Religiosity Aspect in Consumer Behaviour: Determinants of Halal Meat Consumption

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Previous studies indicate that religion may influence consumer attitude and behavior in general, especially in food purchasing decisions and eating habits. There are limited studies that examined the role of religiosity in consumer behaviour; especially in relations to halal meat consumption. Due to gaps found in the literature, this study investigates the determinants of intention to eat halal meat. It also examines the levels of determinants of halal meat consumption between Indonesian Muslim living in Jakarta and Melbourne. Respondents were personally and electronically contacted. In total, 160 questionnaires were completed for this initial study. The results indicate that behavioural control and availability of halal meat have significant impact on intention to eat halal meat. The results further suggest that in general there are no significant differences in the levels of determinants of halal meat consumption between Indonesian Muslim living in Jakarta compared to those in Melbourne, except for availability of halal meat. This study contributes to the marketing literature focuses on the impacts of religion on consumer behaviour which is still under researched.

**Keywords:** Religiosity, Consumer Behavior, Attitude

Introduction

Previous studies indicate that religion could influence consumer attitude and behaviour in general (Assadi 2003, Bonne et al. 2007, Delener 1994, Pettinger et al. 2004); especially in food purchasing decisions and eating habits (e.g. Bonne et al. 2007). Customers’ preferences and tastes could be shaped by the value giving rules and customs of their surrounding religion (Assadi 2003). Delener (1994) suggests that religiosity as one of the most important cultural forces and influences on consumer behavior. That is, religiousness, as an important value in the individual consumer's cognitive structure, can influence an individual’s behavior. Differences in religious affiliations tend to influence the way people live including their eating habits and food purchasing behavior (Fam et al. 2004). According to Bonne et al. (2007) the impact of religion on food consumption depends on the religion itself and on the extent to which individuals interpret and follow the teachings of their religion. The impact of religion on food consumption pattern relates to the restriction of certain foods and beverages, for example Muslims and Jews do not eat pork, and Hindus do not eat beef. Specifically, Muslims have to follow a set of dietary prescriptions which is halal dietary. Halal means lawful or that what is permitted and allowed by Allah; while haram means unlawful or prohibited. The halal dietary laws determine which foods are lawful or permitted. Muslims prohibit the consumption of pork, alcohol, blood, dead meat and meat that has not been butchered according to Islamic rulings.

Muslim population is estimated to be around 2 billion worldwide, making up close to a quarter of the world’s population (Alam 2006); this indicates that their demand particularly regarding food is starting to have a significant impact on global market. The estimation on the size of global halal market ranges from US$ 500 billion to US$ 2 trillion. The more conservative value is...
of an annual US$ 500 billion is a reasonable estimate of global spending on halal food, as it assumes per capita spending on such products to be approximately US$ 300 per year (Global Halal Food Market, 2007). As countless foods are considered permissible under the Islamic Dietary Laws, halal food can be nutritious, flavourful and diverse. Halal food varies across the map, as each region has its favourite traditional recipes. It must be understood that, the production of halal food is not only beneficial to Muslims, but also to non-Muslim food producers, by means of an increased market acceptance of their products.

According to Lindrige (2005) religion’s influence in consumer behaviour remains under-research. In addition, despite religion has been a significant force in the lives of many individuals, its role in consumer food choice is still unclear (Delener 1994). There are not many studies that have examined the role of religiosity in consumer behavior; especially in relations to halal meat consumption. This study examines determinants of behavioural intention (i.e. intention to eat Halal meat). It also investigates the levels of determinants of halal meat consumption between Indonesian Muslim living in Jakarta and Melbourne. Due to gaps found in the literature, this study contributes to this area by examining religiosity aspect in consumer decision behaviour patterns, particularly in halal meat consumption.

Theoretical Background

Halal Aspect

To understand what kind of food they demanded, the first step is recognising what Islam is. Islam is the religion that covers every aspect of human life; besides the guidance of how to worship God, Islam gives the guidance on how to conduct a good life and it must begin with halal concept. The meaning of the word halal is: “permitted, allowed, authorised, approved, sanctioned, lawful, legal, legitimate or licit.” Halal consumption is not just for food, it is a wide range of products include farming, fashion, cosmetics, banking, and other industries. Muslim has to live according to the rules of Islam in every detail such as working, financing, social-life and eating. Even working must begin with an intention to earn halal earnings1, itself a religious obligation second in importance after the primary religious obligations such as prayers, fasting and hajj.

Halal Food

The laws surrounding most foods are simple: either the food is allowed, or it isn’t, and most of the time, it is. Basically, all foods are halal except for those that are explicitly haram or mushbooh. For a food or drink to be described as halal, it must conform to the Islamic dietary laws as specified in the Qur’an, the Hadith (sayings) of the Prophet Muhammad, his Sunnah (tradition), and in the Fiqh (teachings) of the Islamic Jurists: Hanafi, Shafi’i, Malik, and Hanbali. Other sources of laws are Ijma’ (collective Approval) and Qiyas (syllogism) of Islamic scholars. According to the Islamic Dietary Laws, there are three categories of food for Muslims: halal, haram, and mushbooh, while Muslims are strongly encouraged to eat only halal and good food (Al-Baqarah: 1682, 1722; Al-Maidah: 884).

Halal is an Arabic word meaning permitted or lawful. Halal activities are obligatory to every Muslim, they are supposed to begin each day of their life with these kind of activities, therefore

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1 According to Abdullah ibn Masud, Radi-Allahu unhu, The Prophet Muhammad, Sall-Allahu alayhi wa sallam, said: ‘Seeking Halal earning is a duty after the duty.
2 “O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily, he is to you an open enemy”
3 “O you who believe (in the Oneness of Allah – Islamic Monotheism)! Eat of the lawful things that We have provided you with and be grateful to Allah, if it is indeed He Whom you worship”
4 “And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe”
5 “Forbidden to you (for food) are Al-Maytata (the dead animals – cattlebeast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah or has been slaughtered for idols, etc., or on which Allah’s name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death – and that which is sacrificed (slaughtered) on An-Nusub (stone altars)……."

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every step taken, every good intention, every decision must be in the name of Allah. Foods that are definitely halal are plentiful (Al-Maidah: 3) and include: milk, honey, fish, plants (non-intoxicating), fresh or naturally frozen vegetables, fresh or dried fruits, legumes and many nuts (peanuts, cashews, hazelnuts, walnuts, etc.), and grains such as wheat, rye, barley, rice, oats, etc. Cows, sheep, goats, deer, chickens, ducks, game birds, and such meats are halal as long as they are Zabihah (slaughtered according to Islamic rites). Although this list is inclusive, Muslims must be careful when eating out, as many commercial food products contain haram products. Mushbooh (Syubhah) is an Arabic word meaning suspected. If one does not know the halal or haram status of a particular food or drink, such a food or drink is doubtful and should be avoided. The grey area, mushbooh food, is not explicitly outlawed, but is dodgy at best. It includes mono- and di-glycerides (emulsifiers), gelatine, and enzymes. These products are questionable because the origin of some constituents may be unknown, possibly containing products from unacceptable animal sources.

Haram is an Arabic meaning prohibited or unlawful. Haram activities are forbidden for every Muslim. Haram foods are unlawful and prohibited for Muslims. Haram foods include alcohol and intoxicants, lard, pork products and pork by-products, animals improperly slaughtered or dead before slaughter, animals killed in the name of anyone but Allah, carnivorous animals, birds or prey, blood and blood by-products, and foods contaminated with any of the above products (Al-Baqarah: 173). The aforementioned meats are not allowed, but there is an etiquette concerning meat that is allowed.

For a product to be halal it must be as a whole and in part: (El-Mouelhy):
1. Free of, and not containing any substance or ingredient taken or extracted from a haram animal or ingredient.
2. Made processed, produced, manufactured and/or stored by using utensils, equipment and/or machinery that has been cleansed according to Islamic law.
3. Must never have come into contact with, touch or be close to a haram substance during preparation, making, production, manufacture, processing and/or storage.

Method of Slaughtering (Zabihah)

Halal foods are not limited to the type of food but also the method of slaughtering (Al-An’am: 118). Livestock should be slaughtered by a sharp knife from their necks, while the name of Allah must be mentioned. The halal slaughtering process (Zabihah) consists of killing the animal quickly with a sharp knife while the name of Allah is muttered. The quick slaughter ensures that the animal’s death is not filled with unnecessary pain. Animals which are dead before slaughter are avoided for health reasons - the animal may have succumbed to disease or poisoning.

Exception

Allah (Subhanahu Wa Ta’aala) then allows us to eat the forbidden items if we are in a situation which is a matter of life and death. We are allowed to eat the forbidden meat and even drink blood, if our lives depended on it. Furthermore, we are not allowed to continue eating the forbidden meat or continue to drink blood when we have the option to eat Halal meat or we have the option to drink something that is halal.

Food Certification

Halal food certification refers to the examination of food processes, from the preparation, slaughtering, ingredients used, cleaning, handling and processing, right down to transportation and distribution. Muslims would be necessary to monitor and ensure the observance of halal practices through the entire

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6 He has forbidden you only the Maytata (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah’s Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

7 “So eat of that (meat) on which Allah’s Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc)
process of food production. While fattening the cattle to produce corned beef, for instance, Muslims must ensure that feeds must be free from any haram ingredients, like dried ground innards of swine. In the process of producing canned meat products like beef loaf, there must be no lard or ground liver from swine that shall be secretly added in the production. According to Musa, his company has received reports indicating that ground swine liver was being added in canned tuna products to improve its taste. Often, he said, “the producer does not declare this ingredient in the labels”. Therefore Muslims spend considerable time checking food packaging labels to make sure there is no ingredient in the food that is Haram, they are very particular about the ingredients of food. The more pious they are the more time they spend.

To make checking easier Muslim communities establish institution for that purpose. This institution after examining the food provides Halal certification, and this label convinces Muslim about the halal aspect of the food. The process of investigation is complex; the Board investigates all contents of products, the cleaning procedures of production and packing equipment, and conducts site audits of all production/processing sites to verify compliance with the Islamic Dietary Laws. Every aspect of a product is researched - from its raw ingredients to trace ingredients that encounter a product in the manufacturing and packaging processes. Thus certification in relation to food or drink in any form whatsoever means that it is permitted and fit for consumption by Muslims in Australia, approval is given by the Halal Certification Authority, for products that satisfy all of the above; therefore approved products are acceptable to all Muslim denominations. In Indonesia (Jakarta), the authority which issue the certification is Majelis Ulama Indonesia (MUI).

**Religion and Consumer Behaviour**

Religion defines the ideas for life, consequently are reflected in the values and attitudes of societies and individuals (Fam et al. 2004). Past studies indicate that religion has considerable influence on people’s values, habits, attitudes, and lifestyle; subsequently influences consumer decision behavior (e.g. Delener 1994, Fam et al. 2004, Lindridge 2005, Sood and Nasu 1995, Wilkes et al. 1986). The study of Hirschman (1983) suggests that the religious affiliations of Catholics, Protestants, and Jews have significant impact on customer attitude towards dancing, magazines, restaurants, and political ideas. The results of Wilkes et al. (1986) provide some support for viewing religion as an important construct to the study of consumer behaviour. Moreover, the study of Delener (1994) provides empirical evidence on the relationship between religious orientation and decision behavior pattern, particularly in the automotive industry. The study of Sood and Nasu (1995) indicates that religiosity in the context of American Protestants was a critical factor in consumer behaviour.

The study of Fam et al. (2004) examined the influence of religion on attitudes towards the advertising of controversial products. The results of their study indicate that the Islamic followers found the advertising of gender/sex related products, social/political groups, and health and care products most offensive relative to the other three religions (i.e. Buddhism, Christianity, and non-religious believers) berita terhangat di indonesia

The most recent study conducted by Asian Food Information Centre in 2002 to 600 consumers in China, Indonesia and the Philippines found that the vast majority of respondents interviewed reported that they were concerned about the food they eat. Respondents from Indonesia expressed the greatest concern about the food they eat (99%), followed closely by China (95%) and Philippines (93%). Other significant concerns for Indonesian respondents were preservatives or additives (20%) and adequate packaging (28%). The three most important sources of information on any food related health and safety matters in Indonesia were given as Department of Health (66%), TV (30%), and Committee Theology Indonesia (27%). A further 20% in Indonesia wanted Halal labeling. A similar survey was conducted by National University of Singapore which investigates the attitude of Muslim toward halal food found that

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*Sheikh Salih D. Musa, Secretary General of National Halal Fatwa Council Philippines in Kinjiyo (2008)*
48.8% of respondents regard halal food as food permitted by which is good for their physical and spiritual well-being. To non-Muslims, it is food which is safe and wholesome for the general well-being of Mankind. Furthermore, 85.9% of respondents consider consuming only halal food is very important, while 68.5% will look at the ingredients listing if there is not any halal logo. They will purchase the product only if it is free from any haram (i.e. unlawful) or syubnah (i.e. not distinctly clear whether it is halal or haram) ingredient. Halal tag as a consideration taken before buying meat from the supermarket is answered by 99.5% of respondents.

In conclusion, the results of these studies indicate that religion plays significant role in every aspect of a society; that is, religious values or religiousness can be meaningfully related to important life styles (Wilkes et al. 1986). Therefore, the effect of religion on behavior cannot be underestimated by marketers (Fam et al. 2004). Specifically, for Muslim customers, religion plays a major role in the consumption of halal food/meat (Bonne and Verbeke 2006).

Determinants of Halal Meat Consumption

Religion plays significant role in halal meat consumption; however, it is not the only factor in determining halal meat consumption (Bonne and Verbeke 2006). Several factors could also be considered as determinants of halal meat consumption including health, respect for animal welfare, social issues, and degree of acculturation (Bonne and Verbeke 2006). The study of Bonne et al. (2007) consists of six determinants of behavioural intention which are: attitude, subjective norm, perceived behavioural control, habit, self identity, and dietary acculturation. This study adopts the work of Bonne et al. (2007) by modifying the conceptual framework used in their study. In this study we add availability of halal meat and information regarding halal food as other determinants of behavioural intention; however, we exclude dietary acculturation from the analysis. This study composed of seven determinants of behavioural intention: attitude, subjective norm, behavioural control, habit, self identity, availability of halal meat, and information regarding halal food.

Using the terminologies defined by Bonne et al. (2007), in this study attitude is defined as the psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavor. Subjective norm assesses the social pressure on individuals to perform or not to perform certain behaviour. Behavioural control is described as “perceptions of to extent to which the behaviour is considered to be controllable; it assesses the degree to which people perceive that they actually have control over enacting the behaviour of interest” (Bonne et al. 2007, p. 369). Habit is defined as “behaviour that has become automatic and is beyond an individual’s awareness” (Bonne et al. 2007, p. 369-370). Self identity is assumed to be the result of social interaction and the cause of subsequent behaviour, and it reflects the extent to which individual sees him/herself as fulfilling the criteria for any societal role (Biddle et al. 1987). In short, self identity can be interpreted as “a label that people use to describe themselves” (Bonne et al. 2007, p. 370). Availability of halal food/meat captures insight regarding the availability and choice possibilities in halal food. In addition, information about halal food/meat assess whether there is sufficient information on halal food/meat and Halal Certificate.

The conceptual framework adapted from Bonne et al. (2007) give an indication on how strong the religiosity aspect can influence behavioral intention. Attitude, subjective norm, perceived behavioral control and habit are developed step by step since childhood and they are the determinants of behavioral intention. Thus one who was brought up within the religious environment is expected to have attitude, norms and habit that are in accordance with religion. In line with the work of Bonne et al. (2007), this study proposes that attitude, subjective norm, behavioural control, habit, self identity, availability and information regarding halal meat have significant impact on intention to eat halal meat. Hence, the following hypotheses are advanced.

H1: (a) attitude, (b) subjective norm, (c) behavioural control, (d) habit, (e) self identity, (f) availability, (g) information are positively related to intention to eat halal meat.
According to Bonne and Verbeke (2006) the dietary laws imposed by religion may be rather strict; however, the number of people of following them is usually quite substantial. Particularly for Muslim where they have to follow halal dietary, we assume that halal food/meat consumption decisions within a religious context may not differ significantly from purchase situation as religion plays a key role. For example, the study of Hussaini (1993) indicates that 75% of Muslims immigrants in the US follow their religious dietary laws indicating that even after having emigrated most Muslims still eat halal food products. In addition, the most recent study of Bergeaud-Blackler and Bonne (2007) indicates that 84% of Muslims in France always eat halal meat (Bonne and Verbeke 2008). Therefore, this study further proposes the following hypothesis H2: There is no significant difference in the levels of determinants of intention to eat halal meat between Indonesian Muslim living in Jakarta and in Melbourne.

Research Methodology

Sampling

The main objective of this research is to investigate the determinants of intention to eat halal meat; and to examine the levels of determinants of halal meat consumption between two different groups. Therefore, this study can be classified as descriptive research and a single cross-sectional design in which information is collected from one sample of respondents and labeled as sample survey. The method of collection primary data which is being used in this study is quantitative research. The structured questions of the study are formulated both from the existing measurement and the information from literature review. The self-report attitude scale will be applied in this study, in which respondents are asked directly for their knowledge and attitude, beliefs or feeling toward an object or activity (Churchill 1995).

The sampling unit of this study is Muslim living in Jakarta and in Melbourne. Respondents were personally or electronically contacted. In total, 160 questionnaires were completed for this initial study. The characteristics of the sample as shown in Table 1 indicate that more women (58.8%) than men (41.3%) participated in this survey. Most respondents were younger (62% under 35 years), married (65%), and have at least 2 children (45.9%) with the range of age under 5 years (46%). With respect to education, the majority of the respondents have bachelor degree (55.6%) and lives in Jakarta (54.4%). For the respondents living in Melbourne, the majority (23%) has been staying in Melbourne for 1-3 years.

Measures

Most of the measurement items used existing measurements, but some of them were newly developed for this study. Data were analysed using SPSS 15.0. Factor analysis using principal components analysis and reliability using Cronbach alpha were assessed for the measures. Table 2 presents the results of the principal components factor analyses on the 17 items of dependent variables. The principal components factor analyses revealed seven factors of determinants of behavioural intention. The first factor as a single factor relates to attitude. The second factor emphasises the role of people and institution in encouraging to eat halal meat which is termed subjective norm \(\alpha = 0.92\). The third factor refers to behavioural control \(\alpha = 0.77\). The fourth factor relates to habit as a single item. The fifth factor emphasises on the availability of halal meat \(\alpha = 0.79\); while the sixth factor relates to information on halal food/meat \(\alpha = 0.75\). The seventh factor explains self identity \(\alpha = 0.70\). In terms of reliability, most of the measures have Cronbach alpha between 0.70 and 0.92 demonstrating good reliability (Nunnally 1978).

Results and Discussion

Descriptive Statistics

As shown in Table 3, majority of respondents indicate that they strongly agree that ‘halal meat is important to them’ (80%). In terms of behavioural control, majority of respondents strongly agree that ‘eating halal meat is a personal choice’ (44.4%), and 43.8% of respondents
Table 1. Respondent Profile (n = 160)

| Characteristics | Categories | Frequency | Percentage |
|-----------------|------------|-----------|------------|
| Gender          | Male       | 66        | 41.3       |
|                 | Female     | 94        | 58.8       |
| Age             | ≤ 25 years | 29        | 18.1       |
|                 | 26 - 35 years | 70     | 43.8       |
|                 | 36 - 45 years | 40     | 25.0       |
|                 | Over 46 years | 21     | 13.2       |
| Residence       | Jakarta    | 87        | 54.4       |
|                 | Melbourne  | 73        | 45.6       |
| Education       | High school | 11     | 7.5        |
|                 | Diploma    | 15        | 9.4        |
|                 | Bachelor   | 88        | 55.6       |
|                 | Master     | 36        | 22.5       |
|                 | PhD        | 8         | 5.0        |
| Occupation      | Student    | 43        | 27.7       |
|                 | Professional | 95      | 60.4       |
|                 | Entrepreneur | 10      | 6.3        |
|                 | Housewife  | 5         | 3.1        |
|                 | Other      | 5         | 2.5        |
| Family          | Single     | 51        | 31.9       |
|                 | Married    | 104       | 65.0       |
|                 | Divorced/widow | 5     | 3.2        |
| Number of children | None  | 70        | 44.0       |
|                 | 1-2        | 73        | 45.9       |
|                 | 3-4        | 17        | 10.7       |
| The age group of children | 0-5   | 48        | 46.0       |
|                 | 6-10       | 30        | 29.4       |
|                 | 11-15      | 8         | 7.8        |
|                 | 16-20      | 9         | 8.8        |
|                 | Above 20   | 7         | 6.9        |

Table 2. Principal Components Analysis and Reliability of Dependant Variables

| Construct/Items                        | Factor 1 | Factor 2 | Factor 3 | Factor 4 | Factor 5 | Factor 6 | Factor 7 |
|----------------------------------------|----------|----------|----------|----------|----------|----------|----------|
| Attitude                               |          |          |          |          |          |          |          |
| Halal meat is important to me          | .42      |          |          |          |          |          |          |
| Subjective norm α = 0.92               |          |          |          |          |          |          |          |
| The role of family in encouraging to eat halal meat | .60      |          |          |          |          |          |          |
| The role of partner in encouraging to eat halal meat | .61      |          |          |          |          |          |          |
| The role of friends in encouraging to eat halal meat | .60      |          |          |          |          |          |          |
| The role of religious authorities in encouraging to eat halal meat | .62      |          |          |          |          |          |          |
| The role of children in encouraging to eat halal meat | .57      |          |          |          |          |          |          |
| The role of Islamic community in encouraging to eat halal meat | .57      |          |          |          |          |          |          |
| Behavioural control α = 0.77           |          |          |          |          |          |          |          |
| Eating halal meat is a personal choice | .43      |          |          |          |          |          |          |
| How much control do you feel you have over eating halal meat? | .66      |          |          |          |          |          |          |
| Habit                                  |          |          |          |          |          |          |          |
| Eating halal meat is something that I do without reasoning | .64      |          |          |          |          |          |          |
| Availability α = 0.79                  |          |          |          |          |          |          |          |
| Halal food is readily available        | .67      |          |          |          |          |          |          |
| There are a lot of choice possibilities in halal food | .67      |          |          |          |          |          |          |
| Information α = 0.75                   |          |          |          |          |          |          |          |
| Information on halal labels/certificate is clear | .60      |          |          |          |          |          |          |
| There is sufficient information on halal food | .59      |          |          |          |          |          |          |
| Self identity α = 0.70                 |          |          |          |          |          |          |          |
| I consider myself a Muslim             | .61      |          |          |          |          |          |          |
| The importance of religion in your day-to-day activities | .73      |          |          |          |          |          |          |
| The frequency in visiting mosque and/or religion activities | .48      |          |          |          |          |          |          |

indicate that they have complete control over eating halal food. With respect to habit, most respondents strongly agree that eating halal meat is something that they do without reasoning (35%). In relations to self identity, 86.3% of respondents indicate that they strongly agree considering themselves a Muslim (86.3%); 75% of respondents indicate that 'religion is very important in their daily activities. In addition, 32% of respondents visit mosque and/or religion activities.
Table 3. Halal Meat Consumption (n = 160)

| Characteristics       | Items                                                                 | Scale           | %   |
|-----------------------|-----------------------------------------------------------------------|-----------------|-----|
| Attitude              | Halal meat is important to me                                         | Strongly agree  | 80.0|
| Behavioural control   | Eating halal meat is a personal choice                                 | Strongly agree  | 44.4|
|                       | How much control do you feel you have over eating halal food?         | Complete control| 43.8|
| Habit                 | Eating halal meat is something that I do without reasoning            | Strongly agree  | 35.0|
| Self identity         | I consider myself a Muslim                                            | Strongly agree  | 86.3|
|                       | The importance of religion in your day-to-day activities              | Very important  | 75.0|
|                       | The frequency in visiting mosque and/or religion activities           | > 1x a week     | 32.0|
| Availability          | Halal food (i.e. meat) is readily available                           | Moderately agree| 36.5|
|                       | There are a lot of choice possibilities in halal food                 | Moderately agree| 38.8|
| Information           | Information on halal labels/certificate is clear                       | Moderately agree| 41.9|
|                       | There is sufficient information available on halal food (i.e. meat)   | Moderately agree| 40.6|
| Behavioural intention | How many times do you intend to eat halal meat in the next seven days | 7 times         | 37.5|
|                       | How often do you eat the following certified halal chicken per week   | 3-4 times       | 33.8|
|                       | How often do you eat the following certified halal beef per week      | 1-2 times       | 47.8|
|                       | How often do you eat the following certified halal lamb per week      | None            | 40.5|

activities once a week. In terms of availability of halal meat, majority of respondents indicate that they moderately agree that ‘halal food is readily available’ (36.3%); ‘there are a lot of choice possibilities in halal food’ (38.8%). With respect to information, majority of respondents indicate that they moderately agree ‘information on halal labels/certificate is clear’ (41.9%); and ‘there is sufficient information available on halal food’ (40.6%). Approximately 38% of respondents, the highest percentage, intend to eat halal meat seven times in the next seven days, in which 33.8% of them eat certified halal chicken three to four times a week; while 47.8% of them eat certified halal beef twice a week. In addition, 40.5% of respondents do not eat halal lamb in a week.

The importance of halal meat in this study acknowledge by 80% of respondents while in the case study of Singapore by 85.9 % of respondents. Although this study examined only Jakarta and Melbourne, the results from Singapore more or less are the same, probably Muslim everywhere consider the importance of halal meat. If only this study can be expanded to other big cities, the more exact demand can further be calculated, thus give meaningful information for producers and trader in this sector. The respondents who consider themselves as Muslim (i.e. regularity in visiting religion activities) also consider halal aspect in their food habit. Availability and information regarding halal meat must be improved as majority of respondents only moderately agree and not strongly agree with the statement. The intention of most respondents for not eating halal lamb might be due to the local food habit.

Determinants of Halal Meat Consumption

The results of regression analysis indicate that the independent variables (i.e. attitude, subjective norm, behavioural control, habit, self identity, availability, and information) explain 13.2% of the variance in behavioural intention (see Table 4). The results of this study support the work of Bonne et al. (2007). An examination of t-values indicates that behavioural control ($\beta=0.229$, $p<0.01$) and availability of halal meat ($\beta=0.172$, $p<0.01$) have significant impact on intention to eat halal meat. The results only support H1c and H1f.

The results of this study support the view on the relationship between behavioural control and behaviour suggest that consumers are more likely to engage in behaviours they feel to have control over and are prevented from carrying out behaviours over which they feel to have no control (Bonne et al. 2007). In short, this study confirms that behavioural control influences behavioural intention. That is, having a complete control over eating halal food, Muslim consumers are likely to eat halal meat approximately seven times a week.

With respect to availability of halal meat, the findings of this study are in line with past studies which indicate that availability may facilitate or inhibit the performance of behaviour (e.g. Conner and Armitage 1998, Vermeir and Verbeke...
Table 4. Predictors of Behavioural Intention

| Independent Variables | Hypotheses | Behavioural Intention | Remarks |
|-----------------------|------------|-----------------------|---------|
|                       |            | β         | t-value  |         |
| • Attitude            | H1a        | 0.049     | 0.624    | Reject  |
| • Subjective norm     | H1b        | 0.093     | 1.116    | Reject  |
| • Behavioural control | H1c        | 0.229     | 2.784**  | Accept  |
| • Habit               | H1d        | 0.115     | 1.467    | Reject  |
| • Self identity       | H1e        | 0.007     | 0.080    | Reject  |
| • Availability        | H1f        | 0.172     | 2.020**  | Accept  |
| • Information         | H1g        | -0.170    | -1.579   | Reject  |
| R Square              |            | 0.132     |          |         |
| Adjusted R Square     |            | 0.076     |          |         |
| F-Ratio               |            | 3.280***  |          |         |
| N                     |            | 160       |          |         |

* = p < 0.05, ** = p < 0.01, *** = p < 0.001.

Table 5. Halal Meat Consumption between Two Groups

| Variables            | Jakarta (n=87) | Melbourne (n=73) | t-value |
|----------------------|----------------|------------------|---------|
|                      | Mean | SD     | Mean | SD     |         |
| • Attitude           | 4.17 | 0.83   | 4.25 | 0.84   | 0.378   |
| • Subjective norm    | 3.97 | 1.17   | 4.07 | 1.00   | 0.077   |
| • Behavioural control| 4.23 | 0.91   | 4.15 | 0.86   | 0.315   |
| • Habit              | 3.24 | 1.72   | 3.58 | 1.56   | 1.635   |
| • Self identity      | 4.37 | 0.66   | 4.42 | 0.58   | 0.197   |
| • Availability       | 4.17 | 0.75   | 3.47 | 0.99   | 25.435***|
| • Information        | 3.34 | 1.04   | 3.44 | 0.93   | 0.454   |

* = p < 0.05, ** = p < 0.01, *** = p < 0.001.

Similarly, Bonne and Verbeke (2006) suggest that availability of halal meat influences halal meat consumption pattern. In this sense, availability of halal meat may facilitate someone from consuming halal meat.

Halal Meat Consumption

Results in Table 5 show that in general there is no significant difference in the levels of determinants of halal meat consumption between Indonesian Muslim living in Jakarta compared to those of Melbourne. The major differences are in the questions related to the availability and choices possibilities in halal meat. The score of this aspect is higher for Indonesian Muslim living in Jakarta compared to those of Melbourne. Hence, H2 is partially supported.

The higher availability in Jakarta could be due to the evidence that majority of the population are Muslim; thus the respondents believe and assume that most of the food available are halal food. Different conditions apply to Muslim living in Melbourne where the majority of the population are non-Muslim; therefore they have to be more careful and selective in their food consumption.

Conclusion, Implications, and Recommendations

The study sought to address determinants of intention to eat halal meat; and also to examine the levels of determinants on halal meat consumption from two different contexts of Indonesian Muslim living in Jakarta and Melbourne. The results indicate that 80% of respondents strongly agree that ‘eating halal meat is important’; hence majority of respondents (37.5%) intend to eat halal meat seven times in a week. It also indicates that behavioural control and availability of halal meat are the most significant determinants of intention to eat halal meat. The study further suggests that there is no significant difference in the levels of determinants of halal meat consumption between Indonesian Muslims living in Jakarta and Melbourne. The same characteristic of respondents in these two big cities are their identities as Muslim, probably
this is why the result suggest no difference between the determinants, while the different characteristics of these two big cities has no direct influence on determinants except the availability and information regarding halal food.

This study makes a number of academic and managerial contributions. This study contributes to the marketing literature in general, particularly in consumer behaviour area in relation to the religiosity aspect. Religion influences the intention to buy, thus buying behavior is not just a function of taste or price but also religion. Specifically, this study provides empirical evidence of the determinants of intention to eat halal meat. Furthermore, there is lack of study on this area that has been conducted in the Asia-Pacific region; thus hopefully the contribution of this study will be useful for academic purposes. This study enhances the study in this area, in particular which relates to the study context.

From managerial and entrepreneurial perspectives, the results suggest that food industry need to include halal food in their product line as the number of Muslim population worldwide is growing. Entrepreneur has to provide this kind of food, without a wide availability of halal food the food industry in general will lose their (Muslim) potential buyer. The growing awareness of Muslim community toward their meat/food intake is also a growing demand and the market is there. To attract Muslim buyer, food retailing businesses need to have halal counter in their stores. Furthermore, the halal food producers are encouraged to provide clear and comprehensive information regarding halal food (i.e. halal certificate/ halal label), or to make it easier to provide halal certification from the authority.

In this study several specific limitations are acknowledged. These limitations suggest that caution is needed in interpreting findings from this study, but they also indicate a number of potential avenues for future research. This study adopts a descriptive research design in order to determine the degree to which the variables under investigation are associated. It would be beneficial to conduct this study with a larger number of respondents from each region using a qualitative research. This would provide explanations for determinants of halal meat consumption. A qualitative research would also deepen the understanding of halal meat consumption in various regions across Indonesia or in different context. In addition, the number of respondents who participated in this study was 160. There would be some benefits in replicating the study using a larger number of respondents from various regions across Indonesia. Using a larger number of respondents may possibly enrich the insights gained in this study.

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