



DETERMINANTS OF INTENTION TO PURCHASE
HALAL PERSONAL CARE PRODUCTS AMONGST
PUBLIC UNIVERSITY STUDENTS IN MALAYSIA

BY

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degree of Master of Sciences (Marketing)

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ABSTRACT

The Malaysian government had come up with various programmes and incentives to promote *halal* products to the public and to make Malaysia a leading Global *Halal* Hub. One of the *halal* products that is gaining its share in the Malaysia's *halal* industry is *halal* personal care products. This study explores the determinants of consumer intention to purchase *halal* personal care products. The objective of this study is to determine the relationship between knowledge (product knowledge and religious knowledge) and attitude towards *halal* personal care products. This study also analyses the relationship between consumer attitude and intention to purchase *halal* personal care products and the relationship between subjective norm and consumer intention to purchase these products. Additionally, this study seeks to determine if *halal* certificate moderates the relationship between consumer attitude towards *halal* personal care products, their intention to purchase the products, and the relationship between subjective norm and intention to purchase *halal* personal care products. The sample size for this study was 280 public university students. Using PLS-SEM, the finding suggests that product knowledge and religious knowledge have positive relationship with consumer attitude towards *halal* personal care products. Moreover, the study shows that attitude and subjective norm have a positive relationship with consumer intention to purchase *halal* personal care products. However, this study reveals that *halal* certification has weak negative influence on relationship between subjective norm and consumer intention to purchase these products. This result will be beneficial to personal care product manufacturers to improve their marketing strategy and to *halal* certifying bodies to inform public on the importance of purchasing *halal* certified personal care products and to preserve the integrity of *halal* certification.

خلاصة البحث

لقد قدّمت الحكومة الماليزية عدة برامج وحوافز لأجل ترويج منتجات الحلال إلى المجتمع ولأجل جعل ماليزيا دولة مركزية بارزة في شأن منتجات الحلال، ومن أهم تلك المنتجات هي منتجة الحلال في بضاعة العناية الشخصية. هذه الدراسة قامت بالكشف عن العوامل التي تدفع الزبون الى شراء تلك المنتجة، وتهدف الى تحديد العلاقة بين معرفة الزبون عن المنتجة وأحكام الدين فيها وموقفه في شراء عن البضاعة. وتحلل هذه الدراسة العلاقة بين معيار شخصي وإرادة شراء المنتجة، أرادت معرفة تأثير شهادة الحلال في شراء المنتجات من عدمه. هذه الدراسة اختارت حوالي 280 طالبا جامعا حكوميا ليكون عينة البحث، وتستعمل برنامج PLS-SEM، وتتوصل الى أن معرفة الزبون بالمنتجة وأحكام الإسلامية عنها بينهما علاقة إيجابية لدى العينات. ولكن هذه الدراسة أيضا تكشف أن شهادة الحلال ليست لها تأثير يذكر في العلاقة بين معيار شخصي وإرادة شراء المنتجة. تنفع هذه الدراسة تلك الشركة المهتمة بمنتجات العناية الشخصية في تخطيط التسويق وتحسينه لإقناع الزبائن لشراء المنتجات التي تحصل على شهادة الحلال فقط.

APPROVAL PAGE

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DECLARATION

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Muhammad ‘Adnin bin Subri

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LISTS OF ABBREVIATION

HIMP	Halal Industry Development Master Plan
MITI	Ministry of International Trade and Industry
MIHAS	Malaysia International Halal Showcase Global
GIE	Global Islamic Economy
ASEAN	Association of Southeast Asian Nations
JAKIM	Department of Islamic Development Malaysia
OIC	Organisation of Islamic Cooperation
IHAB	International Halal Authority Board
DSM	Department of Standards Malaysia
MATRADE	Malaysia External Trade Development Corporation
HDC	Halal Industry Development Corporation
GHP	Good Hygienic Practices
HAS	Halal Assurance System
OEM	Original Equipment Manufacturer
SME	Small Medium Entrepreneur
MS	Malaysian Standard
PTPTN	National Higher Education Fund
USM	Universiti Sains Malaysia
TRA	Theory of Reasoned Action
PLS-SEM	Partial Least Square – Structural Equation Modelling
IUM	International Islamic University Malaysia
UKM	Universiti Kebangsaan Malaysia
UPM	Universiti Putra Malaysia
UiTM	Universiti Teknologi MARA
AVE	average variance extracted
SPSS	Statistical Package for the Social Sciences
PK	Product Knowledge
RK	Religious Knowledge
ATT	Attitude
SN	Subjective Norm
HC	Halal Certificate
INT	Intention
CR	Composite Reliability
cv-red	cross-validated redundancy
cv-comm	cross-validated communality
S.E	Standard Error

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND

1.1.1 Malaysia *Halal* Industry

The *halal* industry in Malaysia began in 1974 when the Research Centre of the Prime Minister's Office Islamic Affairs Division started issuing *halal* certification letters for products which met the *halal* criteria. In 2000, Malaysia reached a major milestone when it becomes the first country to have a documented and systematic *halal* assurance system following the release of Malaysia's *halal* standards. This revolution has transformed the *halal* industry from a traditional cottage industry into a dynamic new economy.

The development of this industry continued in 2008 as Malaysia started to set out the *Halal* Industry Development Master Plan (HIMP) 2008-2020. The purpose of this plan is to expand Malaysia's economic activities against the conditions of the global economic insecurity. The plan is implemented in three phases:

The first phase spanned between 2008 to 2010 and was aimed to establish Malaysia as a global leader in the *halal* industry through improving the certification process and the establishment of the Global *Halal* Support Centre.

The second phase was between 2011-2015 and aimed to establish Malaysia as the ideal location for *halal* related businesses through the development of a global knowledge base and global brand recognition.

The third phase is between 2016 and 2020 and focuses on establishing a firm footing on Malaysia's *halal* industry and to make Malaysia the preferred choice to do business, as well as to expand the footprints of Malaysian companies into the international market.

The World *Halal* Week, which was organised by Ministry of International Trade and Industry (MITI) was held in March 2016. The event presented a platform for the *halal* industry where leaders in the *halal* industry come together to share thoughts, form a business relationship, conduct marketing in addition to promoting trade and investment. It comprised of three different events- Malaysia International *Halal* Showcase (MIHAS), World *Halal* Conference and International *Halal* Certification Bodies Convention.

This event is an example of means carried out by the Malaysian government to promote the *halal* industry in all dimensions including finance, food, pharmaceuticals, logistics and cosmetics and has largely contributed to the growth of Malaysia's economy. It also served as a mean to offer jobs and business opportunities to the public. The event had also become new sources of growth as embodied in the 11th Malaysia Plan, which will bring better prosperity to the society.

In 2016, the global *halal* economy was valued at an estimated RM8.4 trillion with the *halal* food sector alone accounted for almost RM 2.5 trillion of that total. By the year 2030, the Muslim population is expected to make up 27% of the global population. Furthermore, the Global Islamic Economy (GIE) Report 2015-2016 already estimated that by 2019, the international *halal* and lifestyle market will be valued at USD3.7 trillion. The same report also recognised Malaysia as one of the world's most advanced Islamic economies and Malaysia scored the highest in three

out of six indicators used to measure a country's level of advancement, namely *halal* food, Islamic finance and *halal* travel.

The Association of Southeast Asian Nations (ASEAN), which comprises of South-East Asian countries including Malaysia, Indonesia, Thailand, Brunei, Singapore and the Philippines, has also carried out a number of government-led initiatives to strengthen the growth of the *halal* economy. The Malaysian *halal* industry recorded a growth of the total investment from RM4.1 billion in 2012 to RM10.6 billion in 2015. From 2011 until 2015, the number of *halal* certified companies had doubled from 2336 companies to 5726 companies. In the meantime, *halal* exports in 2015 were at RM39 billion, a large increase from RM24 billion in 2011. China has been one of the top export markets for *halal* products over the years, followed by Singapore, the United States, Indonesia, Japan and Thailand. In this regard, the Malaysian *halal* brand is globally recognised and acknowledged all over the world and this, consequently reduced the barriers for Malaysia's *halal* products to enter the international market.

The World *Halal* Week 2016 started off with the 7th International *Halal* Certification Bodies Convention 2016 which was managed by the Department of Islamic Development Malaysia (JAKIM). This convention was attended by 54 *halal* certification bodies from 32 countries and four *halal* authorities from Organisation of Islamic Cooperation (OIC) member countries. One main resolution of this convention is the establishment of the International *Halal* Authority Board (IHAB) as an accreditation body. IHAB will be based in Malaysia and will be managed cooperatively by JAKIM and the Department of Standards Malaysia (DSM).

Another event held during the World *Halal* Week was the MIHAS by the Malaysia External Trade Development Corporation (MATRADE), which has been

held for thirteen consecutive years. This showcase has become one of the most anticipated *halal* event and a game changer in the global *halal* arena. The showcase provides an opportunity for the global business community to showcase *halal* products and services and create a network with each other. MIHAS 2015 generated a total sale of RM1.1 billion while MIHAS 2016 gathered a total of 89 companies from ASEAN countries, 78 companies from OIC members and companies from two newcomers, namely Bulgaria and Romania.

The third event of The World *Halal* Week 2016 was the 9th World *Halal* Conference 2016 which was organised by the *Halal* Industry Development Corporation (HDC). This two-day conference was attended by a total of 1,200 delegates from over 50 countries. The conference was attended by government leaders, industry captains, regional experts and many other stakeholders.

The collaboration between MATRADE, JAKIM and HDC has ensured that the Malaysia's *halal* economy continues to grow with a solid momentum. In this regard, the *halal* economy in Malaysia is not just focused on food and finance, but also on logistics, cosmetic, medicine and others. This commitment proved that Malaysia's government is dedicated to building the *halal* sector and growing high value-added activities in the *halal* industry in order to make Malaysia as the leading global *halal* hub (MITI, 2016).

1.1.2 Personal Care Products

Personal care products comprise of consumer products that are used for personal hygiene and for beautification. These products can also be referred to products that

are applied to cleanse, to beautify, to promote attractiveness and to alter appearances of the human body (U.S. Food and Drug Administration, 2015).

There are diverse types of personal care products including lipstick, lotion, makeup, nail files, pomade, perfumes, razors, shaving cream, moisturisers, cleansing pads, colognes, eyeliner, facial tissues, hair clippers, lip gloss, talcum powder, toilet paper, toothpaste, cotton swabs, cotton pads, deodorant, and wet wipes, which are widely used by both men and women in their everyday lives.

Muslim consumers globally use personal care products every day. With the global population of 1.6 billion and increasing, the Muslim market is one of the largest potential markets (Michael & Conrad, 2015). According to State of the Global Islamic Economy Report 2015/16 (2015), Muslim consumers spent around USD 54 billion on personal care products globally in 2014. The report stated India as the top spending country for personal care products by Muslim consumers in 2014 with USD 4.2 billion followed by Russia (USD 3.3 billion), Indonesia (USD 3.1 billion), Turkey (USD 2.9 billion) and Malaysia (USD 2.7 billion). The report indicated that the global Muslim consumers have spent a lot of money on personal care products. The global Muslim market for personal care products keeps increasing and it is expected to reach USD 80 billion by the year 2020.

In the third quarter of 2015, Malaysia exported *halal* cosmetics and personal care products with the value of RM 1.7 billion which is 5.5% of the total *halal* Exports (RM 31.1 billion). In addition, the market for cosmetic and personal care product market is expected to expand in the Asia Pacific region with the rate of 11.08% over the period of 2013-2018 (Fauziah, 2016). The growth in the market proves that the demand for *halal* personal care products is increasing. The reason for the growth in demand is the change in consumer consumption trend. The chief

executive officer of the *Halal* Industry Development Corporation (HDC), Dato' Seri Jamil Bidin explained that:

The growing global Muslim population has further accelerated the acceptance of *halal* products not only by the Muslims but also by the non-Muslims. Consumers nowadays are very conscious of their choices, and *halal* lifestyle is not only for religious obligation but becoming a trend. This is mainly due to guaranteed safer and quality products offered by *halal* compliance.

In this light, *halal* personal care products are no longer demanded only by Muslim consumers, but also by non-Muslim consumers. This is because they have developed faith and confidence in the products as it has been certified to be safe as it complies to strict safety regulations.

1.1.3 *Halal* Certification in Malaysia

The word *halal* is derived from Arabic terms namely *halla*, *yahillu*, *hillan* and *wahalalan* which are synonymous with allowed or permissible by the *Shariah* law (JAKIM, 2016). This term can be traced back in Chapter Five of the Quran, as mentioned in Surah *al-Ma'idah* verses 87-88:

O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

Moreover, the products do not just need to be *halal* but must also be good as mentioned in Chapter One of the *Quran* (surah *al-Baqarah*, verse 168):

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

The Arabic words *halallan toyibban* from the verse means lawful and good. This means the food or the products must be both *halal* and good to be consumed by Muslims. Meanwhile, the Trade Descriptions (Definition of *halal*) Order 2011 and Trade Descriptions (Definition of *halal*) (Amendment) Order 2012 paragraph (e) mentioned that the *halal* goods must be free from *najs*¹ and *haram* ingredients and free from any poisonous or hazardous ingredients. These requirements are also applicable to non-food products.

Haram is the opposite of *halal*, which means prohibited or unlawful according to the *Quran* and *Hadith* of the Prophet (ﷺ) (Alam & Sayuti, 2011; Wilson & Liu, 2010; Rahman et al., 2015). The *Quran* mentions it is haram for Muslims to be involved in adultery, gambling and consumed alcoholic beverage, pork, animal's blood, the meat of animal sacrificed in the name of other than Allah and to gain interests from loans (Al-Bukhari, 1976; Al-Qadawi, 1999; Mukhtar & Butt, 2012). These prohibitions can be found in *Quran* chapter five al-Maidah verse three:

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows...

Thus, it is apparent that the terms *halal* and *haram* are not just focused on food items, but can be broadened to all consumables, for instance, toiletries, pharmaceutical,

¹Najs means impurity like feces, urine and blood. According to *Shariah* law *najs* means all impurity that nullifies prayers.

cosmetics and services including finance, investments and business activities (Rahman et al., 2015). On the other hand, for this study, the terms *halal* and *haram* will be used strictly to describe personal care products.

In Malaysia, JAKIM is the body responsible for certifying products as *halal*. *JAKIM* is also responsible for recognising *halal* certifying bodies from other countries which comply with *JAKIM*'s standards. In order to ensure the products and services are in line with the *halal* standard and free from *haram* elements, *JAKIM* has classified seven types of *halal* certification schemes that manufacturers and companies can apply for, as follows;

- i. Food Products/ Beverages/ Food Supplement
- ii. Food Premise/ Hotel
- iii. Consumer Goods
- iv. Cosmetic and Personal Care
- v. Slaughterhouse
- vi. Pharmaceutical
- vii. Logistic

For each scheme, *JAKIM* has laid out specific guidelines to make sure the products adhere to the *halal* standards. These products must first comply to the general requirements when applying the certification, these requirements include:

- i. all raw materials are *halal*;
- ii. all preparation, handling, processing, packaging, storage or transfer of products must fulfil all requirements of the *Shariah* law and remain clean;
- iii. packaging and labelling must be prominent, clear and indelible;

- iv. the factory must be free from *najs* and contaminations;
- v. food premise equipment must be free from *najs* and contaminations;
- vi. the worker shall practice code of ethics and Good Hygienic Practices (GHP) as stated in the Food Hygiene Regulations 2009 and other related regulations;
- vii. sanitation system to ensure the environment and equipment is clean and free from pest;
- viii. *the halal* record is available during inspection;
- ix. workers' basic amenities and welfare is taken care;
- x. workers are sent for *halal* related training;
- xi. supervision and monitoring *Halal* Assurance System (HAS) is well recorded with reference to the HAS 2011;
- xii. absent of any tools and elements of worship from the processing area; and
- xiii. specific conditions need to be fulfilled when applying for original contract manufacturing² (OEM).

For the personal care products certification scheme, manufacturers need to meet certain standards for certification. The basic references are:

- i. MS2200: 2008 Consumer Good – Section 1: Cosmetic and Personal Care – General Guidelines;
- ii. Guidelines for Control of Cosmetic Products in Malaysia, National Pharmaceutical Control Bureau;

²OEM company is the manufacturers which offer manufacturing services to other companies on contract basis (JAKIM,2016).