Chapter 3

Literature Review

3.1 Introduction

The main objective of this study is to investigate the precursors of the Behavioural intention to purchase halal food products by using the extended theory of planned behaviour (TPB) by integrating the construct of religiosity and subjective knowledge. Therefore, this chapter reviews the literature on food purchase intention in general and on halal purchases intention in particular. The last section presents the proposed hypotheses and a conceptual framework based on the theory of planned behaviour (TPB), religiosity and subjective knowledge of halal.

Next section presents a review of studies related to halal purchase behaviour. As the available literature in the area of halal purchase intention is limited, the author has also included relevant studies on general food purchase intention and behaviour. These studies include but not limited to organic, green and sustainable food purchase intention. First, the author discusses the literature on general food other than halal and the discussion for next section build upon an in-depth review of halal purchase intention studied based on TPB and TRA model.

3.2 Application of TPB and TRA in Food Purchase Intention Studies

The Theory of Planned Behaviour has been extensively employed in food purchase intention studies and has produced good prediction ability (McDermott et al., 2015 and Riebl et al., 2015). TPB has been applied to range food products which include organic food purchase behaviour (e.g. Khare, & Pandey 2017, Nuttavuthisit, & Thøgersen, 2017, Prentice, Chen, & Wang, 2017, Scalco, Noventa, Sartori & Ceschi, 2017, Thøgersen, Pedersen, Paternoga, & Aschemann-Witzel, 2017), green food purchase behaviour(e.g. Li, & Zhong, 2017, Maichum, Parichatnon, & Peng, 2016 and Wang & Wang, 2016 etc.), sustainable food purchase behaviour (Hanss, Böhm Doran & Homburg, 2016, Heeren et al., 2016, and Vassallo, Scalvedi & Saba, 2016 etc.).
Similarly, TPB has been applied in studying genetically modified food products purchase behaviour (e.g. Amin & Hashim, 2016, Ghoochani, Ghanian, Baradaran, & Azadi, 2016 Vlontzos & Duquenne, 2016, and Wunderlich, Gatto, & Smoller, 2017 etc.).

Recently, Yadav & Pathak (2016, 2017) conducted studies in India in context of green and organic food products. In both the studies, they have applied theory of planned behaviour as underpinning model. Yadav and Pathak in their 2017 study focused on green purchase behaviour of Indian consumers found that all three constructs of the theory of planned behaviour (attitude. Subjective norms and perceived behavioural control) were significant in predicting individuals purchase intention for green products. They (Yadav and Pathak 2017) also concluded that perceived value is also significant in predicting purchase intention of green products. However, willingness to pay premium was not a significant predictor of purchase intention in the study. In addition, purchase intention was significantly related to the actual purchase behaviour.

Another study by Yadav and Pathak (2016) investigates the organic food purchase intention of Indian consumers by employing Theory of planned behaviour (TPB) model. They found that perceived Behavioural control was most significant in determining purchase intention of organic food, followed by attitude. However, subjective norms found insignificant in predicting the intention to purchase organic food among Indians. Both additional constructs (moral attitude and health concern) which were added to TPB were also significant. Johe and Bhullar (2016) found attitude as most important and direct predictor of organic consumerism. While the effect of organic prime was mediated by TPB variables: Attitude, perceived behavioural control, Subjective norms and group norms (Johe and Bhullar, 2016).

Stran, Knol, Severt and Lawrence (2016) also established the role of attitude, subjective norms and perceived behavioural control in intention to use calorie usage information on a restaurant menu. Using a sample of US students (n=100) they analysed the data using regression analysis and concluded that all TPB antecedents were a significant predictor of intention to use calorie information. Kim, Jang, & Kim (2014) studied the structural relationship among Ecological concerns and Theory of planned behaviour constructs in the context of genetically modified food products.
3.3 Review of Halal Purchase Intention Studies

This section reviews the relevant studies in the area of halal purchase intention. Study of halal purchase behaviour is a relatively new phenomenon. The literature review examines how behavioural characteristics as defined in theory of planned behaviour can affect the purchase intention of halal certified products. The behavioural constructs under study are attitude, subjective norms, and perceived control over behaviour. Apart from these constructs of TPB, this chapter also reviews two more constructs, religiosity and subjective knowledge, which are specific to purchase intention of halal food.

3.4 Application of TPB and TRA in Halal Purchase Intention Studies

This section provides a detailed and in-depth appreciation of empirical studies conducted on purchase intention of halal products using either TPB or TRA. There are also other studies, which have used independent models of halal purchase intention where researchers have proposed models not based on existing theories or models rather studies some contextual variables alone predicting the purchase intention of halal products. Such studies are reviewed in the next section.

Bonne, Vermeir, Blackler and Verbeke (2007) conducted one of the earliest empirical studies on the topic of halal purchase intention (Ahmad, Al-Kwifí, Saití& Othman, 2014). They studied the factors influencing the consumption of halal meat among Muslim migrants in France (n=567) using the theory of planned behaviour (TPB) as guiding model. Apart from the main predictors of intention in TPB, which are attitude, subjective norms and perceived behavioural control the authors had also incorporated other predictor variables such as habit, religious identity, and acculturation, the latter two being moderator variable. To examine the impact of attitude, subjective norm (consist of motivation to comply and personal conviction), perceived behavioural control (consist of ‘control’ and ‘perceived availability), and habit on purchase intention of halal meat, a stepwise regression was conducted. Five models were identified 1) with full data (R² =0.062).
Whole data was divided into two parts by median split 2) with low religious identity ($R^2 = 0.236$) and 3) high religious identity ($R^2 = 0.045$). Again the whole data divided into two parts by median split 4) low dietary acculturation ($R^2 = 0.027$) and 5) high dietary acculturation ($R^2 = 0.113$).

In the model with total sample three antecedents namely attitude ($\beta = 0.182$, $p = 0.001$) motivation to comply ($\beta = 0.080$, $p = 0.069$) and perceived control ($\beta = 0.091$, $p = 0.044$) were considered significant predictor of intention at 90% or higher confidence level while all other antecedents were insignificant. For low self-identity model attitude ($\beta = 0.33$, $p = 0.010$) and personal conviction ($\beta = 0.295$, $p = 0.032$) were significant, and for high self-identity attitude ($0.151$, $p = 0.002$) motivation to comply ($\beta = 0.083$, $p = 0.080$) and perceived control ($\beta = 0.088$, $p = 0.071$) were significant at 90% or higher confidence level. In model with low acculturation only attitude ($\beta = 0.108$, $p = 0.063$) was significant and model with high acculturation, attitude ($\beta = 0.209$, $p = 0.005$) and perceived control ($\beta = 0.152$, $p = 0.035$) were significant at 90% or higher confidence level. Above results suggest that the best model was identified with low self-identity ($R^2 = 0.236$) followed by high acculturation ($R^2 = 0.113$). All remaining models had low value of R-Squared. Another interesting result was that habit was insignificant in all models.

After two years, Bonne, Vermeir and Verbeke (2009) replicated the above study in Belgium. They used the same model TPB in the study, however, included actual behaviour as an additional dependent variable. They also redefined the constructs of Attitude and perceived behavioural control. The attitude was measured with two sub dimensions (health and animal welfare) while perceived behavioural control consisted of four sub-dimensions (control, availability, practical barriers and safety barriers). However, subjective norm had the same sub-dimensions (motivation to comply and personal conviction) as in the previous study. They used correlation and a series of multiple linear regressions to test the hypotheses. Similar to the above-mentioned study (Bonne, Vermeir, Blackler and Verbeke, 2007) they identified five models with purchase intention as the dependent variable. These models were 1) with full dataset 2) data with High religious self-identity 3) low religious self-identity 4) low dietary acculturation and 5) high dietary acculturation. The best model was with low religious self-identity ($R^2 = 0.211$) other models had a lower value of R squared. This is in
conformity with the previous study conducted in France. In the model with total
sample ($R^2 = .086$) two antecedents namely health attitude ($\beta=0.213$, p=0.001) and
safety barriers ($\beta=-.154$, p=.005) were considered significant predictor of intention
while all other antecedents were insignificant.

For low religious self-identity ($R^2 = .211$) model health attitude ($\beta= 0.33$, p=.010),
animal welfare ($\beta= -.229$, p=.025), external motivation to comply ($\beta= 0.223$, p=.011),
and availability ($\beta= 0.217$, p= 0.015) were considered significant. On the other hand,
is of high self-identity model ($R^2 =0.034$), only one variable health attitude ($0.183$, p=
0.008) was significant at 90 % or higher confidence level. In model with low
acculturation ($R^2 = .024$) only health attitude ($\beta=1.55$, p=0.047) was significant.

While in model with high acculturation ($R^2 =0.181$), health attitude ($\beta= 0.373$, p=0.000) animal welfare attitude ($\beta= -.246$, p=0.014), external motivation to comply
($\beta=0.139$, p=0.095) and safety barriers ($\beta= -.249$, p=0.005) were significant. This
study corroborated with the previous study conducted in France.

Lada, Tanakinjal and Amin (2009) employed the theory of reasoned action to
investigate factors influencing halal purchase intention in Malaysia. They collected
data from the city of Labuan (n=485) using a standard questionnaire, consisting of
two antecedent constructs (attitude and subjective norms) and one dependent variable
(halal purchase intention). They measured attitude with two items while subjective
norms and halal purchase intention were measured using three items each. They
conducted correlation and multiple linear regressions for testing the hypotheses.

Results of multiple regression ($R^2$=0.661) established that subjective norms ($\beta =
0.814$, p<0.01) and attitude ($\beta = 0.288$, p<0.01) both were good predictors of halal
purchase intention. However, subjective norms were the more important predictor of
halal purchase intention than that of the attitude. Further, they also found that
subjective norms were also related to attitude ($\beta = 0.336$, p<0.001). Putting it in other
words, subjective norms could predict both attitude and purchase intention. They
concluded that TRA is a valid model for studying purchase intention of halal
products. They recommended that further researches might be conducted by adding
other antecedents like religiosity. They also suggested that these studies should also
be conducted in countries like India, China, Taiwan etc.
Alam and Sayuti (2011) investigated the antecedents of purchase intention of halal foods in Malaysia (n=251) by using the theory of planned behaviour (TPB). They investigated the impact of three antecedents of TPB (viz. attitude, subjective norms, and perceived control behaviour) on intention to purchase halal food products. They measured attitude (4 items), subjective norms (2 items), perceived behavioural control (3 items) and intention to purchase (5 items) by using a six-point force-choice Likert scale. After regression analysis, they found that attitude (β = 2.13, p < .001) is the most important antecedent of halal food purchase intention followed by perceived behavioural control (β = .205, p < .001) and subjective norms (β = .157, p < .01). The model could explain 29.1 percent of the total variance (R² = .291) independent variable halal food purchase intention. This study corroborates the study by Lada, Tanakinjal and Amin (2009) as two common antecedents (in TPB and TRA) attitude and subjective norms were significant in both studies. However, in the study by Lada, Tanakinjal and Amin (2009) subjective norms were more influential than attitude. While in the above study by Alam and Sayuti (2011), the attitude was more influential. For future research, Alam and Sayuti (2011) suggested that trust, moral obligation, habit, and self-identity might be considered as additional independent variables in halal purchase intention studies.

Mukhtar and Butt (2012) extended the work of Lada, Tanakinjal and Amin (2009) by adding religiosity (intrapersonal and interpersonal) antecedent in TRA model. They conducted a study in Pakistan by using a structured questionnaire survey (n= 150). They regressed (R² = 0.44) attitude, subjective norms, intrapersonal religiosity and interpersonal religiosity with halal purchase intention. (Mukhtar and Butt, 2012) The result was in conformity with Lada, Tanakinjal and Amin (2009) as subjective norms (β = 0.455, p = .001), was the most important predictor of halal purchase intention followed by attitude (β = 0.455, p = .001). Also, intrapersonal religiosity (β = 0.455, p = .001) which was not included in the analysis by Lada, Tanakinjal and Amin (2009) was also significant. The only insignificant antecedent was interpersonal religiosity.

By employing the theory of planned behaviour Omar, Mat, Imhemed & Ali (2012) examine the direct effects of consumer confidence and purchase intention on actual purchase of halal products. They examine the relationship between the four independent variables (viz. consumer confidence, perceived behavioural control,
subjective norms and intention to purchase) with the actual purchase. They analysed collected data from five Malaysian universities (n= 120) by using structural equation modelling (SEM) and concluded that the TPB is a valid model for examining actual purchase of halal intention. The model exhibited adequate fit. Two independent variables Subjective norms ($\beta= 0.400$, CR=2.302, $P<0.021$) and perceived behavioural control ($\beta= 0.831$, CR=3.958, $P<0.001$) were positively related to purchase intention.

Latiff, Mohamed & Kamaruzzaman (2013) added food labelling as an additional predictor in TPB model. Food labelling is consisting of three subfactors Ingredients, Nutrients and Halal-logo. They confirmed that results from TPB variable corroborate with previous studies. Using regression analysis the authors validated that three dimensions of Food labelling were significant. The relative importance of sub-dimensions was found to be Halal-logo, Ingredients and Nutrients respectively.

Building on previous studies based on TPB, Ahmad, Al-Kwifi, Saiti& Othman, (2014) replicated the study of Bonne, Vermeir, Blackler and Verbeke (2007). They studied Muslim minority (n=368) of Xinjiang province in China. They test the hypotheses by using five regression models. 1) With full data ($R^2 = 0.095$). Whole data was divided into two parts by median split 2) with low religious self-identity ($R^2 = 0.122$) and 3) high religious identity ($R^2 = 0.106$). Again the whole data divided into two parts by median split 4) low dietary acculturation ($R^2 = 0.323$) and 5) high dietary acculturation ($R^2 = 0.527$). For the sample with full data, motivation to comply, personal conviction and perceived behaviour control were significant predictors of purchase intention; on the other hand attitude, perceived availability, and habit were not a significant predictor of halal meat purchase intention. The result of this study differs a little from the results of Bonne et al (2007) in France as they established that attitude was the sign in the prediction of the halal purchase intention, whereas personal conviction was not. However, some results corroborate with that of Bonne et al (2007) like Perceived availability has not been found to be a barrier to the purchase intention of Halal meat for both studies. Habit also, in both studies had no impact on intention to eat Halal meat. One more important quality of this study by Ahmad, Al-Kwifi, Saiti& Othman, (2014) is that the explained variances are higher than those in the study of Bonne et al. (2007).
Afendi, Azizan & Darami (2014) conducted a study on a smaller sample (n= 100) in Perlis city of Malaysia. They tested the original constructs of Theory of planned behaviour. Using correlation analysis found that all the three predictors have a significant and high correlation with intention. Subjective norms had the strongest correlation with intention followed by Perceived Behavioural control and attitude.

In some studies (Khalek, 2014) related to the theory of planned behaviour, researchers have also tested the relationship between attitude and other purchase intention antecedents. For instance, Khalek (2014) used TPB components to test relation of subjective norms (5 items), perceived Behavioural control (5 items) with attitude (14 items). The author collected the data from 5 higher learning institutions in Malaysia (n=207). Results of correlation indicate that both subjective norms and Perceived Behavioural control have a significant correlation with attitude. However, perceived Behavioural control had a stronger degree of correlation with attitude than subjective norms.

Al- Otoum & Nimri (2015) conducted the study the constructs of TPB in halal purchase intention context. They performed CFA and SEM on a sample of 250 respondents form city of Amman, the capital of Jordan. They established the significant and positive role of attitude and subjective norms in predicting purchase intention. While perceived behavioural control (PBC) was not a significant predictor of purchase intention it directly predicts actual purchase intention. In other words, one can say that Intention doesn’t mediate between PBC and Actual purchase.

In a study based on TPB variables, Ozturk, Nart, and Altunishk (2015) found that attitude is an important predictor of intention and intention, in turn, is a significant predictor of actual behaviour. They also reported that among three categories of products food, cosmetics and detergents; food products are more sensitive when halal features are concerned.

Khalek& Ismail (2015) and Hall & Sevim (2016) used same model (TPB) and methods (correlation) as used by Afendi, Azizan & Darami (2014) to test the relationship subjective norms attitude and perceived Behavioural control with Behavioural intention to purchase halal. Interestingly they derived similar results. In
the last two studies (Hall & Sevim, 2016, and Khalek & Ismail, 2015) all the variables of TPB were significant predictors of intention where Subjective norms had the strongest correlation with intention. However, attitude and Perceived Behavioural control were second and third in importance. Hence these results are slightly different with Afendi, Azizan & Darami (2014) as in their study perceived Behavioural control was second and attitude was third in importance.

Khan and Azam (2016) conducted a preliminary investigation on halal products purchase intention in India. They conducted an online survey using snowball sampling method (n=128). Only two variables perceived behavioural control (β=0.330, p<.00) and attitude (β=0.219, p<.00) were significant predictors of halal purchase intention. Religiosity was found to be insignificant “contrary to the common sense assumption” (Khan & Azam, 2016, pp. 29).

Hussain, Rahman, Zaheer, & Saleem, (2016) conducted a comprehensive study by integrating factors of halal purchase intention. They found that consumer attitude (β=.361), followed by the Perceived Value (β =.352), religiosity (β =.278) and food safety concern (β =.162), were most significant in predicting purchase intention of halal food.

Ali, Xiaoling, Sherwani and Ali (2017) extended the work of Bonne, Vermeir, Blacklerand Verbeke (2007), Bonne, Vermeir and Verbeke (2009) and Ahmad, Al-Kwifi, Saiti & Othman, (2014). Apart from self-identity and dietary acculturation (as in Bonne, Vermeir, Blackler and Verbeke, 2007) they also tested moderating effect of moral obligation and generated seven model models one with full sample and six with high-low (median split) of each moderating variable. Overall, they concluded that attitude, personal conviction and the perceived control predict the intention to eat Halal meat among Muslims.

3.5 Other Studies on Halal Purchase Intention

Apart from those studies which have used TPB or TRA as a foundation theory, there are many other researchers who have tested independent models which are not based on any previous theory or models (Aziz & Chok, 2013, Awan, Siddiquei & Haider, 2015, and Shaari& Arifin, 2010). Further many authors have adopted qualitative methods to discuss the halal purchase behaviour (Aziz, Abd.Aziz, Aziz, Omar, &
Hassan, 2015). This section briefly discusses such studies conducted in the field of halal purchase behaviour. Apart from reviewing behavioural intention studies related to halal food products, some pioneer studies related to behavioural intention (adoption) of other halal certified (Shariah compliant) products or services are also reviewed.

In an attempt to discover underlying dimensions of halal purchase intention Shaari and Arifin (2010) extracted nine dimensions: solidity, certainty, universal, brand association, purity, conformity, halalness, place and distribution, and knowledge. These dimensions were extracted from four variables: marketing concept, awareness, halal certificate, and religiosity. However, they didn’t test any correlational relationship between variables. These four dimensions along with some other relevant variables were utilised by many authors to study halal products purchase intention (e.g. Aziz & Chok, 2013, and Awan, Siddiquei & Haider, 2015).

Jamal & Sharifuddin (2015) studied perceived the usefulness of halal labelling in a contest of cultural dimensions. They regressed Perceived values, perceived usefulness, religiosity and four sub dimensions of culture (vertical individualism, horizontal individualism, vertical collectivism and horizontal collectivism) with the intention to buy halal labelled food and also with the intention to patronize halal stores. They found that perceived usefulness, religiosity, vertical collectivism and horizontal collectivism were significant predictors of purchase intention. All relationship except horizontal collectivism was positive. Further religiosity also moderated the relationship between horizontal collectivism and purchase intention.

While researching on halal products purchase intention, Yunus, Rashid, Ariffin and Rashid (2014) found halal branding and products’ ingredients most important factors in determining purchase intention of Muslim consumers towards halal brands offered from non-Muslim manufactures in Malaysia. To find the influence of country of origin on the selection of halal brands Borzooei and Asgari (2014) conducted study employing two methods: in-depth interviews and simulation (observation) studies. However, they found inconsistencies in findings from both the methods. While in interviews most participants believed that country of origins may matter (and preference will be towards Muslim country) when halal certification is considered they behaved differently while selecting products during simulation study.
Awan, Siddiquei & Haider, (2015) tested the influence of halal awareness, religious beliefs, halal marketing, and halal certification (proposed by Shaari& Arifin, 2010) and personal societal perception on purchase intention of halal products. They found that only religious beliefs, halal marketing, and halal certification were significant in predicting halal purchase intention. Earlier Aziz and Chok (2013) have concluded that halal awareness and halal certification were significant in predicting purchase intention of halal products. They also found marketing promotion and halal brand as important factors in determining halal products purchase intention. Salehuddin (2010) developed subjective and objective measures of halal literacy (or subjective knowledge of halal) and concluded that both are significant in predicting switching intention for halal labels. Further, he also concluded that both measures have significant correlations and can be independently useful.

3.6 Research Gaps

Above discussion reveals, that there is a scarcity of studies in the area of Islamic marketing in general and halal purchase behaviour in particular. This area of research is in its nascent stage and there are limited studies, which explore the topic of halal food purchase behaviour. Further, most of the studies on the mentioned topic are conducted in Muslim majority countries such as Malaysia, Pakistan and Indonesia. The socio-cultural and demographics of these countries is entirely different from India.

Other important difference is that these countries already have a full-fledged halal marketing ecosystem. India has a bright opportunity for developing a market for halal-certified products. But there is a lack of empirical evidence for acceptability of such products. This research is a step in that direction. Theory of planned behaviour has been tested in many western countries but researchers on its applicability in the Indian context are limited. Further, the relative importance of TPB variables attitude, subjective norm and perceived behavioural varies in different behavioural intention situations. It will be useful to know the relative importance of these variables in halal purchase intention context in India. Globally, researchers on halal purchase intention very limited. Further, in India empirical work on halal purchase intention is almost negligible.
3.7 Conceptual Framework of the Current Study

This study adopts and extends the theory of planned behaviour for investigating Muslim consumers’ purchase intention of halal-certified food products. As the study is conducted in India, only those variables from the literature are tested which are relevant to the Indian context. Figure 3.1 exhibits the conceptual model for the proposed study. In the subsequent paragraphs, the author discusses the variables in the TPB (viz.: intention, attitudes, subjective norms, and perceived behavioural control), model along with the additional variables of religiosity and subjective knowledge of halal.

![Proposed conceptual framework](image)

**Figure 3.1** Proposed conceptual framework

3.7.1 Purchase Intention

In most of the behavioural intention models applied in the area of consumer behaviour, the generic term behaviour intention has been specified as purchase intention. For example in TPB, behaviour intention is the dependent variable of attitude, subjective norms and perceived control behaviour. In the context of purchase behaviour, authors have specified behaviour intention as purchase intention of a
specific product (or a specific category of products). Examples include purchase intention of organic food, purchase intention of branded food (Singh & Kathuria, 2016), healthy food (Norgaard, Sorensen, Brunso, 2014), halal certified food etc. (Alam Sayuti, 2011, Khan & Azam, 2009, Lada et Al. 2009). It is important to understand the meaning of term behaviour intention used in original models of behavioural intention, specifically in a model of TPB. Ajzen (1985) defines behaviour intention as “individuals readiness and willingness to purchase a certain product or service”. For new products, Xu (2009) suggested that investigating intention to purchase as the dependent variable of consumers attitudes is a valuable approach to understand and to predict consumers’ real consumption.

Purchase intention may result in three basic types of purchase situations: unplanned purchase, partially planned purchase and completely planned purchase (Engel, et al. 1995). Unplanned buying results when consumers make all decisions to buy a product category and a brand only after visiting a store. This can also be considered as impulsive shopping. But when consumers have decided upon the products category but not the brand and make a purchase after evaluating brands at the moment of purchase results in an unplanned buying situation. In fully planned situation consumer has decided on both the products category and the brand. Kotler (2003) has suggested that personal attitudes and unknown events may manipulate purchase intention. Consumer purchase intention is reflected as a subjective predisposition toward a given behaviour (i.e. purchase of product or service) and can be an important factor to predict consumer behaviour (Fishbein & Ajzen, 1975).

In TPB model by Ajzen (1985) and TRA model by Ajzen and Fishbein (1975), behavioural intention is the key variable and an immediate precursor of overt behaviour. Ajzen and Fishbein (1975) reasoned that an individual will perform the behaviour in context as and when the opportunity arises. The probability of performing the behaviour is high when an individual has higher intention. In other words, if any individual has high intention to engage in behaviour there is a good chance that he or she will actually engage in the given behaviour on finding the suitable opportunity. This relationship between the intention and the behaviour has been tested empirically in both experimental and survey research (Ajzen and Fishbein, 2000).
Ajzen and Fishbein argued that the finding of someone’s behavioural intention is assumed to predict his future actual behaviour. Ajzen in many of his work related to attitude, behaviour and intention had reiterated that intention and behaviour are closely related. The probability of performance of overt behaviour is high when intentions are positive. In simple words, the term intention can be understood as a plan, person’s expectation or subjective probability related to the performance of the given behaviour. In the context of this research behavioural intention (or purchase intention to be more specific) can be defined as subjective probability regarding the purchase of halal certified packaged food products.

### 3.7.2 Attitudes

The discussion in the earlier part of the literature review reveals that there are three main independent variables of Theory of planned behaviour (TPB), which have a significant positive relationship with the behaviour intention in context. In this research, the independent variables are attitude, subjective norms and perceived behavioural control while the dependent variable is purchase intention. Among all another independent variable in TPB attitude is supposed to be most important and the best predictor of behavioural intention (e.g. Mahon, Cowan, and McCarthy, 2006, Yazdanpanah & Fourozani, 2015, Peluso, 2015). Attitudes are defined as a favourable or unfavourable disposition towards certain behaviour. As attitude is both multidimensional and longitudinal in nature and contingent upon the context hence it is difficult to conceptualise and operationalize (Edwards, 1983 and Henerson, Morris & Fitz-Gibbon, 1987). Allport (1935) was one of the earliest researchers who classified and organised the concept of attitude defined by various authors (mentioned in Shakona, 2013).

Fishbein & Ajzen (1975) defined Attitudes “a learned predisposition to respond consistently in a favourable or unfavourable manner with respect to a given object” (p.6). Above definition have some or many elements such as 1) Attitudes are tendencies (inclinations, predispositions etc.) 2) have an attitude object or environment 3) Attitudes are evaluative and 4) Attitudes are consistent. Eagly & Chaiken (1993) called attitude as "a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour".
Krech & Crutchfield (1948, cited in Tesser & Schwarz, 2001) defined attitude as “an enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of an environment”.

In the context of TPB based studies on halal food purchase, the attitude has emerged as the best predictor of purchase intention (Alam & Sayuti, 2011, Ali, Xiaoling, Sherwani & Ali 2017, Al-Odour & Nimri, 2015, Hussain et al, 2016, Khan & Azam 2016, Ozturk & Nart, 2015). However, there is some evidence in contrast also like Omar et al (2012) found that attitude is not significant in predicting halal purchase intention.

Using TPB to investigate halal food purchase intention Afendi et al (2014), Hall and Sevim (2016) and Khalek and Ismail (2015) also found attitude as a significant antecedent of halal purchase intention. However, the relative importance of attitude among TPB variables was varied. The attitude was second best predictor in case of Sevim (2016) and Khalek and Ismail (2015). While in case of Afendi et al (2014) it was third in relative importance. Applying the theory of reasoned action to find the role of attitude and subjective norms Lada et al (2009) found attitude as second best in importance to predict purchase intention of halal food. Similarly, Mukhtar and Butt (2012) applied the theory of reasoned action by adding religiosity and found attitude as second best in predicting halal purchase intention.

In other types of food purchase studies other than halal food, the attitude has also emerged as the most important antecedent of purchase intention. For example in a study by Mahon, Cowan, and McCarthy (2006) researching “the role of attitudes, subjective norm, perceived control and habit in the consumption of ready meals and takeaways in Great Britain” found attitude as the best predictor of purchase intention.

Guardia, Guerrero, Gelabert, Gou, and Arnau (2006) investigated consumers’ attitudes related to reduced-intake of salted meat products. They concluded that attitude towards low salted meat products had a positive influence on intention to purchase low salted meat products. For the purpose of this study, attitude is defined as a predisposition for and having favourable or unfavourable evaluation towards halal food.
3.7.3 Subjective Norms

Another principal antecedent of Intention in TPB model is ‘subjective norms’ (Ajzen, 1985, 1991; and Ajzen & Fishbein, 1975). Ajzen (1991) defined subjective norms as “the perceived social pressure to perform or not to perform the behaviour” (p. 188). Ajzen (1991) explained that in the life of an individual there are many people who directly or indirectly may influence a given behaviour to be performed by him/her (Ajzen, 2005). The categories of people who may influence a person’s behaviour most often include family, friend or another important person in life. However, it should be well understood that for any given behaviour the role of each category in forming subjective norms may vary (Ajzen, 2005). These may also term as social referents (Ajzen, 2012).

Originally, subjective norms are consists of two components, normative components and motivations to comply (Fishbein and Ajzen (1975). Normative components measures how important people in person’s life may approve or disapprove his decision to engage in the behaviour (Ajzen, 2002), or in other words Normative means how one perceive opinion of other people on whether or not he or she should perform a particular behaviour (Suh, Eves & Lumbers, 2009). Motivation to comply means to what degree a person follows the advice or be influenced by important others related to the behaviour (Ajzen, 2002). Fishbein and Ajzen (1975) suggested that subjective norms as the multiplicative of normative beliefs and motivations to comply. For Calculation of subjective Norms, Fishbein and Ajzen (1975) suggested following equation $SN = \Sigma NBi \times MCi$, Where, SN= Subjective norms, NB = normative beliefs and MC = motivation to comply. However, for most practical reasons subjective norms are very often measures by only normative component (Yadav & Pathak, 2016, and Khan & Azam 2016) and on limited occasions conservatively by both normative beliefs and motivation to comply (Yadav & Pathak, 2016).

Following illustration can help clearing the importance of subjective norms. Suppose a Muslim consumer might have a very positive attitude toward intention to consume a particular brand of non-veg noodle. But, family members or friends (or any either relevant person) do not approve the consumption of this brand. This may happen due to many reasons and one of the reasons may be uncertainty about its halal nature.
Close friends and family are two most important social referents especially when food consumption is concerned. For the purpose of this research, subjective norms are defined as the perceived social pressures which may facilitate (or prevent) Indian Muslim consumers’ purchase intention of halal-certified packaged food products.

It is evident from the literature that subjective norms play a great role in influencing the intention of consumers. Some notable studies in case of halal food products purchase intention are of Alam and Sayuti (2011), Lada et al (2009), Khan & Azam (2016), Aziz and Chok (2013), and some other important examples from other food purchase studies (Johe & Bhullar, 2016, Fang & Levy 2015, Rodriguez &Alejendra, 2012, Sanders, 2009, and Kim 2011). Earlier studies established that the engaging in religious groups can create powerful bonds with society (Regnerus and Elder, 2003). Families are given more value than individuality in Islamic societies (Abd Al Hameed and Al-Sheikh 1978, cited in Al Jahwari 2015). Further, in countries like India, which are called as collectivist societies, subjective norms should be considered as an important socio-psychological parameter. Therefore on the basis of the previous discussion, it can be hypothesised that subjective norms i.e. perceived social pressure from society can influence Muslim consumer’s decision to buy halal certified packaged food products.

3.7.4 Perceived Behavioural Control

Perceived behavioural control (PBC) refers to the amount of easiness or difficulty that individuals recognise in performing a given behaviour. The probability of performance of the behaviour is high when individuals believe that they have sufficient resources needed to perform that behaviour. These resources can be internal or external. Internal resources pertain to the individuals’ self while external resources pertain to the environment. Thus, one kind of PBC refers to individuals' own judgements of how easily (or with difficulty) they can perform a behaviour. And, another kind of PBC is the amount of control from external elements. The Control beliefs may depend on past background with the behaviour, however, sometimes also get influenced by secondary information about the behaviour, from experiences of others which may include, friends, family & colleagues etc. Chiou (1998) while investigating the influence of TPB antecedents on consumers’ buying intentions described that perceived behaviour control an individual’s belief related to
the availability of resources and opportunities to perform the behaviour. This implies that consumers have enough resources and opportunities (in terms of knowledge, time, finance etc.). Therefore, the possession and perception of resources both bear a significant relationship with purchase intention.

A recent study by Ali, Xiaoling, Sherwani and Ali (2017) on halal meat purchase intention in China, perceived behavioural control was found to be a significant predictor of purchase intention. This is also in conformity with studies by Alam & Sayuti (2011) and Khan & Azam (2016). However, Perceived behavioural control has been the weakest predictor in many halal food-related studies based on TPB model. For example, in case of Ali, Xiaoling, Sherwani and Ali (2017), Hall &Sevim (2016) and Khalek & Ismail (2015) found PBC as a third-best predictor of halal food purchase intention.

Alam and Sayuti (2011) and Khan and Azam (2016) found PBC as the second best predictor of halal food after attitude. Afendi et al (2014) and Omar et al. (2012) also found second best in a predictor of halal food but after subjective norms.

In a TPB based study in the Indian context, Singh and Kathuria (2016) concluded that PBC was the second best predictor of attitude for branded food among low-income consumers. Similarly, Yadav and Pathak (2016), while investigating organic food purchase intention in India, found all components of TPB including perceived behavioural control were a significant predictor of purchase intention. Similar results were also obtained in case of for purchase intention of green food products (Yadav and Pathak, 2017).

However, Jain and Khan’s (2017) study on luxury consumers for fashion goods found PBC as insignificant. Yet, the results of Jain and khan’s (2017) study are in conformity with what Ajzen (2005) discussed as the perception of opportunity and resources and evidently for luxury consumption perception of resources is different as compared to general consumers. This study also anticipates that self-efficacy (PBC SE) dimension of perceived behavioural control has positive and directs relationship with purchase intention while control aspect (PBC control) which is conceptualised as barriers in form of unavailability and fewer choices has negative and directs relationship with purchase intention.
### 3.7.5 Religiosity

In many academic fields, TPB has been applied extensively to predict the intention and behaviour of three main factors i.e. attitude, subjective norms, and perceived behavioural control. Even though, the theory of planned behaviour has been regarded as one of the most powerful models helpful in predicting intention and behaviour the relative importance of its three factors varies across situations. Many times only one or two of the three variables are significant and even when all are significant their relative weight (beta) is different. In some cases, attitude is a most important variable and sometimes subjective norm or perceived behaviour control in predicting intention. However, by and large, many meta-analyses (Riebl, et.al. 2015 and Scalco, Noventa, Sartori, & Ceschi, 2017) have found the relative importance of these variables primarily in the following the order: Attitude>Subjective norms>Perceived behavioural control.

Ajzen (1991, 2005) suggested that apart from the basic variables in TPB many other background factors may be applicable to be added to the TPB model. Ajzen (2002) suggested the possible inclusion of background variable would depend on the context (TACT: Target, Action, Context, and Time). In the context of present research which is dealing with a product with religious connotation, two important variables are added to the main model. These are religiosity and subjective knowledge.

Religion has a significant influence on lives of individuals and their consumption behaviour (Mokhlis, 2009). However, the influence of religion differs among different individuals depending upon their understanding of the religion and the degree of adherence to the religion (Shakona 2013, Mokhlis, 2006. 2009). Delener (1990) and Wilkes, Burnett and Howell (1986) suggest that religion and religiosity can influence consumers’ attitude and this claim is now affirmed by many researchers (e.g. Alam and Sayuti 2011 and Mokhlis, 2009) since then. Religiosity has been long considered as a taboo topic in mainstream marketing (Sandicki& Rice, 2011). But nowadays many researchers are engaged in studying the role of religion and religiosity in consumers’ decisions making process. Many authors have offered various definitions of the term religiosity. However, it is not possible to agree on one universal definition. Some authors have defined religiosity as the ‘degree of adherence to one’s religion’. Gallagher & Tierney (2013) hinted that religiosity is a person’s confidence in his faith.
and his devotion towards the god (gods). In a broader view of religiosity, it covers all aspects of the life of an individual yet in a narrow or in a limited perspective it can be viewed as the most visible rituals done by an individual like church attendance or going to temple or mosque (Gallagher & Tierney, 2013). As many definitions of religiosity are proposed, measurement has also been done with reference to different conceptualizations and understanding of the term religiosity (Lee & Early, 2000).

Many studies focussed on persons’ belief how religion in engrossed in the person’s life and this conceptualization of religiosity is also called as subjective religiosity (Verbit, 1970). Most studies concerns religiosity as its impact on consumer behaviour. This fact is evident in a number of studies published in recently (specifically past 10 years) on religiosity and its influence on some or other aspects of consumer behaviour. Sheth (1983) defined religiosity as “…individual’s personal values and beliefs about what to look for when Shopping for various products and services reflect that shopper’s personality and may be determined by such personal traits as sex, age, race and religion”.

According to Delener (1990), religiosity is the degree of commitment with which a person relates himself/herself to a particular religious affiliation. He (Delener, 1990) further added that religiosity is important subculture (part or subset of culture) which can considerably influence buying behaviour. Sood and Nassu (1995) contended that the level to which religion or religiosity may impact one’s decisions related to consumer decision process will depend upon how one place oneself in the spectrum of religion and what importance one has attached to the religion.

Many researchers are exploring the influence of religion on different aspects of consumer behaviour. Recently, Islam & Chandrasekaran (2016) in a study conducted in India found religiosity played an important role in ecologically consumption behaviour. In the context of halal purchase studies, several studies have investigated the role of religion and religiosity. Mokhlis (2006) contrasted shopping behaviour among various religious groups. Bonne et al (2006), Bonne et al (2007) and Bonne et al (2008) have studies role of religion in relation to halal food products. Bonne et al (2007) investigated halal purchase intention of French Muslims and found interesting insights how religious identity may produce differential effects in antecedents of purchase intention.
3.7.6 Subjective Knowledge of Halal

Knowledge is regarded as one’s capacity to be able to or not to be able to engage in a given behaviour or in others words knowledge is the capability for action and or inaction (Stehr, 1994). The definition is given by Stehr (1994) refers that knowledge can help an individual in both ways: either to adopt the behaviour or to avoid the behaviour depending on the context. Many authors have studied the relationships between knowledge and behaviour (Hsu, Ju, Yen and Chang, 2007). Generally, those people who are more aware and have more knowledge are more likely to engage in the behaviour.

Brucks (1985) described three main conceptualizations of knowledge. These concepts are ‘subjective knowledge’, ‘objective knowledge’ and the ‘usage experience’. Raju, Lonial, and Mangold (1993) found the correlational relationship among these variables. Brucks (1985) also found that individuals tend to avoid situations they are not well aware of. Many other authors have also established the connection between knowledge and the behaviour (e.g. Atwood, Mora, & Kaplan, 2010; Cottrell & Graefe, 1995; Lin & Lee, 2004). In theory of planned behaviour and theory of reasoned action, many researchers have added variables to extend these theories in different situations.

There are many quantitative studies which have determined the knowledge-intention relationship in many areas of investigations (e.g. Baxter & Barata, 2011, and Lin, & Lee, 2006) and similarly knowledge attitude relationship (e.g. Furnham & Goletto Tankel, 2002; Bock, & Kim, 2002). Past researchers (Pickett-Baker & Ozaki, 2008; Tanner & Kast, 2003; Mainieri, Barnett, Valdero, Unipan, & Oskamp, 1997) have found a significant relationship between knowledge and other constructs.

As discussed earlier that within TPB framework knowledge is related to both attitude and intention. Attitude can also be related to subjective norms and perceived behaviour control. Apart from the direct influence of subjective knowledge on intention, many researchers have suggested that there can also be the indirect influence of knowledge on intention. In that line, this study also incorporates subjective knowledge as an additional variable to extend the TPB model.
According to many studies conducted previously (e.g., Bang et al., 2000; Shepherd and Towler, 1992) knowledge has an effect on intention through attitude; therefore, by improving knowledge it is more probable to improving the likelihood of purchase or purchase intent. Generally, knowledge refers to the facts, feelings or experiences recognized by a person or a group; it can also be defined as “awareness, consciousness, or familiarity gained by experience or learning”. To be specific, knowledge means the expertise and skills acquired by a person or a group of people through a theoretical or practical understanding of a subject (CheAhmat et al.).

Past studies regarding subjective knowledge have established that knowledge about organic foods exerts a positive impact on attitudes towards such food products (e.g., Aertsens, Mondelaers, Verbeke, Buysse, and Van Huylenbroeck, 2011; Gracia, 2007; Stobbelaar, Casimir, Borghuis, Marks, Meijer, and Zebeda, 2007). However, only a limited number have dealt with the influence of subjective knowledge on attitudes toward Halal food products (Aziz and Chok, 2013; Hamdan, Issa, Abu and Jusoff, 2013). Hamdan, Issa, Abu and Jusoff’s (2013) findings show that there is a weak relationship between knowledge of Halal foods and purchasing behaviour. While in some other studies like Aziz and Chok (2013), reported that knowledge about Halal food positively relates to purchasing intentions for non-Muslim consumers.

Further, in halal purchase studies, the conceptualisation of subjective knowledge has differed a lot. Salehuddin (2010) used subjective literacy and objective literacy to study the switching behaviour of Muslim consumers. The subjective literacy measure was in line with what was proposed by Flynn and Goldsmith (1999) as subjective knowledge. Other researchers have also used similar constructs like ‘halal awareness’ to measure the subjective knowledge. However, there some conceptual differences halal awareness measures both understandings of halal and understanding of halal products available in the market.