



Original Article

## A Conceptual Framework On The Factors Influencing Halal Consumption: An Exploratory Study Among Muslim Consumers In Malaysia

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### ABSTRACT

Earlier researchers discussed the three main factors which are attitude, subjective norms and perceived behavioral control in explaining halal consumption. However, by reviewing previous literatures, analyzing the international trends of halal consumption and the Islamic rulings of halal consumption, religiosity could be considered as an important variable influencing halal consumption. Religiosity factor has been empirically proven by previous studies in different countries. Therefore, this paper aims to contribute to the current literature by integrating religiosity factor in predicting halal consumption among Muslim consumers. An exploratory study is conducted to investigate the influence of attitude, subjective norms, perceived behavioral control and religiosity in influencing halal consumption. The findings of this study reveal that religiosity is the strongest factor among all in influencing halal consumption. It is anticipated that the arguments presented in this paper would spring up further discussion in this field and encourage more empirical research to be conducted.

**Keywords:** Halal; Consumption; Muslim Consumers

### Introduction

A considerable amount of literatures has been discussed about halal consumption theoretically and empirically in different context and society. Halal consumption is deliberated from the religious, societal, cultural and business point of views. Indeed, from the religious perspective, Islam is very specific in outlining the details of halal consumption in the al-Quran and al-Sunnah as main sources of Islamic rulings. As an example, al-Quran explicitly mentioned certain prohibited foods in *surah* al Maidah: verse 3;

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالِدَمُّ وَالْحَنْزِيرُ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَبِقَةُ وَالْمَوْقُودَةُ وَالْمُتَرَدِّيةُ  
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْتَفْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسْقٌ

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْزَنُوا لَهُمْ وَأَحْسِنُوا ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ<sup>1</sup>

*Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impious. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-forgiving, Most Merciful.*

The influence of attitude, subjective norms, perceived behavioral control and religiosity towards the human consumption were discussed by scholars in different fields such as marketing, business, psychology, religion and sociology. From the Islamic point of view, the halal consumption is closely related to the religiosity of Muslims.

## Literature Review

The growth of halal consumption in Malaysia is increased together with the economic growth of the country and the emergence of larger middle class consumers among Malay Muslim who are generally more concerned about halal consumption. Undoubtedly, the government initiatives in halal production, trade and consumption has directly added the importance of halal consumption in the Malaysian society<sup>2</sup>.

### ***Attitude, Subjective Norms and Perceived Behavioral Control as Factors of Halal Consumption.***

Several researchers stressed the influence of attitude, subjective norms, perceived behavioral control and religiosity on halal consumption in their research. The attitude of Muslim consumers may be linked to the Islamic ruling of halal consumption as well as the advantages or disadvantages that should be delivered from it. Abdul Raufu' Ambali and Ahmad Naquiuddin Bakar (2012) conducted a study on Muslims' awareness on halal food and products revealed that religious belief, exposure, logo certification, and health reasons were among the determinants in predicting halal awareness among Muslims. Interestingly, health was identified as the most significant factor that influences Muslims' awareness on halal consumption<sup>3</sup>. Wilson and Liu (2010), discussed the idea that halal is often associated with the health.

<sup>1</sup> Surah al-Maidah:3

<sup>2</sup> Fisher, Johan, 2011, *The Halal Frontier: Muslim Consumers in a Globalized Market*, 1.

<sup>3</sup> Abdul Raufu Ambali and Ahmad Naquiuddin Bakar, 2013, Halal Food and Products in Malaysia: People's Awareness and Policy Implications, *Intellectual Discourse* 21, no. 1, 7-32.

*“Muslims view health as having a strong spiritual element, encompassing elements of fatalism. Therefore, once something is been deemed Halal, it is not a question of whether it can be consumed or not; but rather the quantity.”<sup>4</sup>*

In Islamic teaching, halal is perceived as wholesome. The word *halal* has been mentioned together with the word “*tayyib*” several times in the Quran. The word “*tayyib*” means pure, good, wholesome and good quality<sup>5</sup>. It reflects the characteristic of halal goods as wholesome and possesses good quality and do not harm the consumers<sup>6</sup>. This is reflected in *surah al Maidah*, verse 87-88.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾  
وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِءِ مُؤْمِنُونَ ﴿٨٨﴾

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

These influences of attitude, subjective norms and perceived behavioral control have been discussed as variables for halal consumption<sup>8</sup>. It was found that attitude and perceived behavioral control significantly influence behavioral intentions of urban young consumers to consume halal food. However, the influence of family and friends were found less significant among urban young consumers. In contrast, according to Suddin Lada et al (2011) subjective norm was found significant in predicting halal consumption. According to the presented findings of 485 Malaysian respondents, family and friends played a major role in determining behavioral intention of Muslims in halal consumption. The author argued that a possible reason of the subjective norms influence is among the characteristic of Malaysian society itself, where Muslims practice collectivistic culture and peoples' behavior are interdependent with the family and society<sup>9</sup>.

The influence of “*urf*” or social behavior on halal consumption plays a certain role in determining halal consumption. For example, the “*urf*” of majority Muslim consumers in Malaysia tend to look at halal certification as an assurance of halal food and products. Thus, it is important to understand the *urf* or social behavior of the people in the country in order to

<sup>4</sup> Jonathan A.J. Wilson, Jonathan Liu, 2011, “Shaping the halal into a brand?” *Journal of Islamic Marketing* 1, no. 2, 113.

<sup>5</sup> Anas bin Mohd Yunus, Wan Mohd Yusof bin Wan Chik, Mahani binti Mohamad, “The Concept of *Halalan Tayyiba* and Its Application in Products Marketing: A Case Study at Sabasun HyperRuncit Kuala Terengganu, Malaysia,” *International Journal of Business and Social Science*, no. 3 (2010), 243.

<sup>6</sup> Al-Qaradāwi Yusuf, *Al-Halal wa al-Haram fi al-Islam*, 15th ed. (Kaherah: al-Maktab al-Islami, 1994), 34.

<sup>7</sup> *Surah al Maidah*, 87-88.

<sup>8</sup> Syed Shah Alam and Nazura Mohamed Sayuti, 2011, Applying the Theory of Planned Behavior (TPB) in Halal Food Purchasing, *International Journal of Commerce and Management* 21, no.1, 8-20.

<sup>9</sup> Suddin Lada, Geoffrey Harvey Tanakijal, Hanudin Amin, 2009, Predicting Intention to Choose Halal Products Using Theory of Reasoned Action, *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 1, 66-76.

understand their consumption behavior. The *urf* or social behavior and social influence could be important determinants in predicting halal consumption among Muslim consumers<sup>10</sup>.

Bonne (2007) conducted a study of halal meat consumption among 576 Muslims who were living in France. He concluded that positive attitude, social influences, especially peers and perceived behavioral control determined the intentions of Muslims in consuming halal food. However, perceived availability was not significant in predicting halal consumption. Furthermore, the study revealed that even though halal food is not easily accessible, Muslims were willing to put an effort in consuming halal food. He added that social structures such as people's origin and generation differences were contributing factors in predicting dietary preferences of consumers as well<sup>11</sup>.

In the context of Malaysia, the halal consumption among Muslim consumers may be influenced by other current challenges faced by them in the multicultural society. The availability and accessibility of alcohol and the gambling industry, capitalism and socialism monetary system and globalization were identified as challenges of Muslims in consuming halal food.<sup>12</sup> The availability and accessibility of non-halal food and drinks at some urban areas in Malaysia could be one of the reasons for non-halal consumption among Muslims. This indeed reflected the perceived behavioral control factor. This argument is closely related to the religiosity of Muslims consumers in averting from the consumption of the accessible non-halal food and drinks in the society.

### **Religiosity**

The influence of religion to mankind has made it an important dimension in this study. In Islam, religiosity or in Arabic term called as "*tadayyun*" could be defined as practicing Islamic teaching comprehensively in thinking, words, action in every aspects of life. It could be based on the Islamic knowledge and the understanding of Islam as a religion. al Qardhawi (1984) described religiosity as practicing Islam in all aspects of life, including akidah, ibadah, syariah and akhlak<sup>13</sup>.

The first academic attempt to investigate the influence of religion on consumer behavior was undertaken by Allport and Ross in 1967. Since then, many studies were conducted by researchers worldwide to determine the role of religion and religiosity on human consumption. A numbers of studies have shown the significant role of religiosity in the attitude of people towards consumption in general<sup>14</sup>. However, the exact roles of religion in determining halal consumption need to be explored further<sup>15</sup>. The influence of religion on human consumption, particularly in food consumption is normally associated with the teaching of one religion. The

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<sup>10</sup> Suhaimi Ab.Rahman and Jafro Abdullah, ed., 2011, *Pengurusan Produk Halal di Malaysia*, Serdang: Universiti Putra Malaysia, 136-159.

<sup>11</sup> Karijn Bonne, Iris Vermeir, Florence Bergeaud-Blackler, Wim Verbeke, 2007, "Determinants Of Halal Meat Consumption in France", *British Food Journal* 109, no. 5, 379.

<sup>12</sup> Suhaimi Ab.Rahman and Jafro Abdullah, ed., 2011, *Pengurusan Produk Halal di Malaysia*, 136-159.

<sup>13</sup> Al-Qaradāwi Yusuf, *Ke Arah Perlaksanaan Syariah Islamiyyah*, 1984, translated by Abdul Rahman Ahmad Jerlun, Shah Alam: Dewan Pustaka Fajar, 1984, 12.

<sup>14</sup> Ahmad Jamal, 2003, *Marketing in A Multicultural World: The Interplay of Marketing, Ethnicity and Consumption*, *European Journal of Marketing* 37, no.11, 1599.

<sup>15</sup> Delener Nejdert, "Religious Contrasts in Consumer Decision Behaviour Patterns: Their Dimensions and Marketing Implications," *European Journal of Marketing* 28, no.5 (1994), 36–53.

influence of religion on food consumption is conscientiously related to religious teaching and people's interpretation of their religious teaching.

According to Bonne et al (2007) religion was a significant determinant in deciding food purchasing and developing food habits of individuals and society<sup>16</sup>. The role of religiosity as a contributing factor of halal consumption was also demonstrated in the research conducted in Canada, which revealed that people who attended mosque regularly were the group of people with higher halal consumption<sup>17</sup>. Similarly, a study took place in Turkey showed that Muslim consumers with higher religiosity were more concerned with halal products when they purchased the food products<sup>18</sup>. The influence of religiosity on consumer behavior is also discussed comprehensively by Nazlida and Mizerski<sup>19</sup>.

A halal research conducted in Malaysia demonstrated that religiosity moderated the relationship between subjective norm and perceived behavioral control and behavioral intention to patronage halal restaurants<sup>20</sup>. Syed Shah Alam (2011) examined the role of religiosity on Muslims' purchasing behavior and it was found that religiosity played a full mediating role in the relationship between independent variables and purchasing behavior of Muslim consumer<sup>21</sup>. In addition, Safiek Mokhlis (2009) examined the role of religiosity towards shopping orientation among consumers from different religions in Kuala Lumpur. The findings of this study showed that religiosity determined the shopping orientation of consumers. Shafiek (2009) suggested that religiosity should be placed as one of determinants of shopping orientation in the consumer behavior framework<sup>22</sup>. This study was supported by Delener and Nejdret (1994) who concluded that religion influences the consumers' decision in buying things for their consumption<sup>23</sup>.

In a nutshell, religiosity has a certain degree of influence among consumers on their consumption behavior. However, it is found that in the current literature, religion has received merely slight attention in understanding consumer behavior<sup>24</sup>. Therefore, this study explore the role of religiosity in influencing halal consumption. Hence, to embed the religiosity factor as an independent variable in the present framework.

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<sup>16</sup> Bonne et.al, "Determinants of Halal Meat Consumption in France", 379.

<sup>17</sup> Hicham Aitelmaalem, Patti Breland, Reynolds-Zayak Leona, "Canadian Halal Meat Market Study, Agriculture Food and Rural Development," (Report, Alberta Agriculture, Food & Rural Development, Canada, 2005), 22.

<sup>18</sup> Ekrem Erdem Inci Varinli and M.Emin Yildiz Erciyes, "Consumers' Awareness and Perceptions in Halal Food Certified Products," (proceeding, 3<sup>rd</sup> Global Islamic Marketing Conference, International Islamic Marketing Association, Cairo Egypt, 17-18 Dec 2012), 130-132.

<sup>19</sup> Nazlida Muhammad and Dick Mizerski, "The Constructs Mediating Religions; Influence on Buyers And Consumers", *Journal of Islamic Marketing*1, no. 2 (2010), 124-135.

<sup>20</sup> Tawfik Salah Mohammed Ben Bisher AL-Nahdi, "Patronage Halal Restaurants among Muslims: An Issue of Halal Perception," (master dissertation, Universiti Sains Malaysia, 2008).

<sup>21</sup> Syed Shah Alam, Rohani Mohd and Badrul Hisham, "Is Religiosity an Important Determinant on Muslim Consumer In Malaysia?" *Journal of Islamic Marketing* 2, no. 1 (2011), 83-96.

<sup>22</sup> Safiek Mokhlis and Leigh Spartks, "Consumer Religiosity and Shopping Behavior in Kuala Lumpur", *Malaysian Management Journal* II 1&2 (2009), 96-97.

<sup>23</sup> Delener Nejdret, "Religious Contrasts in Consumer Decision Behaviour Patterns: Their Dimensions and Marketing Implications," *European Journal of Marketing* 28, no.5 (1994), 36-53.

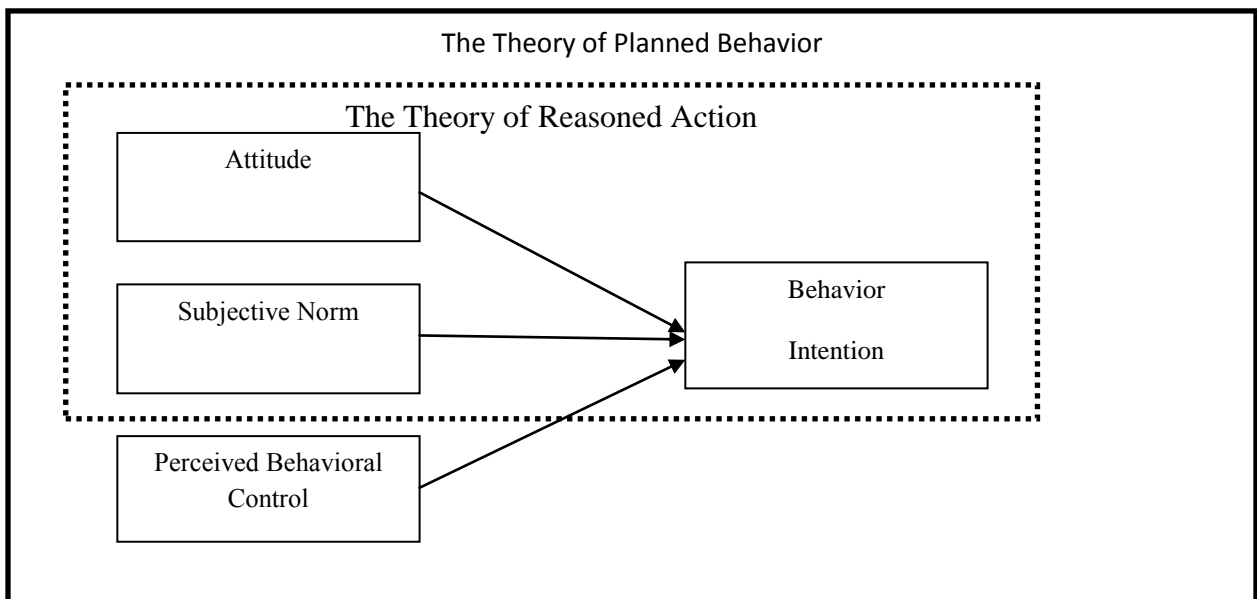
<sup>24</sup> Safiek Mokhlis, "Relevancy and Measurement of Religiosity in Consumer Behavior Research," *International Business Research* 2, no.3, (2009), 75.

### **The Theoretical Framework on Factors Influencing Halal Consumption Among Muslim Consumers**

Numbers of the frameworks were reviewed in understanding the factors of halal consumption. It was found that the Theory of Reasoned Action (TRA) and the Theory of Planned Behavior (TPB) were among the two conspicuous frameworks which were used in explaining the factors influencing Muslims consumers in consuming halal.

These two theoretical frameworks were developed by a reputable and distinguished social psychologist, Ajzen Izek. Based on the TRA, Ajzen (1991) further developed the framework by included the “perceived behavioral control” as the third variable in the framework<sup>25</sup>. This innovative framework, then called as the TPB is used as a proposed theory, as reflected in the Figure below;

**Figure I.** A Schematic diagram of the Theory of reasoned Action and the Theory of Planned Behavior



According to the TPB, intention to perform the behaviors is influenced by three determinants; attitude, subjective norm and perceived behavioral control. Attitude yields a favorable or an unfavorable valuation toward the behavior. Secondly, subjective norm is a perceived social influence, and thirdly perceived behavioral control is an individual belief of how easy or difficult it is for a person to perform the behavior. In sum, attitude toward the behavior, subjective norm, and perceived behavioral control, influence the formation of a behavioral intention in performing the behavior. As a general rule, positive attitude, favorable influence of subjective norm, and the higher perceived control should contribute to the individual’s intention

<sup>25</sup> Ajzen and Fishbein, "Understanding Attitude and Predicting Social Behavior," 179.

to perform the behavior. The Intention is then expected to be the direct antecedent in performing the behavior<sup>26</sup>.

TPB is used as a backbone framework for this study because of three reasons; firstly it was proven as an effective theoretical framework in predicting consumers' behavior towards halal food<sup>27</sup>. Secondly, the TPB incorporated "perceived behavioral control" as one of the determinant in determining consumers' intention and it was established as an influential variable in determining food preference. This is supported by Armitage & Corner (2001) who confirmed that perceived behavioral control is found as a significant determinant of consumer behavior<sup>28</sup>. Thirdly, the independent variables and dependent variable presented in the TPB do not contradict with Islam and is suitable to be tested on Muslim respondents. As an example, subjective norm as an independent variable represent the influence of family, friends and society on the behavioral intention of an individual. This is in accordance to Islam where the role of the family and society is important in shaping the behavior of Muslims.

The TPB was found to be well supported by empirical research findings. The main idea of TPB is the individual behaviors are guided by his/her behavioral intention. The importance of behavioral intention in engaging behavior was researched and discussed by many scholars. It was found that the stronger intention to perform a behavior, the more likely the behavior will be performed<sup>29</sup> (Ajzen, 1991). Likewise, the importance of behavioral intention was highlighted in the teaching of Islam. In fact, every human action either *ibadah* or daily activities should begin with a behavioral intention or "*niat*". Some Muslim scholars argued that *mubah* (permissible) actions which are normally performed in daily life, for example, food consumption could be transformed into good deeds if it was accompanied by a good intention or *niat*<sup>30</sup>.

This study proposes an additional independent variable which is religiosity and is grounded on the significant influence of it in previous researches. The influence of religiosity could be explored in order to comprehend the factors of halal consumption among Muslim consumers. Thus, this study proposes the modification of the conceptual framework as shown in Figure II.

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<sup>26</sup> Icek Ajzen, "Constructing a Theory of Planned Behavior Questionnaire", website *University of Massachusetts*, retrieved online by permission on 16<sup>th</sup> April 2013, <http://www.people.umass.edu/aizen>.

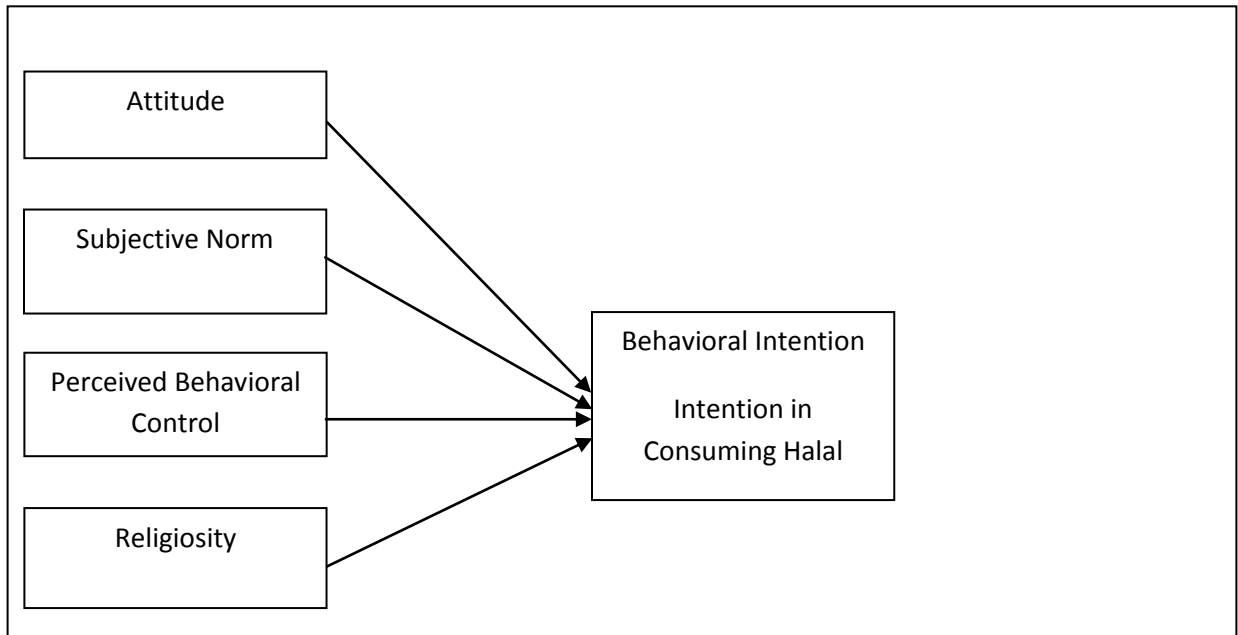
<sup>27</sup> Syed Shah Alam and Nazura, "Applying The Theory Of Planned Behavior (TPB) In *Halal* Food Purchasing," 8.

<sup>28</sup> Christopher J. Armitage, and Mark Conner, "Efficacy of the Theory of Planned Behavior: A Meta-Analytic Review", *British Journal of Social Psychology* 40 (2001), 471.

<sup>29</sup> Icek Ajzen and Martin Fishbein, "Understanding Attitude and Predicting Social Behavior," (Eaglewood-Cliffs, NJ: Prentice Hall, 1991) 179.

<sup>30</sup> 'Umar Sulayman, *Al-'Aqidah fi Allah* (Jordan: Dar al-Nafa'is, 1999), 151.

**Figure II: The Proposed Framework on Factors Influencing Halal Consumption Among Muslim Consumers**



**Method**

An exploratory study was conducted among 50 Muslim consumers to explore the influence of the proposed framework on halal consumption. Self-administered questionnaires were used to collect data among the respondents. The instrument was constructed by the researcher based on the literature, conceptual framework and discussion among Muslim consumers on this topic. The main guidelines on constructing the TPB questionnaire, written by Ajzen Icek the pioneer of the TPB was referred to.

A few items were also grounded based on the discussion with Muslim consumers and previous literature. The items and constructs were checked by 3 experienced researchers to ensure its content validity and statistical suitability. Finally, the questionnaire went through language expert review to ensure the accuracy and readability of the language used. The amendments were made based on their feedback and good items were selected for each dimension. Below are the items of religiosity construct used in this study.

**Table I. List of Items Measuring the Construct of Religiosity**

R1	I believe that there is no God except Allah SWT.
R2	I believe that Prophet Muhammad SAW is the last messenger of Allah.
R3	I believe in the al-Qur'an.
R4	I believe in the al-Sunnah.
R5	I believe in the Prophets of Allah.
R6	I believe in the Judgement day ( <i>Qiamah</i> )
R7	I believe in <i>Qada'</i> and <i>Qadar</i>



R8	I believe that as a human being, I belong to Allah SWT.
R9	I believe that the main purpose of this life is to perform 'ibadah to Allah
R10	I pray regularly five times a day
R11	I fast regularly in the month of Ramadhan
R12	I perform/will perform pilgrimage/ haj when I can afford to do so
R13	I pay zakat fitrah every year if I fulfil the prescribed criteria
R14	I regularly recite the holy book of al Al-Qur'an
R15	I always try to avoid minor sins
R16	I always try to avoid major sins
R17	I try to follow Islam in all matters of my life
R18	I try to maintain a good behaviour (akhlak)
R19	I try to maintain good relationship with other fellow Muslims
R20	I try to maintain good relationship with non-Muslims

### Findings

Table II shows the summary of the results of reliability analysis for the constructs used in the present study. The reliability of the items in this study was verified by computing the Cronbach's alpha. Nunnally (1978) recommended a minimum alpha 0.7 for basic research reliability. Table II presents the Cronbach's alpha for religiosity and behavioral intention constructs reaches the minimum alpha of 0.7. Therefore, the reliability of the constructs is acceptable for this study.

**Table II. Cronbach's Alpha Results**

Constructs	<sup>31</sup> No of Items	Pilot Study (Cronbach Alpha)
Religiosity	20	.836
Behavioral Intention	7	.837

Based on the results obtained in table III, attitude ( $r=0.479$ ,  $p<.01$ ), subjective norms ( $r=0.321$ ,  $p<.05$ ), religiosity ( $r=0.491$ ,  $p<.01$ ) were found significantly influenced the intention to consume halal. However, perceived behavioral control ( $r=0.123$ ,  $p\geq .05$ ) was found not significant in this exploratory study. Religiosity was found as the most significant factor influencing behavioral intentions of halal consumption. The correlation coefficient between religiosity and the behavioral intention to consume halal food is highly significant at 0.491.

<sup>31</sup> Jum C. Nunnally & Berstein Ira. H., (1978), *Psychometric Theory*, 2<sup>nd</sup> ed. (New York: McGraw-Hill, Inc., 1978), 245.

**Table III: Correlation Correlations between Religiosity and Behavioral Intention to Consume Halal Food**

		Attitude	Subjective norms	Religiosity	Intention	Perceived behavioral control
Intention	Pearson Correlation	.479 **	.321 *	.491 **	1	.123
	Sig. (2-tailed)	.000	.023	.000		.393
	N	50	50	50	50	50
** . Correlation is significant at the 0.01 level (2-tailed).						
* . Correlation is significant at the 0.05 level (2-tailed).						

Similarly, previous studies have also shown the same trend of consumption among Muslim consumers, whereas religiosity aspect played certain roles in determining their intention and consumption behavior (Habibah 2011, Syed Syah Alam 2011, Djamchid Assadi 2008). This strengthens the view of Adilla (1999) that religion is an important factor determining Muslim consumers' behavior. In fact, according to the teaching of Islam, human behavior should be guided by the revelation including daily matters including food consumption. A Combination of good intention and behaviour, even though a routine activity of mankind, could be rewarded by Allah SWT as a good deed<sup>32</sup>.

A combination of good intention and good deeds, even though a routine activity of human life could be rewarded as a good deed. Therefore, this study reveals that Muslim consumers, especially for those who practicing the Islamic teaching consume halal food primarily because of the teaching of Islam, their positive attitude about halal food and family influence.

## Conclusion

This study examines factors influencing halal consumption of Muslim consumers', grounded on the Theory of Planned Behavior. The findings of the exploratory study have revealed that religiosity is the strongest factor influencing halal consumption among Muslim consumers. The proposed framework could essentially explain the factors of halal consumption. Therefore, this paper expects to provide the theoretical perspective for consumer behavior and halal consumption research. It is assumed that the arguments presented in this paper would spring up further discussion in this field and encourage more empirical research to be conducted.

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