

JULY 16<sup>TH</sup> , 2019

FIRST SUBMISSION

International Food and Agribusiness Management  
Review

(SJR Q2)

---

# Purchase intention of halal food among Muslim consumers in Spain

---

The purpose of this paper is to investigate the factors that influence purchase intention of halal food among Spanish Muslim consumers. Data were obtained from a survey of 228 consumers living in various regions of Spain, then analysed using the partial least squares (PLS) technique. Our results showed that product awareness does not have an effect on purchase intention while other constructs do, including the mediating effect of consumers' attitude towards halal label and moderating effect of religious involvement. This study thus contributes to the advancement of knowledge on factors that motivate the purchase intention of halal food.

*Keywords*—Halal Food, Halal Marketing, Religious Involvement, Purchase Intention, Structural Equation Model

---

## 1. Introduction

For centuries, religions have been considered to be mechanisms that allow different groups of strangers, from diverse origins, to coexist together (Norenzayan, 2014). Religion converts people, who do not know each other, into an imaginary moral community united by sacred bonds and under the supervision of a vigilant God (Graham and Haidt, 2010). This does not mean that cooperation between a large number of people without religion cannot be realized, nor that religion is essential for morality in a society (Norenzayan, 2014). The basis of moral behaviour such as empathy, shame or anger have very old evolutionary origins. For example, it has been shown that babies between six and ten months, that is before they can express themselves verbally, are able to evaluate, during an experiment, a subject as attractive if they observe that he or she helps another, or an adversary, if they see that he or she hinders another. These observations have served to propose that moral action is a biological adaptation (Hamlin, et al., 2007).

However, throughout history, religion, along with its complex rituals and beliefs, has played a very important role in establishing a moral sphere among large communities that has contributed to coexistence (Norenzayan, 2014). Religious people believe in some kind of supervising higher entities at some events in their lives more than at other times (Atran and Ginges, 2012). They believe in a higher entity known as 'God' (or gods, which come in plural form in some religions) who is regarded as a lawmaker and the grand judge of every human right or wrongdoing (Gervais and Norenzayan, 2012). This phenomenon involves

transcendental dimension and points to the destination of a higher life, culminating in meeting 'God' in the afterlife (Gervais and Norenzayan, 2012; Norenzayan, 2014). There are widely used divisions between "intrinsic" religiosity and "extrinsic" religiosity. Intrinsic religiosity concerns the spiritual relationship between an individual and the higher entity (in this case 'God') and the extrinsic one is related to encompassing social aspects such as collective rituals (Graham and Haidt, 2010).

The literature has collected evidence, both from a perspective of the cognitive science of religion (Bloom, 2007) and cultural evolution (Henrich, 2009), which allows for establishing a correlation between the growth phases in the size and complexity of a society, and the evolution and complexity of religious elements that seek to achieve social solidarity in that society. For example, one of the complex elements of the Islamic religion, whose devotional practices that believers must follow, is the consumption of halal foods (Zannierah Syed Marzuki et al., 2012). Islam is a religion which have five 'pillars' of life: *sahadah* (good deed); *salah* (prayer); *zakah* (charity); *shaum* (fasting), and *hajj* (pilgrimage) (Zannierah Syed Marzuki et al., 2012). In addition to these, Muslims (followers of Islam) have to follow a set of dietary prescriptions intended to advance their well-being, which is known as the 'halal' concept (Bonne et al., 2007).

After Christianity, Islam is the second largest faith worldwide in the number of believers, and it is the one with the highest growth (Koçturk, 2002). The Muslim world population is about 1.8 billion (Inam et al., 2016), and, according to the estimate of muslimpopulation.com, it will reach the figure of 2,049 billion in 2020. The majority of Muslims can be found in countries of the Middle East, North and East Africa, the Arabian Peninsula, South Asia (Bangladesh, India and Pakistan), South East Asia (notably Indonesia and Malaysia) and is also represented among many minority groups in Europe, the Americas, China, and Australia (Mesa, 2012). Hence, while the halal market is producing around US \$ 560,000 million per year.

Both the volume and the growth rate of the Muslim population in the world means that halal food supply is becoming an important issue. According to Inam et al. (2016), the development of halal markets worldwide is around USD 2.1 trillion. The halal market also grows about 25% per year, which shows that it is a lucrative business not only among Muslim-majority countries but also among non-Muslim countries (Ahmad et al., 2013). In addition, Non-Muslim countries are also showing a trend of positive demand. For example, in the US almost 75% of the Muslim community prefers to consume halal foods (Hussaini, 1993). And, in Europe, France is one of the largest halal markets among non-Islamic countries (Lever and Miele, 2012). On the other hand, the 'Halal' concept

is gaining more popularity and is becoming a new trend in the consumer goods industry (Riaz and Chaudry, 2004). In other words, the issue of halal products is not just a purely religious issue, but it is also in the dynamics of business and trade (Lada et al., 2009; Wilson, 2012; Lestari and Gunita, 2018).

This research was carried out in Spain, a country that has a long history of Islamic influence during the Moors' reign for over nine centuries from 800 A.D. until the 17th century (Mesa, 2012). Currently, the country is still a home for almost two million Muslims, based on statistics gathered by *Unión de Comunidades Islámicas de España* (UCIDE), and it also has an important agricultural industry. The purpose of this study is to expand the knowledge on halal food marketing and, in particular, consumer behaviour by investigating Muslim consumer behaviour towards halal food in Spain. In doing so, we follow the steps of previous research that studied halal food purchase intention in non-European countries such as France (Bonne et al., 2007), Belgium (Bonne and Verbeke, 2008), United Kingdom (Ahmed, 2008), and Austria (Meixner et al., 2018).

For consumers to identify halal products, they incorporate a halal label or a certificate. Some studies have explored the effect of attaching the halal brand or certificate on food products on consumers' purchase decisions (Bonne and Verbeke, 2008; Alserhan, 2010; Zannierah Syed Marzuki et al., 2012). In addition, the way in which the appeal of halal certificate or label and its messages can provide sensory stimulation that attracts more customers has been studied (Zannierah Syed Marzuki et al., 2012). This certified label serves as a bridge between producers and customers, which helps to position the producers in a similar way to an opinion leader that conveys a message to customers about a particular brand (Wilson, 2012; Madiawati and Pradana, 2016). Reinforcing the message by attaching signs, symbols or words that appeal to sustainability, traditions, or beliefs can facilitate brand differentiation against the competition and contribute to the ads ability to stand out among the cascade of messages (Huertas-Garcia et al., 2016). Manufacturers or companies should choose a suitable endorser to deliver the desired advertising message to targeted audience, so that the message can contribute to form an opinion (Madiawati and Pradana, 2016).

This study takes the theory of planned behaviour by Ajzen (1985) as a theoretical basis and proposes that "halal consciousness", "product awareness", and "halal logo attitude" influence the intention to buy these products. In addition, we will study the mediating role of "halal logo attitude" between "halal consciousness" and "purchase intention", and the moderating role of "religious involvement" between "halal logo attitude" and "purchase intention". To analyse the results and test the hypotheses,

this work uses structural equation models (SEM) through partial least square (PLS), using SmartPLS version 3 (Ringle et al, 2015; Hair et al., 2017). The data were obtained from an online questionnaire filled by 228 Muslim consumers in Spain.

## **2. Literature Review**

Throughout history there have been numerous religious movements, but only a few have survived and have reached the category of a global religion, one of which is Islam. The practice of Islam has spread throughout the world (fasting, sobriety, charity, etc.) that leads believers into tighter networks of trust, which in its concept is quite similar to Protestant evangelicalism's growth in the world (Atran and Ginges, 2012). One of the practices to show their devotion is the consumption of halal products (Haque et al., 2015). In this paper, we focus on religion not only as an institution based on the belief in this omnipotent God, but also as a devotion practice in relation to marketing theories. Therefore, in this part we explain the relationships between the constructs.

### *2.1 Halal Consciousness*

For Islamic believers, halal is a law established by God. Where God is a moral agent that monitors, judges, rewards, and punishes humans based on their actions and intentions (Gervais and Norenzayan, 2012). Therefore, this belief in an unseen higher entity would increase public self-awareness.

According to the teachings of Islam, believers want the products that they consume guaranteed to be pure, lawful, holy, and in accordance with religious commands as written in the Quran (Karim, 2013). Consuming lawful food, besides being obligatory by divine mandate, is also a way of expressing gratitude and faith in God. On the contrary, eating those that are not 'halal' (haram) is seen as following the teachings of the devil (Regenstein, 2003). In this case, 'lawful' resembles a social consciousness as an awareness when referring to the rules that must be followed within a group or community or within a given environment, which can be tangible, intangible or both (Madiawati and Pradana, 2016). When we talk about social rules, we include those norms made by humans such as activities, positions, status, responsibilities, social connections, and group-making processes in a short period of time compared to a long period of time in a social environment (Ajzen, 2015).

Therefore, following the halal rules is also seen as a subjective norm which Muslim consumers nowadays face when they must choose from an abundant selection of food products. In general, the Muslim consumers tend to look for the authentic halal certification issued by the respected authorities not only in countries of Muslim origin but also in host countries. Thus, for example, a research conducted by Hussaini (1993) showed that 75% of Muslim immigrants in the US still hold onto their religious dietary

laws. Another result by Bonne and Verbeke (2008) also showed that Muslims in France are still concerned about the halalness of the meat they consume. This shows that most Muslims, wherever they live, are still aware of the rules of their religious beliefs.

The choice and purchase of products can follow a cognitive process in the sense that consumers need to know of a product offering and to understand its most relevant characteristics (Borzooei and Asgari, 2013). In this sense, the term 'awareness' here literally means being well informed about the halalness of consumed products (Bonne and Verbeke, 2008), and a greater awareness leads to certain behaviours regarding the choice of what to eat, drink, and use (Nizam, 2006). The norms of Islam provide clear and appropriate ideas of behaviours that are right or wrong (Dali et al., 2007). Therefore, a consumer who has a greater 'halal consciousness' means he knows the precepts and, therefore, the role of halal certification which will have a positive effect on his or her purchase intention. Previous studies, such as Aziz and Chok (2013), already revealed that halal consciousness plays a significant role in inducing consumers' intention to acquire a halal product. Now in this case, we would like to see if the same result will be shown among Spanish Muslim consumers when buying meat products.

*H1 - Halal consciousness has a positive effect towards purchase intention*

## *2.2. Halal Logo Attitude*

A hallmark of halal products is the presence of a label or certificate that helps consumers with their identification. Thus, the attitude toward the halal logo is defined as a belief (prior to reaction, gesture, or behaviour) that is a result of knowing the concept of halal (Bonne et al., 2007). In this study, we consider that halal consciousness, that is, the fact that a consumer has a greater knowledge about the meaning of this concept and is identified with this practice, will contribute to improve the attitude towards products that show halal labelling (Lada et al., 2009).

*H2 - Halal consciousness will have a positive effect towards halal logo attitude*

Another of the considered effects is how the attitude towards the presence of a halal logo will guide customers' behaviour, that is, how it will affect their purchase intention (Lada et al., 2009). Among believers, the purchase of halal meat products is also seen as a socially desirable behaviour (Alam and Sayuti, 2011). In addition, as pointed out by Nasution et al., (2016) halal consciousness brings peace of mind to customers before they consume a product. Finally, in the context of consumer behaviour, halal logo attitude can positively affect their purchase intention for a halal product (Haque et al., 2015).

*H3 - Halal logo attitude will have a positive effect towards purchase intention*

In addition, it is also important to see whether customers' attitude toward the halal logo acts as a mediator that connects their halal consciousness and purchase intention (Haque et al., 2015). For this hypothesis, we adopted the mediation model proposed by Baron and Kenny (1986) and Zhao et al. (2010).

*H4 - Halal logo attitude will mediate the relationship between halal consciousness and purchase intention.*

### *2.3 Religious Involvement*

Previously we have already discussed that belief in religious teachings will have a significant influence on attitudes and behaviour, and on both individual and social values. The action of choosing halal meat products is assumed to be a function of certain beliefs, with which consumers can agree or disagree, and which result in a certain behaviour (Dali et al., 2007). It is considered that some individuals defend religious values when they incorporate the norm dictated by their spiritual beliefs into their behaviour (Nasution et al., 2016). Within each community, there will be different degrees of religious commitment, so regarding those consumers with greater religious involvement, their affiliation and belief in these values will lead them to adopt behaviour consistent with their lifestyles and decision-making (Madiawati and Pradana, 2016). In this case, religious involvement acts as moderator that also explains the relationship between customers' attitude towards the halal logo and their purchase intention (Baazeem et al., 2016). For this hypothesis, we also adopted the model proposed by Baron and Kenny (1986) and Zhao et al. (2010).

*H5 - Religious involvement will moderate the effect of halal logo attitude on the intention to purchase.*

### *2.4 Product Awareness*

For a product such as meat to be halal, not only the ingredients are considered but also certain requirements in the elaboration process (Aziz and Chok, 2013). Especially in the case of meat, the most important process is the sacrifice of animals. The halal process basically consists of two stages: the invocation of the name of Allah (God) and the sacrifice by a quick incision with a sharp blade in the throat, cutting the jugular vein and the carotid artery, but leaving the spine intact. In this way, it is possible to drain the blood, achieving greater hygiene in the meat, and minimizing the pain and agony of the animal.

Therefore, product awareness means that the consumer knows the procedure and, in addition, requires that the products show information about the procedure followed during the slaughter of the animal. Food and processed products are only halal if raw materials have been treated according to Islamic belief (Bonne et al., 2007). It is evident that this information can be shown either by means of posters or by incorporating a label that certifies that the product has followed the halal process in its slaughter (Madiawati and Pradana, 2016).

Now, in this case, product awareness refers to the ability of consumers (or prospective buyers) to recall or recognize a particular type of product processing (Collins, 2007; Garg and Joshi, 2018). Therefore, the greater the awareness of the product, the greater interest in knowing if the animal has been sacrificed following the religious principle of the Quran, the greater the intention to buy these products. Thus, the following hypothesis is proposed:

*H6 - Product awareness will have a positive effect towards purchase intention.*

## 2.5 Purchase Intention

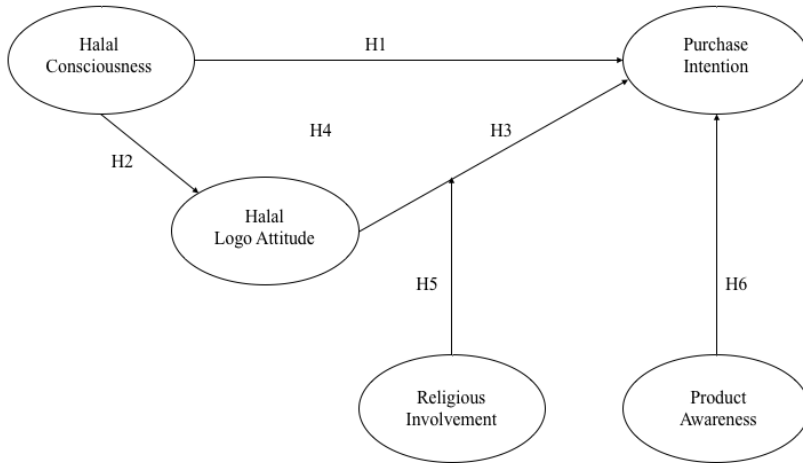
In this study, the dependent variable is the intention to purchase halal products. It is considered, from a cognitive perspective, that the decision to purchase a product is determined by a diagnosis generated after the assessment of a product's characteristics (Flanagin et al., 2014). However, according to (Kuvykaite et al., 2015), the factors that influence purchase intention are more related to feelings and emotions. In this case, they are an expression of the satisfaction achieved after buying goods and services. This study has considered a combination of cognitive factors such as 'halal consciousness' and 'product awareness', along with attitudinal factors, such as 'halal logo attitude' and even a moderation variable such as 'religious involvement' for explaining the 'purchase intention'. Intention to buy is considered the immediate precedent of buying action (Ajzen, 2015; Garg and Joshi, 2018).

## 2.6 Research Purpose

This study aims to find out how those aforementioned factors can influence customers' interest in buying/purchasing halal food products. The scheme is presented in Figure 1. Furthermore, the following questions are those that are required as a preliminary extraction. What is the perception of Muslim consumers in Spain towards halal food? What is the intention to purchase the halal products? Does religious involvement moderate the attitude toward the halal perception and their purchase intention? Last but not least, should they prefer halal certified products next to the widely-recognized product brands? Our upcoming section will provide further explanation about our



preferred methodology and respondents' profiles.



**Figure 1: Conceptual Framework**

### 3. Research Methodology

This research aims to test the hypothesis presented in the previous section and represented in Figure 1. Initially, this study begins with an exploration of the factors and scales used as estimators of theoretical concepts (Hair et al., 2011; Sekaran and Bougie, 2016). Using an online survey, we examine factors that influence purchase intention of halal meat foods. Our prediction was that consumers have a greater purchase intention of halal products if they have a high degree of halal awareness, a positive attitude towards the halal logo and a greater awareness of the production process of halal products (animal slaughtering system). In addition, the attitude toward the halal logo can play a mediating role and the religious involvement of consumers can play a moderating role.

#### 3.1 Participants and design

The participants were 228 Muslim consumers, who were recruited through the internet with the help of several mosque staffs in Barcelona, Madrid, 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 (2007). Table 1 collects the descriptive statistics of the sample. Although most of the respondents were not born in Spain, 94.7 % have Spanish nationality. Among the participants, the number of men is somewhat higher than that of women (53.5%) and the most frequent age was between 26 and 35 years (36.4%). The questionnaire contains 20 questions that form five scales: religious involvement (3 items),

halal consciousness (consisting of 4 items), halal logo attitude (consisting of 5 items), product awareness (consisting of 2 items), and purchase intention (consisting of 4 items).

**Table 1: Respondents' Demographic Profiles**

| Variables   | Categories           | Frequency | Percentage |
|-------------|----------------------|-----------|------------|
| Gender      | Men                  | 122       | 53.5       |
|             | Women                | 106       | 46.5       |
|             | TOTAL                | 228       | 100.0      |
| Age         | < 26 years old       | 75        | 32.9       |
|             | 26 - 35 years old    | 83        | 36.4       |
|             | 36 - 45 years old    | 70        | 30.7       |
|             | TOTAL                | 228       | 100.0      |
| Nationality | Non-Spanish          | 10        | 4.4        |
|             | Spanish              | 216       | 94.7       |
|             | Prefer not to answer | 2         | 0.9        |
|             | TOTAL                | 228       | 100.0      |
| Residence   | Catalunya            | 103       | 45.1       |
|             | Madrid               | 43        | 18.9       |
|             | Andalucia            | 63        | 27.6       |
|             | Valencia             | 15        | 6.57       |
|             | Others               | 4         | 1.83       |
|             | TOTAL                | 228       | 100.0      |

### 3.2 Research Procedure

Participants were asked to respond to twenty questions related to the five scales. After a brief presentation of the project, respondents filled out some classification data and then proceeded to answer the questions under study. We asked participants to report their perceived 'religious involvement', using three five-point ranking scales: 'I frequently read religious books (Quran and Islam-teachings)', 'I frequently listen to religious lectures on television or radio', and 'I attend religious discussion with friends, relatives, or family', anchored in 5 indicates "strongly agree", 4 indicates "agree", 3 "some agreement", 2 "disagree" and 1 indicates "strongly disagree" ( $\alpha = 0.859$ ), adapted from Ambali and Bakar (2012). Next, we also asked about their degree of 'halal consciousness' using four five-point ranking scales: 'I actively read or search related information halal products', 'food production methods are also important in determining the halal status', 'I prefer halal certified products over non-certified ones', and 'I understand and know exactly the meaning of 'halal'', using the same five-point anchor ( $\alpha = 0.653$ ) adapted from Lada et al., (2009). Also, we asked about the degree of attitude towards 'halal logo' using five five-point scale ranking: 'The existence of a halal logo in the packaging of food products is important', 'I will choose a product based on whether there is a halal logo', 'halal logo makes me feel safe to consume the product', 'choosing to buy halal products is a good idea',

and 'I always look for the halal logo on the product packaging before buying any products or goods', also with the same five-point anchor ( $\alpha = 0.876$ ), adapted from Haque et al. (2015). In addition, they were also asked about their knowledge about the production process of meat products, in particular about their slaughter, using two five-point ranking scale: 'before purchasing a meat product, I will review the animal slaughter process', and 'I will only purchase the product if the slaughtering process follows the Islamic rules' ( $\alpha = 0.414$ ), adapted from Aziz and Chok (2013). And, finally, participants rated their purchase intention for halal products using four five-point scale ranking: 'I prefer to buy' halal "certified products even when the brand is not very popular', 'I would recommend my family and friends to buy halal food', 'I am interested in buying halal food', and 'I will keep buying halal food according to my need', also with the same five-point anchor ( $\alpha = 0.933$ ), adapted from Garg and Joshi, (2018 ).

## 4. Result and Discussion

The data collected were processed by hierarchical regression combined with path analysis, using SmartPLS 3 software (Henseler and Sarstedt, 2013), to test the research hypotheses previously proposed which are temporary answers to the formulation of research problems expressed in the form of a statement sentence (Sugiyono, 2012; Sekaran and Bougie, 2016). To do that, we had to carry out a two-stage analysis. First, we had to test the model's validity and reliability to ensure that only valid and reliable construct measures were involved for next step (Hulland, 1999). Afterwards, we tested the structural model by calculating the paths between constructs.

### 4.1 Exploratory Factor Analysis (EFA)

Our next step was to analyse composite reliability, Cronbach's alpha, and the average variance extracted (table 2). These values exceed the thresholds recommended by the literature. 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 (Pallant, 2001).

Afterwards, we eliminated items that are considered not 'strong' enough. Here, we eliminated the ones with low factor loadings, or as explained as a rule of thumb, the item should have a rotated factor loading of at least 0.6 (Pallant, 2001). The results show that all items had been loaded into the five respective factors. The results are presented in the Table 2.

**Table 2: EFA Result**

| Variables                                      | Indicators  | Factor loadings ( $\lambda$ ) | CR    | AVE   |
|--|---|-------------------------------|-------|-------|
| Religious Involvement (Ambali and Bakar, 2012) | I frequently read religious books (Quran and Islam-teachings)                                 | 0.869                         | 0.859 | 0.671 |
|  | I frequently listen to religious lectures on television / radio                               | 0.823                         |       |       |
|  | I attend religious discussion with friends, relatives, or family                              | 0.761                         |       |       |
| Halal Consciousness (Lada et al., 2009)        | I actively read or search related information halal products                                  | 0.300*                        | 0.653 | 0.353 |
|  | Food production methods are also important in determining the halal status                    | 0.846                         |       |       |
|  | I prefer halal certified products over non-certified ones                                     | 0.676                         |       |       |
|  | I understand and know exactly the meaning of 'halal'  | 0.387*                        |       |       |
| Halal Logo Attitude (Haque et al., 2015)       | The existence of a halal logo in the packaging of food products is important                  | 0.907                         | 0.876 | 0.596 |
|  | I will choose a product based on whether there is a halal logo                                | 0.467*                        |       |       |
|  | Halal logo makes me feel safe to consume the product  | 0.875                         |       |       |
|  | Choosing to buy halal products is a good idea   | 0.826                         |       |       |
|  | I always look for the halal logo on the product packaging before buying any products or goods | 0.702                         |       |       |
| Product Awareness (Aziz and Chok, 2013)        | Before purchasing meat product, I will review the animal slaughter process                    | 0.632                         | 0.414 | 0.273 |
|  | I will only purchase the product if the slaughtering process follows the Islamic rules        | 0.382*                        |       |       |
| Purchase intention (Garg and Joshi, 2018)      | I prefer to buy "Halal" certified products even when the brand is not very popular            | 0.974                         | 0.933 | 0.778 |
|  | I would recommend my family and friends to buy halal food.                                    | 0.872                         |       |       |
|  | I am interested in buying halal food  | 0.939                         |       |       |
|  | I will keep buying halal food according to my need  | 0.722                         |       |       |

Items with (\*) were not included in further analysis

CR: Composite reliability.

AVE Average variance extracted

#### 4.2 Confirmatory Factor Analysis (CFA)

Next, we confirm the constructs with Confirmatory Factor Analysis. The study employed additional fit indices in assessing the viability of the current CFA model. This study applies partial least squares structural equation modelling (PLS-SEM), with the help of the SmartPLS version 3 software (Ringle et al., 2015).

Hair et al. (2011) suggested accepting items with minimum loadings of 0.6.

Here, the loadings of all items were all greater than 0.6, therefore individual item reliability was accepted. 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 0.7 for internal consistency (Hair et al., 2011). Last, we checked internal consistency by evaluating the average variance extracted (AVE). Our result had an AVE of above 0.5 for all variables, which fulfilled the requirement by Fornell and Larcker (1981).

**Table 3: CFA Result**

| <i>Items</i>  | <i>RI</i>    | <i>HC</i>    | <i>HLA</i>   | <i>PA</i>    | <i>PI</i>    |
|---|--------------|--------------|--------------|--------------|--------------|
| I frequently read religious books (Quran and Islam-teachings)                                 | 0.888        |              |              |              |              |
| I frequently listen to religious lectures on television / radio                               | 0.923        |              |              |              |              |
| I attend religious discussion with friends, relatives, or family                              | 0.824        |              |              |              |              |
| Food production methods are also important in determining the halal status                    |              | 0.902        |              |              |              |
| I prefer halal certified products over non-certified ones                                     |              | 0.879        |              |              |              |
| The existence of a halal logo in the packaging of food products is important                  |              |              | 0.922        |              |              |
| Halal logo makes me feel safe to consume the product  |              |              | 0.902        |              |              |
| Choosing to buy halal products is a good idea   |              |              | 0.881        |              |              |
| I always look for the halal logo on the product packaging before buying any products or goods |              |              | 0.772        |              |              |
| Before purchasing meat product, I will review the animal slaughter process                    |              |              |              | 1.000        |              |
| I prefer to buy "Halal" certified products even when the brand is not very popular            |              |              |              |              | 0.940        |
| I would recommend my family and friends to buy halal food.                                    |              |              |              |              | 0.940        |
| I am interested in buying halal food  |              |              |              |              | 0.920        |
| I will keep buying halal food according to my need  |              |              |              |              | 0.858        |
| <b><i>Cronbach's Alpha (a)</i></b>  | <b>0.858</b> | <b>0.740</b> | <b>0.893</b> | <b>1.000</b> | <b>0.935</b> |

According to Jöreskog and Sörbom (1993), Confirmatory Factor Analysis, is also used to test unidimensionality, validity, and reliability of construct measurement models. Before going to the analysis of the structural model, the goodness of the fit (GoF) of the model was calculated by analysing the standardized root mean-square residual (SRMR) proposed by Henseler et al. (2015). We found that the SRMR value is 0.085. Any SRMR value less than 0.10 and more than 0.08 indicates a good model fit (Hu and Bentler, 1999;

Henseler et al., 2015). To provide a compact explanation of the CFA results, we present the results in Table 4 below:

**Table 4: CFA Test Summary**

| Categories               | Acceptable Limit                                   | Conclusion   |
|--------------------------|--|--|
| <i>Unidimensionality</i> |  |  |
|                          | Factor loadings of all indicators $\geq 0.70$      | All factor loadings of all indicators are $\geq 0.7$   |
| <i>Validity</i>          |  |  |
| Convergent validity      | AVE $\geq 0.50$                                    | All constructs have AVE $> 0.5$ , however the moderating effect has the value of AVE which is a little below 0.5 |
| Construct validity       | fit indexes is acceptable (SRMR value $\leq 0.9$ ) | fit index satisfies acceptable fit level (0.085)   |
| <i>Reliability</i>       |  |  |
| Internal reliability     | Cronbach's alpha $\geq 0,70$                       | All constructs have Cronbach's Alpha values $> 0.7$ .  |

#### 4.3 Structural Model Evaluation

Next, the relationships between constructs were analysed through structural equation modelling (SEM). As an assisting tool, we also used SmartPLS Version 3 for the analysis. Bootstrapping technique was used to find out the significance of the coefficient. Table 5 below summarizes the path coefficients and their t-values.

**Table 5: Path Coefficients**

| Hypothesis | Relations                                  | Path Coefficient | t-Values | Decision      |
|------------|--|------------------|----------|---------------|
| H1         | Halal Consciousness -> Purchase Intention  | 0.335            | 4.913    | Supported     |
| H2         | Halal Consciousness -> Halal Logo Attitude | 0.934            | 8.810    | Supported     |
| H3         | Halal Logo Attitude -> Purchase Intention  | 0.752            | 11.095   | Supported     |
| H6         | Product Awareness -> Purchase Intention    | -0.046           | 1.590    | Not Supported |

Notes: Bootstrapping ( $n = 500$ ).  $P < 0.001$

Direct Regressions

Table 5 revealed that halal consciousness and halal logo attitude had influences and significant effects on purchase intention, explained by the positive coefficient and t-values higher than 1.96 (Hair et al., 2011). Therefore, hypothesis 1 (H1) and hypothesis 3 (H3) were supported. Halal logo attitude also had influence and a significant effect on purchase intention, which means hypothesis 2 (H2) was also supported. This result supports the findings by previous researches, which are Bonne et al. (2007), Lada et al. (2009); Aziz and Chok (2013).

However, the hypothesis saying that product awareness has a positive effect towards purchase intention (hypothesis 6), was rejected. The reason behind this was that the t-value was below 1.96, therefore not significant. The negative coefficient also did not support the hypothesis; hence product awareness is not proven to have an effect on purchase intention. We found this finding contrary to Aziz and Chok (2013), where they found that product awareness, in this case awareness of halal products, is one important predictor of purchase intention. One possible explanation that we could propose is that Spanish Muslim consumers rely so much on a halal logo or sticker on the package of the product. They do not really care about the product's brand, which means even though a brand is well-known for its quality, consumers will still not buy it unless there is a halal logo attached to its package. Another interpretation of the result is that the halal component in the product is perceived to be more important than general perception of quality.

#### 4.4 Mediation Effect

In the case of the relation between halal consciousness, halal logo attitude, and purchase intention (H4), here we found that halal logo attitude acted as a mediator on the effect of halal consciousness and purchase intention. We put the explanation of the relationship between these three constructs in Table 7, which involves other two paths, in this case H2 and H3.

As Zhao et al. (2010) suggested, positive significance (t-values) of both paths forming the mediating relation mean that a mediation effect exists in the form of complementary partial mediation. It means that the mediated effect and direct effect both exist and point in the same direction. From Table 7, we see that the total effect of 1.037 and indirect effect of 0.703 are both positive and significant. In this case, the mediation results showed that halal consciousness can act as a direct predictor of purchase intention. At the same time, halal consciousness may also function as an indirect predictor of purchase intention via halal logo attitude. The role of attitude as a mediating variable here corresponds with the findings of Garg and Joshi (2018).

**Table 6: Mediation Paths**

| H2                    | H3                    | Mediation / Indirect Effect | t-value | H1                    | Total Effect                        | H4 | Decision for H4 |
|-----------------------|-----------------------|-----------------------------|---------|-----------------------|-------------------------------------|----|-----------------|
| ( $\beta_2 = 0.934$ ) | ( $\beta_3 = 0.752$ ) | ( $\beta_2 * \beta_3$ )     |         | ( $\beta_1 = 0.335$ ) | ( $\beta_1 + (\beta_2 * \beta_3)$ ) |    |                 |

|  |  |       |        |  |       |   |           |
|--|--|-------|--------|--|-------|---|-----------|
| Halal<br>Consciousness<br>-> Halal<br>Logo<br>Attitude | Halal Logo<br>Attitude -><br>Purchase<br>Intention | 0.703 | 10.986 | Halal<br>Consciousness<br>-> Purchase<br>Intention | 1.037 | Halal<br>Consciousness<br>-> Halal<br>Logo<br>Attitude<br>-> Halal<br>Logo<br>Attitude<br>-><br>Purchase<br>Intention | Supported |
|--|--|-------|--------|--|-------|---|-----------|

Notes: Bootstrapping ( $n = 500$ ).  $P < 0.001$

#### 4.5 Moderation Effect

As shown on Table 7, the moderating effect of the religious involvement is positive and significant. In our model, we estimate a standardized path coefficient of 0.159. Regarding the significance, the t-value indicates that the moderation effect is significant because the t-value of 5.219 is higher than 1.96 (Henseler and Fassott, 2010). Furthermore, the hypothesis saying that the moderating effect of the religious involvement influences the effect of halal logo attitude on purchase intention (H5) was also supported as seen from the positive coefficient and significant t-value. This is consistent with findings of Baazeem et al. (2016), Nasution et al. (2016), and Madiawati and Pradana (2016). When religious involvement is higher, the positive influence of halal logo attitude on purchase intention will be higher. On the contrary, lower religious involvement indicates that the positive influence of halal logo attitude on purchase intention will decrease.

**Table 7: Moderation Path**

|  | <b>Moderation Effect<br/>Path</b> | <b><math>\beta</math></b> | <b>t-value</b> | <b>Decision</b> |
|--|-----------------------------------|---------------------------|----------------|-----------------|
|  |                                   |                           |                |                 |



|           |   |       |       |           |
|-----------|---|-------|-------|-----------|
| <b>H5</b> | Religious Involvement<br>* Halal Logo Attitude<br><br>-> Purchase Intention | 0.159 | 5.219 | Supported |
|-----------|---|-------|-------|-----------|

Notes: Bootstrapping (n = 500). P < 0.001

## 5. Conclusions, implications and future research directions

Incorporating several marketing-related factors combined with socio-religious theory, this study empirically provided evidence of the significant relationships between halal consciousness, halal attitude, and the moderating effect of religious involvement towards purchase intention. One factor with unproven significance was product awareness, leaving tempting questions to be explored by future research.

Using data collected from Muslim consumers in Spain, we found that one of the most important conclusions that may be drawn from this study lies in the fact that the relationship between halal consciousness, halal attitude, and purchase intention can be explained in the shape of mediated effect. Halal logo attitude here acted as a partial mediator on the relationship of the two previous constructs. Additionally, religious involvement also plays a significant role in predicting the intention to purchase halal products. Our tested model had shown that even though Spain is not an Islamic country, the Muslim consumers still take their involvement in religious activities into account concerning their dietary habit.

However, we also realize that there are still weaknesses and limitations. We have not explored more about consumers' demographics to determine whether they are native Muslim Spanish or second or third generation Spanish citizens. Future research should also distinguish the respondents according to whether they were born Muslim or had converted from other religions. In terms of the purchase intention, there should also be a difference between actual purchase or repeat purchase of the product. Therefore, more variables from previous theories can be taken into account, for example purchase behaviour, behavioural control, and repurchase intention.

We expect this article's contribution to be useful for academic research as well as for halal food manufacturers, practitioners and related policymakers. Hopefully it can be a useful additional source of knowledge for further

explorations of halal food consumption in any country or society, since the topic is always updated and fits with the global context.

## References

1. Ahmad, N. A., Abaidah, T. N., and Yahya, M. H. A. (2013), "A study on halal food awareness among Muslim customers in Klang Valley", *The 4th International Conference on Business and Economic Research (4th ICBER 2013) Proceeding*, pp. 1073-1087.
2. Ahmed, A. (2008), "Marketing of halal meat in the United Kingdom: Supermarkets versus local shops", *British Food Journal*, Vol. 110 No.7, pp. 655-670.
3. Ajzen, I. (1985). "From intentions to actions: A theory of planned behaviour", In J. Kuhl and J. Beckmann (Eds.), *Action control: From Cognition to Behaviour*, Berlin, Heidelberg, New York: Springer-Verlag. pp. 11-39.
4. Ajzen, I. (2015), "*The theory of planned behaviour is alive and well, and not ready to retire: a commentary on Sniehotta, Priesseau, and Araújo-Soares*", *Health Psychology Review*, Vol. 9 No.2, pp. 131-137.
5. Alam, S., and Sayuti, M. (2011), "Applying the Theory of Planned Behaviour (TPB) in halal food purchasing", *International Journal of Commerce and Management*, Vol. 21 No. 1, pp. 8-20.
6. Atran, S. and Ginges, J. (2012), "Religious and sacred imperatives in human conflict", *Science*, Vol. 336 No. 6083, pp. 855-857.
7. Aziz, Y. A., and Chok, N. V. (2013), "The role of Halal awareness, Halal certification, and marketing components in determining Halal purchase intention among non-Muslims in Malaysia: A structural equation modeling approach", *Journal of International Food and Agribusiness Marketing*, Vol. 25 No.1, pp. 1-23.
8. Baazeem, T., Mortimer, G., and Neale, L. (2016), "Conceptualising the relationship between shopper religiosity, perceived risk and the role of moral potency", *Journal of Consumer Behaviour*, Vol. 15 No.5, pp. 440-448.
9. Baron, R. M., and Kenny, D. A. (1986), "The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations", *Journal of Personality and Social Psychology*, Vol. 51 No. 6, p. 1173.
10. Bloom, P. (2007), "Religion is natural", *Developmental Science*, Vol. 10 No.1, pp. 147-151.
11. Bonne, K., Vermeir, I., Bergeaud-Blackler, F., and Verbeke, W. (2007), "Determinants of halal meat consumption in France", *British Food Journal*, Vol. 109 No. 5, pp. 367-386.

12. Bonne, K., and Verbeke, W. (2008), "Muslim consumer trust in halal meat status and control in Belgium", *Meat Science*, Vol. 79 No.1, pp. 113-123.
13. Borzooei, M., and Asgari, M. (2013), "The Halal brand personality and its effect on purchase intention", *Interdisciplinary Journal of Contemporary Research in Business*. Vol. 5 No. 3, pp. 481-491.
14. Collins, C. J. (2007), "The interactive effects of recruitment practices and product awareness on job seekers' employer knowledge and application behaviours", *Journal of Applied Psychology*, Vol. 92 No.1, p. 180.
15. Dali, N. R. S. M., Sulaiman, S., Samad, A. A., Ismail, N., and Alwi, S. H. (2007), "Halal products from the consumers' perception: An online survey", *Proceeding of the Islamic Entrepreneurship Conference, Kolej Universiti Islam Malaysia*.
16. Europa Press (2019), "Las ventas de elaborados cárnicos en España crecen un 1,9% en 2018, hasta superar los 7.000 millones," available at: [http://www.teinteresa.es/dinero/agricultura/elaborados-carnicos-Espana-superar-millones\\_0\\_2196980315.html](http://www.teinteresa.es/dinero/agricultura/elaborados-carnicos-Espana-superar-millones_0_2196980315.html) (accessed 14 March 2019).
17. Flanagin, A. J., Metzger, M. J., Pure, R., Markov, A., and Hartsell, E. (2014), "Mitigating risk in ecommerce transactions: perceptions of information credibility and the role of user-generated ratings in product quality and purchase intention", *Electronic Commerce Research*, Vol. 14 No. 1, pp. 1-23.
18. Fornell, C., and Larcker, D. F. (1981), "Evaluating structural equation models with unobservable variables and measurement error", *Journal of Marketing Research*, Vol. 18 No. 1. Pp. 39-50.
19. Garg, P., and Joshi, R. (2018), "Purchase intention of "Halal" brands in India: the mediating effect of attitude", *Journal of Islamic Marketing*, Vol. 9 No.3, pp.683-694.
20. Gervais, W. M., and Norenzayan, A. (2012), "Like a camera in the sky? Thinking about God increases public self-awareness and socially desirable responding", *Journal of Experimental Social Psychology*, Vol. 48 No.1, pp. 298-302.
21. Graham, J., and Haidt, J. (2010), "Beyond beliefs: Religions bind individuals into moral communities," *Personality and Social Psychology Review*, Vol. 14 No. 1, pp. 140-150.
22. Hair, J. F., Ringle, C. M., and Sarstedt, M. (2011), "PLS-SEM: Indeed a silver bullet", *Journal of Marketing theory and practice*, Vol. 19 No. 2, pp. 139-152.
23. Hair, J. F., Hult, G. T. M., Ringle, C. M., and Sarstedt, M. (2017). *A primer on partial least squares structural equation modeling (PLS-SEM)*, (2nd ed.) Thousand Oaks: Sage.
24. Hamlin, J. K., Wynn, K., and Bloom, P. (2007). "Social evaluation by preverbal infants", *Nature*, Vol. 450 No. 7169, pp. 557-560.

25. Haque, A., Sarwar, A., Yasmin, F., Tarofder, A. K., and Hossain, M. A. (2015), "Non-Muslim consumers' perception toward purchasing halal food products in Malaysia", *Journal of Islamic Marketing*, Vol. 6 No. 1, pp. 133-147.
26. Henrich, J. (2009), "The evolution of costly displays, cooperation and religion: Credibility enhancing displays and their implications for cultural evolution", *Evolution and Human Behaviour*, Vol. 30 No. 4, pp. 244-260.
27. Henseler, J., and Fassott, G. (2010), "Testing moderating effects in PLS path models: An illustration of available procedures", *Handbook of partial least squares*, Springer, Berlin, Heidelberg. pp. 713-735.
28. Henseler, J., Ringle, C. M., and Sarstedt, M. (2015), "A new criterion for assessing discriminant validity in variance-based structural equation modelling", *Journal of the Academy of Marketing Science*, Vol. 43 No.1), pp. 115-135.
29. Henseler, J., and Sarstedt, M. (2013), "Goodness-of-fit indices for partial least squares path modelling", *Computational Statistics*, Vol. 28 No.2, pp. 565-580.
30. Hu, L. T., and Bentler, P. M. (1999), "Cut-off criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives", *Structural Equation Modeling: A Multidisciplinary Journal*, Vol. 6 No.1, pp. 1-55.
31. Huertas-Garcia, R., Consolación, C., and Mas-Machuca, M. (2016), "How a sustainable message affects brand attributes", *Industrial Management and Data Systems*, Vol. 116 No.3, pp. 466-482.
32. Hussaini, M. (1993), "*Islamic Dietary Concepts and Practices*", Chicago, USA: The Islamic Food and Nutrition Council of America (IFANCA).
33. Inam, S., Janjua, S. Y., and Malik, S. A. (2016), "Managerial perception toward halal certification: Study of international food chains in Pakistan", *Pakistan Business Review*, April 2016, pp. 176-195.
34. Jamal, A., and Sharifuddin, J. (2015), "Perceived value and perceived usefulness of halal labeling: The role of religion and culture", *Journal of Business Research*, Vol. 68 No.5, 933-941.
35. Jöreskog, K. G., and Wold, H. (1982), *Systems under indirect observation, Part II*, North-Holland Publishing Company, Amsterdam, 68, 108.
36. Karim, M., (2013) *Behaviour of Urban Muslim Communities in Consuming Halal Products*, Ministry of Religion of the Republic of Indonesia, Badan Litbang dan Diklat, 2013.
37. Kocturk, T.O. (2002), "Food rules in the Koran", *Scandinavian Journal of Nutrition*, Vol. 46 No. 3, pp. 137-9.
38. Kuvykaite, R., Dovaliene, A., and Navickiene, L. (2009). "Impact of package elements on consumer's purchase decision", *Economics and management*, Vol. 14 No.1, pp. 441-447.

39. Lada, Suddin, Tanakinjal, G.H., and Amin H. (2009), "Predicting intention to choose halal products using theory of reasoned action", *International Journal of Islamic and Middle Eastern Finance and Management*, Vol. 2 No. 1, pp. 66-76.
40. Lestari, Y. D., and Gunita, D. (2018), "Study on intention and behaviour towards halal non-food product", *International Journal of Supply Chain Management*, Vol. 7 No. 3, pp. 231-237.
41. Lever, J. and Miele, M. (2012), "The growth of halal meat markets in Europe: An exploration of the supply side theory of religion", *Journal of Rural Studies*, Vol. 28 No.4, pp. 528-537.
42. Madiawati, P. N., and Pradana, M. (2016), "Celebrity and halal certificates factors influence on customers' buying interest", *Актуальні проблеми економіки*, Vol. 3, pp. 109-116.
43. Malhotra, N. K. (2007), Review of marketing research. In Review of Marketing Research (pp. v-v). Emerald Group Publishing Limited.
44. Meixner, O., Friedl, R., and Hartl, B. (2018), "Preferences for Attributes of Halal Meat: Empirical Evidence from the Muslim Community in Vienna, Austria", *International Journal on Food System Dynamics*, Vol. 9 No. 3, pp. 265-278.
45. Mesa, E. S. (2012), "Los moriscos que se quedaron. La permanencia de la población de origen islámico en la España Moderna (Reino de Granada, siglos XVII-XVIII): Vínculos de Historia", *Revista del Departamento de Historia de la Universidad de Castilla-La Mancha*, Vol. 1.
46. Nasution, M., Gio, P. U., and Rossanty, Y. (2016), "Does religious commitment matter in the relationship between brand personality and purchase intention on halal brand? Evidence from consumers in Indonesia", *Expert Journal of Marketing*, Vol. 4 No. 2, pp. 31-38.
47. Norenzayan, A. (2014), "Does religion make people moral?", *Behaviour*, Vol. 151 No. 2-3, pp. 365-384.
48. Pallant, J. (2013), "SPSS survival manual", McGraw-Hill Education (UK).
49. Regenstein, J. M., Chaudry, M. M., and Regenstein, C. E. (2003), "The kosher and halal food laws", *Comprehensive Reviews in Food Science and Food Safety*, Vol. 2 No. 3, pp. 111-127.
50. Riaz, M. N., and Chaudry, M. M. (2004), "The value of Halal food production", *International News on Fats Oils and Related Materials*, Vol. 15 No.11, pp. 698-701.
51. Ringle, C. M., Wende, S., and Becker, J.-M. (2015), "SmartPLS 3", Boenningstedt: SmartPLS GmbH, available at: <http://www.smartpls.com> (accessed 4 May 2019).
52. Sekaran, U., and Bougie, R. (2016), *Research methods for business: A skill building approach*, John Wiley and Sons.
53. UCIDE: Unión de Comunidades Islámicas de España (2018). "Estudio demográfico de la población musulmana" Explotación

- estadística del censo de ciudadanos musulmanes en España”, available at <http://ucide.org> (accessed 30 April 2019).
54. Wilson, J. A. (2012). “The new wave of transformational Islamic marketing: Reflections and definitions”, *Journal of Islamic Marketing*, Vol. 3 No. 1, pp. 5-11.
  55. Zannierah Syed Marzuki, S., Hall, C. M., and Ballantine, P. W. (2012). “Restaurant managers' perspectives on halal certification”, *Journal of Islamic Marketing*, Vol. 3 No. 1, pp. 47-58.
  56. Zhao, X., Lynch Jr, J. G., and Chen, Q. (2010). “Reconsidering Baron and Kenny: Myths and truths about mediation analysis”, *Journal of Consumer Research*, Vol. 37 No. 2, pp. 197-206.

NOVEMBER 13<sup>TH</sup> , 2019

EDITOR'S RESPONSE AND REVIEWS  
International Food and Agribusiness Management  
Review

(SJR Q2)



Pradana Mahir &lt;mahir.pradana@gmail.com&gt;

**Fwd: IFAMR: Decision Letter - MS 20190071**

3 messages

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

Wed, Nov 13, 2019 at 9:31 PM

----- Forwarded message -----

From: **Michael Gunderson** <mgunders@purdue.edu>  
Date: Tue, Nov 12, 2019 at 10:21 PM  
Subject: IFAMR: Decision Letter - MS 20190071  
To: MAHIR PRADANA <mahirpradana@telkomuniversity.ac.id>

Dear MAHIR,

Thank you for submitting your manuscript MS 20190071, entitled, "Purchase intention of halal food among Muslim consumers in Spain" to the IFAMR for possible publication. The managing editor and the reviewers propose a revise and I concur. We propose a revision along the lines of the reviews (see attached).

As you prepare the manuscript for resubmission, please address each point made by the reviewer team. You may choose to disagree with a suggested concern, but, when doing so please explain why you have decided not to address the point. When you revise and resubmit your manuscript please also make sure that the references and reference list are according to the latest journal guidelines, which can be found on the IFAMR website (<https://www.wageningenacademic.com/journals/ifamr/guidelines>)

\*\*\*\*\* IMPORTANT! \*\*\*\*\*

IFAMR has changed the submission system. This editorial express site has been closed for new submissions and revisions.

You must use the new submission site: <https://www.editorialmanager.com/ifamr>  
Also check the updated author guidelines, as there are some required changes as well.

To log in, you need to create a new account. In the submission process choose 'Revision (from the old IFAMR submission system)'. You will be asked to enter your current manuscript number (8 numbers). We will retrieve the original reviewers and comments from the old system, so no data is lost for your submission.

\*\*\*\*\*

Thank you for considering the International Food and Agribusiness Management Review as a publication outlet. If you have any questions please do not hesitate to contact me.

Kindest regards,

Dr. Michael Gunderson, Professor  
Purdue University Department of Agricultural Economics  
[mgunders@purdue.edu](mailto:mgunders@purdue.edu)  
Executive Editor

International Food and Agribusiness Management Review  
<[ifamr@wageningenacademic.com](mailto:ifamr@wageningenacademic.com)>  
Web: <http://www.ifama.org>



Dear authors,

first of all, please, accept my apologise for the delay of this review.

Unfortunately, it has not been easy to find 2 reviewers available to work on this paper.

Now, we have two reviews with positive perception of the interesting topic addressed by your research, even if some work has to be dedicated in order to have a publishable paper.

I strongly recommend to follow the suggestions of both reviewers (especially reviewer 1) and to address specifically:

- Clear objectives and hypotheses
- Clear definition of the sampling method and research design
- A contextualization of your results within the literature review

Should you decide to revise the manuscript and resubmit it, please address each point made by the reviewers, one by one. Create a table listing each requested change, your response to the change, and where the manuscript has been changed as a result. You may choose to disagree with a suggested change. But, when doing so please explain why you have decided not to alter the manuscript.

The opportunity to revise and resubmit this paper cannot be a guarantee in itself that the paper will be accepted if the resubmission not satisfactorily address the comments within.

Dear author(s),

this is an interesting work, addressing a valuable topic for both academics and business actors. The trend of Halal food consumption appears extremely dynamic and it could be interesting for IFAMR readers.

On the other side, the methodology is not particularly new. SEM are widely adopted and PLS is often used in consumer behaviour studies.

I see two major issues that authors should address in a revised version:

1- In both the introduction and in literature review sections, several objectives and hypotheses for this paper are mentioned. Nevertheless, even in light of the following conclusions, it does not that all of these are properly addressed. Maybe the paper is presented in a too ambitious way

2. Sampling method and consequence on generalisation of results. It is stated that the number of respondents, even if limited if compared with the results of other surveys published on this journal, is sufficient to get reliable results. Anyway it is not clear the sampling method (random?) and the selection of participants. Is it a convenience sample? Did they get any incentive to take part to the survey? Consequently, conclusions have to be drawn carefully by, maybe, underlining the characteristics of an exploratory research

3. Conclusions are presented in a short paragraph and they are only moderately contextualised in the literature presented above.

I think this can be an interesting contribution, but it is important to address these issues.

The paper deals with a current topic in line with the editorial policy of the IFAMR journal, however I suggest that the manuscript undergoes to a major revision before it can be considered for the publication.

The research objectives are presented in a quite confusing way. Firstly, the Author / s present six research hypothesis, then the objectives of the research are presented as a sub-paragraph of the paragraph dedicated to the review of the literature, in which other, further research questions are presented. The authors should entirely reformulate this first part of the work by moving the current sub-paragraph 2.6 as an independent paragraph and trying to be consistent in the presentation of the objectives and purposes of the paper. The Author/s also should clarify the meaning of "halal consciousness" that is not clear. In the par. 2.1 the Author/s provide a first definition while in the par. 2.2 a slightly different definition is reported referring to Lada et al., 2009 paper.

The methodology applied is appropriate, while the data collection methodology is not presented in a satisfactory and clear manner. In the last lines of page 8 reference is made to some scales used in the questionnaire without mentioning its origin and validity. Subsequently, in the paragraph 3.2 "Research Procedures" the procedure adopted in the research is not explained but the scales are detailed and contextualized later. Also in this case, the Authors should reformulate and make the two sections consistent. Is sampling random? If so, this should be clarified.

I have doubts about the levels of the alpha of the 'halal consciousness' scale which is low as well as "product awareness". Indeed, even results from EFA are of very low % of variance explained by these two factors.

Finally, paragraph 5. Conclusions, implications and future research directions is very brief. The discussion is not argued and above all, there is no reference to the hypotheses formulated. There is not a real conclusion, the implications of the work are not discussed nor are the critical points highlighted.

There are some typos in the text but the lines are not numbered so it is not easy to report them. For example on page 5 last row please correct "productFinally"

# International Food and Agribusiness Management Review

## Spanish Muslims' halal food purchase intention: The Moderating Role of Religious Involvement

--Manuscript Draft--

|                                     |  |
|-------------------------------------|--|
| <b>Manuscript Number:</b>           |  |
| <b>Full Title:</b>                  | Spanish Muslims' halal food purchase intention: The Moderating Role of Religious Involvement   |
| <b>Article Type:</b>                | Revision (from the old IFAMR submission system)  |
| <b>Keywords:</b>                    | Halal Food, Halal Marketing, Religious Involvement, Purchase Intention   |
| <b>Secondary Keywords:</b>          | Structural Equation Model  |
| <b>Abstract:</b>                    | The purpose of this paper is to investigate the factors that influence purchase intention of halal food among Spanish Muslim consumers. Data were obtained from a survey of 228 consumers living in various regions of Spain, then analysed using the partial least squares (PLS) technique. Our results showed that product awareness does not have an effect on purchase intention while other constructs do, including the mediating effect of consumers' attitude towards halal label and moderating effect of religious involvement. This study thus contributes to the advancement of knowledge on factors that motivate the purchase intention of halal food. |
| <b>Corresponding Author:</b>        | MAHIR PRADANA, M.Sc<br>Telkom University<br>Bandung, Jawa Barat INDONESIA  |
| <b>Corresponding Author E-Mail:</b> | mahirpradana@telkomuniversity.ac.id  |
| <b>First Author:</b>                | MAHIR PRADANA, M.Sc  |
| <b>Order of Authors:</b>            | MAHIR PRADANA, M.Sc  |
|                                     | Rubén Huertas-García   |
|                                     | Frederic Marimon   |

# **Purchase intention of halal food among Muslim consumers in Spain**

**Mahir Pradana**

Telkom University and Universitat de Barcelona

**Rubén Huertas-García**

Universitat de Barcelona

**Frederic Marimon**

Universitat Internacional de Catalunya

Corresponding author: [mahirpradana@telkomuniversity.ac.id](mailto:mahirpradana@telkomuniversity.ac.id) ,

(62) 82193187891

CONFIDENTIAL

# Spanish Muslims' halal food purchase intention: The Moderating Role of Religious Involvement

---

The purpose of this paper is to investigate the factors that influence purchase intention of halal food among Spanish Muslim consumers. Data were obtained from a survey of 228 consumers living in various regions of Spain, then analysed using the partial least squares (PLS) technique. Our results showed that product awareness does not have an effect on purchase intention while other constructs do, including the mediating effect of consumers' attitude towards halal label and moderating effect of religious involvement. This study thus contributes to the advancement of knowledge on factors that motivate the purchase intention of halal food.

**Keywords**—*Halal Food, Halal Marketing, Religious Involvement, Purchase Intention, Structural Equation Model*

---

## 1. Introduction

For centuries, religions have been considered to be mechanisms that allow different groups of strangers, from diverse origins, to coexist together (Norenzayan, 2014). Religion converts people, who do not know each other, into an imaginary moral community united by sacred bonds and under the supervision of a vigilant God (Graham and Haidt, 2010). However, throughout history, religion, along with its complex rituals and beliefs, has played a very important role in establishing a moral sphere among large communities that has contributed to coexistence (Norenzayan, 2014).

Religious people believe in some kind of supervising higher entities at some events in their lives more than at other times (Atran and Ginges, 2012). The literature has collected evidence, both from a perspective of the cognitive science of religion (Bloom, 2007) and cultural evolution (Henrich, 2009), which allows for establishing a correlation between the growth phases in the size and complexity of a society, and the evolution and complexity of religious elements that seek to achieve social solidarity in that society.

One of the biggest religions in the world is Islam. After Christianity, Islam is the second largest faith worldwide in the number of believers, and it is the one with the highest growth (Koçturk, 2002). One of the religious practices that Muslims (believers of Islam) must follow is the consumption

of dietary prescriptions intended to advance their well-being, which is known as ‘halal’ food (Bonne et al., 2007). Aside from five main pillars of life: *sahadah* (good deed); *salah* (prayer); *zakah* (charity); *shaum* (fasting), and *hajj* (pilgrimage), Muslims have to make sure they consume halal food so they are safe from the wrath of Allah (God Almighty).

The population of Muslims in the 21<sup>st</sup> century is approximately 1.8 billion and will reach the figure of 2.049 billion in 2020 (Inam et al., 2016). The majority of Muslims live in the Middle East, North and East Africa, the Arabian Peninsula, South Asia (Bangladesh, India and Pakistan), South East Asia (notably Indonesia and Malaysia) and is also represented among many minority groups in Europe, the Americas, China, and Australia (Mesa, 2012).

The rapid growth of the Muslim population in the world means that halal food supply is becoming an important issue. According to Inam et al. (2016), the halal market grows about 25% per year, which shows that it is a lucrative business not only among Muslim-majority countries but also among non-Muslim countries (Ahmad et al., 2013). **The demand of halal food in non-Muslim countries also grows positively** (Meixner et al., 2018). In the United States of America (USA), almost 75% of the Muslim community still prefers to consume halal food (Hussaini, 1993). In Europe, France is one of the largest halal markets among non-Islamic countries (Lever and Miele, 2012). **Therefore, halal product supply is not merely a purely religious issue anymore**, but it has also become a new trend in business and trade (Lada et al., 2009; Wilson, 2012; Lestari and Gunita, 2018).

For the reason above, we follow the steps of previous research focusing on halal food purchase intention in non-European countries such as France (Bonne et al., 2007), Belgium (Bonne and Verbeke, 2008), United Kingdom (Ahmed, 2008), and Austria (Meixner et al., 2018). **We conduct our study in Spain, a country that has a long history of Islamic influence during the Moors' reign for over nine centuries from 800 A.D. until the 17th century** (Mesa, 2012). Nowadays, the country is still a home for almost two million Muslims, based on statistics gathered by Unión de Comunidades Islámicas de España (UCIDE).

This study uses quantitative approach by using the theory of planned behaviour by Ajzen (1985) as a theoretical basis. We aim to tackle questions such as how is the perception of Muslim consumers in Spain towards halal food? What is the intention to purchase the halal products? Does religious involvement moderate the attitude toward the halal

4  
5  
6  
7  
8  
9  
10 perception and their purchase intention?  
11

12  
13 Aside of having conventional linear regressions, we also incorporate the  
14 mediating role of "attitude towards halal label" between "halal awareness"  
15 and "halal purchase intention", and the moderating role of "religious  
16 involvement" between "attitude towards halal label" and "halal purchase  
17 intention". To analyse the results and test the hypotheses, this work uses  
18 structural equation models (SEM) through partial least square (PLS), using  
19 SmartPLS version 3 (Ringle et al, 2015; Hair et al., 2017).  
20  
21

## 22 **2. Literature Review**

23  
24  
25 In this part we explain the relationships between the constructs. Some  
26 previous studies have explored the effect of halal awareness on consumers'  
27 purchase decisions (Bonne and Verbeke, 2008; Alserhan, 2010). Some  
28 also prove that trust on halal certificate or label can provide sensory  
29 stimulation that attracts consumers (Zannierah Syed Marzuki et al., 2012).  
30  
31

### 32 *2.1 Halal Awareness and Halal Purchase Intention*

33  
34  
35 For Islamic believers, halal is a law established by Allah (God Almighty).  
36 Therefore, following the halal rules is also seen as a subjective norm which  
37 Muslim consumers must consider before making a decision from an  
38 abundant selection of food products (Asnawi et al., 2018). The choice and  
39 purchase of products can follow a cognitive process in the sense that  
40 consumers need to know of a product offering and to understand its most  
41 relevant characteristics (Awan et al., 2015).  
42  
43

44  
45 Muslims who still hold their religious value usually check whether the meat  
46 or ingredients of the food they consume are produced according to Islamic  
47 way (Aziz and Chok, 2013). In this sense, halal awareness here literally  
48 means being well-informed about the halal-ness of consumed products  
49 (Bonne and Verbeke, 2008; Lada et al., 2009; Aziz and Chok, 2013).  
50  
51

52 High halal awareness will lead to halal types of food as the ultimate choice  
53 of what to eat, drink, or use (Awan et al., 2015). Since the norms of Islam  
54 provide clear and appropriate ideas of behaviours that are right or wrong, a  
55 consumer who has a greater halal awareness will have higher halal purchase  
56 intention Aziz and Chok (2013). Therefore, we formulate our first  
57 hypothesis.  
58

59  
60 *H1 - Halal awareness has a positive effect on purchase intention*  
61  
62



4  
5  
6  
7  
8  
9  
10  
11 *2.2. Halal Awareness and Attitude towards Halal Label*  
12  
13

14 Since the existence of halal food has been acknowledged in several  
15 countries, usually such products are indicated with a label or certificate that  
16 helps consumers with their identification (Aziz and Chok, 2013). In general,  
17 the Muslim consumers tend to look for the authentic halal certification  
18 issued by the respected authorities not only in countries of Muslim origin  
19 but also in host countries.  
20



35  
36 *Figure 1: Spanish Halal Label (source: institutohalal.com )*  
37

38 A research conducted by Hussaini (1993) showed that 75% of Muslim  
39 immigrants in the US still hold onto their religious dietary laws. Therefore,  
40 there is certain attitude toward the halal label, which is the implication of a  
41 belief (prior to reaction, gesture, or behaviour) as a result of knowing the  
42 concept of halal (Mohsin-Butt and Aftab, 2013).  
43

44 In addition, as pointed out by Nasution et al., (2016) halal awareness brings  
45 peace of mind to Muslim consumers before they consume a product.  
46 Therefore, we would like to examine the degree of Spanish Muslim  
47 consumers' attitude towards halal food label and whether it is affected by  
48 their halal awareness. Based on that argument, we formulate the second  
49 hypothesis.  
50  
51

52  
53 *H2 – Halal awareness has a positive effect on attitude towards halal label*  
54  
55

56  
57 *2.3. Attitude towards Halal Label and Halal Purchase Intention*  
58

59 Another of the considered effects is how the attitude towards the presence  
60 of a halal label will determine consumers' behaviour, that is, how it will  
61 affect their purchase intention (Lada et al., 2009). Among believers, the  
62  
63  
64  
65

4  
5  
6  
7  
8  
9  
10 purchase of halal food products is also seen as a socially desirable behaviour  
11 (Alam and Sayuti, 2011). Finally, in the context of consumer behaviour,  
12 attitude towards halal label can positively affect their purchase intention for  
13 a halal product (Haque et al., 2015).  
14

15  
16 *H3 - Attitude towards Halal Label has a positive effect on halal purchase*  
17 *intention*  
18

19  
20 In addition, it is also important to see whether consumers' attitude toward  
21 the halal label acts as a mediator that connects their halal awareness and  
22 purchase intention (Briliana and Mursito, 2017). A variable mediating halal  
23 awareness and purchase intention has been incorporated in some research,  
24 such as Briliana and Mursito (2017) and Mohd Suki and Abang Salleh  
25 (2019). In our case, we put attitude towards halal label as mediating  
26 variable. For this hypothesis, we adopted the mediation model proposed by  
27 Baron and Kenny (1986) and Zhao et al. (2010).  
28  
29

30  
31 *H4 - Attitude towards Halal Label mediates the relationship between halal*  
32 *awareness and halal purchase intention.*  
33

#### 34 *2.4 The Moderating Effect of Religious Involvement*

35

36  
37 Previously we have already discussed that belief in religious teachings has  
38 significant influence on attitudes and behaviour, on both individual and  
39 social level (Jamal and Sharifuddin, 2015). It is considered that some  
40 individuals defend religious values when they incorporate the norm dictated  
41 by their spiritual beliefs into their behaviour (Nasution et al., 2016). This  
42 study has considered a combination of cognitive factors such as 'halal  
43 awareness', attitudinal factors, such as 'attitude towards halal label' and  
44 assigned one of the constructs as a mediating variable. To gain better  
45 perspective on the effect of religion, we also incorporate a moderating  
46 variable to relate with 'purchase intention' of halal food products.  
47  
48  
49

50  
51 In this case, we examine whether religious involvement acts as moderator  
52 that also explains the relationship between customers' attitude towards the  
53 halal label and their purchase intention (Jamal and Sharifuddin, 2014;  
54 Baazeem et al., 2016). For this hypothesis, we also adopted the model  
55 proposed by Baron and Kenny (1986) and Zhao et al. (2010).  
56

57  
58 *H5 - Religious involvement moderates the effect of attitude towards halal*  
59 *label on halal purchase intention.*  
60

61 The relationship between constructs and constructed hypotheses are  
62  
63  
64  
65

visually presented by Figure 1. The upcoming section will provide further explanation about our preferred methodology and respondents' profiles.

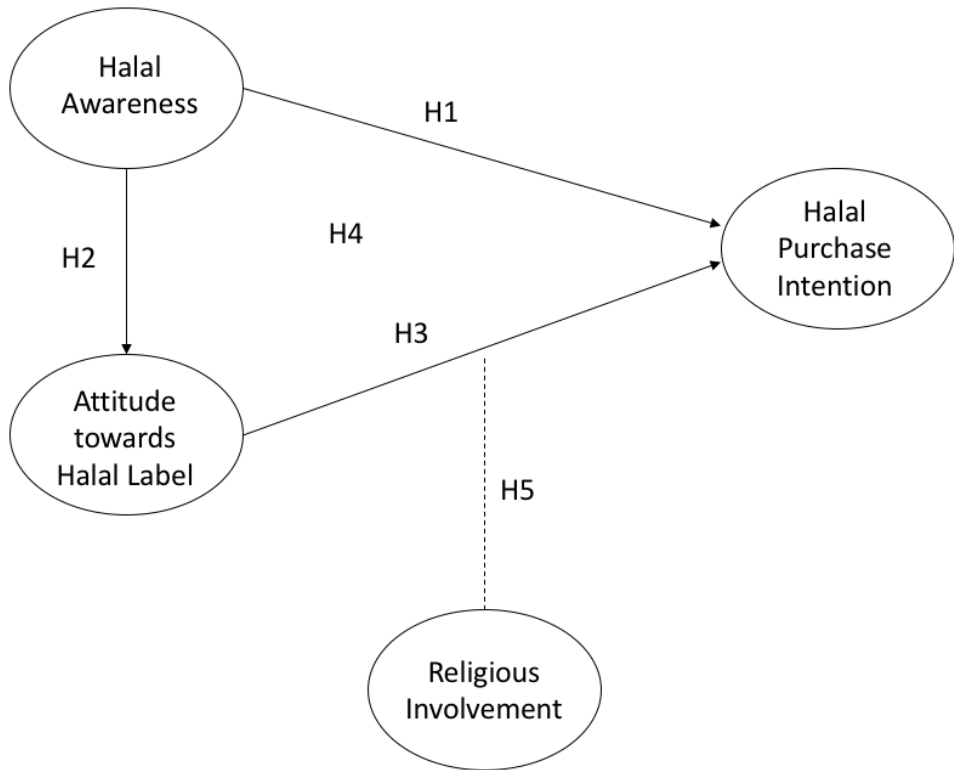


Figure 2: Research Model

### 3. Research Methodology

This research aims to test the hypothesis presented in the previous section and represented in Figure 1. Initially, this study begins with an exploration of the factors and scales used as estimators of theoretical concepts (Hair et al., 2011; Sekaran and Bougie, 2016). Using an online questionnaire, we examined factors that influence purchase intention of halal food.

The questionnaire contains 18 questions explaining four constructs. We adapt the scales proposed by Jamal and Sharifuddin (2015) to measure religious involvement (3 items). For halal awareness (4 items), we adapt the scales proposed by Lada et al. (2009). Next, we use scales by Haque et al. (2012) to measure attitude towards halal label. For halal purchase intention (4 items), we use scales by Garg and Joshi (2018). The questionnaire use

Likert scale with 5 indicates "strongly agree", 4 indicates "agree", 3 "some agreement", 2 "disagree" and 1 indicates "strongly disagree".

The participants were 228 Muslim consumers who live in Barcelona, Madrid, Seville, and Cordoba. They volunteered to participate in answering our questionnaire. We use this convenience samples to avoid complications using random samples, considering Muslim population in Spain is limited. The sample size exceeded the minimum requirement recommended by Malhotra (2007).

Table 1 shows the descriptive statistics of the sample. Although most of the respondents were not born in Spain, 94.7 % have Spanish nationality. Among the participants, the number of men is somewhat higher than that of women (53.5%) and the most frequent age was between 26 and 35 years (36.4%).

**Table 1: Respondents' Demographic Profiles**

| Variables   | Categories           | Frequency | Percentage |
|-------------|----------------------|-----------|------------|
| Gender      | Men                  | 122       | 53.5       |
|             | Women                | 106       | 46.5       |
|             | TOTAL                | 228       | 100.0      |
| Age         | < 26 years old       | 75        | 32.9       |
|             | 26 - 35 years old    | 83        | 36.4       |
|             | 36 - 45 years old    | 70        | 30.7       |
|             | TOTAL                | 228       | 100.0      |
| Nationality | Non-Spanish          | 10        | 4.4        |
|             | Spanish              | 216       | 94.7       |
|             | Prefer not to answer | 2         | 0.9        |
|             | TOTAL                | 228       | 100.0      |
| Residence   | Catalunya            | 103       | 45.1       |
|             | Madrid               | 43        | 18.9       |
|             | Andalucia            | 63        | 27.6       |
|             | Valencia             | 15        | 6.57       |
|             | Others               | 4         | 1.83       |
|             | TOTAL                | 228       | 100.0      |

The data collected were processed by hierarchical regression combined with path analysis, using SmartPLS 3 software (Henseler and Sarstedt, 2013), to test the research hypotheses previously proposed which are temporary answers to the formulation of research problems expressed in the form of a statement sentence (Sekaran and Bougie, 2016).

First, we had to test the model's validity and reliability to ensure that only

valid and reliable construct measures were involved for next step (Hulland, 1999). Afterwards, we tested the structural model by calculating the paths between constructs.

### 3.1 Exploratory Factor Analysis (EFA)

Our next step was to analyse composite reliability, Cronbach's alpha, and the average variance extracted (table 2). These values exceed the thresholds recommended by the literature. 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 (Pallant, 2013).

Afterwards, we eliminated items that are considered not 'strong' enough. Here, we eliminated the ones with low factor loadings, or as explained as a rule of thumb, the item should have a rotated factor loading of at least 0.6 (Pallant, 2013). The results show that all items had been loaded into the five respective factors. The results are presented in the Table 2.

**Table 2: EFA Result**

| Variables  | Indicators   | Factor loadings ( $\lambda$ ) | CR    | AVE   |
|--|--|-------------------------------|-------|-------|
| Religious Involvement (Jamal and Sharifuddin, 2015)                  | I frequently read religious books (Quran and Islam-teachings)                                    | 0.869                         | 0.859 | 0.671 |
|  | I frequently listen to religious lectures on television / radio                                  | 0.823                         |       |       |
|  | I attend religious discussion with friends, relatives, or family                                 | 0.761                         |       |       |
| Halal Awareness (Aziz and Chok, 2013)                                | I actively read or search related information halal products                                     | 0.300*                        | 0.774 | 0.793 |
|  | Food production methods are also important in determining the halal status                       | 0.846                         |       |       |
|  | I will only purchase the product if I know the slaughtering process is suitable to halal concept | 0.676                         |       |       |
|  | I understand and know exactly the meaning of 'halal'   | 0.387*                        |       |       |
| Attitude towards Halal Label (Mohsin-Butt and Aftab, 2013; Briliana) | The existence of a halal label in the packaging of food products is important                    | 0.907                         | 0.876 | 0.596 |
|  | I will choose a product based on whether there is a halal label                                  | 0.467*                        |       |       |
|  | Halal label makes me feel safe to consume the product  | 0.875                         |       |       |

|   |  |       |       |       |
|---|--|-------|-------|-------|
| and Mursito, 2017)                              | Choosing to buy halal products is a good idea  | 0.826 | 0.933 | 0.778 |
|   | I always look for the halal label on the product packaging before buying any products or goods | 0.702 |       |       |
| Halal Purchase intention (Garg and Joshi, 2018) | I prefer to buy "Halal" certified products even when the brand is not very popular             | 0.974 |       |       |
|   | I would recommend my family and friends to buy halal food.                                     | 0.872 |       |       |
|   | I am interested in buying halal food   | 0.939 |       |       |
|   | I will keep buying halal food according to my need   | 0.722 |       |       |

Items with (\*) were not included in further analysis

CR: Composite reliability.

AVE Average variance extracted

#### 4.2 Confirmatory Factor Analysis (CFA)

Next, 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 modelling (PLS-SEM), with the help of the SmartPLS version 3 software (Ringle et al., 2015).

Hair et al. (2011) suggested accepting items with minimum loadings of 0.6. Here, the loadings of all items were all greater than 0.6, therefore individual item reliability was accepted. 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 0.7 for internal consistency (Hair et al., 2011). Last, we checked internal consistency by evaluating the average variance extracted (AVE). Our result had an AVE of above 0.5 for all variables, which fulfilled the requirement by Fornell and Larcker (1981).

**Table 3: CFA Result**

| Items  | RI    | HC    | HLA | PI |
|--|-------|-------|-----|----|
| I frequently read religious books (Quran and Islam-teachings)                                    | 0.888 |       |     |    |
| I frequently listen to religious lectures on television / radio                                  | 0.923 |       |     |    |
| I attend religious discussion with friends, relatives, or family                                 | 0.824 |       |     |    |
| Food production methods are also important in determining the halal status                       |       | 0.902 |     |    |
| I will only purchase the product if I know the slaughtering process is suitable to halal concept |       | 0.879 |     |    |

|  |   |
|--|---|
| The existence of a halal label in the packaging of food products is important                  | 0.922   |
| Halal label makes me feel safe to consume the product  | 0.902   |
| Choosing to buy halal products is a good idea  | 0.881   |
| I always look for the halal label on the product packaging before buying any products or goods | 0.772   |
| I prefer to buy "Halal" certified products even when the brand is not very popular             | 0.940   |
| I would recommend my family and friends to buy halal food.                                     | 0.940   |
| I am interested in buying halal food   | 0.920   |
| I will keep buying halal food according to my need   | 0.858   |
| <b>Cronbach's Alpha (<math>\alpha</math>)</b>  | <b>0.858</b> <b>0.740</b> <b>0.893</b> <b>0.935</b> |

According to Schreiber et al. (2006), confirmatory factor analysis is also used to test unidimensionality, validity, and reliability of construct measurement models. Before going to the analysis of the structural model, the goodness of the fit (GoF) of the model was calculated by analysing the standardized root mean-square residual (SRMR) proposed by Henseler et al. (2015). We found that the SRMR value is 0.085. Any SRMR value less than 0.10 and more than 0.08 indicates a good model fit (Hu and Bentler, 1999; Henseler et al., 2015). To provide a compact explanation of the CFA results, we present the results in Table 4 below:

**Table 4: CFA Test Summary**

| Categories               | Acceptable Limit                                   | Conclusion   |
|--------------------------|--|--|
| <b>Unidimensionality</b> |  |  |
|                          | Factor loadings of all indicators $\geq 0.70$      | All factor loadings of all indicators are $\geq 0.7$   |
| <b>Validity</b>          |  |  |
| Convergent validity      | AVE $\geq 0.50$                                    | All constructs have AVE $> 0.5$ , the moderating effect has the value of AVE which is a little below 0.5, but still acceptable |
| Construct validity       | fit indexes is acceptable (SRMR value $\leq 0.9$ ) | fit index satisfies acceptable fit level (0.085)   |
| <b>Reliability</b>       |  |  |
| Internal reliability     | Cronbach's alpha $\geq 0,70$                       | All constructs have Cronbach's Alpha values $> 0.7$ .  |

## 4. Result and Discussion

### 4.1 Structural Model Evaluation

Next, the relationships between constructs were analysed through structural equation modelling (SEM). As an assisting tool, we also used SmartPLS Version 3 for the analysis. Bootstrapping technique was used to find out the significance of the coefficient. Table 5 below summarizes the path coefficients and their t-values.

Table 5: Path Coefficients

| Hypothesis | Relations  | Path Coefficient | t-Values | Decision  |
|------------|--|------------------|----------|-----------|
| H1         | Halal Awareness -> Halal Purchase Intention              | 0.335            | 4.913    | Supported |
| H2         | Halal Awareness -> Attitude towards Halal Label          | 0.934            | 8.810    | Supported |
| H3         | Attitude towards Halal Label -> Halal Purchase Intention | 0.752            | 11.095   | Supported |

Notes: Bootstrapping (n = 500). P < 0.001

#### Direct Regressions

Table 5 revealed that **halal awareness** and **attitude towards halal label** had influences and significant effects on purchase intention, explained by the positive coefficient and t-values higher than 1.96 (Hair et al., 2011). Therefore, hypothesis 1 (H1) and hypothesis 3 (H3) were supported. **Attitude towards halal label** also had influence and a significant effect on halal purchase intention, which means hypothesis 2 (H2) was also supported. This result supports the findings by previous researches, which are Bonne et al. (2007), Lada et al. (2009); Aziz and Chok (2013).

It seems that Spanish Muslim consumers rely so much on a halal label or sticker on the package of the product. They do not really care about the product's brand. **Even though a brand is well-known for its quality, consumers will still not buy it unless there is a halal label attached to its package.** Another interpretation of the result is that the halal component in the product is perceived to be more important than general perception of quality.

### 4.2 Mediation Effect

In the case of the relation between **halal awareness, attitude towards halal**



label, and halal purchase intention (H4), we found that attitude towards halal label acted as a mediator on the effect of halal awareness and halal purchase intention. We put the explanation of the relationship between these three constructs in Table 7, which involves other two paths, in this case H2 and H3.

As Zhao et al. (2010) suggested, positive significance (t-values) of both paths forming the mediating relation mean that a mediation effect exists in the form of complementary partial mediation. It means that the mediated effect and direct effect both exist and point in the same direction. From Table 7, we see that the total effect of 1.037 and indirect effect of 0.703 are both positive and significant. In this case, the mediation results showed that halal awareness can act as a direct predictor of halal purchase intention. At the same time, halal awareness may also function as an indirect predictor of halal purchase intention via attitude towards halal label. The role of attitude as a mediating variable here corresponds with the findings of Garg and Joshi (2018).

**Table 6: Mediation Paths**

| H2<br>( $\beta_2 = 0.934$ )                     | H3<br>( $\beta_3 = 0.752$ )                              | Mediation / Indirect Effect<br>( $\beta_2 * \beta_3$ ) | t-value | H1<br>( $\beta_1 = 0.335$ )                 | Total Effect<br>( $\beta_1 + (\beta_2 * \beta_3)$ ) | H4  | Decision for H4 |
|---|--|--|---------|---|---|---|-----------------|
| Halal Awareness -> Attitude towards halal label | Attitude towards halal label -> Halal Purchase Intention | 0.703  | 10.986  | Halal Awareness -> Halal Purchase Intention | 1.037   | Halal Awareness -> Attitude towards halal label -> Halal Purchase Intention | Supported       |

Notes: Bootstrapping (n = 500). P < 0.001

### 4.3 Moderation Effect

As shown on Table 7, the moderating effect of the religious involvement is positive and significant. In our model, we estimate a standardized path coefficient of 0.159. Regarding the significance, the t-value indicates that the moderation effect is significant because the t-value of 5.219 is higher than

1.96 (Henseler and Fassott, 2010).

Therefore, the hypothesis saying that the moderating effect of the religious involvement influences the effect of attitude towards halal label on purchase intention (H5) was also supported as seen from the positive coefficient and significant t-value. This is consistent with findings of Baazeem et al. (2016), Nasution et al. (2016), and Madiawati and Pradana (2016). When religious involvement is higher, the positive influence of attitude towards halal label on purchase intention will be higher. On the contrary, lower religious involvement indicates that the positive influence of attitude towards halal label on purchase intention will decrease.

Table 7: Moderation Path

|    | Moderation Effect Path  | $\beta$ | t-value | Decision  |
|----|---|---------|---------|-----------|
| H5 | Religious Involvement * Attitude towards halal label<br>-> Halal Purchase Intention | 0.159   | 5.219   | Supported |

Notes: Bootstrapping (n = 500). P < 0.001

### 5. Conclusions, implications and future research directions

Incorporating several marketing-related factors combined with socio-religious theory, this study empirically provided evidence of the significant relationships between halal awareness, attitude towards halal label, and halal purchase intention. Several previous publications have incorporated such constructs in their research, for example Lada et al. (2009), Aziz and Chok (2013) and Mohd Suki and Abang Salleh (2019). However, only few manage to put attitude towards halal label as a mediating variable. Therefore, we felt that we received interesting result from our empirical study.

4  
5  
6  
7  
8  
9  
10  
11 Both halal awareness and attitude towards halal label were proven to have a  
12 positive relationship with halal purchase intention. This result was  
13 unsurprising and frequently discussed in literature of halal consumer  
14 behaviour (Bonne et al., 2007; Lada et al., 2009; Awan et al., 2015; Aziz and  
15 Chok, 2013). In reality, the if Muslims has more awareness on halal food,  
16 their tendency to buy halal food product will also be higher.  
17  
18

19  
20 Our result also shows that a mediation effect of attitude towards halal label  
21 exists in the form of complementary partial mediation. It means that Muslim  
22 consumers' attitude towards halal label has both mediated effect and direct  
23 effect on their purchase intention. The mediation test results showed that  
24 halal awareness can act as a direct predictor of halal purchase intention. At  
25 the same time, halal awareness may also function as an indirect predictor of  
26 halal purchase intention via attitude towards halal label. This result  
27 corresponds with Briliana and Mursito (2017).  
28  
29

30  
31 To further enrich the discussion, we also proposed to incorporate religiosity  
32 as one of the factors. Initially, we designed religious involvement as a  
33 construct with direct relationship with purchase intention. However, more  
34 intriguing discussion in previous literature occurs as a result of having  
35 religious factors as a moderating effect, as seen in Jamal and Shukor (2014)  
36 and Jamal and Sharifuddin (2016). Therefore, our research model in this  
37 paper incorporates religious involvement as a moderator on the relationship  
38 of attitude towards halal label and halal purchase intention.  
39  
40

41  
42 Our result shows that religious involvement also plays a significant role in  
43 predicting Muslim consumers' intention to purchase halal products. It might  
44 explain that even though Muslims are not the majority in Spain, they still take  
45 their involvement in religious activities into account concerning their dietary  
46 habit. Considering there have not been many academic publications focusing  
47 on halal consumer behaviour in Spain, our result opens door of further  
48 research opportunities related this matter.  
49  
50

51  
52 However, we also realize that there are still weaknesses and limitations in  
53 our work. We have not explored more about consumers' demographics to  
54 determine whether they are native Muslim Spanish or second/third  
55 generation Spanish citizens. This classification is important since the level of  
56 halal awareness and religious involvement might differ. Future research  
57 should also distinguish the respondents according to whether they were born  
58 Muslim or had converted from other religions.  
59  
60

61 Having convenience sampling technique, we were quite grateful that we were  
62  
63  
64  
65

4  
5  
6  
7  
8  
9  
10 able to gather 228 respondents to voluntarily answer our questionnaire. We  
11 were confident that our respondents were less likely to give biased  
12 information since they were filtered by several preliminary screening  
13 questions. However, using volunteer respondents can also become a  
14 limitation since there were not offered incentives or rewards. As argued by  
15 Honigmann (2003), unrewarded voluntary respondents may not feel  
16 motivated in getting involved so they may not represent of the target  
17 population.  
18  
19

20  
21 In terms of halal purchase intention, there should also be a difference between  
22 actual purchase or repeat purchase of the food product. Therefore, more  
23 variables from previous theories can be taken into account, for example  
24 purchase behaviour, behavioural control, and repurchase intention. It leads  
25 to our recommendation for future research that it might be better to have a  
26 breakdown of food products into different categories to provide more precise  
27 picture and research scope.  
28  
29

30  
31 **Last but not least**, we expect this article's contribution to be useful for  
32 academic research as well as for halal food manufacturers, practitioners and  
33 related policymakers. Hopefully it can be a useful additional source of  
34 knowledge for further explorations of halal food consumption in any country  
35 or society, since the topic is always updated and fits with the global context.  
36  
37

## 38 39 **References** 40

- 41  
42 1. Ahmad, N. A., T. N., Abaidah and M. H. A. Yahya. 2013. A study on  
43 halal food awareness among Muslim customers in Klang Valley. *The*  
44 *4th International Conference on Business and Economic Research*  
45 *(4th ICBER 2013) Proceeding*: 1073-1087.
- 46  
47 2. Ahmed, A. 2008. Marketing of halal meat in the United Kingdom:  
48 Supermarkets versus local shops. *British Food Journal*, 110 (7): 655-  
49 670.
- 50  
51 3. Ajzen, I. 1985. From intentions to actions: A theory of planned  
52 behaviour", In J. Kuhl and J. Beckmann (Eds.). *Action control: From*  
53 *Cognition to Behaviour*, Berlin, Heidelberg, New York: Springer-  
54 Verlag: 11-39.
- 55  
56 4. Alam, S., and M. Sayuti. 2011. Applying the Theory of Planned  
57 Behaviour (TPB) in halal food purchasing. *International Journal of*  
58 *Commerce and Management*, 21(1): 8-20.
- 59  
60 5. Alserhan, B. A. 2010. On Islamic branding: brands as good deeds.  
61 *Journal of Islamic Marketing*. 1(2): 101-106.  
62  
63  
64  
65

6. Asnawi, N., B. M. Sukoco, and M. A. Fanani. 2018. Halal products consumption in international chain restaurants among global Moslem consumers. *International Journal of Emerging Markets*. 13(5): 1273-1290.
7. Atran, S. and J. Ginges. 2012. "Religious and sacred imperatives in human conflict". *Science*. 336 (6083): 855-857.
8. Awan, H. M., A. N. Siddiquei, and Z. Haider. 2015. Factors affecting Halal purchase intention—evidence from Pakistan’s Halal food sector. *Management Research Review*. 38(6): 640-660.
9. Aziz, Y. A., and N. V. Chok. 2013. The role of Halal awareness, Halal certification, and marketing components in determining Halal purchase intention among non-Muslims in Malaysia: A structural equation modeling approach. *Journal of International Food and Agribusiness Marketing*. 25(1): 1-23.
10. Baazeem, T., Mortimer, G., and Neale, L. 2016. Conceptualising the relationship between shopper religiosity, perceived risk and the role of moral potency. *Journal of Consumer Behaviour*. 15(5): 440-448.
11. Baron, R. M., and D. A. Kenny. 1986. The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology*. 51 (6): 1173.
12. Bloom, P. 2007 Religion is natural. *Developmental Science*. 10 (1): 147-151.
13. Bonne, K., I. Vermeir, F. Bergeaud-Blackler, and W. Verbeke. 2007. Determinants of halal meat consumption in France. *British Food Journal*. 109 (5): 367-386.
14. Bonne, K., and W. Verbeke. 2008. Muslim consumer trust in halal meat status and control in Belgium. *Meat Science*. 79 (1): 113-123.
15. Briliana, V., and N. Mursito. 2017. Exploring antecedents and consequences of Indonesian Muslim youths' attitude towards halal cosmetic products: A case study in Jakarta. *Asia Pacific Management Review*. 22 (4): 176-184.
16. Fornell, C., and D. F. Larcker. 1981. Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*. 18 (1): 39-50.
17. Garg, P., and R. Joshi. 2018. Purchase intention of “Halal” brands in India: the mediating effect of attitude. *Journal of Islamic Marketing*. 9 (3): 683-694.
18. Graham, J., and J. Haidt. 2010. Beyond beliefs: Religions bind individuals into moral communities. *Personality and Social Psychology Review*. 14 (1): 140-150.

- 4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65
19. Hair, J. F., C. M. Ringle. and M. Sarstedt. 2011. PLS-SEM: Indeed a silver bullet. *Journal of Marketing Theory and Practice*. 19 (2): 139-152.
  20. Hair, J. F., G. T. M. Hult, C. M. Ringle, and M. Sarstedt, M. 2017. *A primer on partial least squares structural equation modeling (PLS-SEM)*, (2nd ed.). Thousand Oaks: Sage.
  21. Haque, A., A. Sarwar, F. Yasmin, A. K. Tarofder, and M. Hossain. 2015. Non-Muslim consumers' perception toward purchasing halal food products in Malaysia. *Journal of Islamic Marketing*. 6 (1): 133-147.
  22. Henrich, J. 2009. The evolution of costly displays, cooperation and religion: Credibility enhancing displays and their implications for cultural evolution. *Evolution and Human Behaviour*. 30 (4): 244-260.
  23. Henseler, J., and G. Fassott. 2010. Testing moderating effects in PLS path models: An illustration of available procedures. *Handbook of Partial Least Squares*, Springer, Berlin, Heidelberg: 713-735.
  24. Henseler, J., C. M. Ringle, and M. Sarstedt. 2015. A new criterion for assessing discriminant validity in variance-based structural equation modelling. *Journal of the Academy of Marketing Science*. 43 (1): 115-135.
  25. Henseler, J., and M. Sarstedt. 2013. Goodness-of-fit indices for partial least squares path modelling. *Computational Statistics*. 28 (2): 565-580.
  26. Honigmann, J. J. 2003. Sampling in ethnographic fieldwork. *In Field Research*. Routledge: 134-152.
  27. Hu, L. T., and P. M. Bentler, P. M. 1999. Cut-off criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling: A Multidisciplinary Journal*. 6 (1): 1-55.
  28. Hulland, J. 1999. Use of partial least squares (PLS) in strategic management research: A review of four recent studies. *Strategic Management Journal*. 20 (2): 195-204.
  29. Hussaini, M. 1993. *Islamic Dietary Concepts and Practices*. Chicago, USA: The Islamic Food and Nutrition Council of America (IFANCA).
  30. Inam, S., S. Y. Janjua, and S. A. Malik. 2016. Managerial perception toward halal certification: Study of international food chains in Pakistan. *Pakistan Business Review*. April 2016: 176-195.
  31. Instituto Halal. <http://institutohalal.com> , (accessed 15 November 2019).
  32. Jamal, A., and J. Sharifuddin. 2015. Perceived value and perceived usefulness of halal labeling: The role of religion and culture. *Journal of Business Research*. 68 (5): 933-941.

- 4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65
33. Jamal, A., and S. A. Shukor. 2014. Antecedents and outcomes of interpersonal influences and the role of acculturation: The case of young British-Muslims. *Journal of Business Research*. 67 (3): 237-245.
  34. Kocturk, T.O. 2002. Food rules in the Koran. *Scandinavian Journal of Nutrition*. 46 (3):137-149.
  35. Lada, S., G. H. Tanakinjal, and H. Amin H. 2009. Predicting intention to choose halal products using theory of reasoned action. *International Journal of Islamic and Middle Eastern Finance and Management*. 2 (1): 66-76.
  36. Lestari, Y. D., and D. Gunita, D. 2018. Study on intention and behaviour towards halal non-food product. *International Journal of Supply Chain Management*. 7 (3): 231-237.
  37. Lever, J. and M. Miele. 2012. The growth of halal meat markets in Europe: An exploration of the supply side theory of religion. *Journal of Rural Studies*. 28 (4): 528-537.
  38. Madiawati, P. N., and M. Pradana. 2016. Celebrity and halal certificates factors influence on customers' buying interest. *Актуальні проблеми економіки*, 3: 109-116.
  39. Malhotra, N. K. 2007. Review of marketing research. In *Review of Marketing Research*. Emerald Group Publishing Limited.
  40. Meixner, O., R. Friedl, and B. Hartl. 2018. Preferences for Attributes of Halal Meat: Empirical Evidence from the Muslim Community in Vienna, Austria. *International Journal on Food System Dynamics* 9 (3): 265-278.
  41. Mesa, E. S. 2012. Los moriscos que se quedaron. La permanencia de la población de origen islámico en la España Moderna (Reino de Granada, siglos XVII-XVIII): Vínculos de Historia. *Revista del Departamento de Historia de la Universidad de Castilla-La Mancha*.
  42. Mohd Suki, N., and A. S. Abang Salleh. 2018. Mediating effect of halal image on muslim consumers' intention to patronize retail stores: some insights from Malaysia. *Journal of Islamic Marketing* 9 (2): 338-355.
  43. Mohsin-Butt, M., and M. Aftab 2013. Incorporating attitude towards Halal banking in an integrated service quality, satisfaction, trust and loyalty model in online Islamic banking context. *International Journal of Bank Marketing*. 31 (1): 6-23.
  44. Nasution, M., P. U. Gio, and Y. Rossanty. 2016. Does religious commitment matter in the relationship between brand personality and purchase intention on halal brand? Evidence from consumers in Indonesia. *Expert Journal of Marketing*. 4 (2): 31-38.
  45. Norenzayan, A. 2014. Does religion make people moral? *Behaviour*, 151 (2-3): 365-384.

- 4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65
46. Pallant, J. 2013. *SPSS survival manual*. McGraw-Hill Education (UK).
  47. Regenstein, J. M., M. M. Chaudry, and C. E. Regenstein, C. E. 2003. The kosher and halal food laws. *Comprehensive Reviews in Food Science and Food Safety*. 2 (3): 111-127.
  48. Ringle, C. M., S. Wende, S., and J. M. Becker. 2015. SmartPLS 3. Boenningstedt: SmartPLS GmbH, available at: <http://www.smartpls.com> (accessed 4 May 2019).
  49. Schreiber, J. B., A. Nora, F. K. Stage, E. A. Barlow, and J. King. 2006. Reporting structural equation modeling and confirmatory factor analysis results: A review. *The Journal of Educational Research*. 99 (6): 323-338.
  50. Sekaran, U., and R. Bougie. 2016. *Research methods for business: A skill building approach*, John Wiley and Sons.
  51. UCIDE: Unión de Comunidades Islámicas de España. 2018. Estudio demográfico de la población musulmana” Explotación estadística del censo de ciudadanos musulmanes en España. available at <http://ucide.org> (accessed 30 April 2019).
  52. Wilson, J. A. 2012. The new wave of transformational Islamic marketing: Reflections and definitions. *Journal of Islamic Marketing*. 3 (1): 5-11.
  53. Zannierah Syed Marzuki, S.,C. M. Hall, and P. W. Ballantine .2012. Restaurant managers' perspectives on halal certification. *Journal of Islamic Marketing*. 3 (1): 47-58.
  54. Zhao, X., J. G. Lynch Jr, and Q. Chen. 2010. Reconsidering Baron and Kenny: Myths and truths about mediation analysis. *Journal of Consumer Research*. 37 (2): 197-206.



## Response to Editor

First, let us thank you for your constructive comments. Below, each of your comments to the previous version is repeated in conjunction with our responses. Your comments are **bold faced**.

Dear authors,

**First of all, please, accept my apologise for the delay of this review. Unfortunately, it has not been easy to find 2 reviewers available to work on this paper. Now, we have two reviews with positive perception of the interesting topic addressed by your research, even if some work has to be dedicated in order to have a publishable paper.**

Thank you very much for your hard work in finding reviewers for our paper. We also would like to thank you for your encouragement. We have revised the full paper and we have included all of the changes proposed by the reviewers. Hopefully, our recent version of the paper can already be regarded publishable.

**I strongly recommend to follow the suggestions of both reviewers (especially reviewer 1) and to address specifically:**

- **Clear objectives and hypotheses**
- **Clear definition of the sampling method and research design**
- **A contextualization of your results within the literature review**

We have restructured the paper and added some useful new references. We indicated the changes and additions with red colour.

**Should you decide to revise the manuscript and resubmit it, please address each point made by the reviewers, one by one. Create a table listing each requested change, your response to the change, and where the manuscript has been changed as a result. You may choose to disagree with a suggested change. But, when doing so please explain why you have decided not to alter the manuscript.**

We have presented tables containing the requested changes and the actions we take, as well as in which pages the changes were made in the manuscript.

**The opportunity to revise and resubmit this paper cannot be a guarantee in itself that the paper will be accepted if the resubmission not satisfactorily address the comments within.**

Understood, thank you very much.

Ms. Ref. No.: MS-20190071

**Title: Purchase intention of halal food among Muslim consumers in Spain**

### **Response to Reviewer #1**

First, let us thank you for your constructive comments. Below, each of your comments to the previous version is repeated in conjunction with our responses. Your comments are **bold faced**.

**The paper deals with a current topic in line with the editorial policy of the IFAMR journal, however I suggest that the manuscript undergoes to a major revision before it can be considered for the publication.**

Thank you for appreciating our work. We have spent some time revising a large part of the manuscript. We indicated the changes and added texts with red colors, so you can follow the altered parts.

**The research objectives are presented in a quite confusing way. Firstly, the Author / s present six research hypothesis, then the objectives of the research are presented as a sub-paragraph of the paragraph dedicated to the review of the literature, in which other, further research questions are presented. The authors should entirely reformulate this first part of the work by moving the current sub-paragraph 2.6 as an independent paragraph and trying to be consistent in the presentation of the objectives and purposes of the paper.**

Thank you very much for your comment. We have restructured our literature review and the hypothesis formulation part. We also added several new literatures to clarify some points. You can see these changes on pages 4-6 of the revised version.

**The Author/s also should clarify the meaning of “halal consciousness” that is not clear. In the par. 2.1 the Author/s provide a first definition while in the par. 2.2 a slightly different definition is reported referring to Lada et al., 2009 paper.**

Thank you for pointing this out. We have discussed and revisit previous literatures to rebuild stronger and clearer theory parts. To avoid confusion, we use the term ‘halal awareness’ instead of ‘halal consciousness’. Halal awareness is more commonly used, as

seen in previous publications (e.g. Aziz and Chok, 2013 & Awan et al., 2015). In part 2.2, we also changed the term 'halal logo attitude' to 'attitude towards halal logo'. The term 'attitude towards halal logo' was also used in several previous researches (e.g. Mohsin-Butt and Aftab, 2013 & Briliana and Mursito, 2017). You can read the changes on pages 4 and 5 of the revised version of the manuscript.

**The methodology applied is appropriate, while the data collection methodology is not presented in a satisfactory and clear manner. In the last lines of page 8 reference is made to some scales used in the questionnaire without mentioning its origin and validity. Subsequently, in the paragraph 3.2 "Research Procedures" the procedure adopted in the research is not explained but the scales are detailed and contextualized later. Also in this case, the Authors should reformulate and make the two sections consistent.**

Thank you. We have now clarified the origins of the scales in the first two paragraphs of section 3 (research methodology). You can read the changes on pages 6 and 7 of the revised version of the manuscript. Concerning the validity, we tested the scales through the descriptive empirical parts of the paper, using exploratory factor analysis and confirmatory factor analysis (pages 8-10).

**Is sampling random? If so, this should be clarified.**

The sampling is convenience sampling. We now have clarified it in page 7.

**I have doubts about the levels of the alpha of the 'halal consciousness' scale which is low as well as "product awareness". Indeed, even results from EFA are of very low % of variance explained by these two factors.**

Thank you so much for this comment. We have taken your comment into consideration and discussed our possible changes. Initially, we include 'product awareness' to compare whether Muslim consumers will choose food products based on halal label/clear status of halal and whether they will choose products with brands they are already aware of.

In the end, we thought that the low levels of AVE value of product awareness in the EFA process will only cause problems in the further empirical parts. Afterwards, we decided

to eliminate 'product awareness' construct and focus more on the relationships between the remaining constructs. As for 'halal consciousness' (now halal awareness) which also has low AVE value in EFA, we ran again the model by eliminating the invalid items. In the end, we got higher AVE value this time.

Changes related to this matter can be seen on pages 8 and 9 of the revised version of the manuscript.

**Finally, paragraph 5. Conclusions, implications and future research directions is very brief. The discussion is not argued and above all, there is no reference to the hypotheses formulated. There is not a real conclusion, the implications of the work are not discussed nor are the critical points highlighted.**

Thank you very much for your comment. We have expanded our discussion and conclusion. You can see the changes on pages 11-15. New additions are indicated with red colors.

**There are some typos in the text but the lines are not numbered so it is not easy to report them. For example on page 5 last row please correct "productFinally"**

Thank you very much for your comment. We have proofread the paper again and revised the typos. You can see the changes on page 5 indicated with red colors.

### **Response to Reviewer #2**

First, let us thank you for your constructive comments. Below, each of your comments to the previous version is repeated in conjunction with our responses. Your comments are **bold faced**.

**This is an interesting work, addressing a valuable topic for both academics and business actors. The trend of Halal food consumption appears extremely dynamic and it could be interesting for IFAMR readers.**

Thank you for appreciating our work.

**On the other side, the methodology is not particularly new. SEM are widely adopted and PLS is often used in consumer behaviour studies.**

Thank you for this comment. We admit that the methodology is already common, especially in consumer behavior studies. However, we believe that by using this methodology and software, we can get satisfying results related to our research model and research questions. We are also confident of providing new insights to this field of research.

**In both the introduction and in literature review sections, several objectives and hypotheses for this paper are mentioned. Nevertheless, even in light of the following conclusions, it does not that all of these are properly addressed. Maybe the paper is presented in a too ambitious way.**

Thank you very much for your comment. We have restructured the introduction and a large part of the literature section. One major change is our research model. We eliminated 'product awareness' for the reason of having more simple model and better result.

You can see the changes from the first page to page 6. Added texts are indicated with red colors.

**Sampling method and consequence on generalisation of results. It is stated that the number of respondents, even if limited if compared with the results of other surveys published on this journal, is sufficient to get reliable results. Anyway it is not clear the sampling method (random?) and the selection of participants. Is it a convenience sample? Did they get any incentive to take part to the survey?.**

The sampling is convenience sampling and the respondents answered the questionnaire voluntarily. We now have clarified it in page 7.

**Consequently, conclusions have to be drawn carefully by, maybe, underlining the**

**characteristics of an exploratory research. Conclusions are presented in a short paragraph and they are only moderately contextualised in the literature presented above.**

Thank you for your comment. We have expanded our discussion and conclusion section. You can see the changes on pages 11-15 indicated with red colors.

**I think this can be an interesting contribution, but it is important to address these issues.**

We cannot thank you enough for your comment. We believe that in addressing your comments and following your recommendations we were able to substantially improve the quality of the manuscript.

CONFIDENTIAL

FEBRUARY 24<sup>TH</sup> , 2020

ARTICLE IS ACCEPTED AND PUBLISHED  
International Food and Agribusiness Management  
Review

(SJR Q2)



**Date:** February 24, 2020

**Paper ID #:** 2019-0200

**Paper Title:** Spanish Muslims' halal food purchase intention: The Moderating Role of Religious Involvement

Dear Mr. Mahir Pradana,

I am pleased to inform you that I have accepted your manuscript IFAMR-2019-0200, "Spanish Muslims' halal food purchase intention: The Moderating Role of Religious Involvement," for publication in the *International Food and Agribusiness Management Review*. We have scheduled your manuscript to appear in one of the next issues in 2020. We will publish the manuscript online as in press before assignment to an issue.

Thank you for considering the International Food and Agribusiness Management Review as a publication outlet. If you have any questions please do not hesitate to contact me.

Kindest regards,

A handwritten signature in black ink, appearing to read 'Michael Gunderson', written over a horizontal line.

Michael Gunderson

**Executive Editor, International Food and Agribusiness Management Review**  
Professor, Purdue University



OPEN ACCESS



*International Food and Agribusiness Management Review*  
Volume 23, Issue 2, 2020; DOI: 10.22434/IFAMR2019.0200

Received: 18 June 2019 / Accepted: 17 February 2020

## Spanish Muslims' halal food purchase intention

### RESEARCH ARTICLE

Mahir Pradana<sup>a,b</sup>, Rubén Huertas-García<sup>c</sup> and Frederic Marimon<sup>d</sup>

<sup>a</sup>PhD student, <sup>c</sup>Professor, Universitat de Barcelona, Diagonal 690-696, Barcelona 08034, Spain

<sup>b</sup>Lecturer, Department of Business Administration, Telkom University,  
Terusan Buah Batu, Bandung, Jawa Barat 40257, Indonesia

<sup>d</sup>Professor, Universitat Internacional de Catalunya, Immaculada 22, Barcelona 08017, Spain

---

---

### Abstract

The purpose of this paper is to investigate the factors that influence purchase intention of halal food among Spanish Muslim consumers. Data were obtained from a survey of 228 consumers living in various regions of Spain, then analyzed using the partial least squares technique. Our results showed that product awareness does not have an effect on purchase intention while other constructs do, including the mediating effect of consumers' attitude towards halal label and moderating effect of religious involvement. This study thus contributes to the advancement of knowledge on factors that motivate the purchase intention of halal food.

**Keywords:** halal food, halal marketing, religious involvement, purchase intention, structural equation model

**JEL code:** M

---

<sup>✉</sup>Corresponding author: [mahirpradana@telkomuniversity.ac.id](mailto:mahirpradana@telkomuniversity.ac.id)

## 1. Introduction

For centuries, religions have been considered to be mechanisms that allow different groups of strangers, from diverse origins, to coexist together (Norenzayan, 2014). Religion converts people, who do not know each other, into an imaginary moral community united by sacred bonds and under the supervision of a vigilant God (Graham and Haidt, 2010). However, throughout history, religion, along with its complex rituals and beliefs, has played a very important role in establishing a moral sphere among large communities that has contributed to coexistence (Norenzayan, 2014).

Religious people believe in some kind of supervising higher entities at some events in their lives more than at other times (Atran and Ginges, 2012). The literature has collected evidence, both from a perspective of the cognitive science of religion (Bloom, 2007) and cultural evolution (Henrich, 2009), which allows for establishing a correlation between the growth phases in the size and complexity of a society, and the evolution and complexity of religious elements that seek to achieve social solidarity in that society.

One of the biggest religions in the world is Islam. After Christianity, Islam is the second largest faith worldwide in the number of believers, and it is the one with the highest growth (Koçturk, 2002). One of the religious practices that Muslims (believers of Islam) must follow is the consumption of dietary prescriptions intended to advance their well-being, which is known as ‘halal’ food (Bonne *et al.*, 2007). Aside from five main pillars of life: *sahadah* (good deed); *salah* (prayer); *zakah* (charity); *shaum* (fasting), and *hajj* (pilgrimage), Muslims have to make sure they consume halal food so they are safe from the wrath of Allah (God Almighty).

The population of Muslims in the 21<sup>st</sup> century is approximately 1.8 billion and will reach the figure of 2.049 billion in 2020 (Inam *et al.*, 2016). The majority of Muslims live in the Middle East, North and East Africa, the Arabian Peninsula, South Asia (Bangladesh, India and Pakistan), South East Asia (notably Indonesia and Malaysia) and is also represented among many minority groups in Europe, the Americas, China, and Australia (Mesa, 2012).

The rapid growth of the Muslim population in the world means that halal food supply is becoming an important issue. According to Inam *et al.* (2016), the halal market grows about 25% per year, which shows that it is a lucrative business not only among Muslim-majority countries but also among non-Muslim countries (Ahmad *et al.*, 2013). The demand of halal food in non-Muslim countries also grows positively (Meixner *et al.*, 2018). In the United States of America, almost 75% of the Muslim community still prefers to consume halal food (Hussaini, 1993). In Europe, France is one of the largest halal markets among non-Islamic countries (Lever and Miele, 2012). Therefore, halal product supply is not merely a purely religious issue anymore, but it has also become a new trend in business and trade (Lada *et al.*, 2009; Lestari and Gunita, 2018; Wilson, 2012).

For the reason above, we follow the steps of previous research focusing on halal food purchase intention in non-European countries such as France (Bonne *et al.*, 2007), Belgium (Bonne and Verbeke, 2008), United Kingdom (Ahmed, 2008), and Austria (Meixner *et al.*, 2018). We conduct our study in Spain, a country that has a long history of Islamic influence during the Moors’ reign for over nine centuries from 800 A.D. until the 17<sup>th</sup> century (Mesa, 2012). Nowadays, the country is still a home for almost two million Muslims, based on statistics gathered by Unión de Comunidades Islámicas de España (UCIDE, 2018).

This study uses quantitative approach by using the theory of planned behavior by Ajzen (1985) as a theoretical basis. We aim to tackle questions such as how is the perception of Muslim consumers in Spain towards halal food? What is the intention to purchase the halal products? Does religious involvement moderate the attitude toward the halal perception and their purchase intention?

Aside of having conventional linear regressions, we also incorporate the mediating role of ‘attitude towards halal label’ between ‘halal awareness’ and ‘halal purchase intention’, and the moderating role of ‘religious involvement’ between ‘attitude towards halal label’ and ‘halal purchase intention’. To analyze the results

and test the hypotheses, this work uses structural equation models through partial least square (PLS), using SmartPLS version 3 (SmartPLS GmbH, Bönningstedt, Germany) (Hair *et al.*, 2017; Ringle *et al.*, 2015).

## 2. Literature review

In this part we explain the relationships between the constructs. Some previous studies have explored the effect of halal awareness on consumers' purchase decisions (Alserhan, 2010; Bonne and Verbeke, 2008). Some also prove that trust on halal certificate or label can provide sensory stimulation that attracts consumers (Zannierah Syed Marzuki *et al.*, 2012).

### 2.1 Halal awareness and halal purchase intention

For Islamic believers, halal is a law established by Allah (God Almighty). Therefore, following the halal rules is also seen as a subjective norm which Muslim consumers must consider before making a decision from an abundant selection of food products (Asnawi *et al.*, 2018). The choice and purchase of products can follow a cognitive process in the sense that consumers need to know of a product offering and to understand its most relevant characteristics (Awan *et al.*, 2015).

Muslims who still hold their religious value usually check whether the meat or ingredients of the food they consume are produced according to Islamic way (Aziz and Chok, 2013). In this sense, halal awareness here literally means being well-informed about the halal-ness of consumed products (Aziz and Chok, 2013; Bonne and Verbeke, 2008; Lada *et al.*, 2009).

High halal awareness will lead to halal types of food as the ultimate choice of what to eat, drink, or use (Awan *et al.*, 2015). Since the norms of Islam provide clear and appropriate ideas of behaviors that are right or wrong, a consumer who has a greater halal awareness will have higher halal purchase intention Aziz and Chok (2013). Therefore, we formulate our first hypothesis.

**H1:** Halal awareness has a positive effect on purchase intention.

### 2.2 Halal awareness and attitude towards halal label

Since the existence of halal food has been acknowledged in several countries, usually such products are indicated with a label or certificate that helps consumers with their identification (Aziz and Chok, 2013). In general, the Muslim consumers tend to look for the authentic halal certification issued by the respected authorities not only in countries of Muslim origin but also in host countries (Figure 1).



**Figure 1.** Spanish halal label (adapted from <https://institutohalal.com>).

A research conducted by Hussaini (1993) showed that 75% of Muslim immigrants in the US still hold onto their religious dietary laws. Therefore, there is certain attitude toward the halal label, which is the implication of a belief (prior to reaction, gesture, or behavior) as a result of knowing the concept of halal (Mohsin-Butt and Aftab, 2013).

In addition, as pointed out by Nasution *et al.* (2016) halal awareness brings peace of mind to Muslim consumers before they consume a product. Therefore, we would like to examine the degree of Spanish Muslim consumers' attitude towards halal food label and whether it is affected by their halal awareness. Based on that argument, we formulate the second hypothesis.

**H2:** Halal awareness has a positive effect on attitude towards halal label.

### 2.3 Attitude towards halal label and halal purchase intention

Another of the considered effects is how the attitude towards the presence of a halal label will determine consumers' behavior, that is, how it will affect their purchase intention (Lada *et al.*, 2009). Among believers, the purchase of halal food products is also seen as a socially desirable behavior (Alam and Sayuti, 2011). Finally, in the context of consumer behavior, attitude towards halal label can positively affect their purchase intention for a halal product (Haque *et al.*, 2015).

**H3:** Attitude towards halal label has a positive effect on halal purchase intention.

In addition, it is also important to see whether consumers' attitude toward the halal label acts as a mediator that connects their halal awareness and purchase intention (Briliana and Mursito, 2017). A variable mediating halal awareness and purchase intention has been incorporated in some research, such as Briliana and Mursito (2017) and Mohd Suki and Abang Salleh (2019). In our case, we put attitude towards halal label as mediating variable. For this hypothesis, we adopted the mediation model proposed by Baron and Kenny (1986) and Zhao *et al.* (2010).

**H4:** Attitude towards halal label mediates the relationship between halal awareness and halal purchase intention.

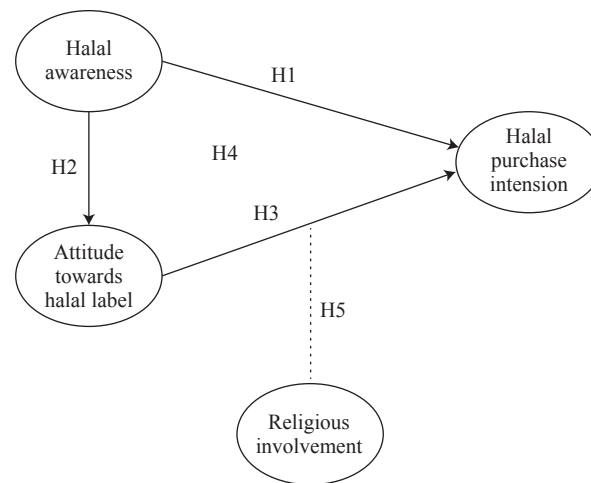
### 2.4 The moderating effect of religious involvement

Previously we have already discussed that belief in religious teachings has significant influence on attitudes and behavior, on both individual and social level (Jamal and Sharifuddin, 2015). It is considered that some individuals defend religious values when they incorporate the norm dictated by their spiritual beliefs into their behavior (Nasution *et al.*, 2016). This study has considered a combination of cognitive factors such as 'halal awareness', attitudinal factors, such as 'attitude towards halal label' and assigned one of the constructs as a mediating variable. To gain better perspective on the effect of religion, we also incorporate a moderating variable to relate with 'purchase intention' of halal food products.

In this case, we examine whether religious involvement acts as moderator that also explains the relationship between customers' attitude towards the halal label and their purchase intention (Baazeem *et al.*, 2016; Jamal and Sharifuddin, 2015). For this hypothesis, we also adopted the model proposed by Baron and Kenny (1986) and Zhao *et al.* (2010).

**H5:** Religious involvement moderates the effect of attitude towards halal label on halal purchase intention.

The relationship between constructs and constructed hypotheses are visually presented by Figure 2. The upcoming section will provide further explanation about our preferred methodology and respondents' profiles.



**Figure 2.** Research model.

### 3. Materials and methods

This research aims to test the hypothesis presented in the previous section and represented in Figure 2. Initially, this study begins with an exploration of the factors and scales used as estimators of theoretical concepts (Hair *et al.*, 2011; Sekaran and Bougie, 2016). Using an online questionnaire, we examined factors that influence purchase intention of halal food.

The questionnaire contains 18 questions explaining four constructs. We adapt the scales proposed by Jamal and Sharifuddin (2015) to measure religious involvement (3 items). For halal awareness (4 items), we adapt the scales proposed by Lada *et al.* (2009). Next, we use scales by Haque *et al.* (2015) to measure attitude towards halal label. For halal purchase intention (4 items), we use scales by Garg and Joshi (2018). The questionnaire use Likert scale with 5 indicates 'strongly agree', 4 indicates 'agree', 3 'some agreement', 2 'disagree' and 1 indicates 'strongly disagree'.

The participants were 228 Muslim consumers who live in Barcelona, Madrid, Seville, and Cordoba. They volunteered to participate in answering our questionnaire. We use this convenience samples to avoid complications using random samples, considering Muslim population in Spain is limited. The sample size exceeded the minimum requirement recommended by Malhotra (2007).

Table 1 shows the descriptive statistics of the sample. Although most of the respondents were not born in Spain, 94.7% have Spanish nationality. Among the participants, the number of men is somewhat higher than that of women (53.5%) and the most frequent age was between 26 and 35 years (36.4%).

The data collected were processed by hierarchical regression combined with path analysis, using SmartPLS 3 software (Henseler and Sarstedt, 2013), to test the research hypotheses previously proposed which are temporary answers to the formulation of research problems expressed in the form of a statement sentence (Sekaran and Bougie, 2016).

First, we had to test the model's validity and reliability to ensure that only valid and reliable construct measures were involved for next step (Hulland, 1999). Afterwards, we tested the structural model by calculating the paths between constructs.

**Table 1.** Respondents' demographic profiles.

| Variables   | Categories           | Frequency | Percentage |
|-------------|----------------------|-----------|------------|
| Gender      | men                  | 122       | 53.5       |
|             | women                | 106       | 46.5       |
|             | total                | 228       | 100        |
| Age (year)  | <26                  | 75        | 32.9       |
|             | 26-35                | 83        | 36.4       |
|             | 36-45                | 70        | 30.7       |
|             | total                | 228       | 100        |
| Nationality | non-Spanish          | 10        | 4.4        |
|             | Spanish              | 216       | 94.7       |
|             | prefer not to answer | 2         | 0.9        |
|             | total                | 228       | 100        |
| Residence   | Catalunya            | 103       | 45.1       |
|             | Madrid               | 43        | 18.9       |
|             | Andalucia            | 63        | 27.6       |
|             | Valencia             | 15        | 6.57       |
|             | others               | 4         | 1.83       |
|             | total                | 228       | 100        |

### 3.1 Exploratory factor analysis

Our next step was to analyze composite reliability, Cronbach's alpha, and the average variance extracted (Table 2). These values exceed the thresholds recommended by the literature. 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 (Pallant, 2013).

Afterwards, we eliminated items that are considered not 'strong' enough. Here, we eliminated the ones with low factor loadings, or as explained as a rule of thumb, the item should have a rotated factor loading of at least 0.6 (Pallant, 2013). The results show that all items had been loaded into the five respective factors. The results are presented in the Table 2.

**Table 2.** Exploratory factor analysis result.

| Variables<br>Indicators  | Factor<br>loadings ( $\lambda$ ) | CR <sup>2</sup> | AVE <sup>2</sup> |
|--|----------------------------------|-----------------|------------------|
| Religious involvement (Jamal and Sharifuddin, 2015)  |                                  |                 |                  |
| I frequently read religious books (Quran and Islam-teachings)                                    | 0.869                            | 0.859           | 0.671            |
| I frequently listen to religious lectures on television / radio                                  | 0.823                            |                 |                  |
| I attend religious discussion with friends, relatives, or family                                 | 0.761                            |                 |                  |
| Halal awareness (Aziz and Chok, 2013)  |                                  |                 |                  |
| I actively read or search related information halal products                                     | 0.300*                           | 0.774           | 0.793            |
| Food production methods are also important in determining the halal status                       | 0.846                            |                 |                  |
| I will only purchase the product if I know the slaughtering process is suitable to halal concept | 0.676                            |                 |                  |
| I understand and know exactly the meaning of 'halal'   | 0.387*                           |                 |                  |
| Attitude towards halal label (Briliana and Mursito, 2017; Mohsin-Butt and Aftab, 2013)           |                                  |                 |                  |
| The existence of a halal label in the packaging of food products is important                    | 0.907                            | 0.876           | 0.596            |
| I will choose a product based on whether there is a halal label                                  | 0.467*                           |                 |                  |
| Halal label makes me feel safe to consume the product  | 0.875                            |                 |                  |
| Choosing to buy halal products is a good idea  | 0.826                            |                 |                  |
| I always look for the halal label on the product packaging before buying any products or goods   | 0.702                            |                 |                  |
| Halal purchase intention (Garg and Joshi, 2018)  |                                  |                 |                  |
| I prefer to buy 'Halal' certified products even when the brand is not very popular               | 0.974                            | 0.933           | 0.778            |
| I would recommend my family and friends to buy halal food  | 0.872                            |                 |                  |
| I am interested in buying halal food   | 0.939                            |                 |                  |
| I will keep buying halal food according to my need   | 0.722                            |                 |                  |

<sup>1</sup> Items with (\*) were not included in further analysis.

<sup>2</sup> AVE = average variance extracted; CR = composite reliability.

### 3.2 Confirmatory factor analysis

Next, 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 modelling, with the help of the SmartPLS version 3 software (Ringle *et al.*, 2015).

Hair *et al.* (2011) suggested accepting items with minimum loadings of 0.6. Here, the loadings of all items were all greater than 0.6, therefore individual item reliability was accepted. 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 0.7 for internal consistency (Hair *et al.*, 2011). Last, we checked internal consistency by evaluating the average variance extracted (AVE). Our result had an AVE of above 0.5 for all variables, which fulfilled the requirement by Fornell and Larcker (1981). The results of the confirmatory factor analysis are presented in Table 3.

According to Schreiber *et al.* (2006), confirmatory factor analysis is also used to test unidimensionality, validity, and reliability of construct measurement models. Before going to the analysis of the structural model, the goodness of the fit of the model was calculated by analyzing the standardized root mean-square residual (SRMR) proposed by Henseler *et al.* (2015). We found that the SRMR value is 0.085. Any SRMR value less than 0.10 and more than 0.08 indicates a good model fit (Henseler *et al.*, 2015; Hu and Bentler, 1999). To provide a compact explanation of the CFA results, we present the results in Table 4.

**Table 3.** Confirmatory factor analysis result.

| Items  | Religious involvement | Halal awareness | Attitude | Purchase intention |
|--|-----------------------|-----------------|----------|--------------------|
| I frequently read religious books (Quran and Islam-teachings)                                    | 0.888                 |                 |          |                    |
| I frequently listen to religious lectures on television / radio                                  | 0.923                 |                 |          |                    |
| I attend religious discussion with friends, relatives, or family                                 | 0.824                 |                 |          |                    |
| Food production methods are also important in determining the halal status                       |                       | 0.902           |          |                    |
| I will only purchase the product if I know the slaughtering process is suitable to halal concept |                       | 0.879           |          |                    |
| The existence of a halal label in the packaging of food products is important                    |                       |                 | 0.922    |                    |
| Halal label makes me feel safe to consume the product  |                       |                 | 0.902    |                    |
| Choosing to buy halal products is a good idea  |                       |                 | 0.881    |                    |
| I always look for the halal label on the product packaging before buying any products or goods   |                       |                 | 0.772    |                    |
| I prefer to buy 'Halal' certified products even when the brand is not very popular               |                       |                 |          | 0.940              |
| I would recommend my family and friends to buy halal food  |                       |                 |          | 0.940              |
| I am interested in buying halal food   |                       |                 |          | 0.920              |
| I will keep buying halal food according to my need   |                       |                 |          | 0.858              |
| Cronbach's alpha   | 0.858                 | 0.740           | 0.893    | 0.935              |

**Table 4.** Confirmatory factor analysis test summary.<sup>1</sup>

| Categories           | Acceptable limit                                   | Conclusion   |
|----------------------|--|--|
| Unidimensionality    | factor loadings of all indicators $\geq 0.70$      | all factor loadings of all indicators are $\geq 0.7$   |
| Validity             |  |  |
| Convergent validity  | AVE $\geq 0.50$                                    | all constructs have AVE $> 0.5$ , the moderating effect has the value of AVE which is a little below 0.5, but still acceptable |
| Construct validity   | fit indexes is acceptable (SRMR value $\leq 0.9$ ) | fit index satisfies acceptable fit level (0.085)   |
| Reliability          |  |  |
| Internal reliability | Cronbach's alpha $\geq 0.70$                       | all constructs have Cronbach's alpha values $> 0.7$  |

<sup>1</sup> AVE = average variance extracted; SRMR = standardized root mean-square residual.

## 4. Results and discussion

### 4.1 Structural model evaluation

Next, the relationships between constructs were analyzed through structural equation modelling. As an assisting tool, we also used SmartPLS Version 3 for the analysis. Bootstrapping technique was used to find out the significance of the coefficient. Table 5 summarizes the path coefficients and their *t*-values.

Table 5 revealed that halal awareness and attitude towards halal label had influences and significant effects on purchase intention, explained by the positive coefficient and *t*-values higher than 1.96 (Hair *et al.*, 2011). Therefore, hypothesis 1 (H1) and hypothesis 3 (H3) were supported. Attitude towards halal label also had



**Table 5.** Path coefficients.<sup>1</sup>

| Hypothesis | Relations   | Path coefficient | t-values | Decision  |
|------------|---|------------------|----------|-----------|
| H1         | halal awareness → halal purchase intention              | 0.335            | 4.913    | supported |
| H2         | halal awareness → attitude towards halal label          | 0.934            | 8.810    | supported |
| H3         | attitude towards halal label → halal purchase intention | 0.752            | 11.095   | supported |

<sup>1</sup> Bootstrapping (n=500);  $P < 0.001$ .

influence and a significant effect on halal purchase intention, which means hypothesis 2 (H2) was also supported. This result supports the findings by previous researches, which are Bonne *et al.* (2007), Lada *et al.* (2009), Aziz and Chok (2013).

It seems that Spanish Muslim consumers rely so much on a halal label or sticker on the package of the product. They do not really care about the product's brand. Even though a brand is well-known for its quality, consumers will still not buy it unless there is a halal label attached to its package. Another interpretation of the result is that the halal component in the product is perceived to be more important than general perception of quality.

#### 4.2 Mediation effect

In the case of the relation between halal awareness, attitude towards halal label, and halal purchase intention (H4), we found that attitude towards halal label acted as a mediator on the effect of halal awareness and halal purchase intention. We put the explanation of the relationship between these three constructs in Table 6, which involves other two paths, in this case H2 and H3.

As Zhao *et al.* (2010) suggested, positive significance (*t*-values) of both paths forming the mediating relation mean that a mediation effect exists in the form of complementary partial mediation. It means that the mediated effect and direct effect both exist and point in the same direction. From Table 6, we see that the total effect of 1.037 and indirect effect of 0.703 are both positive and significant. In this case, the mediation results showed that halal awareness can act as a direct predictor of halal purchase intention. At the same time, halal awareness may also function as an indirect predictor of halal purchase intention via attitude towards halal label. The role of attitude as a mediating variable here corresponds with the findings of Garg and Joshi (2018).

#### 4.3 Moderation effect

As shown in Table 7, the moderating effect of the religious involvement is positive and significant. In our model, we estimate a standardized path coefficient of 0.159. Regarding the significance, the *t*-value indicates that the moderation effect is significant because the *t*-value of 5.219 is higher than 1.96 (Henseler and Fassott, 2010).

**Table 6.** Mediation paths.<sup>1</sup>

|                           |  |   |
|---------------------------|--|---|
| H2                        | ( $\beta_2 = 0.934$ )                    | halal awareness → attitude towards halal label                            |
| H3                        | ( $\beta_3 = 0.752$ )                    | attitude towards halal label → halal purchase intention                   |
| Mediation/indirect effect | ( $\beta_2 \times \beta_3$ )             | 0.703   |
| <i>t</i> -value           |  | 10.986  |
| H1                        | ( $\beta_1 = 0.335$ )                    | halal awareness → halal purchase intention                                |
| Total effect              | ( $\beta_1 + (\beta_2 \times \beta_3)$ ) | 1.037   |
| H4                        |  | halal awareness → attitude towards halal label → halal purchase intention |
| Decision for H4           |  | supported   |

<sup>1</sup> Bootstrapping (n=500);  $P < 0.001$ .

**Table 7.** Moderation path.<sup>1</sup>

| Moderation effect path  | $\beta$ | <i>t</i> -value | Decision  |
|---|---------|-----------------|-----------|
| H5 religious involvement $\times$ attitude towards halal label $\rightarrow$ halal purchase intention | 0.159   | 5.219           | supported |

<sup>1</sup> Bootstrapping (n=500);  $P < 0.001$ .

Therefore, the hypothesis saying that the moderating effect of the religious involvement influences the effect of attitude towards halal label on purchase intention (H5) was also supported as seen from the positive coefficient and significant *t*-value. This is consistent with findings of Baazeem *et al.* (2016), Nasution *et al.* (2016) and Madiawati and Pradana (2016). When religious involvement is higher, the positive influence of attitude towards halal label on purchase intention will be higher. On the contrary, lower religious involvement indicates that the positive influence of attitude towards halal label on purchase intention will decrease.

## 5. Conclusions, implications and future research directions

Incorporating several marketing-related factors combined with socio-religious theory, this study empirically provided evidence of the significant relationships between halal awareness, attitude towards halal label, and halal purchase intention. Several previous publications have incorporated such constructs in their research, for example Lada *et al.* (2009), Aziz and Chok (2013) and Mohd Suki and Abang Salleh (2019). However, only few manage to put attitude towards halal label as a mediating variable. Therefore, we felt that we received interesting result from our empirical study.

Both halal awareness and attitude towards halal label were proven to have a positive relationship with halal purchase intention. This result was unsurprising and frequently discussed in literature of halal consumer behaviour (Awan *et al.*, 2015; Aziz and Chok, 2013; Bonne *et al.*, 2007; Lada *et al.*, 2009). In reality, the if Muslims has more awareness on halal food, their tendency to buy halal food product will also be higher.

Our result also shows that a mediation effect of attitude towards halal label exists in the form of complementary partial mediation. It means that Muslim consumers' attitude towards halal label has both mediated effect and direct effect on their purchase intention. The mediation test results showed that halal awareness can act as a direct predictor of halal purchase intention. At the same time, halal awareness may also function as an indirect predictor of halal purchase intention via attitude towards halal label. This result corresponds with Briliana and Mursito (2017).

To further enrich the discussion, we also proposed to incorporate religiosity as one of the factors. Initially, we designed religious involvement as a construct with direct relationship with purchase intention. However, more intriguing discussion in previous literature occurs as a result of having religious factors as a moderating effect, as seen in Jamal and Shukor (2014) and Jamal and Sharifuddin (2016). Therefore, our research model in this paper incorporates religious involvement as a moderator on the relationship of attitude towards halal label and halal purchase intention.

Our result shows that religious involvement also plays a significant role in predicting Muslim consumers' intention to purchase halal products. It might explain that even though Muslims are not the majority in Spain, they still take their involvement in religious activities into account concerning their dietary habit. Considering there have not been many academic publications focusing on halal consumer behaviour in Spain, our result opens door of further research opportunities related this matter.

However, we also realize that there are still weaknesses and limitations in our work. We have not explored more about consumers' demographics to determine whether they are native Muslim Spanish or second/third generation Spanish citizens. This classification is important since the level of halal awareness and religious

involvement might differ. Future research should also distinguish the respondents according to whether they were born Muslim or had converted from other religions.

Having convenience sampling technique, we were quite grateful that we were able to gather 228 respondents to voluntarily answer our questionnaire. Having used a convenience sample, it is not possible to extrapolate the results to the total population. However, the distribution of the sample obtained is fairly balanced.

We were confident that our respondents were less likely to give biased information since they were filtered by several preliminary screening questions. Nevertheless, using volunteer respondents can also become a limitation since there were not offered incentives or rewards. As argued by Honigmann (2003), unrewarded voluntary respondents may not feel motivated in getting involved so they may not represent of the target population.

In terms of halal purchase intention, there should also be a difference between actual purchase or repeat purchase of the food product. Therefore, more variables from previous theories can be taken into account, for example purchase behaviour, behavioural control, and repurchase intention. It leads to our recommendation for future research that it might be better to have a breakdown of food products into different categories to provide more precise picture and research scope.

Last but not least, we expect this article's contribution to be useful for academic research as well as for halal food manufacturers, practitioners and related policymakers. Hopefully it can be a useful additional source of knowledge for further explorations of halal food consumption in any country or society, since the topic is always updated and fits with the global context.

## References

- Ahmad, N.A., T.N. Abaidah and M.H.A. Yahya. 2013. *A study on halal food awareness among Muslim customers in Klang Valley*. In: Proceedings of the 4<sup>th</sup> International Conference on Business and Economic Research. March 4-5, 2013. Bandung, Indonesia, pp. 1073-1087.
- Ahmed, A. 2008. Marketing of halal meat in the United Kingdom: supermarkets versus local shops. *British Food Journal* 110(7): 655-670.
- Ajzen, I. 1985. From intentions to actions: a theory of planned behavior. In: J. Kuhl and J. Beckmann (eds.) *Action control: from cognition to behavior*. Springer-Verlag, Berlin, Germany, pp. 11-39.
- Alam, S. and M. Sayuti. 2011. Applying the theory of planned behaviour (TPB) in halal food purchasing. *International Journal of Commerce and Management* 21(1): 8-20.
- Alserhan, B.A. 2010. On Islamic branding: brands as good deeds. *Journal of Islamic Marketing* 1(2): 101-106.
- Asnawi, N., B.M. Sukoco and M.A. Fanani. 2018. Halal products consumption in international chain restaurants among global Moslem consumers. *International Journal of Emerging Markets* 13(5): 1273-1290.
- Atran, S. and J. Ginges. 2012. Religious and sacred imperatives in human conflict. *Science* 336(6083): 855-857.
- Awan, H.M., A.N. Siddiquei and Z. Haider. 2015. Factors affecting Halal purchase intention – evidence from Pakistan's Halal food sector. *Management Research Review* 38(6): 640-660.
- Aziz, Y.A. and N.V. Chok. 2013. The role of Halal awareness, Halal certification, and marketing components in determining Halal purchase intention among non-Muslims in Malaysia: a structural equation modeling approach. *Journal of International Food and Agribusiness Marketing* 25(1): 1-23.
- Baazeem, T., G. Mortimer and L. Neale. 2016. Conceptualising the relationship between shopper religiosity, perceived risk and the role of moral potency. *Journal of Consumer Behaviour* 15(5): 440-448.
- Baron, R.M. and D.A. Kenny. 1986. The moderator-mediator variable distinction in social psychological research: conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology* 51(6): 1173.
- Bloom, P. 2007. Religion is natural. *Developmental Science* 10(1): 147-151.
- Bonne, K. and W. Verbeke. 2008. Muslim consumer trust in halal meat status and control in Belgium. *Meat Science* 79(1): 113-123.

- Bonne, K., I. Vermeir, F. Bergeaud-Blackler and W. Verbeke. 2007. Determinants of halal meat consumption in France. *British Food Journal* 109(5): 367-386.
- Briliana, V. and N. Mursito. 2017. Exploring antecedents and consequences of Indonesian Muslim youths' attitude towards halal cosmetic products: a case study in Jakarta. *Asia Pacific Management Review* 22(4): 176-184.
- Fornell, C. and D.F. Larcker. 1981. Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research* 18(1): 39-50.
- Garg, P. and R. Joshi. 2018. Purchase intention of 'Halal' brands in India: the mediating effect of attitude. *Journal of Islamic Marketing* 9(3): 683-694.
- Graham, J. and J. Haidt. 2010. Beyond beliefs: religions bind individuals into moral communities. *Personality and Social Psychology Review* 14(1): 140-150.
- Hair, J.F., C.M. Ringle and M. Sarstedt. 2011. PLS-SEM: indeed a silver bullet. *Journal of Marketing Theory and Practice* 19(2): 139-152.
- Hair, J.F., G.T.M. Hult, C.M. Ringle and M. Sarstedt. 2017. *A primer on partial least squares structural equation modeling (PLS-SEM)*, 2<sup>nd</sup> edition. Sage, Thousand Oaks, CA, USA.
- Haque, A., A. Sarwar, F. Yasmin, A.K. Tarofder and M. Hossain. 2015. Non-Muslim consumers' perception toward purchasing halal food products in Malaysia. *Journal of Islamic Marketing* 6(1): 133-147.
- Henrich, J. 2009. The evolution of costly displays, cooperation and religion: credibility enhancing displays and their implications for cultural evolution. *Evolution and Human Behaviour* 30(4): 244-260.
- Henseler, J. and G. Fassott. 2010. Testing moderating effects in PLS path models: an illustration of available procedures. In: V. Esposito Vinzi, W.W. Chin, J. Henseler and H. Wang (eds.) *Handbook of partial least squares*. Springer, Berlin, Germany, pp. 713-735.
- Henseler, J. and M. Sarstedt. 2013. Goodness-of-fit indices for partial least squares path modelling. *Computational Statistics* 28(2): 565-580.
- Henseler, J., C.M. Ringle and M. Sarstedt. 2015. A new criterion for assessing discriminant validity in variance-based structural equation modelling. *Journal of the Academy of Marketing Science* 43(1): 115-135.
- Honigmann, J.J. 2003. Sampling in ethnographic fieldwork. In: R.G. Burgess (ed.) *Field research*. Routledge, London, UK, pp. 134-152.
- Hu, L.T. and P.M. Bentler. 1999. Cut-off criteria for fit indexes in covariance structure analysis: conventional criteria versus new alternatives. *Structural Equation Modeling: a Multidisciplinary Journal* 6(1): 1-55.
- Hulland, J. 1999. Use of partial least squares (PLS) in strategic management research: a review of four recent studies. *Strategic Management Journal* 20(2): 195-204.
- Hussaini, M. 1993. *Islamic dietary concepts and practices*. The Islamic Food and Nutrition Council of America (IFANCA), Chicago, IL, USA.
- Inam, S., S.Y. Janjua and S.A. Malik. 2016. Managerial perception toward halal certification: study of international food chains in Pakistan. *Pakistan Business Review*: 176-195.
- Jamal, A. and J. Sharifuddin. 2015. Perceived value and perceived usefulness of halal labeling: the role of religion and culture. *Journal of Business Research* 68(5): 933-941.
- Jamal, A. and S.A. Shukor. 2014. Antecedents and outcomes of interpersonal influences and the role of acculturation: the case of young British-Muslims. *Journal of Business Research* 67(3): 237-245.
- Koçturk, T.O. 2002. Food rules in the Koran. *Scandinavian Journal of Nutrition* 46(3): 137-149.
- Lada, S., G.H. Tanakinjal and H. Amin. 2009. Predicting intention to choose halal products using theory of reasoned action. *International Journal of Islamic and Middle Eastern Finance and Management* 2(1): 66-76.
- Lestari, Y.D. and D. Gunita. 2018. Study on intention and behaviour towards halal non-food product. *International Journal of Supply Chain Management* 7(3): 231-237.
- Lever, J. and M. Miele. 2012. The growth of halal meat markets in Europe: an exploration of the supply side theory of religion. *Journal of Rural Studies* 28(4): 528-537.
- Madiawati, P.N. and M. Pradana. 2016. Celebrity and halal certificates factors influence on customers' buying interest. *Актуальні проблеми економіки* 3: 109-116.
- Malhotra, N.K. 2007. Review of marketing research. In: N.K. Malhotra (ed.) *Review of Marketing Research*. Emerald Group Publishing Limited, Bingley, UK.

- Meixner, O., R. Friedl and B. Hartl. 2018. Preferences for attributes of halal meat: empirical evidence from the Muslim community in Vienna, Austria. *International Journal on Food System Dynamics* 9(3): 265-278.
- Mesa, E.S. 2012. Los moriscos que se quedaron. La permanencia de la población de origen islámico en la España Moderna. *Vínculos de Historia* 1.
- Mohd Suki, N. and A.S. Abang Salleh. 2019. Mediating effect of halal image on muslim consumers' intention to patronize retail stores: some insights from Malaysia. *Journal of Islamic Marketing* 9(2): 338-355.
- Mohsin-Butt, M. and M. Aftab. 2013. Incorporating attitude towards Halal banking in an integrated service quality, satisfaction, trust and loyalty model in online Islamic banking context. *International Journal of Bank Marketing* 31(1): 6-23.
- Nasution, M., P.U. Gio and Y. Rossanty. 2016. Does religious commitment matter in the relationship between brand personality and purchase intention on halal brand? Evidence from consumers in Indonesia. *Expert Journal of Marketing* 4(2): 31-38.
- Norenzayan, A. 2014. Does religion make people moral? *Behaviour* 151(2-3): 365-384.
- Pallant, J. 2013. SPSS survival manual. McGraw-Hill Education, New York, NY, USA.
- Ringle, C.M., S. Wende and J.M. Becker. 2015. SmartPLS 3. SmartPLS GmbH, Boenningstedt, Germany. Available at: <http://www.smartpls.com>
- Schreiber, J.B., A. Nora, F.K. Stage, E.A. Barlow and J. King. 2006. Reporting structural equation modeling and confirmatory factor analysis results: a review. *The Journal of Educational Research* 99(6): 323-338.
- Sekaran, U. and R. Bougie. 2016. *Research methods for business: a skill building approach*. John Wiley and Sons, Hoboken, NJ, USA.
- Unión de Comunidades Islámicas de España (UCIDE). 2018. *Estudio demográfico de la población musulmana' Explotación estadística del censo de ciudadanos musulmanes en España*. UCIDE, Madrid, Spain. Available at: <http://ucide.org>
- Wilson, J.A. 2012. The new wave of transformational Islamic marketing: reflections and definitions. *Journal of Islamic Marketing* 3(1): 5-11.
- Zannierah Syed Marzuki, S., C.M. Hall and P.W. Ballantine. 2012. Restaurant managers' perspectives on halal certification. *Journal of Islamic Marketing* 3(1): 47-58.
- Zhao, X., J.G. Lynch Jr and Q. Chen. 2010. Reconsidering Baron and Kenny: myths and truths about mediation analysis. *Journal of Consumer Research* 37(2): 197-206.

