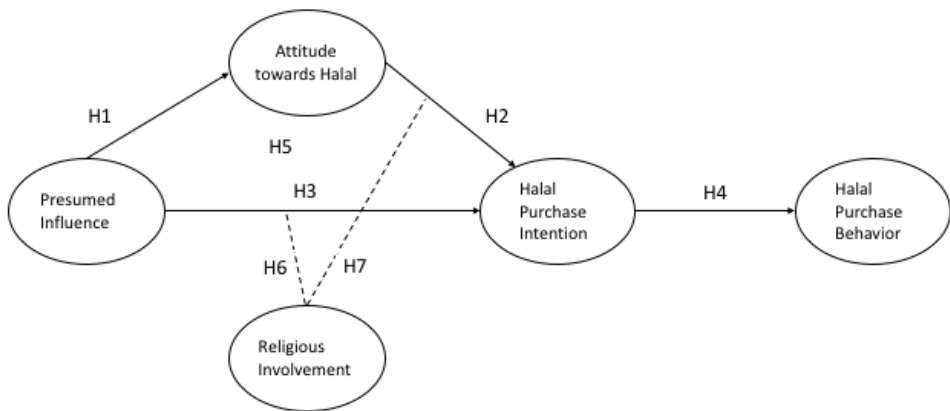


Figure 1: Conceptual Framework

In this research we would like to test the aforementioned constructs' relationship with Spanish Muslim consumers' purchase intention and behaviour. Purchase intention indicates that consumers will follow their experience, preferences, and external environment in obtaining information, evaluating alternatives, and make a purchase decision (Darrat, 2011).

3. Research Methodology

This research is directed to solve specific questions, which have been highlighted in the previous parts. It begins with exploring theories and concepts which will be used as the research progresses to be applicable and give room for further researches (Hair et al., 2016). As we have explained in the beginning, the plan of how this research will develop is divided into several steps. This section focuses on the development of hypotheses, variables, and statistical measures.

3.1 Construct and measurement

We combine constructs from communication theory (presumed influence), used constructs from halal literature (religious involvement), and consumer behaviour from TPB model (attitude, purchase intention and purchase behaviour). To measure presumed influence, we

adopt measures by (Tsfati et al., 2011). Regarding the attitudes toward halal products, we adopt four measurement items used by (Mukhtar and Mohsin-Butt, 2012) combined with Haque et al. (2015).

Furthermore, measures by (Jamal and Sharifuddin, 2015) are used to measure religious involvement, the ones by (Abd Rahman et al., 2015) to measure halal purchase intention, and the ones by (Khalek and Ismail, 2015) to measure behavioural acceptance of halal food. All constructs were measured using a five-point Likert scale measurement. The scale point "5" indicates "Strongly Agree", point "4" indicates "Agree", point "3" indicates "Slightly Agree", point 2 indicates "Disagree" and point "1" indicates "Strongly Disagree".

This study uses hierarchical regression combined with path analysis to investigate the relationships as depicted in the research model. Beforehand, we develop research hypotheses as temporary answers to the formulation of research problems expressed in the form of a statement sentence. The questionnaire contains 20 questions with the measures contain five constructs: religious involvement (four items), Presumed influence (four items), attitude towards halal (four items), halal purchase behaviour (four items), and purchase intention (four items).

3.2 Respondents' Profile

Spain has a long history of Islamic influence during the Moors' reign for over nine centuries since 800 A.D. until the 17th century (Mesa, 2012). In the modern age, the country is still a home for almost two million Muslims. According to a publication by Islamic Community of Spain (UCIDE), the total Spanish Muslim population in 2018 is 1.946.300.

A convenience sampling was used to obtain information from a particular group of Muslim respondents. A quota of a group of working respondents, students, and business owners and unemployed respondents participated in answering the questionnaire. We distributed the questionnaire online with the help of several mosque staffs in Barcelona, Madrid, Seville, and Cordoba.

Malhotra et al. (2013) explained that the minimum sample size for research using a structural equation modeling (SEM) analysis with up to five latent constructs is 200. Hence, our research study consists of five latent constructs and the sample size was 500. Sampling criteria was as in purposive sampling that is sample selection using specific considerations. The gathered data was then processed by hierarchical regression and path analysis using SmartPLS 3 software (Henseler et al., 2016).

Table 1: Respondents' Demographics

Variables	Categories	Frequency	Percentage
Gender	Men	262	52.4
	Women	238	47.6
	TOTAL	500	100.0
Age	< 26 years old	62	32.9
	26 - 35 years old	86	36.4

	36 - 45 years old	82	30.7
	TOTAL	500	100.0
Nationality	Non-Spanish	216	43.2
	Spanish	284	56.8
	TOTAL	500	100.0
Residence	Catalunya	183	36.6
	Madrid	89	17.8
	Andalucia	83	16.6
	Valencia	15	0.3
	Others	130	26.0
	TOTAL	500	100.0

Source: authors' own elaboration

The participants were 500 Muslim consumers, who filled the online questionnaire with the help of several mosque staffs in Barcelona, Madrid, Valencia, Seville, and Cordoba. They were invited to participate in a survey on the consumption of halal products. The sample size exceeded the minimum requirement recommended by (Malhotra et al., 2013). Table 1 collects the descriptive statistics of the sample. Around 56.8 % have Spanish nationality and the rest are residence with different nationalities. Among the participants, the number of men is somewhat higher than that of women (52.4 %) and the most frequent age was between 26 and 35 years (36.4 %). The questionnaire contains 20 questions that form five scales: religious involvement (composed of 3 items), halal consciousness (4 items), halal logo attitude (5 items), product awareness (2 items), and purchase intention (4 items).

4. Result and Discussion

The data analysis method used in this study uses analysis descriptive for identifying characteristics and analysis methods of Structural Equation Modeling (SEM) with SmartPLS software version 3. SEM is a multivariate analysis technique that connects the second generation between factor analysis and path analysis so that it allows researchers to test and simultaneously estimate the relationship between constructs (Hair et al., 2016).

The stages of analysis using the SEM method are the first make path diagram analysis to interpret the relationship between variables latent and indicators on PLS software. Then the measurement model analysis is carried to see the value of outer loading to evaluate the relationship as a construct variable with the manifest indicator.

4.1 Exploratory Factor Analysis (EFA)

Our next step is to conduct an exploratory factor analysis (EFA). A requirement to see whether the result met the requirement is the value of Kaiser-Meyer-Olkin (KMO), which is a comparison index of the distance between the correlation coefficients and their partial correlation coefficients. The KMO value is considered sufficient if it is above 0.5. The results showed that the value of the KMO was 0.580. Thus, the KMO value has met the requirements because it is above 0.5 (Hair et al., 2016).

Table 2: EFA Result

	<i>Items</i>	<i>Factor Loadings</i>	<i>Composite Reliability</i>	<i>AVE</i>
RI	I frequently read religious books (Quran and Islam-teachings)	0.659	0.800	0.501
	I frequently listen to religious lectures on television / radio	0.762		
	I attend religious discussion with friends, relatives, or family	0.664		
	I enjoy spending time with others of my religious affiliation	0.741		
PI	I am often influenced by my family and friends to purchase halal products	0.466*	0.643	0.547
	I am often influenced by my family and friends to seek information about halal products	0.664		
	I am more sure about the halal-ness of a food product if my friends and family consume it	0.685		
	I understand and know exactly the meaning of halal thanks to my friends and family	0.716		
HA	The existence of a halal logo in the packaging of food products is important	0.667	0.731	0.539
	I will choose a product based on whether there is a halal logo	0.627		
	Halal logo makes me feel safe to consume the product	0.613		
	I always look for the Halal Logo on the product packaging before buying any products or goods	0.635		
HP	I am willing to pay more for food products with an authentic Halal logo	0.668	0.673	0.687
	I prefer to buy "Halal" certified products even when the brand is not very popular	0.469*		
	I buy "Halal" certified products even when the brand is slightly expensive	0.555*		
	I am willing to travel long distance to buy food products with an authentic Halal logo	0.633		
BA	I am interested in buying halal food	0.660	0.658	0.568
	I will keep buying halal food according to my need	0.741		
	I will not consume the food if it is prepared using any non-halal ingredients for example alcohol	0.659		

	I will not eat if the food is doubted as halal	0.557*		
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Source: authors' own elaboration

Next, an exploratory factor analysis of all 20 constructs with eigenvalues above 1.0 was carried out. According to (Fornell and Larcker, 1981), the reliability was evaluated by analysing the value of composite scale reliability (CR) and average variance extracted (AVE). Here, the CR values between 0.6 and 0.7 can still be taken into consideration and the AVE value is already on the acceptable level, as it is greater than 0.5.

4.2 Confirmatory Factor Analysis (CFA)

Here, we confirm the constructs with Confirmatory Factor Analysis (CFA). The study employed additional fit indices in assessing the viability of the current CFA model. This study applies partial least squares structural equation modeling (PLS-SEM) (Ringle et al., 2015), using the software SmartPLS version 3. Here, the loadings of all items were all greater than 0.6, therefore individual item reliability was accepted (Hair et al., 2016).

Next, we examined construct internal consistency by using composite internal scale reliability. All Cronbach alphas of latent variables already fulfilled the requirement for a minimum of 0.7 for internal consistency (Hair et al., 2016). Last, we checked internal consistency by evaluating the average variance extracted (AVE). Our result shows that all variables had AVE values greater than 0.5, which fulfilled the requirement by (Fornell and Larcker, 1981).

Table 3: CFA Result

	Items	RI	PI	HA	HP	BA
RI	I frequently read religious books (Quran and Islam-teachings)	0.913				
	I frequently listen to religious lectures on television / radio	0.540*				
	I attend religious discussion with friends, relatives, or family	0.921				
	I enjoy spending time with others of my religious affiliation	0.883				
	I am more sure about the halal-ness of a food product if my friends and family consume it		0.778			
	I understand and know exactly the meaning of halal thanks to my friends and family		0.878			
HA	The existence of a halal logo in the packaging of food products is important			0.826		
	I will choose a product based on whether there is a halal logo			0.718		
	Halal logo makes me feel safe to consume the product			0.801		

	I always look for the Halal Logo on the product packaging before buying any products or goods						0.682
HP	I am willing to pay more for food products with an authentic Halal logo						0.790
	I am willing to travel long distance to buy food products with an authentic Halal logo						0.942
BA	I am interested in buying halal food						0.943
	I will keep buying halal food according to my need						0.901
	I will not consume the food if it is prepared using any non-halal ingredients for example alcohol						0.880
	Cronbach's Alpha (α) (> 0.7)	0.878	0.819	0.795	0.919	0.804	
	AVE (> 0.5)	0.688	0.735	0.576	0.808	0.657	
	Composite Reliability (> 0.7)	0.895	0.917	0.844	0.944	0.876	

Items with * are dropped because they do not match the criteria for convergent validity, loading factor value less than 0.5 are excluded from further process.

Source: authors' own elaboration

Our next step was analysing composite reliability, Cronbach's alpha and the average variance extracted, allowing the reliability of the items and the composites considered to be checked. In the hypothesized model, a minimum sample of 30 datasets is required (Hair et al., 2016). Hence, given the sample size of 500, the use of PLS-SEM is advisable for the model. The software package Smart PLS 3.0 (Ringle et al., 2015) was utilized for analysis. Bootstrapping was used to review the significance levels of the predicted relationships, and each indicator's p-value was examined.

Table 4: Discriminant Validity

	Attitude Towards Halal	Presumed Influence	Religious Involvement	Purchase Intention	Purchase Behaviour
Attitude Towards Halal	0.759				
Presumed Influence	0.457	0.857			
Religious Involvement	0.337	0.236	0.830		
Purchase Intention	0.655	0.525	0.577	0.899	
Purchase Behaviour	0.588	0.343	0.401	0.662	0.810

Source: authors' own elaboration

As shown in table 3 before, the AVE and CR of all the constructs are equal to or exceed the recommended values of 0.50 and 0.70, respectively. The values indicate that convergent validity and reliability are established. Moreover, discriminant validity is also fulfilled, as shown in table 4. We conclude that the overall results of CFA indicate that the model can proceed for structural evaluation.

4.3 Structural Model Assessment

Next, the relationships between constructs were analysed through structural equation modeling (SEM). With PLS-SEM approach, we can test causal-predictive relationships between the latent variables simultaneously as well as examine the relationship with complex variables, (Jöreskog and Wold, 1982). The commonly used critical value for the two-tailed t-test is 1.96 for the significance level of 10 percent (Hair et al., 2016). Table 5 summarizes the path coefficients and their p-values.

Table 5: Path Analysis Results

		Path Coefficient	SE	p-values	Decision
H1	Presumed Influence -> Attitude	0.757	0.017	0.000	Supported
H2	Attitude -> Intention	0.885	0.097	0.000	Supported
H3	Presumed Influence -> Intention	-0.133	0.023	0.000	Supported
H4	Intention -> Behaviour	0.962	0.003	0.000	Supported

Source: authors' own elaboration

According to table 5, there is a significant positive effect of presumed influence on attitude towards halal product ($\beta = 0.757$, p-value < 0.001), which makes H1 is accepted. Meanwhile, attitude towards halal product also has significant effect on purchase intention ($\beta = 0.885$, p-value < 0.001), which makes H2 is also accepted. However, different situation occurred on H3, where there was a negative effect of presumed influence on purchase intention ($\beta = -0.133$, p-value < 0.001). Next, we further analyse H3 with the possibility of mediation effect (which will further be explained in the discussion about H5). Another hypothesis (H4) found the same positive effect of purchase intention on purchase behaviour ($\beta = 0.962$, p-value < 0.001).

About the negative value of H3, Bergeaud-Blackler (2006) suggests that young Muslim consumers are gradually breaking with the shopping habits of their parents. Not all Spanish Muslims feel higher intention to buy halal food even though the presumed influence of their families and peers are high. In fact, as mature types of consumers, they independently desire formal halal certification and reliable halal labels to inform and reassure them about product quality and 'halalness'. In the same time, they also do not have problems buying meat at the supermarkets instead of at traditional halal butchers.

4.4 Mediation Effect

In the case of the relationship between attitude towards halal, presumed influence and purchase intention (H5), here we found that attitude towards halal acted as a mediator on the effect of presumed influence and purchase intention. We put the explanation of the relationship between these three constructs in table 6, which involves the other two paths.

Table 6: Mediation Effect Table

Hypothesis		β	Path	β	Mediation Effect	P-value	Decision
H5	Presumed Influence -> Attitude	0.757	Attitude -> Purchase Intention	0.885	0.670	0.000	Supported

Source: authors' own elaboration

As Zhao et al. (2010) suggested, positive significance (t-values) of both paths forming the mediating relation meaning that mediation effect exists in the form of complementary partial mediation. It means that the mediated effect and direct effect both exist and point to the same direction. From table 6, we see that the obtained indirect effect of 0.670 is both positive and significant. In this case, the mediation results show that attitude towards halal can be viewed as a direct predictor of purchase intention. Furthermore, it may also act as an indirect predictor of purchase intention via presumed influence. The role of attitude as mediating variable here corresponds the findings by (Garg and Joshi, 2018).

4.5 Moderation Effect

As shown by table 7, the moderating effects of religious involvement are positive, but not both are significant. In our model, we estimate a standardized path coefficient of 0.122 for Hypothesis 5. About the significance, the t-value indicates that the moderation effect is significant because the p-value of 0.005 is lower than 0.01 (Henseler et al., 2016).

Table 7: Moderation Path

	Moderation Effect Path	β	p-value	Decision
H6	Religious Involvement * Presumed Influence -> Purchase Intention	0.122	0.005	Supported
H7	Religious Involvement * Attitude towards Halal -> Purchase Intention	0.059	0.157	Not supported

Source: authors' own elaboration

Furthermore, the hypothesis saying that moderating effect of the religious involvement influences the effect of presumed influence on purchase intention (H6) was also supported, seen from the positive coefficient and significant p-value. This is consistent with findings by (Jamal and Sharifuddin, 2015). The higher religious involvement is, the positive influence between halal logo attitude on purchase intention will increase. In opposite, the lower religious involvement is, the positive influence between halal logo attitude on purchase intention will decrease.

However, in the case of hypothesis 7 (H7), the obtained path coefficient 0.059 has an insignificant p-value, which is 0.157. This value is higher than 0.01, therefore H7 is rejected. Religious involvement does not act as a moderator on the relationship between attitude towards halal on purchase intention.

5. Conclusion

We would like to begin the conclusion by discussing the unproven hypothesis. In our result, we found that religious involvement does not act as a moderator on the relationship between attitude towards halal on purchase intention. The reason behind this is most probably because Muslim consumers, especially the second or third generation of Muslims in a non-Muslim country such as Spain, do not have the same shopping habits of their parents. Their purchase intention of halal food product is still affected by certain attitudes toward halal food that they inherit from their parents. This attitude is also shaped by the behaviour of people around them. The second and third generation of Muslims tend to have lower religious involvement compared to their parents. However, whether their level of involvements in religious events are high or low, their attitudes toward halal food neither their halal food purchase intention are really affected.

All other relationships that we tested were proven significant. Presumed influence is a construct that we thought still less uninvolved in halal studies. However, in our result, it is proven to have significant effect on purchase intention, just as significant as attitude towards halal food. The relationship of presumed influence on halal purchase intention will also be stronger if the Muslims are more involved in religious events in their community. This result corresponds to previous researches in the same topics focusing in European countries (Ahmed, 2008; Bonne and Verbeke, 2008a; Bonne et al., 2007; Meixner et al., 2018).

On the discussion of whether attitude towards halal food mediates the relationship between presumed influence and purchase intention, the result was also shown to be positive. A round of positive relationships of these constructs toward purchase intention was also followed by the positive and significant relationship between halal purchase intention and purchase behaviour.

By using modification of TRA and TPB theories, this study has assessed that there are positive relationships between these variables. One phenomenon to be paid more attention for future researches focusing on Spanish Muslim consumers is that religious involvement may vary between first and second generation of Muslims. Thus, different levels of religious involvement affect their attitude towards halal food products.

5.1 Practical Implication

This study offers some useful practical implications. As there are positive relationships between presumed influence, religiosity, attitude and purchase intention, food producers should focus their marketing strategy of halal products on Muslim consumers, especially the ones with high levels of religiosity. Information about halal food products will be useful not only to Spanish Muslim community, but also to thousands of Muslim tourists visiting the country every year. Marketers may work together with Spanish tourism board in promoting halal food products, or at least emphasizing that Spain is a halal friendly tourist destination.

5.2 Limitations and future research directions

Although this research has provided us new insights, some of the study limitations must not be neglected. First, findings cannot be generalized based on this study alone. The sample size is adequate for the research, but we did not differentiate whether they are first, second or third generation of Muslims. Here, Muslims' religious involvement may vary, hence their attitude towards halal food as well. We also did not take into account whether the respondents were immigrants from other countries or born in Spain.

Second, data from this study did not give sufficient room to explore differences in cultural values as shown in (Jamal and Shukor, 2014) and (Jamal and Sharifuddin, 2015). Culture can influence Muslim consumers' acceptance of halal food products, especially if the consumers are tourists who have different cultural backgrounds. Spain itself relies much in tourism, and the country has to seriously consider halal market as a potential one. Therefore, more exploration in this topic is required.

Last but not least, we believe future research should also differentiate between halal food products that are local-made or imported from different countries. This can give more useful insights to the players in the food industry.

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May 19th, 2020

EDITOR'S RESPONSE AND REVIEWER'S COMMENTS
INTERNATIONAL FOOD RESEARCH JOURNAL

(SJR Q3)



MAHIR PRADANA <mahirpradana@telkomuniversity.ac.id>

International Food Research Journal - Decision on Manuscript ID IFRJ201422 messages

International Food Research Journal <onbehalf@manuscriptcentral.com>

Tue, May 19, 2020 at 8:52 AM

Reply-To: ifrj@upm.edu.my

To: mahirpradana@telkomuniversity.ac.id

19-May-2020

Dear Mr. Pradana

Manuscript IFRJ20142, entitled 'Muslim consumers' purchase intention of halal food in Spain', which you submitted to International Food Research Journal, has been reviewed. The comments of the reviewers appear below.

Based on the advice received, your manuscript could be reconsidered for publication should you be prepared to incorporate MAJOR REVISIONS.

When preparing and submitting your revised manuscript (which should be labelled as such), you will be able to respond to the comments made by the reviewers, the Associate Editor and the Editor in the space provided. You can use this space to document the changes you make to the original manuscript and submit a list of responses to the comments and suggestions, item by item.

Your list of responses should also be uploaded as a separate file (i.e. Word) in addition to your comments in the system. For the separate uploaded file, please explicitly and clearly state where and how you have addressed the referees' criticisms or provide your reasons for rebuttal of the criticisms. Please submit 'Responses to Reviewers' Comments' for each of the point raised by each referee with numbering system (include line and page numbers), and to cross reference it with the revised manuscript. Please also highlight the changes to your manuscript within the document by highlighting the text or using colored text.

Please note that there is/are comments on the English grammar. Therefore, please make sure to send the manuscript to English Editing Services, and attach the certificate or evidence that you are doing so.

Please download a copy of your manuscript from the system at STEP 3: File Upload after clicking 'CREATE REVISION' and use the file to do the revision. This is because the file has been edited according to the Journal's format.

The manuscript must be submitted electronically within 60 days, or it may be considered withdrawn.

Thank you for submitting your manuscript to International Food Research Journal; I look forward to receiving your revision. Instructions on how to revise your manuscript are included at the end of this letter.

Sincerely,
Dr. ANIS SHOBIRIN MEOR HUSSIN
Editor, International Food Research Journal

Reviewers' Comments to Author:

Reviewer: 1

Comments to the Author
an excellent paper on halal food.

Reviewer: 2

Comments to the Author
Muslim consumers' purchase intention of halal food in Spain

This paper tries to assess Muslim purchase intention and behavior toward halal food in Spain. The author tries to combine

the TPB and religious involvement as the mediators on the association between attitude and intention as well as between presumed influence and intention. Having read the paper, I conclude that the paper is not suitable for publication in the International Food Research Journal for three reasons. First, conceptually, this paper bears a drawback related to TPB. Besides attitude, subjective norms and perceived behavioral control are important to be tested as the drivers of intention. I believe that these variables are also important in halal context as indicated in the past studies. However, in this study, those variables are excluded from the model without proper arguments. Next, although religiosity has been well discussed in the literature, mainly in halal context, and the past studies clearly show the link between religiosity and attitude as well as intention, such relationships are not included in the proposed model, causing it to be not comprehended. The last, using convenience sampling is another serious issue for this study.

Reviewer: 3

Comments to the Author

The authors should consider the following comments:

* Page 12/ line 263 to line 269 have been repeated in Page 14-15/ line 316 to line 322. The authors must delete one of them.

*Page12/ line 254 to line 261 have been repeated in Page 14/ line 307 to 31. The authors should remove one of them.

*Page 15/ line 323 to line 328 have been repeated in Page 12-13/ line 270 to line 275. The authors should remove one of them.

*The author/s did not elaborate on practical implications. Authors should add new section of practical implications.

*The paragraph in (page 12 and 13 / Line 270 to 275) has repeated in (page 15 / Line 323 to 328). The authors should remove one of them or rephrase it.

*The reference in (page 27 / line 604) has inserted in the references list but it is not mentioned in the text. The authors should remove it from the references list or include it in the text.

*The reference in (page 15 / line 329 and p 13 / line 276) has stated in the text but not inserted in references list. The authors should add it to the references list.

*The reference in (page 19 / line 410) has incompletely stated in the text. The authors should add the second author

*Date of the reference in (page 24 / line 524) has different from the reference date in (page 4 / line 87 and page 3 / line 69) restated in the text. The authors should add the second author

I suggest looking at this paper 'Pradana, M., Huertas-García, R., & Marimon, F. (2020). Spanish Muslims' halal food purchase intention. International Food and Agribusiness Management Review, 1-14"

Reviewer: 4

Comments to the Author

Congratulations for completing such an interesting article. I believe your work is important, hence there are some parts I would like to point out before proceeding to publication:

1. One of the constructs is named 'attitude towards halal' but in several parts of the article, it is often written as 'attitude' only. I believe construct naming is important so I suggest consistency must be maintained.

2. I am quite skeptical about the construct 'presumed influence'. I read most of the important halal literatures and I rarely (maybe never) see this construct is involved. Explanation about why you decide to incorporate this theory (presumed influence) must be clearly elaborated.

3. I see that Theory of Planned Behavior (TPB) becomes the baseline theory for the research model. However, the final model is different, considering there is a moderating variable involved. I think logical explanation why you decide to modify the theory must be provided, along with previous researches which also did the same procedure.

4. Special comment on Table 1 and 2: please provide explanations about the abbreviations (RI, PI, HA, etc.) It is important to keep readers on track, even though these abbreviations are used in tables.

5. Still regarding to Tables 1 and 2, you write 'loading factor value less than 0.5 are excluded from further process', but you included some values above 0.5 anyway? I see a loading factor 0.555 still got deleted in Table 1 and 0.540 in Table 2. Please re-check and re-confirm the theory behind it.

6. Last, I initially did not want to comment on the conclusion because I thought it was sufficient. However, your statement on the 'limitation' part bothered me. You wrote 'Last but not least, we believe future research should also differentiate between halal food products that are local-made or imported from different countries...' I do not understand what is the urgency to separate local and imported foods since you talk about halal food principle anyway. Please clarify!

I wish you the best with your future research.

HOW TO REVISE YOUR MANUSCRIPT

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MAHIR PRADANA <mahirpradana@telkomuniversity.ac.id>
To: Pradana Mahir <mahir.pradana@gmail.com>

Mon, May 25, 2020 at 11:45 PM

Mahir Pradana, PhD

Assistant Professor, Business Administration Department
Telkom University, Indonesia
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[Quoted text hidden]

LETTER TO REVIEWER 1 IFRJ

This is our response to reviewer 1, our response is written in italic

Reviewer: 1

Comments to the Author
an excellent paper on halal food.

Thank you very much for your time in reviewing the article. We also thank you for the appreciation and encouragement.

LETTER TO REVIEWER 2 IFRJ

This is our response to reviewer 2, our response is written in italic.

This paper tries to assess Muslim purchase intention and behavior toward halal food in Spain. The author tries to combine the TPB and religious involvement as the mediators on the association between attitude and intention as well as between presumed influence and intention. Having read the paper, I conclude that the paper is not suitable for publication in the International Food Research Journal for three reasons. First, conceptually, this paper bears a drawback related to TPB. Besides attitude, subjective norms and perceived behavioral control are important to be tested as the drivers of intention. I believe that these variables are also important in halal context as indicated in the past studies. However, in this study, those variables are excluded from the model without proper arguments.

> Thank you for addressing this issue. We actually did not mean to incorporate the whole Theory of Planned Behavior (TPB) for our research model. However, we realized that our explanation and theory building may lead readers to understanding that we modified TPB for our own model, hence some readers may feel lost and think that we did not use the theory properly.

In our revision, we deleted the explanation about TPB and focus more on each explanation of the constructs (presumed influence, attitude towards halal, purchase intention and behavior), as well as the moderating variable (religious involvement). You can read the explanation in pages 6 to 10 with focus in yellow highlights.

Next, although religiosity has been well discussed in the literature, mainly in halal context, and the past studies clearly show the link between religiosity and attitude as well as intention, such relationships are not included in the proposed model, causing it to be not comprehended. The last, using convenience sampling is another serious issue for this study.

> We also thank you for addressing this point. Actually, we have explained about religiosity (in this research we use the term 'religious involvement') in the 'Materials and Method' section. We wrote three separate paragraphs about the use of religious involvement constructs in pages 6, 9 and 10.

The last, using convenience sampling is another serious issue for this study.

> Thank you again for this comment. It made us revisit our sampling technique. However, we have different argument since we see nothing wrong about using convenience sampling in this research. According to Sekaran and Bougie (2016), convenience sampling refers to the collection the information from members of population who are conveniently available to provide it. Since the study about halal food purchase intention focusing on Spanish consumers is quite new, we believed convenience sampling is justifiable for this research. Some prominent studies on the topic also use convenience sampling, such as Rahman et al. (2015). Consumers and Halal cosmetic products: knowledge, religiosity, attitude and intention. Journal of Islamic Marketing, Lada et al. (2009). Predicting intention to choose

halal products using theory of reasoned action. *International journal of Islamic and Middle Eastern finance and management* and Bonne et al. (2007). *Determinants of halal meat consumption in France. British Food Journal.* We have included this argument in page 12, with red text and yellow highlight.

But since you pointed it out, we realized using convenience sampling has some limitations. We added it as a point in 'Limitations and future research directions' (the very last part of our paper). We have included this idea in page 19, with red text and yellow highlight.

LETTER TO REVIEWER 3 IFRJ

This is our response to reviewer 3, our response is written in italic, in the bottom of this response letter.

RESPONSE:

1.

* Page 12/ line 263 to line 269 have been repeated in Page 14-15/ line 316 to line 322. The authors must delete one of them.

*Page12/ line 254 to line 261 have been repeated in Page 14/ line 307 to 31. The authors should remove one of them.

*The paragraph in (page 12 and 13 / Line 270 to 275) has repeated in (page 15 / Line 323 to 328). The authors should remove one of them or rephrase it.

*Page 15/ line 323 to line 328 have been repeated in Page 12-13/ line 270 to line 275. The authors should remove one of them.

About the repeated paragraphs mistakes:

*Thank you for pointing out these writing mistakes. We have fixed every single point you mentioned, as seen in our revised version of the manuscript. Pages have changed because of these adjustment, **but you can view the revised pages from pages 5 to 13.***

2.

*The reference in (page 27 / line 604) has inserted in the references list but it is not mentioned in the text. The authors should remove it from the references list or include it in the text.

*The reference in (page 15 / line 329 and p 13 / line 276) has stated in the text but not inserted in references list. The authors should add it to the references list.

*The reference in (page 19 / line 410) has incompletely stated in the text. The authors should add the second author

*Date of the reference in (page 24 / line 524) has different from the reference date in (page 4 / line 87 and page 3 / line 69) restated in the text. The authors should add the second author

Thank you for pointing out these reference mistakes. We have fixed every single point you mentioned, as seen in our revised version of the manuscript. The ones which are not in the text have been deleted. Pages have changed because of the previous adjustment, but you can view the revised pages from pages 20 to 25 (reference pages).

3.

*The author/s did not elaborate on practical implications. Authors should add new section of practical implications.

We do not see a need for section of practical implications, but we have added a point on practical implication like you suggested. You can see it on page 20, *written in red text and yellow highlight.*

4.

I suggest looking at this paper 'Pradana, M., Huertas-García, R., & Marimon, F. (2020). Spanish Muslims' halal food purchase intention. International Food and Agribusiness Management Review, 1-14"

About the paper 'Pradana, M., Huertas-García, R., & Marimon, F. (2020). Spanish Muslims' halal food purchase intention', we have also added it as an important reference as seen in the introduction and conclusion. You can see it on page 25 (reference pages).

LETTER TO REVIEWER 4 IFRJ

This is our response to reviewer 4, our response is written in italic

Congratulations for completing such an interesting article. I believe your work is important, hence there are some parts I would like to point out before proceeding to publication:

Thank you!

1. One of the constructs is named 'attitude towards halal' but in several parts of the article, it is often written as 'attitude' only. I believe construct naming is important so I suggest consistency must be maintained.

We have revised and fixed the terminology and used 'attitude towards halal' instead. This term was used in Bashir et al. (2018) and Garg and Joshi (2018). You can see the alteration in pages 6, 7 and 8.

2. I am quite skeptical about the construct 'presumed influence'. I read most of the important halal literatures and I rarely (maybe never) see this construct is involved. Explanation about why you decide to incorporate this theory (presumed influence) must be clearly elaborated.

You are right, 'presumed influence' is rarely used in halal food research. However, we noticed that it has been used in some consumer behaviour research, for example Gunther et al. (2003 & 2006). The argument has been mentioned in page 6.

3. I see that Theory of Planned Behavior (TPB) becomes the baseline theory for the research model. However, the final model is different, considering there is a moderating variable involved. I think logical explanation why you decide to modify the theory must be provided, along with previous researches which also did the same procedure.

This is an important comment. We actually did not mean to incorporate the whole Theory of Planned Behavior (TPB) for our research model. However, we realized that our explanation and theory building may lead readers to understanding that we modified TPB for our own model, hence some readers may feel lost and think that we did not use the theory properly.

In our revision, we deleted the explanation about TPB and focus more on each explanation of the constructs (presumed influence, attitude towards halal, purchase intention and behavior), as well as the moderating variable (religious involvement). You can read it on page 10.

4. Special comment on Table 1 and 2: please provide explanations about the abbreviations (RI, PI, HA, etc.) It is important to keep readers on track, even though these abbreviations are used in tables.

Yes, we have clarified about the abbreviations in the manuscript. You can see it on page 28.

5. Still regarding to Tables 1 and 2, you write 'loading factor value less than 0.5 are excluded from further process', but you included some values above 0.5 anyway? I see a loading factor 0.555 still got deleted in Table 1 and 0.540 in Table 2. Please re-check and re-confirm the theory behind it.

This is one typo mistake. Actually some theories believe that good loading factor is enough if above 0.5. but in this paper, we would like to maintain the robustness of each factor so we take higher measure (0.6). The correct threshold for loading factor is above 0.6, we have revised it in the manuscript (pages 28 and 29).

6. Last, I initially did not want to comment on the conclusion because I thought it was sufficient. However, your statement on the 'limitation' part bothered me. You wrote 'Last but not least, we believe future research should also differentiate between halal food products that are local-made or imported from different countries...' I do not understand what is the urgency to separate local and imported foods since you talk about halal food principle anyway. Please clarify!

We have clarified it in the comment. You can read it on page 20.

1 **Purchase intention of halal food products in Spain:**

2 **The moderating effect of religious involvement**

3

4 **Abstract**

5This paper aims to empirically analyze the halal food purchase intention
6from the perspective of Spanish consumers. This is considering the fact
7that even though Spain is a country where Muslims are not the majority, it
8still has a really big potential to become a major halal tourist destination.
9The collected data collected were retrieved through a survey of 500
10Muslims in various regions of Spain. Structured questionnaires are used to
11gather information on their purchase intention of halal food products. The
12research used a quantitative method to analyse 500 respondents to
13represent the Muslim community in Spain. The results of this study suggest
14that religious involvement acts as a moderator on the relationship between
15presumed influence and purchase intention. However, it does not act as a
16moderator on the relationship between attitude towards halal and purchase
17intention. The most possible reason behind this is because Muslim
18consumers, especially the second or third generation of Muslims in a non-
19Muslim country such as Spain, do not have the same food-shopping habits
20as their parents.

21

22**Keywords:** Halal Food, Halal Food Marketing, Purchase Intention,
23Consumption, Purchase Behaviour, Structural Equation Model

24

25Introduction

26 Religion's effect on consumer behaviour is an interesting topic to
27investigate. **Previous research** has proved that individual behaviour is
28affected by religion as an effect of its specific rules and taboos (Meixner et
29al., 2018). **Modern research on consumer behaviour suggested that**
30**religious experience is one important factor that shapes consumption** (Han
31et al., 2019). There have been thousands of studies on this topic which
32varies from a perspective of the cognitive science of religion (Herbert,
332017), cultural evolution, to the religious society's consumer behaviour
34(Bonne and Verbeke, 2008b; Han et al., 2019). These studies observe the
35correlation between the complexity of a religious society and psychological
36consumer behaviour.

37 The result of **such studies** is essential to provide a more profound
38understanding of consumer choice in a religious environment (Wilson,
392012). One of the most interesting and sometimes controversial topics is
40Islamic consumer behaviour--as discussed in some relevant pieces of
41literature (Bonne and Verbeke, 2008b; Bonne et al., 2007; Lada et al.,
422009; Wilson, 2012).

43 **Religion has also provided** a set of rules governing human life. One
44of the said rules is dietary prescription within Islam (Garg and Joshi, 2018).
45The term 'halal' is known as a religious concept which encourages Muslims

46(followers of Islam) to consume products that conform to their religious
47regulation (Alserhan, 2010). Halal is one of the devotional practices that
48Muslims ought to follow since religious values that must be maintained
49(Bonne et al., 2007). As a religious group of people, Muslims have
50incorporated the 'halal' concept in every aspect of their daily life (Lada et
51al., 2009).

52 **Globally**, Islamic teachings have laid down standards norms for
53adherents in various aspects, including in consuming food and drinks
54(Tieman et al., 2013). With that reason, several Muslim products--other
55than food--also need to touch on the issue of 'halal'-ness of the product
56(Mohsin-Butt and Aftab, 2013). **A guaranteed halal** food product can
57manifest in the form of halal certification that accompanies a food product.
58With this certification, the manufacturer can attach the halal label on the
59packaging (Bonne et al., 2007).

60 Halal food consumption is growing rapidly following the growing
61population of Muslims all over the world. According to the data on
62www.institutohalal.com, there will be a total of 1.9 billion people in the
63Muslim population worldwide by the year 2020. The increasing halal food
64demand will also be worth USD 1.9 trillion by the year 2021 (Instituto
65Halal, 2019). The number shows that it is a promising business not only for
66Muslim countries but also for countries with less Muslim population (Asnawi
67et al., 2018). Other than Australia, New Zealand, Japan, and South Korea,
68Spain is also among the countries which are seriously developing their
69infrastructures to satisfy halal demands (Al-Ansi et al., 2019).

70 From the explanation above, we see that halal food demand is no
71 longer merely a religious issue. It is also an essential part of business and
72 tourism domains (Mohd Suki and Abang Salleh, 2016; Wilson, 2012).
73 Therefore, we would like to contribute to the literature by exploring religious
74 involvement influence on other factors including attitude towards halal,
75 presumed influence towards purchase intention and behaviour in halal food
76 products.

77 This study will empirically analyse the halal food purchase intention
78 from the Spanish consumers' perspective. Several previous consumer
79 behaviour studies related to halal food products cover these areas of
80 consideration: halal awareness (Aziz and Chok, 2013), halal certification
81 (Aziz and Chok, 2013), halal branding (Garg and Joshi, 2018; and Wilson,
82 2012), food trust and security (Bonne and Verbeke, 2008b), purchase
83 satisfaction (Al-Ansi et al., 2019), purchase intention (Elseidi, 2018), the
84 effect of religious involvement (Jamal and Sharifuddin, 2015; and Jamal
85 and Shukor, 2014), and health (Tiemann et al., 2013; and Verbeke, Rutsaert,
86 Bonne, and Vermeir, 2013). However, the roles of these factors or
87 constructs as moderating and mediating variables are still not explored
88 much.

89 Therefore, this paper would also like to follow the steps of these
90 previous researches with some modification on the model. We put 'attitude
91 towards halal food' as a mediating variable and 'religious involvement' as a
92 moderating variable to study the direct, indirect, and interaction effects of
93 various factors on purchase intention. With this research, we expect to

94make two main contributions to the understanding of consumer purchasing
95decisions. The purpose of this study is to contribute to the literature on halal
96food marketing and consumer behaviour. The first objective of this study is
97to investigate the Muslim consumer behaviour towards halal food in Spain.
98The second objective is to add a new perspective to the literature on halal
99food purchase intention.

100 The structure of the paper is laid out as follows. First, we explain the
101introduction and relevant literature to formulate several hypotheses. Next,
102we discuss the methods used to test the hypotheses and provide the
103results. In the last part, we provide a discussion of the findings, research
104implications, and future research directions.

105

106**Materials and methods**

107 To support the purpose of this study, we explored several previous
108journal articles. We began by narrowing the research scope of previous
109publications focusing on European countries. We found that most cited
110ones are the overall study about halal market growth in Europe by Lever
111and Miele (2012), consumers trust in halal meat in Belgium (Bonne and
112Verbeke, 2008b), determinants of halal food consumption in France
113(Bonne et al., 2007), and preferences for attributes of halal meat in Austria
114(Meixner et al., 2018). A recent publication about halal tourism in Spain by
115Vargas-Sánchez and Moral-Moral (2019); and halal food purchase
116intention in Spain (Pradana et al., 2020) are decent benchmark studies in
117exploring the topic in this specific area.

118 Moreover, some previous publications about the purchase
119intention of halal food products incorporate religious involvement as the
120self-identity for Muslim consumers (Jamal and Sharifuddin, 2015; and
121Jamal and Shukor, 2014). Religious involvement indicates a person's
122commitments to the practices of religion (Mukhtar and Mohsin-Butt, 2012);
123and (Abd Rahman, et al., 2015; Jamal and Sharifuddin, 2015). We
124incorporate the religious involvement concept by Jamal and Shukor
125(2014), which adds the religious involvement factor as a moderator in halal
126products' purchase intention.

127

128*Presumed Influence and attitude towards halal food*

129 Previous research has proven that perceptions of peer exposure
130mediate the relationship between personal exposure to media content and
131perceived peer norms (Gunther et al., 2006). Regarding this matter,
132Gunther and Storey (2003) explained that people tend to respond to the
133influence of mediated communication on others, regardless of the accuracy
134of the perceived impact. This concept is now known as 'presumed
135influence', which has been proven as a predictor to consumers' attitude
136(Lim et al., 2020). In this research, we build a hypothesis that presumed
137influence affects 'attitude towards halal'.

138

139*H1 – presumed influence has a positive effect on attitude towards halal*
140*food;*

141

142 Among the rapidly increasing demand of halal food, various studies
143 have investigated consumer attitude and behaviour as antecedents of
144 purchase intention and willingness to pay for halal products (Asnawi et al.,
145 2018; Aziz and Chok, 2013). On the other hand, purchase intention can
146 also be viewed as an effect of consumer attitude and judgments about a
147 product (Ajzen, 1985). The relationship between attitude and purchase
148 intention is important for predicting consumer behaviour, hence the
149 formulation of our second hypothesis.

150

151 *H2 – attitude towards halal food has a positive effect on halal purchase*
152 *intention;*

153

154 There is always fear among Muslim consumers that some food and
155 other products may contain 'haram' (non-halal) substances (Lada et al.,
156 2009). Therefore, presumed influence by their peers or family is required so
157 that Muslim consumers are certain that they did not make a mistake in
158 choosing food products which are not lawful (halal) and can cause sin (Aziz
159 and Chok, 2013).

160

161 *H3 - presumed influence has a positive effect on halal purchase intention;*

162

163 In terms of behaviour, Ajzen (1985) argued that perceptual
164behaviour control reflects past experiences. It also anticipates obstacles to
165attract more subjective attitudes and norms toward consumer behaviour.
166Behavioural intention explains how often consumer intention repeats the
167purchase of a product, while use behaviour is used to explain how often
168consumers use a particular product in their daily life (Asnawi et al., 2018;
169and Mohd Suki and Abang Salleh, 2016).

170

171H4 – *halal purchase intention has a positive effect on halal purchase*
172*behaviour*

173

174 According to Asnawi et al., (2018), the concept of attitude towards
175halal food includes cultural, social, personal, and psychological factors of
176consumers. While according to Al-Ansi et al., (2019), the factors that can
177affect purchase intention of a product can be from culture, social classes,
178reference groups, and family reference. When talking about the relationship
179between presumed influence, purchase intention, and attitude towards
180halal, we believe that one's perspective can mediate presumed influence
181and purchase intention. Therefore, we formulate these following
182hypotheses:

183

184H5 – attitude towards halal mediates the relationship between presumed
185influence and purchase intention.

186

187Religious involvement as a moderating variable

188 Growing up and living in a religious community increases the odds
189of being a believer. It also explains the psychological impact of the
190particular belief (Meixner et al., 2018). From time to time, religious belief is
191heavily influenced by cultural learning (Jamal and Shukor, 2014). Several
192papers have discussed the relationship between religiosity and halal
193purchase decision (Jamal and Sharifuddin, 2015; Jamal and Shukor, 2014;
194and Mohd Suki and Abang Salleh, 2016). These researches focus on
195attitude which we believe has a direct influence on purchase intention and
196are associated with religious involvement (Jamal and Sharifuddin, 2015). In
197this research, we use the construct of religious involvement as a
198moderating variable which affects relationships between other constructs,
199as seen in some previous studies (Jamal and Sharifuddin, 2015; and Mohd
200Suki and Abang Salleh, 2016).

201

202H6 – religious involvement moderates the relationship between presumed
203influence and purchase intention;

204

205 One will display a particular behaviour if he/she perceives that
206 others think he/she should be behaving the way they expect him/her to
207 (Jamal and Sharifuddin, 2015). We can indicate this behaviour by asking
208 respondents to assess whether other people are likely to agree or disagree
209 if they show the intended behaviour (Aziz and Chok, 2013).

210

211 *H7 - religious involvement moderates the relationship between attitude*
212 *towards halal and purchase intention.*

213

214 In this research, we would like to test the aforementioned
215 constructs' relationship with the Spanish Muslim consumers' purchase
216 intention and behaviour. Purchase intention indicates that consumers will
217 follow their experience, preferences, and external environment in obtaining
218 information, evaluating alternatives, and in making a purchase decision
219 (Darrat, 2011). The visual description of the research model can be seen in
220 figure 1.

221

222 *Research methodology*

223 This research is directed to answer specific questions which have
224 been highlighted in the previous parts. It begins with exploring theories
225 and concepts which will be used as the research progresses. **This will be**
226 **applicable and give room for further research (Hair et al., 2016). As we**

227 have explained in the beginning, our plan for the development of this
228 research is divided into several steps. This section focuses on the
229 development of the hypotheses, variables, and statistical measures.
230

231 *Construct and measurement*

232 We combine constructs from the communication theory (presumed
233 influence), used constructs from halal literature (religious involvement), and
234 consumer behaviour (attitude, purchase intention and purchase behaviour).
235 To measure presumed influence, we adopt measures by Tsfaty et al.,
236 (2011). Regarding the attitudes toward halal products, we adopt four
237 measurement items used by Mukhtar and Mohsin-Butt (2012) and combine
238 it with Haque et al. (2015).

239 Furthermore, measures by Jamal and Sharifuddin (2015) are used to
240 measure religious involvement, the ones by Abd Rahman et al., (2015) are
241 used to measure halal purchase intention, and the ones by Khalek and
242 Ismail (2015) are used to measure behavioural acceptance of halal food. All
243 constructs were measured using a five-point Likert scale measurement.
244 The scale point "5" indicates "Strongly Agree", point "4" indicates "Agree",
245 point "3" indicates "Slightly Agree", point 2 indicates "Disagree", and point
246 "1" indicates "Strongly Disagree".

247 This study uses hierarchical regression which is combined with path
248 analysis to investigate the relationships as depicted in the research model.
249 The questionnaire contains 20 questions with five constructs in the

250measures. These five constructs consist of religious involvement (four
251items), Presumed influence (four items), attitude towards halal (four items),
252halal purchase behaviour (four items), and purchase intention (four items).

253

254 *Respondents' Profile*

255 Spain is still home to almost two million Muslims (Mesa, 2012).
256 According to a publication by the Islamic Community of Spain (UCIDE),
257 the total Spanish Muslim population in 2018 is 1.946.300 (Vargas-
258 Sánchez and Moral-Moral, 2019).

259 A convenience sampling was used to obtain information from a
260 particular group of Muslim respondents. According to Sekaran and
261 Bougie (2016), convenience sampling refers to the collection the
262 information from members of population who are conveniently available
263 to provide it. Since the study about halal food purchase intention focusing
264 on Spanish consumers is quite new, we believed convenience sampling
265 is justifiable for this research. Some prominent studies on the topic also
266 use convenience sampling, such as Bonne et al. (2009), Lada et al.
267 (2009), and Abd. Rahman et al. (2015).

268 A group of respondents who are working, unemployed, students,
269 and business owners participated in answering the questionnaire. Our
270 questionnaire was distributed online with the help of several mosque staff
271 in Barcelona, Madrid, Seville, and Cordoba. Malhotra (2007) explained
272 that for research that uses a structural equation modelling (SEM)

273 analysis and with up to five latent constructs, the minimum sample size is
274 200. Hence, our research study consists of five latent constructs and a
275 sample size of 500.

276

277 **Result and discussion**

278 *Outcome*

279 The data analysis method used in this study to identify
280 characteristics is descriptive analysis. Other analysis methods used is
281 Structural Equation Modeling (SEM) with the SmartPLS software version 3.
282 SEM is a second-generation multivariate analysis technique that connects
283 factor analysis and path analysis. This allows researchers to test while
284 simultaneously estimating the relationship between constructs (Hair et al.,
285 2016).

286 The first stage of analysis using the SEM method is to make a path
287 diagram analysis. This is done to interpret the relationship between latent
288 variables and indicators on PLS software. Next, the measurement model
289 analysis is carried out to see the outer loading value. This is done to
290 evaluate the relationship as a constructed variable with the manifest
291 indicator.

292

293 *Exploratory Factor Analysis (EFA)*

294 Our next step is to conduct an exploratory factor analysis (EFA). An
295 exploratory factor analysis of all 20 constructs with eigenvalues above 1.0
296 was carried out. According to Fornell and Larcker (1981), the reliability was
297 evaluated by analysing the value of composite scale reliability (CR) and
298 average variance extracted (AVE). As seen in table 1, the CR values
299 between 0.6 and 0.7 can still be taken into consideration. The AVE value is
300 already **acceptable since it** is greater than 0.5.

301

302 *Confirmatory Factor Analysis (CFA)*

303 As shown in Table 2, we confirm the constructs with Confirmatory
304 Factor Analysis (CFA). Here, the loadings of all items were all greater than
305 0.6, therefore the individual item reliability was accepted (Hair et al.,
306 2016).

307 Afterwards, the construct internal consistency was examined by
308 checking the value of the composite internal scale reliability. From Table 2,
309 we can see that the Cronbach alphas of the latent variables have already
310 fulfilled the requirement, which is a minimum of 0.7 for internal consistency
311 (Hair et al., 2016). We also confirmed the internal consistency by evaluating
312 the average variance extracted (AVE). Our result shows that all variables
313 have had AVE values higher than 0.5, which fulfilled the requirements by
314 Fornell and Larcker (1981).

315 Our next step was to analyse composite reliability, Cronbach's
316alpha, and the average variance extracted. This allows us to check the
317reliability of the items and the composites considered. In the hypothesized
318model, a minimum sample of 30 datasets is required (Hair et al., 2016).
319Hence, given the sample size of 500, the use of PLS-SEM is advisable for
320the model.

321

322 *Structural Model Assessment*

323 Next, the relationships between constructs were analysed through
324structural equation modelling (SEM). With the PLS-SEM approach, we can
325test causal-predictive relationships between the latent variables
326simultaneously. Along with this, we could also examine the relationship with
327complex variables, (Jöreskog and Wold, 1982). The commonly used critical
328value for the two-tailed t-test is 1.96 for the significance level of 10 per cent
329(Hair et al., 2016). Table 3 summarizes the path coefficients and their p-
330values.

331 According to Table 3, there is a significant positive effect of
332presumed influence on the attitude towards halal products ($\beta = 0.757$, p-
333value < 0.001). This indicates that H1 is accepted. Meanwhile, the attitude
334towards halal products also has a significant effect on purchase intention (β
335= 0.885 , p-value < 0.001). This indicates that H2 is also accepted.
336However, it is a different situation for H3. There was a negative effect of

337presumed influence on purchase intention ($\beta = -0.133$, $p\text{-value} < 0.001$).
338Next, we further analyse H3 with the possibility of a mediation effect (which
339will further be explained in the discussion about H5). Another hypothesis
340(H4) found the same positive effect of purchase intention on purchase
341behaviour ($\beta = 0.962$, $p\text{-value} < 0.001$).

342 Regarding the negative value of H3, Bergeaud-Blackler and Ferretti
343(2006) suggest that young Muslim consumers are gradually breaking the
344shopping habits of their parents. Not all Spanish Muslims feel a high
345intention to buy halal food even though the presumed influence from their
346families and peers are high. As mature consumers, they independently
347desire a formal halal certification and reliable halal labels to inform and
348reassure them about the product quality and its 'halalness'. At the same
349time, they also do not have a problem with buying meat from supermarkets
350instead of buying from traditional halal butchers.

351

352 *Mediation Effect*

353 Our result shows that the attitude towards halal products acted as a
354mediator on the effect of presumed influence and purchase intention. The
355conclusion was drawn from the results shown in Table 4. As Zhao et al.
356(2010) suggested, positive significance (t-values) of both paths forms the
357mediating relation. This means that the mediation effect exists in the form
358of complementary partial mediation. From Table 4, we can see that the
359obtained indirect effect of 0.670 is both positive and significant. In this case,

360the mediation results show that the attitude towards halal products can be
361viewed as a direct predictor of purchase intention. Furthermore, it may also
362act as an indirect predictor of purchase intention via presumed influence,
363which corresponds with the findings by Garg and Joshi (2018).

364

365 *Moderation Effect*

366 The moderating effects of religious involvement are positive, but not
367all are significant. In our model, we estimate a standardized path coefficient
368of 0.122 for Hypothesis 5. The moderation effect is significant because the
369p-value of 0.005 is lower than 0.01 (Henseler et al., 2016).

370 Furthermore, Hypothesis 6 (religious involvement moderates the
371effect of presumed influence on purchase intention) was also supported.
372This is seen from the positive coefficient and significant p-value. This is
373consistent with findings by Jamal and Sharifuddin (2015). The higher the
374religious involvement is, the higher the chance that positive influence
375between the halal logo attitude on purchase intention will increase. On the
376contrary, the lower the religious involvement is, the higher the chance that
377positive influence between the halal logo attitude on purchase intention will
378decrease.

379 However, in the case of Hypothesis 7 (H7), the obtained path
380coefficient 0.059 has an insignificant p-value, which is 0.157. This value is
381higher than 0.01, therefore H7 is rejected. Religious involvement does not

382act as a moderator on the relationship between attitude towards halal and
383purchase intention.

384

385**Conclusion**

386 We would like to begin the conclusion by discussing the unproven
387hypothesis. In our results, we found that religious involvement does not act
388as a moderator on the relationship between attitude towards halal and
389purchase intention. The reason behind this is most probably because
390Muslim consumers, especially the second or third generation of Muslims in
391a non-Muslim country such as Spain, do not have the same shopping
392habits of their parents. Their purchase intention of halal food products is
393still affected by certain attitudes toward halal food that they inherit from their
394parents. This attitude is also shaped by the behaviour of the people around
395them. The second and third generation of Muslims tends to have lower
396religious involvement compared to their parents. However, no matter how
397high their involvement in religious events is, neither their attitude towards
398halal food or their halal food purchase intention are affected.

399 All other relationships that we tested were proven significant. **We**
400**first thought that presumed influence is a construct that is less involved in**
401**halal studies.** However, in our results, it is proven to **have a significant**
402**effect** on purchase intention, just as significant as the effect on attitude
403towards halal food. The relationship of presumed influence on halal
404purchase intention will also be stronger if Muslims are more involved in

405religious events in their community. This result corresponds to previous
406research discussing the same topics focusing in European countries
407(Ahmed, 2008; Bonne and Verbeke, 2008a; Bonne et al., 2007; Meixner et
408al., 2018).

409 On the discussion of whether attitude towards halal food mediates
410the relationship between presumed influence and purchase intention, the
411result was also shown to be positive. There was a round of positive
412relationships of these constructs toward purchase intention. This was also
413followed by a positive and significant relationship between halal purchase
414intention and purchase behaviour.

415

416*Limitations and future research directions*

417 Although this research has provided new insights, we could not
418neglect the study limitations. **First, research findings cannot be generalized**
419**based on this study alone. We experienced a similar limitation with Pradana**
420**et al. (2020), that "...having used a convenience sample, it is not possible**
421**to extrapolate the results to the total population but the distribution of the**
422**sample obtained is fairly balanced."** The sample size is adequate for the
423research, but we did not differentiate whether the respondents are the first,
424second, or third generation of Muslims. **Here, the religious involvement of**
425**Muslims may vary, and so does their attitude towards halal food.** We also
426did not take into account whether the respondents were immigrants from
427other countries or born in Spain.

428 Last but not least, data from this study did not give sufficient room to
429 explore differences in cultural values as shown in Jamal and Shukor;
430 (2014) and Jamal and Sharifuddin (2015). Culture can influence Muslim
431 consumers' acceptance of halal food products, especially if the consumers
432 are tourists who have different cultural backgrounds. Spain itself relies
433 much on tourism, and the country has to seriously consider the halal
434 market as potential. **As a practical implication, we suggest Spain tourism to**
435 **explore more about halal market opportunity by working with related**
436 **institutions, such as Halal Food Council of Europe in Brussels, Belgium.**

437

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441

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587**Table 1: EFA Result**

	Items	Factor Loadings	Composite Reliability	AVE
Religious Involvement	I frequently read religious books (Quran and Islam-teachings)	0.659		
	I frequently listen to religious lectures on television / radio	0.762	<i>0.800</i>	<i>0.501</i>
	I attend religious discussion with friends, relatives, or family	0.664		
	I enjoy spending time with others of my religious affiliation	0.741		
Presumed Influence	I am often influenced by my family and friends to purchase halal products	0.466*	<i>0.643</i>	<i>0.547</i>
	I am often influenced by my family and friends to seek information about halal products	0.664		
	I am more sure about the halal-ness of a food product if my friends and family consume it	0.685		

	I understand and know exactly the meaning of halal thanks to my friends and family	0.716		
Attitude towards Halal Food	The existence of a halal logo in the packaging of food products is important	0.667		
	I will choose a product based on whether there is a halal logo	0.627		
	Halal logo makes me feel safe to consume the product	0.613	0.731	0.539
	I always look for the Halal Logo on the product packaging before buying any products or goods	0.635		
Halal Purchase Intention	I am willing to pay more for food products with an authentic Halal logo	0.668		
	I prefer to buy "Halal" certified products even when the brand is not very popular	0.469*	0.673	0.687
	I buy "Halal" certified products even when the brand is slightly expensive	0.555*		
	I am willing to travel long distance to buy food products with an authentic Halal logo	0.633		
Halal Purchase Behaviour	I am interested in buying halal food	0.660	0.658	0.568
	I will keep buying halal food according to my need	0.741		

I will not consume the food if it is prepared
using any non-halal ingredients for example
alcohol 0.659

I will not eat if the food is doubted as halal 0.557*

588Source: authors' own elaboration

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592**Table 2: CFA Result**

Items	RI	PI	HA	HP	BA
I frequently read religious books (Quran and Islam-teachings)	0.913				
I frequently listen to religious lectures on television / radio	0.540	*			
I attend religious discussion with friends, relatives, or family	0.921				
I enjoy spending time with others of my religious affiliation	0.883				
I am more sure about the halal-ness of a food product if my friends and family consume it		0.778			
I understand and know exactly the meaning of halal thanks to my friends and family		0.878			

The existence of a halal logo in the packaging of food products is important	0.826				
I will choose a product based on whether there is a halal logo	0.718				
Halal logo makes me feel safe to consume the product	0.801				
I always look for the Halal Logo on the product packaging before buying any products or goods	0.682				
I am willing to pay more for food products with an authentic Halal logo	0.790				
I am willing to travel long distance to buy food products with an authentic Halal logo	0.942				
I am interested in buying halal food					0.943
I will keep buying halal food according to my need					0.901
I will not consume the food if it is prepared using any non-halal ingredients for example alcohol					0.880
Cronbach's Alpha (a) (> 0.7)	0.878	0.819	0.795	0.919	0.804
AVE (> 0.5)	0.688	0.735	0.576	0.808	0.657
Composite Reliability (> 0.7)	0.895	0.917	0.844	0.944	0.876

593 Items with * are dropped because they do not match the criteria for
 594 convergent validity, loading factor value less than 0.6 are excluded from
 595 further process. Source: authors' own elaboration

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605 **Table 3: Path Analysis Results**

		Path Coefficient	SE	p-values	Decision
H1	Presumed Influence -> Attitude	0.757	0.017	0.000	Supported
H2	Attitude -> Intention	0.885	0.097	0.000	Supported
H3	Presumed Influence -> Intention	-0.133	0.023	0.000	Supported
H4	Intention -> Behaviour	0.962	0.003	0.000	Supported

606 Source: authors' own elaboration

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618**Table 4: Mediation Effect Table**

Hypothesis		β	Path	β	Mediation Effect	p-value	Decision
H5	Presumed Influence -> Attitude	0.757	Attitude -> Purchase Intention	0.885	0.670	0.000	Supported

619Source: authors' own elaboration

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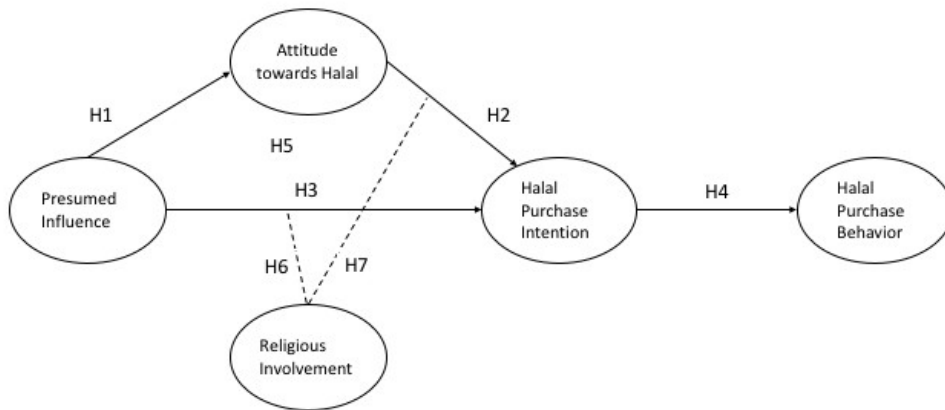
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629 **Figure 1:** Image of the research model

June 14th, 2020

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Purchase intention of *halal* food products in Spain: the moderating effect of religious involvement

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Abstract

The present work aims to empirically analyse the *halal* food purchase intention from the perspective of Spanish consumers. This is considering the fact that even though Spain is a country where Muslims are not the majority, it still has a big potential to become a major *halal* tourist destination. The collected data were retrieved through a survey of 500 Muslims in various regions of Spain. Structured questionnaires were used to gather information on their purchase intention of *halal* food products. The research used a quantitative method to analyse 500 respondents to represent the Muslim community in Spain. The results of the present work suggest that religious involvement acts as a moderator on the relationship between presumed influence and purchase intention. However, it does not act as a moderator on the relationship between attitude towards *halal* and purchase intention. The most possible reason behind this is because Muslim consumers, especially the second or third generation of Muslims in a non-Muslim country such as Spain, do not have the same food-shopping habits as their parents.

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Keywords

halal food,
halal food marketing,
purchase intention,
consumption,
purchase behaviour,
structural equation model

Introduction

Religion's effect on consumer behaviour is an interesting topic to investigate. Previous research has proved that individual behaviour is affected by religion as an effect of its specific rules and taboos (Meixner *et al.*, 2018). Modern research on consumer behaviour suggested that religious experience is one of the important factors that shape consumption (Han *et al.*, 2019). There have been thousands of studies on this topic which varies from a perspective of the cognitive science of religion (Herbert, 2017), cultural evolution, to the religious society's consumer behaviour (Bonne and Verbeke, 2008b; Han *et al.*, 2019). These studies observe the correlation between the complexity of a religious society and psychological consumer behaviour.

The result of such studies is essential to provide a more profound understanding of consumer choice in a religious environment (Wilson, 2012). One of the most interesting and sometimes controversial topics is Islamic consumer behaviour, as discussed in some relevant pieces of literature (Bonne *et al.*, 2007; Bonne and Verbeke, 2008b; Lada *et al.*, 2009; Wilson, 2012).

Religion has also provided a set of rules governing human life. One of the said rules is dietary prescription within Islam (Garg and Joshi, 2018). The term

'*halal*' is known as a religious concept which encourages Muslims (followers of Islam) to consume products that conform to their religious regulation (Alserhan, 2010). *Halal* is one of the devotional practices that Muslims ought to follow since it is a religious value that must be maintained (Bonne *et al.*, 2007). As a religious group of people, Muslims have incorporated the *halal* concept in every aspect of their daily life (Lada *et al.*, 2009).

Globally, Islamic teachings have laid down standards norms for adherents in various aspects, including in consuming foods and drinks (Tiemann *et al.*, 2013). With that reason, several Muslim products other than food also need to touch on the issue of *halal*-ness of the product. A guaranteed *halal* food product can manifest in the form of *halal* certification that accompanies a food product. With this certification, the manufacturer can attach the *halal* label on the packaging (Bonne *et al.*, 2007).

Halal food consumption is growing rapidly following the growing population of Muslims all over the world. Based on the data from www.institutohalal.com, there will be a total of 1.9 billion people in the Muslim population worldwide by the year 2020. The increasing *halal* food demand will also worth USD 1.9 trillion by the year 2021 (Instituto Halal, 2019). The number shows that it is a promising business not only for Muslim countries but also for countries with less

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Muslim population (Asnawi *et al.*, 2018). Other than Australia, New Zealand, Japan, and South Korea, Spain is also among the countries which are seriously developing their infrastructures to satisfy *halal* demands (Al-Ansi *et al.*, 2019).

From the explanation above, we see that *halal* food demand is no longer merely a religious issue. It is also an essential part of business and tourism domains (Mohd Suki and Abang Salleh, 2016; Wilson, 2012). Therefore, we would like to contribute to the literature by exploring religious involvement influence on other factors including attitude towards *halal*, presumed influence towards purchase intention, and behaviour in *halal* food products.

The present work will empirically analyse the *halal* food purchase intention from the Spanish consumers' perspective. Several previous consumer behaviour studies related to *halal* food products cover these areas of consideration: *halal* awareness (Aziz and Chok, 2013), *halal* certification (Aziz and Chok, 2013), *halal* branding (Wilson, 2012; Garg and Joshi, 2018), food trust and security (Bonne and Verbeke, 2008b), purchase satisfaction (Al-Ansi *et al.*, 2019), purchase intention (Elseidi, 2018), the effect of religious involvement (Jamal and Shukor, 2014; Jamal and Sharifuddin, 2015), and health (Tieman *et al.*, 2013; Verbeke *et al.*, 2013). However, the roles of these factors or constructs as moderating and mediating variables are still not explored much.

Therefore, the present work would also like to follow the steps of these previous researches with some modification on the model. We put 'attitude towards *halal* food' as a mediating variable and 'religious involvement' as a moderating variable to study the direct, indirect, and interaction effects of various factors on purchase intention. We expect that the present work would make two main contributions to the understanding of consumer purchasing decisions. The purpose of the present work was to contribute to the literature on *halal* food marketing and consumer behaviour. The first objective of the present work was to investigate the Muslim consumer behaviour towards *halal* food in Spain. The second objective was to add a new perspective to the literature on *halal* food purchase intention.

The structure of the present work is laid out as follows. First, we explained the introduction and relevant literature to formulate several hypotheses. Next, we discussed the methods used to test the hypotheses and provide the results. In the last part, we provided a discussion of the findings, research implications, and future research directions.

Materials and methods

To support the purpose of the present work, we explored several previous journal articles. We began by narrowing the research scope of previous publications focusing on European countries. We found that most cited ones are the overall study about *halal* market growth in Europe by Lever and Miele (2012), consumers trust in *halal* meat in Belgium (Bonne and Verbeke, 2008b), determinants of *halal* food consumption in France (Bonne *et al.*, 2007), and preferences for attributes of *halal* meat in Austria (Meixner *et al.*, 2018). A recent publication about *halal* tourism in Spain by Vargas-Sánchez and Moral-Moral (2019), and *halal* food purchase intention in Spain (Pradana *et al.*, 2020) are decent benchmark studies in exploring the topic in this specific area.

Moreover, several previous publications about the purchase intention of *halal* food products incorporate religious involvement as the self-identity for Muslim consumers (Jamal and Shukor, 2014; Jamal and Sharifuddin, 2015). Religious involvement indicates a person's commitments to the practices of religion (Mukhtar and Mohsin-Butt, 2012; Abd Rahman *et al.*, 2015; Jamal and Sharifuddin, 2015). We incorporate the religious involvement concept by Jamal and Shukor (2014), which adds the religious involvement factor as a moderator in *halal* products' purchase intention.

Presumed influence and attitude towards halal food

Previous research has proven that perceptions of peer exposure mediate the relationship between personal exposure to media content and perceived peer norms (Gunther *et al.*, 2006). Regarding this matter, Gunther and Storey (2003) explained that people tend to respond to the influence of mediated communication on others, regardless of the accuracy of the perceived impact. This concept is now known as 'presumed influence', which has been proven as a predictor of consumers' attitude (Lim *et al.*, 2020). In the present work, we build a hypothesis that presumed influence affects 'attitude towards *halal*'.

H1 – presumed influence has a positive effect on attitude towards halal food

Amidst the rapidly increasing demand for *halal* foods, various studies have investigated consumer attitude and behaviour as antecedents of purchase intention and willingness to pay for *halal* products (Aziz and Chok, 2013; Asnawi *et al.*, 2018). On the other hand, purchase intention can also be

viewed as an effect of consumer attitude and judgments about a product (Ajzen, 1985). The relationship between attitude and purchase intention is important for predicting consumer behaviour, hence the formulation of our second hypothesis.

H2 – attitude towards halal food has a positive effect on halal purchase intention

There is always a fear among Muslim consumers that some foods and other products may contain *haram* (unlawful, non-*halal*) substances (Lada *et al.*, 2009). Therefore, presumed influence by their peers or family is required so that Muslim consumers are certain that they did not make a mistake in choosing food products which are unlawful and can cause sin (Aziz and Chok, 2013).

H3 - presumed influence has a positive effect on halal purchase intention

In terms of behaviour, Ajzen (1985) argued that perceptual behaviour control reflects past experiences. It also anticipates obstacles to attract more subjective attitudes and norms toward consumer behaviour. Behavioural intention explains how often consumer intention repeats the purchase of a product, while use behaviour is used to explain how often consumers use a particular product in their daily life (Mohd Suki and Abang Salleh, 2016; Asnawi *et al.*, 2018).

H4 – halal purchase intention has a positive effect on halal purchase behaviour

According to Asnawi *et al.* (2018), the concept of attitude towards *halal* food includes cultural, social, personal, and psychological factors of consumers. While according to Al-Ansi *et al.* (2019), the factors that can affect purchase intention of a product can be from culture, social classes, reference groups, and family reference. When talking about the relationship between presumed influence, purchase intention, and attitude towards *halal*, we believe that one's perspective can mediate presumed influence and purchase intention. Therefore, we formulate these following hypotheses:

H5 – attitude towards halal mediates the relationship between presumed influence and purchase intention

Religious involvement as a moderating variable

Growing up and living in a religious community increases the odds of being a believer. It also

explains the psychological impact of the particular belief (Meixner *et al.*, 2018). From time to time, religious belief is heavily influenced by cultural learning (Jamal and Shukor, 2014). Several papers have discussed the relationship between religiosity and halal purchase decision (Jamal and Shukor, 2014; Jamal and Sharifuddin, 2015; Mohd Suki and Abang Salleh, 2016). These researches focus on attitude which we believe has a direct influence on purchase intention and are associated with religious involvement (Jamal and Sharifuddin, 2015). In the present work, we use the construct of religious involvement as a moderating variable which affects relationships between other constructs, as seen in some previous studies (Jamal and Sharifuddin, 2015; Mohd Suki and Abang Salleh, 2016).

H6 – religious involvement moderates the relationship between presumed influence and purchase intention

One will display a particular behaviour if he/she perceives that others think he/she should be behaving the way they expect him/her to (Jamal and Sharifuddin, 2015). We can indicate this behaviour by asking respondents to assess whether other people are likely to agree or disagree if they show the intended behaviour (Aziz and Chok, 2013).

H7 - religious involvement moderates the relationship between attitude towards halal and purchase intention

In the present work, we would like to test the aforementioned constructs' relationship with the Spanish Muslim consumers' purchase intention and behaviour. Purchase intention indicates that consumers will follow their experience, preferences, and external environment in obtaining information, evaluating alternatives, and in making a purchase decision (Darrat, 2011). The visual description of the research model can be seen in Figure 1.

Research methodology

The present work is directed to answer specific questions which are highlighted in the previous parts. It begins with exploring theories and concepts which will be used as the research progresses. This will be applicable and give room for further research (Hair *et al.*, 2016). As earlier explained, our plan for the development of the present work is divided into several steps. This section focuses on the development of the hypotheses, variables, and statistical measures.

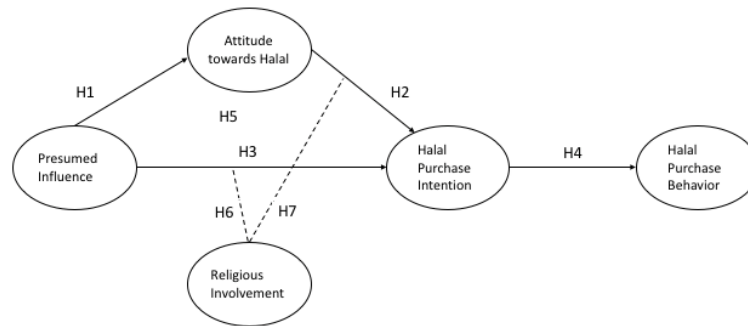


Figure 1. Image of the research model.

Construct and measurement

We combine constructs from the communication theory (presumed influence), used constructs from *halal* literature (religious involvement), and consumer behaviour (attitude, purchase intention, and purchase behaviour). To measure presumed influence, we adopt measures by Tsfati *et al.* (2011). Regarding the attitudes toward *halal* products, we adopt four measurement items used by Mukhtar and Mohsin-Butt (2012) and combine these with Haque *et al.* (2015).

Furthermore, measures by Jamal and Shari-fuddin (2015) are used to measure religious involvement, the ones by Abd Rahman *et al.* (2015) are used to measure *halal* purchase intention, and the ones by Khalek and Ismail (2015) are used to measure behavioural acceptance of *halal* food. All constructs were measured using a five-point Likert scale measurement. The scale point "5" indicates "Strongly Agree", point "4" indicates "Agree", point "3" indicates "Slightly Agree", point 2 indicates "Disagree", and point "1" indicates "Strongly Disagree".

The present work uses hierarchical regression which is combined with path analysis to investigate the relationships as depicted in the research model. The questionnaire contains 20 questions with five constructs in the measures. These five constructs consist of religious involvement (four items), presumed influence (four items), attitude towards *halal* (four items), *halal* purchase behaviour (four items), and purchase intention (four items).

Respondents' profile

Spain is still home to almost two million Muslims (Mesa, 2012). Based on the Islamic Community of Spain (UCIDE), the total Spanish Muslim population in 2018 is 1,946,300 (Vargas-Sánchez and Moral-Moral, 2019).

A convenience sampling was used to obtain information from a particular group of Muslim respondents. According to Sekaran and Bougie (2016), convenience sampling refers to the collection

of information from members of population who are conveniently available to provide it. Since the study about *halal* food purchase intention focusing on Spanish consumers is quite new, we believed convenience sampling is justifiable for the present work. Some prominent studies on the topic also used convenience sampling, such as Bonne *et al.* (2007), Lada *et al.* (2009), and Abd Rahman *et al.* (2015).

A group of respondents who were employed, unemployed, students, and business owners participated in answering the questionnaire. Our questionnaire was distributed online with the help of several mosque staff in Barcelona, Madrid, Seville, and Cordoba. Malhotra (2007) explained that for research that uses a structural equation modelling (SEM) analysis and with up to five latent constructs, the minimum sample size is 200. The present work consists of five latent constructs, and a sample size of 500.

Results and discussion

Outcome

The data analysis method used in the present work to identify characteristics is descriptive analysis. Other analysis method used is Structural Equation Modelling (SEM) with the SmartPLS software version 3. SEM is a second-generation multivariate analysis technique that connects factor analysis and path analysis. This allows researchers to test while simultaneously estimate the relationship between constructs (Hair *et al.*, 2016).

The first stage of analysis using the SEM method is to make a path diagram analysis. This is done to interpret the relationship between latent variables and indicators on PLS software. Next, the measurement model analysis is carried out to see the outer loading value. This is done to evaluate the relationship as a constructed variable with the manifest indicator.

Exploratory Factor Analysis (EFA)

Our next step is to conduct an exploratory factor analysis (EFA). An exploratory factor analysis

Table 1. EFA result.

	Items	Factor Loadings	Composite Reliability	AVE
Religious Involvement	I frequently read religious books (Quran and Islam-teachings)	0.659	0.800	0.501
	I frequently listen to religious lectures on television / radio	0.762		
	I attend religious discussion with friends, relatives, or family	0.664		
	I enjoy spending time with others of my religious affiliation	0.741		
	I am often influenced by my family and friends to purchase <i>halal</i> products	0.466*		
Presumed Influence	I am often influenced by my family and friends to seek information about <i>halal</i> products	0.664	0.643	0.547
	I am more sure about the <i>halal</i> -ness of a food product if my friends and family consume it	0.685		
	I understand and know exactly the meaning of <i>halal</i> thanks to my friends and family	0.716		
	The existence of a <i>halal</i> logo in the packaging of food products is important	0.667		
Attitude towards <i>Halal</i> Food	I will choose a product based on whether there is a <i>halal</i> logo	0.627	0.731	0.539
	<i>Halal</i> logo makes me feel safe to consume the product	0.613		
	I always look for the <i>halal</i> logo on the product packaging before buying any products or goods	0.635		
<i>Halal</i> Purchase Intention	I am willing to pay more for food products with an authentic <i>halal</i> logo	0.668	0.673	0.687
	I prefer to buy <i>halal</i> certified products even when the brand is not very popular	0.469*		
	I buy <i>halal</i> certified products even when the brand is slightly expensive	0.555*		
	I am willing to travel long distance to buy food products with an authentic <i>halal</i> logo	0.633		
<i>Halal</i> Purchase Behaviour	I am interested in buying <i>halal</i> food	0.660	0.658	0.568
	I will keep buying <i>halal</i> food based on my need	0.741		
	I will not consume the food if it is prepared using any non- <i>halal</i> ingredients for example alcohol	0.659		
	I will not eat if the food is doubted as <i>halal</i>	0.557*		

Source: authors' own elaboration

of all 20 constructs with eigenvalues above 1.0 is carried out. According to Fornell and Larcker (1981), the reliability is evaluated by analysing the value of composite scale reliability (CR) and average variance extracted (AVE). As seen in Table 1, the CR values between 0.6 and 0.7 can still be taken into consideration. The AVE value is already acceptable since it is greater than 0.5.

Confirmatory Factor Analysis (CFA)

As shown in Table 2, we confirm the constructs with Confirmatory Factor Analysis (CFA). Here, the loadings of all items are all greater than 0.6, therefore the individual item reliability is accepted (Hair *et al.*, 2016).

Afterwards, the construct internal consistency is examined by checking the value of the composite internal scale reliability. From Table 2, we can see that the Cronbach alphas of the latent variables already fulfilled the requirement, which is a minimum

Table 2. CFA result.

Items	RI	PI	HA	HP	BA
I frequently read religious books (Quran and Islam-teachings)	0.913				
I frequently listen to religious lectures on television / radio	0.540*				
I attend religious discussion with friends, relatives, or family	0.921				
I enjoy spending time with others of my religious affiliation	0.883				
I am more sure about the <i>halal</i> -ness of a food product if my friends and family consume it		0.778			
I understand and know exactly the meaning of <i>halal</i> thanks to my friends and family		0.878			
The existence of a <i>halal</i> logo in the packaging of food products is important			0.826		
I will choose a product based on whether there is a <i>halal</i> logo			0.718		
<i>Halal</i> logo makes me feel safe to consume the product			0.801		
I always look for the <i>halal</i> logo on the product packaging before buying any products or goods			0.682		
I am willing to pay more for food products with an authentic <i>halal</i> logo				0.790	
I am willing to travel long distance to buy food products with an authentic <i>halal</i> logo				0.942	
I am interested in buying <i>halal</i> food					0.943
I will keep buying <i>halal</i> food based on my need					0.901
I will not consume the food if it is prepared using any non- <i>halal</i> ingredients for example alcohol					0.880
<i>Cronbach's Alpha (a) (> 0.7)</i>	0.878	0.819	0.795	0.919	0.804
<i>AVE (> 0.5)</i>	0.688	0.735	0.576	0.808	0.657
<i>Composite Reliability (> 0.7)</i>	0.895	0.917	0.844	0.944	0.876

Items with * were dropped because they did not match the criteria for convergent validity; loading factor value less than 0.6 were excluded from further process. Source: authors' own elaboration.

of 0.7 for internal consistency (Hair *et al.*, 2016). We also confirm the internal consistency by evaluating the average variance extracted (AVE). Our result shows that all variables have AVE values higher than 0.5, which fulfill the requirements by Fornell and Larcker (1981).

Our next step is to analyse composite reliability, Cronbach's alpha, and the average variance extracted. This allows us to check the reliability of the items and the composites considered. In the hypothesised model, a minimum sample of 30 datasets is required (Hair *et al.*, 2016). Hence, given the sample size of 500, the use of PLS-SEM is advisable for the model.

Structural model assessment

Next, the relationships between constructs are analysed through structural equation modelling (SEM). With the PLS-SEM approach, we can test causal-predictive relationships between the latent variables simultaneously. Along with this, we could also examine the relationship with complex variables (Jöreskog and Wold, 1982). The commonly used critical value for the two-tailed *t*-test is 1.96 for the significance level of 10% (Hair *et al.*, 2016). Table 3 summarises the path coefficients and their *p*-values.

According to Table 3, there is a significant positive effect of presumed influence on the attitude towards *halal* products ($\beta = 0.757$, *p*-value < 0.001). This indicates that H1 is accepted. Meanwhile, the attitude towards *halal* products also has a significant effect on purchase intention ($\beta = 0.885$, *p*-value

Table 3. Path analysis results.

Hypothesis		Path coefficient	SE	p-values	Decision
H1	Presumed Influence -> Attitude	0.757	0.017	0.000	Supported
H2	Attitude -> Intention	0.885	0.097	0.000	Supported
H3	Presumed Influence -> Intention	-0.133	0.023	0.000	Supported
H4	Intention -> Behaviour	0.962	0.003	0.000	Supported

Source: authors' own elaboration.

< 0.001). This indicates that H2 is also accepted. However, it is a different situation for H3. There is a negative effect of presumed influence on purchase intention ($\beta = -0.133$, p -value < 0.001). Next, we further analyse H3 with the possibility of a mediation effect (which will further be explained in the discussion about H5). H4 finds the same positive effect of purchase intention on purchase behaviour ($\beta = 0.962$, p -value < 0.001).

Regarding the negative value of H3, Bergeaud-Blackler and Ferretti (2006) suggest that young Muslim consumers are gradually breaking the shopping habits of their parents. Not all Spanish Muslims feel a high intention to buy *halal* food even though the presumed influence from their families and peers are high. As mature consumers, they independently desire a formal *halal* certification and reliable *halal* labels to inform and reassure them about the product quality and its halalness. At the same time, they also do not have a problem with buying meat from supermarkets instead of buying from traditional *halal* butchers.

Mediation effect

Our result shows that the attitude towards *halal* products acts as a mediator on the effect of presumed influence and purchase intention. The conclusion is drawn from the results shown in Table 4. As Zhao *et al.* (2010) suggested, positive significance (t -values) of both paths forms the mediating relation. This means that the mediation effect exists in the form of complementary partial mediation. From Table 4, we can see that the obtained indirect effect of 0.670 is both positive and significant. In this case, the mediation results show that the attitude towards *halal* products can be viewed as a direct predictor of purchase intention. Furthermore, it may also act as an indirect

predictor of purchase intention via presumed influence, which corresponds with the findings by Garg and Joshi (2018).

Moderation effect

The moderating effects of religious involvement are positive, but not all are significant. In our model, we estimate a standardised path coefficient of 0.122 for H5. The moderation effect is significant because the p -value of 0.005 is lower than 0.01 (Henseler *et al.*, 2016).

Furthermore, H6 (religious involvement moderates the effect of presumed influence on purchase intention) is also supported. This is seen from the positive coefficient and significant p -value. This is consistent with findings by Jamal and Shari-fuddin (2015). The higher the religious involvement is, the higher the chance that positive influence between the *halal* logo attitude on purchase intention will increase. On the contrary, the lower the religious involvement is, the higher the chance that positive influence between the *halal* logo attitude on purchase intention will decrease.

However, in the case of H7, the obtained path coefficient 0.059 has an insignificant p -value, which is 0.157. This value is higher than 0.01, therefore H7 is rejected. Religious involvement does not act as a moderator on the relationship between attitude towards *halal* and purchase intention.

Conclusion

We would like to begin the conclusion by discussing the unproven hypothesis. In our results, we find that religious involvement does not act as a moderator on the relationship between attitude towards *halal* and purchase intention. The reason behind this is

Table 4. Mediation effect table.

Hypothesis	β	Path	β	Mediation Effect	p-value	Decision
H5	Presumed Influence -> Attitude	Attitude -> Purchase Intention	0.757	0.670	0.000	Supported

Source: authors' own elaboration.

most probably because Muslim consumers, especially the second or third generation of Muslims in a non-Muslim country such as Spain, do not have the same shopping habits like their parents'. Their purchase intention of *halal* food products is still affected by certain attitudes toward *halal* food that they inherit from their parents. This attitude is also shaped by the behaviour of the people around them. The second and third generation of Muslims tend to have lower religious involvement as compared to their parents. However, no matter how high their involvement in religious events is, neither their attitude towards *halal* food nor their *halal* food purchase intention is affected.

All other relationships that we test are proven significant. We first thought that presumed influence is a construct that is less involved in *halal* studies. However, in our results, it is proven to have a significant effect on purchase intention, just as significant as the effect on attitude towards *halal* food. The relationship of presumed influence on *halal* purchase intention will also be stronger if Muslims are more involved in religious events in their community. This result corresponds to previous research discussing the same topics focusing in European countries (Bonne *et al.*, 2007; Ahmed, 2008; Bonne and Verbeke, 2008a; Meixner *et al.*, 2018).

On the discussion of whether attitude towards *halal* food mediates the relationship between presumed influence and purchase intention, the result is also shown to be positive. There is a round of positive relationships of these constructs toward purchase intention. This is also followed by a positive and significant relationship between *halal* purchase intention and purchase behaviour.

Limitations and future research directions

Although the present work has provided new insights, we could not neglect the study limitations. First, research findings cannot be generalised based on the present work alone. We experience a similar limitation with Pradana *et al.* (2020) that "...having used a convenience sample, it is not possible to extrapolate the results to the total population but the distribution of the sample obtained is fairly balanced." The sample size is adequate for the present work, but we do not differentiate whether the respondents are the first, second, or third generation of Muslims. Here, the religious involvement of Muslims may vary, and so does their attitude towards *halal* foods. We also do not take into account whether the respondents were immigrants from other countries or born in Spain.

Last but not least, data obtained in the present work do not give sufficient room to explore

differences in cultural values as shown in Jamal and Shukor (2014), and Jamal and Sharifuddin (2015). Culture can influence Muslim consumers' acceptance of *halal* food products, especially if the consumers are tourists who have different cultural backgrounds. Spain itself relies much on tourism, and the country has to seriously consider the *halal* market as potential. As a practical implication, we suggest Spain tourism to explore more about *halal* market opportunity by working with related institutions, such as Halal Food Council of Europe in Brussels, Belgium.

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