

Does Halal Poultry Matters? An Assessment among Generation Y Non-Muslim Confidence and Choice in Malaysia

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Abstract--- Purpose of Study: The "halal" term stands a significant importance for Muslim consumers in their daily life especially when it relates to food products. With the majority of the population in Malaysia is Muslim consumers, most of the food products will need to have halal certification. However, some concerns from the non-Muslim consumers exist as they do not fully understand the halal concept as well as the importance of halal certification in food supply chain. As such, this research is important to halal literature as there are limited studies on Gen-Y Non-Muslim consumers and halal poultry. The purpose of this research is to assess the Gen-Y Non-Muslim consumers' confidence and choice criteria towards halal poultry.

Methodology: A study was conducted in Malaysia where 475 Gen-Y Non-Muslim consumers were surveyed using structured questionnaires. The Howard and Sheth Model was adopted and modified in this study along with structural equation modeling to analyze the collected data.

Result: The results indicated that stimulus ambiguity, attention and brand comprehension will impact Gen-Y Non-Muslim consumers' confidence level towards Halal poultry. On the other hand, variables like consumers' motive, attitude and confidence level will influence Gen-Y Non-Muslim consumers' choice in choosing Halal or non-Halal poultry.

Keywords--- Domestic Violence, Muslim Family Disputes, Mediation, Online Mediation.

I. INTRODUCTION

Malaysia's expertise in providing halal food has gained worldwide recognition and was recognized by the United Nation' Codex Alimentarius Commission for the best global example in regards of halal food. Halal products need to be recognized as a symbol of cleanliness, safety and high quality due to its benefits (Merican, 1995). Being a highly reputable and recognized Islamic country in the world, Malaysia was one of the pioneers in promoting halal food throughout the globe and is well poised to play a leading role in further escalating the halal food industry. As such, halal food should be continuously monitored and certified for the sake of protecting Muslim consumers, encouraging trade demand and increasing non-Muslim acceptance of halal food as a high quality food. To capitalize on this lucrative market segment domestically and internationally, Malaysia will require to strengthen the halal food industry trend, awareness, perception and incentives scheme in a positive manner.

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The combination of affluence and knowledge from Muslims community have therefore represents an enormous potential, since they may demonstrate new ways of doing things and propose important alternatives which enables the Muslims to be perceived in Malaysia as the pioneers of a complete alternative economy. Such circumstances will enable a new makeover of the Muslim image and grant acceptance from the non-Muslim community. Since the global demand for halal food is expected to rise by 20% each year from now until 2025, the importance of the Malaysia's halal market is also growing steadily.

In addition, the global market trade value for halal food and non-food products is estimated at US\$2.77 trillion annually. Besides, Malaysia's export on halal products in 2014 was valued at RM37.7 billion. With such encouraging figures, the potential for halal market exists and this industry will provide opportunity for economy growth profit especially among the Muslim entrepreneur in food and beverage industry.

There are 1.5 billion halal consumers worldwide which indicates that one out of four people in the world is halal consumer. This figure should not be overlooked from the market potential perspective. The global trade market value for halal foods is estimated to be \$547 billion a year which created demand from food producing countries worldwide. The Muslims in Malaysia which consists of 60.4 percent of the population are concerned with the food contents from religious perspective. One important concern that must be considered is the deception in using halal label for food products. These products are being advertised as halal products with the intention of deceiving Muslim consumers both financially and nutritionally. Factors like convenience, freshness and sophistication are the main trends in consumer food demand that shape new food product development. Muslim consumers in general are found to be very cautious on the halal label of the foods they purchase and consume.

They believe that the halal issue is not to be depicted by just the halal logo. Halal issues also includes the total quality management and control measures involved in the slaughtering, handling, and storage processes as well as all the ingredients used in processing, packaging and storage of the food products. Halal assurance system has been utilized to ensure other systems such as Good Hygiene Practice (GHP), Good Manufacturing Practice (GMP) and Hazard Analysis Critical Control Point (HACCP) are incorporated together to maintain the genuineness of halal food products.

For non-Muslim consumers, the halal concept is still irrelevant to them, especially in Muslim countries including Malaysia. The concept has not been an essential element in the daily life of non-Muslim consumers. Many non-Muslims still perceive the halal labelled food products from only a religious perspective. They have yet to appreciate the underlying advantages that come with halal food products especially on the hygienic process in food preparation before reaching the market. Therefore, halal values can be made popular and acceptable among the non-Muslim consumers if they are aware of issues concerning to health, animal rights, food safety, and welfare.

II. LITERATURE REVIEW

Halal is an Arabic word which means allowed or permitted by Islamic Law (Syara') and halal applies to food and beverage, consumer products, food premises and slaughter house. The examples of halal meat are chickens, cattle and goats that are slaughtered according to Islamic customs. The halal ingredients must not be mixed or come into contact with other haram materials; such as animals like pigs and dogs, during the entire manufacturing process.

This includes processes like storage, transportation, cooking and serving. The definition of halal is complete without haram being mentioned. Haram; the opposite of halal, means unlawful or forbidden for consumption. According to the Quran, consumption of haram food and drinks will have an undesirable effect on the health, spiritual and physical development of the individual. Several factors determine the halal and haram status of a particular foodstuff. These include the nature of the foodstuff itself and the process that involves in production, distribution and acquisition of the food.

Of late, most of the Muslim and non-Muslim consumers have become more cautious about choosing products that are halal. The reason of such phenomenon is because of the abuse of halal sign and concept by some retailers who deliberately use their halal signs despite the products sold are not halal. Because of their commercial value and as a differentiating factor, such halal signs have been proliferating by many businessmen, whether they are exclusive restaurants or street food stalls.

Due to the insufficient legislation on the halal or haram issues and poor enforcement of the Trade Descriptions Act 1972, many unscrupulous businessmen are exploiting the halal logo to promote their business. The frequent cases of abusing halal logos have made consumers to be more cautious in trusting halal products and halal logos. This has created a trend where consumers who are concerned with halal products to have the tendency to read the label of every product.

Misappropriation of halal logo does occur and this actually damage the trust of public on the logo. According to Daily Express on June 2017, six tonnes of chicken meat from the United States were confiscated from two supermarkets in Tawau due to not having the Halal logo. This was one of the largest scam uncovered by the Sabah Islamic Religious Affairs Department. In May 2016, the Department of Islamic Development Malaysia (Jakim) claimed that the fake "halal egg" issue which went viral on social media was intolerable (New Straits Times, 2016). The case occurs because some producers had placed the halal logo on each eggs despite not having the proper certification.

Jakim has stated that the Malaysian Halal Certificate can only be issued to chicken eggs producers if there are no dubious elements in its cleaning and packaging process. In 2003, a four-star hotel in Penang was found to be roasting pork and this is inappropriate as the hotel had a halal certificate from the State Religious Department. Before this, there were incidences of liquor-selling restaurants that had displayed the halal logo (Golnaz, 2008). In February 2008, a civil servant had sued two companies and a hypermarket for RM5 million after discovering that two out of three black-skinned chickens he had purchased were not halal (New Straits Times, 2006).

Despite the relevance of the Halal market segment being recognized as a fast-growing revenue contributor (Fischer, 2008), research on Halal poultry has been largely ignored (Bonne et al., 2009). Not much studies have been conducted to understand generation Y non-Muslim consumers' confidence and choice criteria on Halal poultry. Many questions relating to their precise attitude and food choices remain under research (Lada, 2010; Ahmed, 2008). The concept of halal is misunderstood and misinterpreted in different ways by different societies (Ahmed, 2018). Thus, the objective of the study is to assess Malaysian generation Y non-Muslim consumers' confidence on Halal poultry and their choice criteria while purchasing Halal poultry given all the advantages of such products.

III. METHODOLOGY/MATERIALS

Conceptual Framework

Howard and Sheth model was used in this study since it is one of the most objectively constructed contemporary model in determining consumers' cognitive behavior that cannot be directly observed. The Howard and Sheth model is divided into three constructs that consist of input, perceptual and learning constructs (Howard & Sheth, 1969).

Under the input construct, there are three distinct types of stimuli (information sources) in the consumer's environment. The marketer in the form of product or brand information furnishes physical brand characteristics (significant stimuli) and verbal or visual product characteristics (symbolic stimuli). In other words, it deals essentially with the brand characteristics such as quality, distinctive and availability of Halal logo poultry. In addition, there are impersonal sources like Islamic authorities and JAKIM, over which the firm has no control. Lastly, the third type is provided by the consumer's social environment (family, reference group, Muslim friends, culture and religious) which will influence the non-Muslim consumers' awareness towards Halal poultry. This social source is personal and marketer has no control over this source as well.

Hypothetical constructs have been classified into two groups - perceptual constructs and learning constructs. Perceptual construct is pertaining to how the individual process or interpret the information or stimuli. Variables such as attention, stimulus ambiguity, and overt search are under perceptual construct. When the non-Muslim consumer are exposed to any Halal information, there will be a need to study on their attention. This is because attention towards the stimuli is dependent on the non-Muslim consumers' sensitivity towards information in terms of his or her urge and receptivity on the information. Not all information would be processed and the intake of information is subjected to perceived uncertainty and lack of meaningfulness of information. Such phenomenon is referred to as stimulus ambiguity which reflects the degree of non-Muslim consumers in regulating the stimulus information flow. Stimulus ambiguity occurs when a non-Muslim consumer does not understand the message from the environment and trigger the need for an active search for Halal information. This will eventually lead to an overt search for information. The information that is gathered and processed may suffer from perceptual bias if the non-Muslim consumer distorts the information received in order to fit the information with his or her established needs, beliefs, values or experiences.

Last but not least, the learning constructs are related to non-Muslim consumers' learning, formation of attitudes and opinions, and the final decision. The learning constructs have five variables in total and range from a non-Muslim consumers' confidence level towards Halal poultry in purchasing Halal poultry to the interplay of these constructs leading to a response output. The motives refer to the goals that a non-Muslim consumer seeks to achieve through a purchase and the corresponding urge towards action. The brand comprehension is the knowledge and information that a non-Muslim consumer has on various brands in his evoked set. The non-Muslim consumer forms an order of preference from the various brands of Halal poultry in which this order of preference is based on the choice criteria (decision mediators). Based on the choice criteria, the attitudes can be varied by the different brands of Halal poultry. The attitudes reflect the predisposition of a non-Muslim consumer's preference towards alternative brands and feelings of like or dislike towards the offerings. The brand potential of the evoked set can influence the

non-Muslim consumers' perception and confidence level of the Halal poultry that he / she is going to purchase. The choice criteria on the decision of purchasing Halal poultry is a cumulative outcome of the interaction of non-Muslim consumers' motives, brand comprehension, resultant brand attitude and the confidence associated with the purchase.

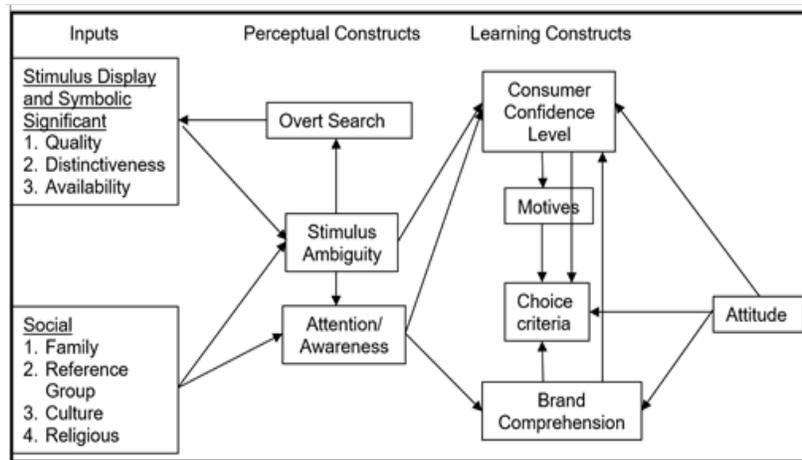


Figure 1: Modified model from Howard and Sheth Model (1969)

Hypothesis Testing

The focus of this study is to find the relationship between the components in the Howard and Sheth Model which influence generation Y non-Muslim consumers' confidence level and choice criteria towards Halal poultry. Seventy hypotheses were formulated to identify the relationship between the components, confidence level and choice criteria in different aspects:

H1. Social factors will influence on generation Y non-Muslim consumers' stimulus ambiguity towards Halal poultry.

H2. Social factors will influence on generation Y non-Muslim consumers' awareness towards Halal poultry.

H3. Stimulus ambiguity will influence on generation Y non-Muslim consumers' awareness towards Halal poultry.

H4. Consumer awareness will influence on generation Y non-Muslim consumers' brand comprehension towards Halal poultry.

H5. Consumer attitude will influence on brand comprehension towards Halal poultry.

H6. Stimulus ambiguity will influence on generation Y non-Muslim consumers' confidence level towards Halal poultry.

H7. Consumer awareness will influence on generation Y non-Muslim consumers' confidence level towards Halal poultry.

H8. Attitude will influence generation Y non-Muslim consumers' confidence level towards Halal poultry.

H9. Brand comprehension will influence on generation Y non-Muslim consumers' confidence level towards Halal poultry.

H10. Consumer confidence level will influence on generation Y non-Muslim consumers' motive to choose Halal poultry.

H11. Attitude will influence on generation Y non-Muslim consumers' choice criteria while choosing Halal poultry.

H12. Consumer motive will influence on generation Y non-Muslim consumers' choice criteria while choosing Halal poultry.

H13. Consumer confidence level will influence on generation Y non-Muslim consumers' choice criteria while choosing Halal poultry.

H14. Brand comprehension will influence on generation Y non-Muslim consumers' choice criteria while choosing Halal poultry.

H15. Consumer overt search on Halal will influence on generation Y non-Muslim consumers' stimulus display and symbolic significant towards Halal poultry.

H16. Stimulus display and symbolic significant will influence on generation Y non-Muslim consumers' stimulus ambiguity towards Halal poultry.

H17. Stimulus ambiguity will influence on generation Y non-Muslim consumers' overt search on Halal information.

Sampling and Questionnaire

Data were collected from Generation Y non-Muslim consumers using personally administered questionnaires. A five point Likert scale from "Strongly Disagree" to "Strongly Agree", "Not confidence" to "Very much Confidence" were used in this study to gauge the consumers' confidence level and choice criteria. The questionnaire was divided into six sections and it consists of the statements that addressed and measured the components of Howard and Sheth Model. The targeted respondents for this research were the Generation Y non-Muslim consumers in Malaysia. To measure the consumers' intention, Klang Valley was chosen as the main cluster using the cluster sampling method. Cluster sampling method was used in this study where Klang Valley was divided into nine sub clusters which consist of Kuala Lumpur, Klang, Kajang, Subang Jaya, Petaling Jaya, Selayang, Shah Alam, Ampang Jaya, Putrajaya, and Sepang. After the nine sub-clusters were identified, purposive sampling method was used in this study where non-Muslim consumers aged from 24 to 38 years old; and walks into selected supermarkets in each sub-clusters are interviewed. A total of 475 generation Y non-Muslim consumers were successfully being interviewed.

Method of Analysis

Structural equation modeling (SEM) was utilized in this study for hypothesis testing to test the theorized patterns of directional and non-directional relationships between a set of observed and unobserved variables. The purpose of SEM is to examine the interrelationships among the multiple variables such as stimulus display and symbolic, social, overt search, stimulus ambiguity, awareness, brand comprehension choice criteria, motives, attitude and confidence level in Howard and Sheth Model. This study embraces a two-step approach that involves a measurement model and a structural model as proposed by Anderson and Gerbing (1988). The measurement model requires confirmatory factor analysis to determine the contribution of each indicator variable and to measure the adequacy of the measurement model (Sridharan et al., 2010). Unidimensionality assessment, convergent validity,

discriminant validity, construct reliability (CR), internal reliability (Cronbach's alpha) and average variance extracted (AVE) are tested in this study as well to ensure the validity and reliability of the data collected for this study. Structural model represents the theory with a set of structural equations and is usually depicted with a visual diagram.

Structural model is used to test the direct and indirect effects of generation Y non-Muslim consumers' confidence level of the independent variables and consumer choice criteria when choosing Halal poultry. The significance and size of each structural parameter were estimated in order to establish the model fit. A series of goodness of fit indexes are required to reflect the fitness of the model in SEM. These indexes consist of absolute fit, incremental fit and parsimonious fit. Hair et al., (2010) and Holmes Smith (2001) suggested that at least three fit indexes are required and at least one index from each category of model fit needs to be included. As such, the structural model that best fitted the data will be identified followed by the hypotheses testing.

IV. RESULTS AND FINDINGS

The Cronbach's α value was 0.965 which was within an acceptable range and showed consistency among the items of the Howard and Sheth Model such as stimulus display and symbolic, social, overt search, stimulus ambiguity, awareness, brand comprehension, choice criteria, motives, attitude and confidence level. This indicates that the model is reliable and fit for this study.

Descriptive Statistic

Table 1 shows the information related to the respondents socio-demographic profile. This includes gender, race, area, marital status and education level. The result shows that majority of the respondents were female (53.5 percent) and 46.5 percent were male. Most of the respondents were Chinese (92.2 percent), followed by Indians (7.2 percent) and others (0.6 percent) are Iban, Indonesian and Eurasian. From a total of 475, 45.7 percent were married and 81.5 percent lived in an urban area. With regards to education level, majority of the respondents (62.3 percent) had received at least a tertiary education, 26.7 percent had graduated from higher tertiary education, 9.3 percent had been to at least a secondary school and only 1.7 percent had been to primary school only.

Table 1: Socio-demographic Profile of Respondents (n=475)

Demographic Variables	Description	Frequency	Percentage (%)
Gender	Male	221	46.5
	Female	254	53.5
Race	Chinese	438	92.2
	Indian	34	7.2
	Others	3	0.6
Education level	Primary Education	8	1.7
	Secondary Education	44	9.3
	Tertiary Education	296	62.3
	Higher Tertiary Education	127	26.7
Area	Urban	387	81.5
	Suburban	88	18.5
Marital Status	Single	258	54.3
	Married	217	45.7

Structural Equation Modeling

Unidimensionality and Convergent Validity

According to Hair et al., (2006), the standardized regression weight for an item should be equal to or greater than 0.5 to ensure the unidimensionality of the measurement model. Convergent validity evaluates the overall fit of the measurement model where there will be magnitude, direction and statistical significance of the estimated parameters between the latent variables and their indicators (Steenkamp and Van Trijp, 1991; Hair et al., 2006).

In this study, the overall fit for all variables were in the acceptable index. The magnitudes of the standardized parameter estimations were all higher than 0.5 in which the construct is statistically significant between the latent and measures variables (Table 2). Thus, the results showed that the construct is unidimensional and there is convergent validity in this study.

Internal Reliability

Cronbach's Alpha was used to conclude the internal consistency the constructs that are used in this study. The result indicates that all the ten latent constructs which are stimulus display and symbolic, social, overt search, stimulus ambiguity, awareness, brand comprehension, choice criteria, motives, attitude and confidence level have sufficient internal reliability consistency. These outcomes can be witnessed from the Cronbach's Alpha values; which are above 0.7 (Table 2).

Construct Reliability

Table 2 shows the result of construct reliability (CR) and the average variance extracted (AVE) for reliability assessment. The construct reliability ranges from 0.736 to 0.964 which is greater than the benchmark of 0.6 (Bagozzi and Yi, 1988). The output of average variance extracted was reported from 0.5662 to 0.678 which is at the acceptable range (AVE>0.50). Thus, it can be concluded that all measures have strong and adequate reliability.

Discriminant Validity

Discriminant validity refers to the extent of a construct is truly distinctive from others (Samah, 2012). According to Paswan (2009), all constructs AVE estimates should be more than the corresponding squared inter-construct correlation estimates (SIC) in order to fulfill the discriminant validity.

There is no multi-correlation in this study but there is sufficient discriminant validity for all the ten factors since all AVEs were more than the respective square inter-construct correlations. These indicate that all constructs were distinctive but correlated with one another; where it shows a clear implication that the latent variables of respective hypothetical concepts were converged in their respective factors.

Assessment of Normality

Normality of the data was examined by measuring the fitness indexes that were computed. Results indicate that the data were distributed normally since the skewness falls within the range of -1.0 to 1.0 and kurtosis falls between -7 and 7.

Table 2: Summary of Measurement Model

<i>Item Code</i>	<i>Statement</i>	<i>Standardized Regression Weight</i>	<i>Cronbach Alpha</i>	<i>CR</i>	<i>AVE</i>
Stimulus Display and Symbolic			0.741	0.809	0.591
B1.9	Halal logo explicit symbol of religious permission that is assigned to poultry which have been certified as meeting Islamic Food Laws.	0.764			
B1.8	Halal certification and logo is a symbol of lawful or permitted.	0.776			
Social			0.791	0.764	0.654
B2.2	My family is very supportive if I buy Halal poultry.	0.626			
B2.3	People whose opinions I value will encourage me to buy Halal poultry.	0.649			
Overt Search			0.864	0.841	0.683
C4.1	Monitoring the Halalness of the manufactured food products is one the JAKIM's main problems after issuing Halal logo.	0.866			
C4.2	Crop-based food products (vegetables) seldom have Halalness problems.	0.755			
C4.5	Besides JAKIM, private company can be authorized to produce the Halal's logo.	0.847			
Stimulus Ambiguity			0.869	0.945	0.624
C3.2	I can imagine a sustainable food chain if I consume Halal poultry.	0.711			
C3.3	I feel happy when purchasing Halal poultry because its concern about animal welfare.	0.732			
C3.4	I feel that I am helping the world when purchasing Halal poultry because its concern about environment.	0.66			
C3.5	I feel healthier to consume Halal poultry because Halal have a higher hygiene standard.	0.743			
Attention/ Awareness			0.739	0.868	0.6
C2.3	Malaysia Halal Certification provide assurance to all Muslim consumers because it fulfills the Syariah Law, which is a must for Muslims.	0.811			
C2.4	Halal originates from an Arabic phrase that means allowed or permitted by Islamic Law.	0.712			
Brand Comprehension			0.884	0.964	0.604
D1.1	I feel more confident to purchase poultry with Halal logo in supermarket rather than at the wet market.	0.782			
D1.2	I prefer Halal poultry product that produce from Islamic country rather than non-Islamic country.	0.824			
D1.3	I will purchase Halal poultry product from supermarket because I don't trust wet market Halal poultry.	0.771			
D1.4	I prefer to purchase well known Halal poultry product such as Ayam Mas than other private label poultry product.	0.76			
D1.5	Local Halal poultry product are more trustworthy in their Halalness compare with international Halal poultry product.	0.739			
Choice Criteria			0.859	0.876	0.674
D3.2	I choose poultry based on the halal and not based on "taste" only.	0.769			
D3.5	I look forward to buy Halal poultry that non-Halal poultry.	0.837			
D3.4	I will consider to switch from non-Halal poultry to Halal poultry in the future.	0.838			
Motive To Purchase Halal Poultry			0.867	0.957	0.566
D4.1	Halal poultry promote food safety that is beyond basic nutrition.	0.763			
D4.2	Halal certification logo shows the hygienic process, that product has to undergo before reaching the market.	0.717			
D4.3	I would be able to make healthier food choice by purchasing Halal poultry.	0.763			
D4.4	Poultry with Halal logos are safe to consume.	0.727			
D4.5	Halal poultry preparation is environmentally friendly.	0.761			
Attitude			0.806	0.736	0.678
D2.1	I feel very pleased to know that each item I buy is a confirmed halal.	0.786			
D2.3	I always look for Halal label when I buy any kinds of poultry products.	0.819			
Confidence Level			0.83	0.895	0.622
E1	Are you confident with JAKIM procedure in certifying of Halalness of poultry?	0.668			
E2	When you find the Halal logo on poultry product, are you confident the poultry is being produced under the "Halalness" requirement by Islamic law.	0.627			
E3	How confident are you with international food premises and restaurants which display Halal logo/ certification?	0.517			

Construct Validity

Table 3 shows the summary of the model fit index of structural model of halal poultry in this study. The structural model shows that the model fit is adequate according to established fit indices. Absolute fit assessment is required to confirm the degree of covariance or correlation matrix predicted by the overall model.

The result shows that the goodness-of-fit index (GFI) was above the acceptable threshold (GFI = 0.902), the standardized root mean square error was below 0.08 (RMSEA=0.048) and the standardized root mean square residual was below 0.05 (SRMR = 0.041). Only adjusted goodness of fit index (AGFI) was below the acceptance range (AGFI = 0.875).

Incremental fit measures are being used to evaluate the developed theoretical models. This measurement is relevant where the null hypotheses need to be uncorrelated with one another. A good incremental fit measure was established as denoted by normed fit index (NFI = 0.915), incremental fit index (IFI = 0.954), tucker lewis index (TLI = 0.945) and comparative fit index (CFI = 0.954) was obtained in the model.

Parsimonious fit assessment is required to adjust the fitness measures though comparison of several number of coefficient of estimation in order to determine the extent of each of the estimated coefficients can acquire. The model reported normed χ^2 of 2.070, where the threshold was below 5 and *Parsimony goodness fit index* (PGFI) value and Parsimony Normed Fit Index (PNFI) value were above the acceptable threshold (PGFI = 0.707; PNFI = 0.766).

In short, the structural model could adequately measure and predict the causal relationships of the exogenous and endogenous variables as suggested by Hair et al., (2010) where at least one index from each category of model fit are at the acceptable range.

Table 3: Model Fit Index on the Structure Model

<i>Name of Category</i>	<i>Name of Index</i>	<i>Index Value</i>
Absolute Fit Measure	Root Mean Square Error of Approximation (RMSEA)	0.048
	Standardized Root Mean Square Residual (SRMR)	0.041
	Goodness of Fit Indices (GFI)	0.902
	Adjusted Goodness of Fit Indices (AGFI)	0.875
Incremental Fit Measure	Comparative Fit Index (CFI)	0.954
	Incremental Fit Index (IFI)	0.954
	Normed Fit Index (NFI)	0.915
	Tucker Lewis Index (TLI)	0.945
Parsimonious Fit Measure	Chi Square/ Degree of Freedom (Chisq/df)	2.07
	Parsimony Goodness Fit Index (PGFI)	0.707
	Parsimonious Normed-Fit Index (PNFI)	0.766

Hypothesis Testing

In this study, the structural equation modeling examined the relationships between stimulus display and symbolic, social, overt search, stimulus ambiguity, awareness, brand comprehension, choice criteria, motives, attitude and confidence level. Table 4 shows the result of hypothesis testing and figure 2 shows the diagram of structural model of generation Y non-Muslim consumers' confidence level and choice criteria towards Halal poultry.

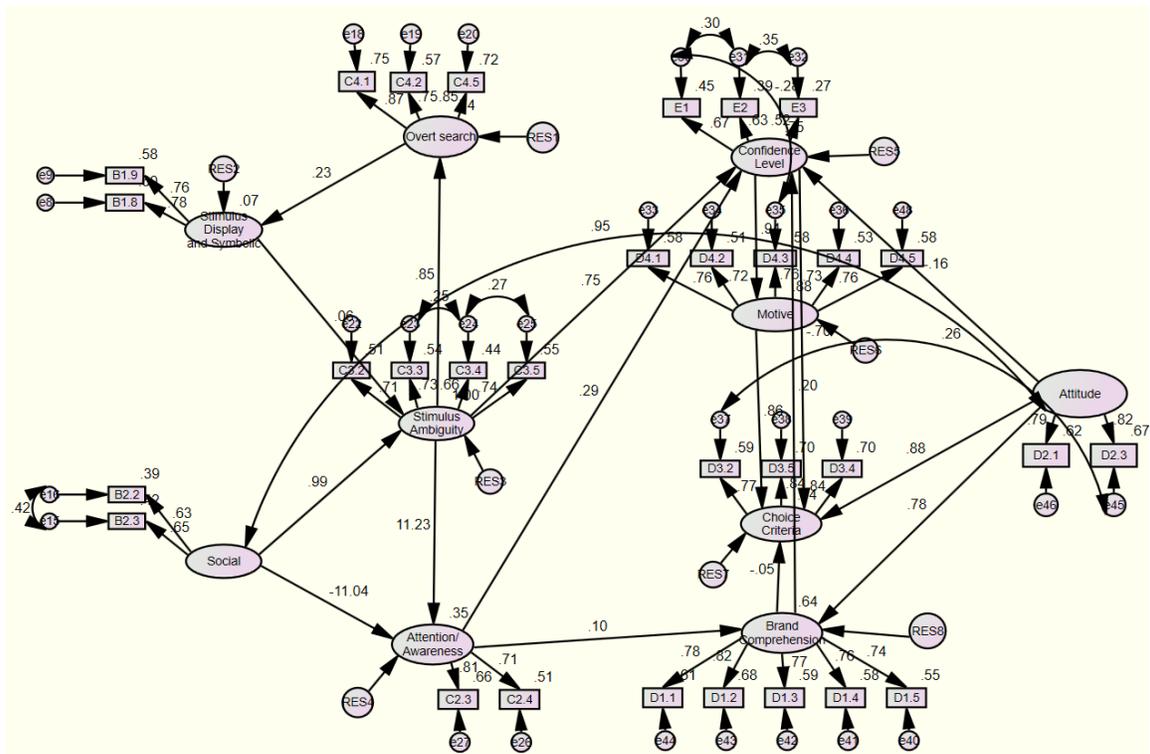


Figure 2: Structural Model of Generation Y Non-Muslim Consumers' Confidence Level and Choice Criteria towards Halal Poultry

Table 4 shows that the main predictor influencing non-Muslim consumers' brand comprehension towards Halal poultry was their awareness ($\beta=0.118$) and attitude ($\beta=0.691$) towards Halal poultry. For hypothesis H₄, the probability of getting a critical ratio as large as 2.296 in absolute value is 0.022. In other words, the regression weight for awareness in the prediction of brand comprehension is significantly different from zero at the 0.05 level. Non-Muslim consumer who are aware and understand Halal concept preferred poultry with Halal logo from supermarket over poultry from wet market. The study is coherent with the study done by Fahmi (2017) and Khalek (2012); where young consumers' awareness on JAKIM's halal certification in Malaysia will influence consumer behavior towards Halal products. For hypothesis H₅, the probability of getting a critical ratio as large as 14.157 in absolute value is less than 0.001. In other words, the regression weight for attitude in the prediction of brand comprehension is significantly different from zero at the 0.001 level. When non-Muslim consumers have positive attitude towards Halal poultry, they will prefer poultry with Halal logo from supermarket over poultry from wet market. According to Mohamed Nasir and Pereira (2008), consumers with positive attitude will make an informed choice of their purchase with Halal product.

The result also shows that non-Muslim consumer who have search the information regarding Halal will have different perception towards the stimulus display and symbolic of Halal logo and certification. Media coverage on Halal product are conveniently available from medias like television, radio, internet, banner/ billboard/ outdoor display, magazines, posters, brochures, bulletin, newspapers, documentaries, articles, advertisement, sales promotion and so on (Ayanwaleet al., 2005; Rahim and Picante, 2009; Hafiz and Mahalingam, 2012; Che Omar, 2013).

Consumers are practically influenced by what they saw from televisions and Internet which drives their purchasing decision (Abdullah Swidiet al.,2010). It is stated by Norafni, et. al., (2013) that promotions by media on Halal non-food product has a positive correlation with awareness and perception. Hussin, et. al., (2013), also found out that advertising is a mediating variable for price-purchase intention of Halal cosmetics.

Hypothesis H₁₇ shows that the probability of getting a critical ratio as large as 15.519 in absolute value is less than 0.001. In other words, the regression weight for stimulus ambiguity in the prediction of overt search is significantly different from zero at the 0.001 level. In other word, non-Muslim consumers who believe that Halal is relevance with the environment, hygiene, animal welfare and sustainable food chain will search more information regarding Halal logo and certification. Furthermore, the probability of getting a critical ratio as large as 13.36 in absolute value is less than 0.001. In other words, the regression weight for social in the prediction of stimulus ambiguity is significantly different from zero at the 0.001 level. Therefore, the research hypothesis is supported ($\beta=1.001$, $p < 0.001$). When social goes up by 1, stimulus ambiguity goes up by 1.001. The result indicated that support from family members and important people to the non-Muslim consumers will influence the non-Muslim consumers' purchase on Halal poultry from supermarket. The study is similar with a research done by Balkhyoor (2013) and Lindridge and Dibb (2003). Their study stated that a positive level of awareness is a result of the advancement of information that affected the quality of life and the level of needs which channeled a great demand on the goods and services.

The examination of the Howard and Sheth Model for Halal poultry shows the main predictor influencing consumer confidence to purchase Halal poultry was the stimulus ambiguity ($\beta=0.681$), followed by attention/awareness ($\beta=0.315$) and brand comprehension ($\beta=0.179$). However, attitude had no significant impact on consumer confidence level ($\beta=-0.114$, $p>0.05$). This indicates that attitude such as feeling pleased and frequency in checking Halal logo would not influence the consumer confidence level toward Halal poultry. On the other hand, non-Muslim consumers who have a positive stimulus ambiguity on Halal poultry and concerned on animal welfare, environment, hygiene and sustainable food chain will have high confidence level towards Halal poultry. The result is consistent with some of the past studies where many non-Muslim consumers choose to eat halal due to the perception that it is a healthy choice and food security concerns which increased their confidence level (Gutman, 1999; Muhammad, 2007). Attention or awareness is one of the important variable which influence non-Muslim consumer confidence level. The result shows that non-Muslim consumers shows more confidence towards Halal poultry when they are aware that Halal certification provide assurance to all Muslim consumers and is permitted by Islamic Law. Manning (2007) stated that the perceived emotional attributes will create the value components that a consumer seeks for in Halal product. This can be seen from the confidence being exhibited when specific standard is delivered, trusted and being produced in a humane way.

As show in Table 4, for hypothesis H₁₀, the probability of getting a critical ratio as large as 13.127 in absolute value is less than 0.001. In other words, the regression weight for consumers' confidence level in the prediction of motive is significantly different from zero at the 0.001 level. Therefore, the research hypothesis is supported ($\beta=0.538$, $p < 0.01$). It shows that consumer confidence level is significantly influencing consumer motive to purchase Halal poultry. When confidence level goes up by 1, motive to purchase Halal poultry will goes up by

1.111. Evidence from the study suggests that the more confident the customers are; the more Halal poultry they will purchase. The research also discovered that a majority of the respondents indicated that they would not proceed in consuming the Halal poultry if they were in doubt about the halal status of a food; which is consistent with the study done by Marzuki (2012). Confidence and trust appear to be very important when deciding whether or not to patronize a particular eating establishment (Mohamed Nasir and Pereira, 2008; Shafie and Othman, 2006). De Jonge et al. (2008) mentioned that consumers placed great trust in institutions that have a responsibility for guaranteeing food safety. These institutions consist of farmers, retailers, manufacturers and regulators who have the ability to stimulate consumer confidence.

Furthermore, the examination of the Howard and Sheth Model for Halal poultry shows the main predictor influencing consumer choice in choosing between Halal and non-Halal poultry was the motive ($\beta=0.947$), followed by attitude ($\beta=0.801$) and confidence level ($\beta=-0.908$). However, brand comprehension had no significant impact on consumer choice in choosing between Halal and non-Halal poultry ($\beta=-0.058$, $p>0.05$). For hypothesis H₁₃, the probability of getting a critical ratio as large as 2.175 in absolute value is 0.030. In other words, the regression weight for confidence level in the prediction of choice criteria is significantly different from zero at the 0.05 level. In others word, when confidence level goes up by 1, choice criteria goes down by 0.908. Results indicated that non-Muslim consumers who have confidence in JAKIM, international food premise and Islamic Laws will spark other consumers to choose Halal poultry compare to non-Halal poultry. Confidence or trust is the main factor raised by Essoussi and Zahaf (2008) when dealing with certification and relationship with the farmers. It is believed that consumers will feel better and safer with appropriate certification.

Table 4: Result of Hypothesis Testing

<i>Hypothesis</i>				β	<i>Standard Error (S.E)</i>	<i>Critical Ratio (C.R)</i>	<i>p-value</i>	<i>Decision</i>
H ₁	Stimulus Ambiguity	<--	Social	1.001	0.075	13.360	***	Supported
H ₂	Attention/Awareness	<--	Social	-9.261	5.630	-1.645	0.100	Not Supported
H ₃	Attention/Awareness	<--	Stimulus Ambiguity	9.290	5.540	1.677	0.094	Not Supported
H ₄	Brand Comprehension	<--	Attention/Awareness	0.118	0.052	2.296	0.022*	Supported
H ₅	Brand Comprehension	<--	Attitude	0.619	0.044	14.157	***	Supported
H ₆	Confidence Level	<--	Stimulus Ambiguity	0.681	0.239	2.852	0.004**	Supported
H ₇	Confidence Level	<--	Attention/Awareness	0.315	0.054	5.877	***	Supported
H ₈	Confidence Level	<--	Attitude	-0.114	0.196	-0.580	0.562	Not Supported
H ₉	Confidence Level	<--	Brand Comprehension	0.179	0.066	2.704	0.007**	Supported
H ₁₀	Motive	<--	Confidence Level	1.111	0.085	13.127	***	Supported
H ₁₁	Choice Criteria	<--	Attitude	0.801	0.079	10.120	***	Supported
H ₁₂	Choice Criteria	<--	Motive	0.947	0.327	2.898	0.004**	Supported
H ₁₃	Choice Criteria	<--	Confidence Level	-0.908	0.417	-2.175	0.030*	Supported
H ₁₄	Choice Criteria	<--	Brand Comprehension	-0.058	0.073	-0.792	0.428	Not Supported
H ₁₅	Stimulus Display and Symbolic	<--	Overt search	0.157	0.043	3.627	***	Supported
H ₁₆	Stimulus Ambiguity	<--	Stimulus Display and Symbolic	0.059	0.035	1.698	0.090	Not Supported
H ₁₇	Overt search	<--	Stimulus Ambiguity	1.267	0.082	15.519	***	Supported

***Significant at 0.001, ** Significant at 0.01, *Significant at 0.05

V. CONCLUSION

Today, Islam is the fastest growing religion on earth with the Muslim population reaching 1.5 billion worldwide. With the global Halal market estimated worth of US\$580 billion a year and the Halal food industry pegged to grow at a rate of 7% annually, businesses should tap into this growing market segment (Halal Journal, 2008). Halal's burgeoning popularity can be linked with religious fervor; and beliefs that it is cleaner, healthier and more environmental friendly. Halal logo has now become a symbol of quality, religious compliance and appears to be the new green. However, some argue that it is driven by consumers' urge to follow ritual or their desire for acceptance; while others see it as part and parcel of another rising global trend without knowing the concept of Halal especially among the non-Muslim consumers.

Food choice is influenced by many variables such as individual tastes, convictions, climate, culture and religion. Religions usually have most significant impact on individual choice for food as each religion requires its follower to adhere to the certain rule and law (Laudenberg, 2017). Emphasis on Halal is growing fast and is becoming a new market force and identifier. It is now moving into the mainstream market; affecting and changing perception on how businesses are being conducted, including from a marketing point of view. Despite the great potential, the Halal exporters had taken the importer's willingness to buy for granted and had failed to either maintain the quality or meet various other commitments of the Halal food. Despite numerous complaints being lodged, the Halal exporters did little to improve or rectify the situation. Inadvertently, the consumers' trust is lost and they started looking elsewhere, including the non-Muslim countries. It would also be a mistake to assume that the Muslim market is one market as there is a need to reflect the diversity in terms of tastes, culture is necessary. The increase in younger non-Muslim population produces greater opportunities for expansion and selling Halal extorts the perceived value of the brand.

Malaysia has taken a lot of initiatives to promote its halal products through branding, promotion, e-commerce and distribution. However, it is doubtless that there are a lot of problems and challenges especially in selling Halal poultry to non-Muslim consumers as non-Muslim Gen-Y Malaysian have less attention to Halal logo food product since it is not against in their religious to consume non-Halal food product. Therefore, marketing from Islamic perspective may not be successful in attracting non-Muslim consumer to consume Halal poultry as compare to Muslim consumer. Even though the future of Halal food industry is very promising, the marketing activities and market expansion effort to non-Muslim segment in Malaysia can be very challenging and requires firms to implement an effective and distinctive marketing strategy. Company's strategy to promote Halal poultry internationally in Muslim countries should be different from the non-Muslim countries.

In a Muslim majority case where the total presence of non-Muslims is only marginal, it is appropriate to emphasize the Halal nature and characteristics of the food in order to attract the common folks in the society who forms the majority. However, in a multi-religious society like Malaysia where Muslims are a significant proportion of the population, the product can be marked as Halal on the label so that the members of the community are aware of its status as well as providing assurance on the product. For the non-Muslims, the product's quality can be emphasized through the Halal logo. As shown in this study, the Gen-Y non-Muslim consumers are confident on Halal poultry if they perceived that the production of Halal poultry is aligned with animal welfare, environment,

food safety and hygiene. Therefore, Halal labels should not only be descriptive, but also need to be clear and meaningful to the non-Muslim consumers. Most businesses may require to customize the advertising messaging to appeal to non-Muslim Gen Y's values, needs and sensitivities. The technique is to clearly identify the source of the food elements and emphasize on the quality of the Halal poultry. For non-Muslim Gen-Y Malaysian, the marketers need to sell on quality and make the promotion for Halal differently by having a unique display packaging. This can be realized through the understanding of different cultural and ethnic nuances.

Halal values can be very popular among non-Muslim Gen Y consumers if the society is made aware of the issues concerning health, fair trade, animal welfare, food safety, environment issues, social justice and welfare. By improving the non-Muslim consumers' awareness and developing the standard control measures on Halal labeling, the halal product industry may experience growth and prosperity. It can be seen today where most of the Halal poultry, meat, dairy products and other foods in many Muslim countries are predominantly imported from Europe, Australia, New Zealand, and America. Most the consumers are happy because they are getting high quality Halal food.

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