

FACTORS AFFECTING CONSUMERS' INTENTION  
TOWARDS PURCHASING HALAL FOOD IN DELHI

BY

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A thesis submitted in fulfilment of the requirement for the  
Master degree in Halal Industry Management

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## ABSTRACT

The halal food industry is one of the fastest growing economic sectors worldwide. This study emphasises the customer's intention when purchasing halal food items. Buying intention of consumers in North India, specifically Delhi, is studied by using the Principle of Expected Actions. The researcher based the literature review on the identified variables such as perception, subjective criteria, perceived behavioural control, and awareness among the Muslims in Northern India (Delhi), regarding the purchase of halal food products. After, the study will measure and identify the strongest factor affecting the consumers' purchase intention of halal food items. The study sample consists of more than 250 consumers in Delhi, and the data were collected via self-administered questionnaires to answer the research problem. Structural equation modelling (SEM) is used to define the structural relationships between the identified variables and test the research hypotheses. The study's findings indicated that purchase intention (PI) has a positive and significant impact on buying behaviour (BB), with the critical ratio for PI to BB is  $t = 2.799$ , the  $p = 0.09$ . Additionally, awareness (AW) and buying behaviour has a positive and significant impact, with the critical ratio for AW to BB being  $t = 10.250$  at  $p = 0.00$ . While awareness and purchase intention significantly impact the critical ratio, the AW to the PI value was  $t = 2.255$  the  $p = .24$ . Interestingly, the results found that subjective norms relationship with purchase intention has a critical SN to PI ratio at  $t = 3.013$ . Respectively, suggesting that the path was statistically significant at  $p = 0.003$ . At the same time, perceived behavioural control and attitude did not show a substantial association with the purchase intention of the consumers.

## خلاصة البحث

يسلط هذا البحث الحالي الضوء على العوامل التي تؤثر على نية المستهلكين الذين يشترون المنتجات الغذائية الحلال. في هذه الدراسة، بذل الباحث جهوداً لتحديد الفجوة الأدبية، المتعلقة بنية شراء المستهلكين في شمال الهند (دهلي) باستخدام نظرية السلوك المخطط، والهدف من هذه الدراسة هو تحديد المواقف والمعايير الذاتية، والرقابة السلوكية المتصورة ووعي المسلمين في شمال الهند (دهلي) فيما يتعلق بشراء المنتجات الغذائية الحلال. كما يهدف إلى اكتشاف أقوى عامل يؤثر على نية شراء الطعام الحلال من قبل المستهلكين في شمال الهند (دهلي). تألفت عينة الدراسة من أكثر من 250 مستهلكاً في دهلي. وقد جُمعت البيانات من خلال استبيانات تدار ذاتياً. واستُخدمت نمّجة المعادلة الهيكلية (SEM) لتحديد العلاقات الهيكلية بين الهياكل التي تم تحديدها واختبار فرضيات الدراسة. وأشارت نتائج الدراسة إلى أن هناك علاقات هامة.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of the scholarly presentation and is fully adequate, in scope and quality as a thesis for the degree of Master of Halal Industry Management.

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 INTRODUCTION**

This chapter discusses the background of the study regarding halal food awareness and the perception among Muslim customers in Delhi, specifically when they consume food or select a food outlet for purchase. Then, the researcher will focus on confirming whether the variables identified are significant to the awareness and perception of north Indian Muslim consumers in Delhi on halal food. This chapter is the backdrop of the study and highlights the problem proclamation, followed by the development of research questions and the objectives of the study. Then, the significance of the study is explained by the researcher. Besides, the researcher will clarify the meaning of the identified variables in this research problem.

### **1.2 BACKGROUND OF THE STUDY**

Food industries are becoming more apprehensive and sensitive about the manufacturing and obtaining of halal food products. Halal food products are broadly accepted and acknowledged as a measure for food safety and quality assurance (Bashir, Bayat, Olutuase, & Ariff, 2018; Aliff, Majid, Hafifi, & Abidin, 2015). Presently, there is a widespread concern among Muslim consumers about the consumption of halal products, but halal awareness has also extended to non-Muslim consumers. In non-Muslim countries understanding halal products is expanding worldwide (Bashir et al., 2018). Additionally, the halal food industry's success depends on the awareness of the halal consumer (Mohamed, Shamsudin, & Rezai, 2013; Bashir et al., 2018). Today the

halal market is estimated to be around US\$2.3 trillion (apart from Islamic finance and banking), and halal foods have the largest share of around US\$634.6 billion (Salahuddin, 2010; and Daud et al., 2012). The animal product industry, which accounts for milk, eggs, and meats, is one of the top producers in the world. In India, the milk industry ranks number one in the world, whereas the egg industry ranks third after China and the United States of America. Additionally, in India, meat produce ranks sixth with a total of 6601 million tonnes, contributing to 2.1% of the total world meat produce after China, the USA, Brazil, Russian Federation, and Germany (MOSPI, 2019). Entrepreneurs within and outside India are beginning to note the viable halal market in India; which, according to the Pew Research Centre, is projected to have the largest Muslim population by 2050 (Badri, 2017)

This research will focus on the Muslim consumers' intention and behaviour in the northern region of India (i.e., Delhi and NCR national capital region). However, halal awareness amongst Muslims in this region has not been studied by researchers before. Furthermore, the intention of customers to purchase halal food and the involvement of halal consumers in the consumption of halal food products has not been investigated until now. Therefore, since there are no reliable statistics concerning the intention of customers to purchase halal food and related products, this area will be explored in this research.

### **1.3 PURPOSE OF THE STUDY**

The main purpose of this study is to identify the purchase intention of halal food products among Muslims in the Northern Indian region of Delhi, using Awareness, Attitude, Subjective Norms, Perceived Behavioural Control, and other variables.

Together with identifying the most important factors that influence consumer intention for theoretical usage and

#### **1.4 STATEMENT OF THE PROBLEM**

Every Muslim must pursue what has been stated in the Holy Quran and Practices (Sunnah) of Prophet Muhammad (PBUH). One of the duties is to follow the status of dietary laws. In this law, Muslims must consume halal foods and avoid haram foods (Ahmad, Abaidah, & Yahya, 2013). About 1.8 billion people in 2011, approximately 24 % of the world's population, are believers of Islam (Grim and Karim, 2011). Indian Muslims are projected to remain a minority in their country, making up about 18% of the total population in 2015 (MAJUMDAR & Bil, 2015). Despite this, consciousness levels of halal in India are generally lacking; Muslims believe that halal is only about meat which is incorrect as halal consists of all the food products, non-food products, and services (Rajasekhara Mouly Potluri, 2018). Hence, an effort is made to study halal awareness among Muslim consumers. Since recent research did not investigate halal awareness, it is stated by Zakariya et al. (2017) that halal awareness affects a consumer's decision towards buying halal food products. Bashir et al. (2018) highlighted that halal awareness influences illuminating the intention to purchase halal products.

Additionally, Hamdan et al. (2013) showed that the most influential factors in the choices of Muslim consumers' decision to buy halal food correspond to their level of knowledge about dealing with the product. Although many studies have been conducted in Muslim majority countries on the halal food industry and halal consumers (e.g., Afendi et al., 2014; Shah Alam & Mohamed Sayuti, 2011), only a few studies



have looked into the issues of measuring the factors that influence consumer intentions in countries where the majority of the population is non-Muslim. Based on the current literature review, no detailed published research has been conducted on Muslims and non-Muslims' halal consumer intentions in the Indian context (Khan & Azam, 2016). The purpose of this study is to examine north Indian (Delhi) Muslim preferences in obtaining halal food products by using the valuable theory of planned behaviour (TPB). Given the growing phenomenon of halal certified products, investigating consumer decisions toward purchasing halal food products is well-timed.

### **1.5 RESEARCH QUESTIONS**

- What is the impact of halal awareness on the intention of purchasing halal food products among Muslims in north India (Delhi)?
- How is the relationship between consumer attitudes and intentions to purchase halal food products?
- What is the impact of purchase intention on buying halal food products among north Indian (Delhi) Muslim consumers in India?

### **1.6 RESEARCH OBJECTIVES**

1. To examine the impact of halal awareness on the intention of purchasing halal food products among north Indian Muslims (Delhi).
2. To determine the relationship between consumer attitudes and intentions to purchase halal food products.
3. To identify factors that affect the purchase intention to halal food products in North India (Delhi).

## **1.7 SIGNIFICANCE OF THE STUDY**

The life of Muslims is shaped and guided by the Qur'an and Sunnah in every action and decision taken. A Muslim's Islamic lifestyle, which elaborates on an individual's way of life, includes everything from halal food to medicine to travel; Muslims must adhere to religious obedience (DAUD, 2018). As a result, the current study is critical for halal industry employees, stakeholders, educators, and the general public.

The argument in this paragraph is about the implications of the research for an educated individual working in the food industry or any type of food area in the northern Indian region of Delhi, which is offered from various perspectives. Firstly, a national capital region (NCR) is based on educational potential and proficiency. Therefore, the researcher can find more assistance using the NCR data, which can help bridge the gap. This study will look into the possibility of identifying the current level of behaviour intention among users towards purchasing halal food products.

Secondly, this study is essential to stakeholders and individuals directly or indirectly involved in food product consumption (buying, selling, and eating). This includes going to restaurants, hotels, university/college/school cafeterias, small food markets, and shopping malls for food and beverages.

Therefore, this study will look at how certain factors affect users' purchase intentions for halal food and whether it is effective and motivating.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This chapter is an overview of the literature regarding halal awareness towards halal food purchasing intention. The discussion of literature will focus on halal awareness and implementation. At the end of the discussion, a review of halal food consumption awareness will be conducted to identify the gaps that exist through an analysis of the existing scholarly efforts.

#### **2.2 LITERATURE REVIEW**

In 2011, an approximate 1.8 billion population, i.e., 24 percent of the world's population, are believers of Islam (Grim and Karim, 2011). India's huge population includes not only the vast majority of Hindu people worldwide and the second-largest Muslim community in one region, behind Indonesia. By 2050, India's minority population will rise to 311 million, which is estimated by the Pew Research Center (2015) as the largest Muslim population in the world. Nevertheless, Indian Muslims are expected to remain in their country as a minority and constitute approximately 18% of the total population in the middle of the century (MAJUMDAR et al., 2015).

Food as a product or commodity derives its values from society. Within society, social institutions such as religion significantly influence our perceived value of food products (Shepherd, 1989; Jamal and Sharifuddin, 2015). As a result, it is not surprising that the value of halal products as food items is derived from religion and society. The term "halal" is an Arabic word that means permitted or lawful under Shariah, i.e.,

Islamic law (Berry, 2000; Mukhtar and Butt, 2012). The concept of halal influences the consumption practices of millions of Muslims around the world. The overall classification of halal products varies by region, and the concept of halal is more than just a brand element. Wilson and Fan (2010) stated that halal food “reflects a larger belief system and moral code of behaviour”.

The global demand for products that adhere to Islamic law generates \$632 billion in the annual worth of sales for the food industry alone (Izberk-Bilgin and Nakata, 2016). However, halal is an all-encompassing concept with various meanings because of social and cultural differences. Therefore, a detailed examination of its definition and scope can offer us exciting management lessons (Alserhan, 2010).

The rules prescribed by the Quran (holy text for Muslims) and hadith provide guidelines to know whether a food, service or anything is halal (Hassan & Sengupta, 2019). Hadith is a record of words, actions, and stories of prophets, which is compiled in different forms over many years. The Quran and hadith provide guidance on what constitutes as halal food, services, or other items. Hadith is a record of prophet words, acts and stories that are compiled over many years in various forms.

Halal is often misunderstood for being a consumption related concept limited to only food. However, Islam and its religious text are not only confined to the halal concept of food, but there are many more aspects to everyday lifestyle (Al-Bukhari and Sahi, 1976). Mukhtar and Mohsin Butt (2012) noted that, in the case of permissibility, Muslims are the least frustrated about halal. However, the preparedness and ingredients of food may always be a matter of concern to them. Additionally, certain products cannot be classified as halal or haram, and the opinions of Islamic scholars influence their classification; these products are referred to as Mashbuh (doubtful) (Derun et al.,

2010). Hassan & Pandey (2019) says it is unquestionably an Islamic value, a set of laws for Muslims to consume merely what is suitable by Islam.

In general, Muslims believe that halal is only about meat which is not true as halal consists of all the food products, non-food products, and services. In the Quran, Allah commands Muslims and all of mankind to eat halal and good food available on the earth and not to follow the footsteps of the evil (Al-Baqarah 2: 168). Halal means 'suitable' or 'allowed', which includes all that is permissible to be consumed by Muslims, according to Shariah, i.e., Muslim law. Halal is not only connected with food products but also clothing, medicines, trade and finance, tourism, etc. Therefore, it is an imperative situation for every Muslim in the world to stick to Islamic principles, and every product and service must necessitate the use of halal ingredients (Rajasekhara Mouly Potluri, 2018).

In India, consciousness levels of halal are scanty. Astonishingly, 98% of Indian Muslims thought that halal means prayer offerings before/during the slaughtering of the permissible animal. This opinion was expressed by the Muslim respondents revealing their lack of awareness of the actual meaning of the halal concept. The majority of Indian Muslims from urban and rural areas for the study stated that halal refers to only prayer offerings before and during animal slaughter. This majority statement is due to the low usage and lack of availability of halal items in the country.

According to Mohamed Anas, the founder, president, and CEO of Halal Asia Services, "I realised that there are a lot of needs to be produced among the Muslims and regarding halal awareness," he continues, "Halal awareness is missing among Muslims"; halal, according to the Indian Muslim community, means "meat, poultry only" (KADER, 2020).

According to data from Dinar Standard, the growth strategy and advisory firm, an estimated \$66 billion was spent by 180 million Muslims domestically in 2018 on food, pharmaceuticals, cosmetics, travel, recreation and culture, and clothing. Although India has the world's third-largest Muslim population, it still lacks the halal business ecosystem and awareness required to reach the true possibility of the halal market. Anis Mohammed, a partner of Sea-hath Canning Company, told Salaam Gateway, “halal industry is still in its infancy in India, and there is a need to raise awareness of halal food” (KADER, 2020). Therefore, the country is still regarded as having a large untapped halal product market (KADER, 2020).

The International Halal Accreditation Forum, headquartered in the United Arab Emirates, also stated that it would assist India in developing its halal industry and bridging consumer awareness gaps and a lack of awareness among India's Muslim consumers (Badri, 2017). Additionally, according to Prerna Garg & Richa Joshi (2018), "Halal's acceptance work is still in the early stage. In a few theoretical studies, the definition of Halal products was discussed, but for empirical analysing the factors affecting Halal certified goods, the literature still needs to be assessed.”

### **2.3 ISLAM AND ITS DEVELOPMENT IN INDIA**

Following the success of Persia, now known as Iran, and the subsequent migration of Muslims to East Asia, Islam began to spread throughout the Indian subcontinent. Since the pre—Islamic times, Arabs were merchants to the Indian East Coast, as they were renowned for trade. Thus, it was only inevitable to draw the sons of the desert to India, a land of fabulous riches.

Muslim soldiers attempted to break into India during the Majesty's Khalifate, Umar (R.A.), but the Khalifas forbade further expeditions due to the risks and obstacles involved in such long adventures. Several excursions were carried out during Majesty's Khalifate 'Alī (R.A.) and Muawiya, of which none were a continued success. In the next few years, the weapons of the Muslims became inactive. With the arrival of Al-Walid in power, the Umayyad Khalifa, a new chapter in Islamic history started. Ibn Nusayr subjugated the entire region of North Africa when its prominent general was lying (*Tara Chand, (India).*, 1976). Ibn Nusayr was a born leader and a man of many kinds; he was a poet, a patriot, a man of state, and a good boss. His tender age, admirable personality, infinite courage, and noble bravery make the history of his illustrious short life a romance of history. His sophisticated victories in battles and wise administration management made him strongly opposed and tender to his mates. Muhammad bin Qassim has always been one of the great men (C Three, 2005).

Muslims settled on the south Indian coast and in Ceylon in three cities. Muslim Arabs arrived on the Malabar coast at the end of the seventh century (Tara Chand, Op. cit., p. 25). Muslim troops marched to Al-Nirun in Sindh, now modern-day Hyderabad, and defeated and killed Sindh's king, Raja Dhir, and took control of the city. Other towns were subsequently occupied in Sindh. The Muslim army crossed over to Punjab and dominated Multan in 713 C.E. after consolidating the Muslim rule in Sindh. A Muslim military battalion led by 'Abdul Rahman invaded the north, while the Muslim army led by Mohamed bin Qassim invaded Sindh in the south (Masud ul Hasan, History of Islam, vol-1st, Adam Publishers & Distributors, Pataudi house, Daryaganj, New Delhi, n.d.). Muhammad bin Qassim conquered the Hindus and Muslims in Sindh and incorporated them into Khalifa, the universal Muslim provinces, establishing a new

kind of relationship, a political relationship that spread across the entire subcontinent decades later (Aziz Ahmad, 1964, p. 77 n.d.).

The Islamic empire rapidly expanded across many parts of the world, with men of different cultures and nationalities included in its orbit. Conversions in West Central Asia, Africa, Spain, India, and other parts of the world were expected to branch the spread of Islam. However, this did not happen because non-Muslims felt they were being threatened, even though there is no evidence of non-Muslim discrimination throughout history (Ishwari Prasad, n.d 2013, p. 12.).

In the eighteenth century, an analysis of Islam in India is inextricably linked to two strands of primary importance. Great theological and sectarian disputes, soofis or imams, have spread to India and have shocked other parts of the Islamic world. On the other hand, a single tale scarcely paralleled by any other region of the world was raised in the entire issue of coexistence between Islam and Hinduism. The earliest Muslims to come to India have been merchants who entered the Malabar coast attracted by the income from trade. Islam in India has been especially influenced by successive waves of values and practises by the Islamist world Sufi (Umar, 1993).

The tolerant policy was pursued by the Hindu Rajas both on the eastern and western coasts, which made their task easier. After the invasions of Mahmud of Ghaznavi, quite a stream of Muslim missionaries passed into India. Nooruddin, known as Nūr Saud agar, came to Gujarat during the reign of Siddha Raja (1094-1193 C.E.) and converted to Islam castes such as the Koris, Kunbis, and Karwas. In the thirteenth century, Sayyid Jalāluddīn of Bukhara (1190-1291 C.E.) settled in Uch Sharif and Sindh and achieved in gaining many converts (Hamxa, 2020).