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The Influence of *Halal* Certification, *Halal* Logo, *Halal* Assurance, Safety and Purity on Customer Purchase Intention

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Abstract

This study has been conducted to investigate the factors that influence consumer intention to purchase *halal* food in Malaysia. The main purpose of this study is to identify the relationship between *halal* certification, *halal* logo, *halal* assurance, safety, and purity factors toward customer purchase intention on *halal* food. A total of 150 respondents were randomly selected among consumers in Klang Valley are using google forms distributed via WhatsApp and other medium to reach targeted respondent to answer the survey. Data analysis was performed using IBM Statistical Package for Social Sciences (SPSS) version 20.0 which includes descriptive analysis and multiple regression to determine the factors that influence the consumer's purchase intention. The results of this study indicate that *halal* certification, *halal* logo, *halal* assurance and safety factors are significantly related to consumer intention to purchase *halal* food in Malaysia. Whereas purity is not significantly related to consumer intention to purchase *halal* food.

Keywords: Purchase Intention, Halal Certificate, Halal Logo, Halal Assurance, Safety, and Purity.

Introduction

Halal food market is now becoming part of global market trend. The size of the world *halal* product is estimated at USD 3.1trillion in 2018 and estimated to increase further in future. The demand of *halal* products is increasing due to the growing number of Muslim populations in the world. Muslim population is the second largest group after Christian. According to Pew research center, Muslim population are estimated at 1.9billion in 2020 and it will increase up to 2.2billion in 2030. Furthermore, *halal* product demand are also derived from the non-Muslim populations (Golnaz et al., 2010) as *halal* product is well-known for its health, safety and hygienic characteristics. In *halal* industry, the product offering is not only limited to food. It also comprises of non-food products such as cosmetic, travel, finance and banking, pharmaceutical and medical, insurance and entertainment and fashion (Wilkins et al., 2019).

According to State of Global Islamic Report 2019/2020, food and beverages sectors are the second largest market share (USD 1.37tri) after Islamic finance (USD2.52tri) in 2018.

Halal food industry is very different from non-*halal* food. This is because *halal* covers the whole process in preparing food starting from the producer until reach to the customer table (from the farms until the fork). All processing procedure must comply with shariah rules and must follow the *halalan toyyiban* concept. In line with current developments and global issues, *halal* food is no longer exclusive for Muslims market because there are also a great demand from non-Muslims market all over the world (Aziz & Chok, 2013; Golnaz et al., 2010; Muhammad et al., 2009). Non-Muslims countries like Australia, Canada, Russia, Philippines and European Union are recognizing *halal* food because of its quality and cleanliness (Golnaz et al., 2010). Parallel with the concept of Islam as a way of life that emphasizes on the aspect of cleanliness, *Halal* food in the context of Islam is food that is *Halalal Toyiban* and clean from any aspect of uncertainty and *syubhah*. The Covid 19 outbreak, which is believe to starts from the improper preparation of livestock had open the eyes of the world about the importance of hygiene aspect in the food preparation process, especially in the aspect of slaughtering livestock. So, it is not surprising that *halal* food demand is growing tremendously among the Muslims as well as non-Muslims all over the world (Aziz & Chok, 2013; Golnaz et al., 2010).

Malaysia as a multi-ethics country had offered a variety of food choices, and Malaysia is infamous with its own *halal* food products. For a fact, it is undeniable that *halal* food is important and vital for a Muslim. Therefore, the Malaysian government had set up a policy to position the *halal* industry and food specifically for Muslims in Malaysia. Mohamad (2017) in his study stated that the *halal* product industry in the country began in the Industrial Master Plan II (PIP 2), 1966-2005, and was given special emphasis in the Third National Agricultural Policy (DPN3), 1998-2010. Basically, this industry has the potential to develop further as Malaysia has a good infrastructure facilities and skills in terms of food processing technology. This is further supported by the government's commitment and the recognition of the Malaysian *halal* logo internationally. However, in the universal context, *halal* is not exclusive to food only, since Islam is the religion that emphasizes on the concept of "*halal*" in all aspects of life. Therefore, the consumer products. But *halal* food products remain the most importance element because the food eaten will be flesh and blood that will form the heart of a Muslim.

In the Malaysia context, the authority for *halal* certification were distribute into three authorized bodies which are Department of Islamic Development Malaysia (JAKIM), State Islamic Religious Department (JAIN) and State Islamic Religious Council (MAIN). The main body who has full authority to give approval all related to *halal* certificate and logo is JAKIM. They also responsible for coordinating all aspects of *halal* certification and bringing in *halal* food from around the world to the Malaysian market (Salam, 2019). The *halal* certification is very important aspect because it will greatly affect the intention of the buyer to buy the food. *Halal* certification and logo is a must for Malaysian food producer or provider for the to operate their business locally. In fact, it is stated in Trade act (Mustaffa, 2019). Meanwhile the concept of purity is related to the safety of the product, in this case is food. As mention by (Mustaffa, 2019), *halal* food must comply with *halalan toyyiban* concept which it emphasizes on the safety and purity of the food from the processing, preparation, slaughtering, handling, transportation, food ingredient and distribution. The purpose is to overcome the confusion and doubts that arise among Muslim consumers related to the *halal* status or purity of certain foods, beverages and consumables produced in this state.

Problem Statement

In the context of *halal* food in Malaysia, it is important to make sure that Muslim get the sufficient *halal* food and supply from genuine *halal* producer. All matter related to *halal* product regardless food or non-food, must fulfil the *halalan toyyiban* concept. According to JAKIM there are 84 logos from 46 countries that certified by JAKIM as at 1 December 2020. From this situation clearly shows that people will easily get confused by the logo from other countries. *Halal* certificate and logo give a huge impact on people when making decision while purchasing. Currently, Muslim people in Malaysia are very well-known on *halal* certificate and logo issued by JAKIM but not from other countries. On the other hand, *halal* assurance also played an important role to make sure that the food is really *halal* in the context of *halalan toyyiban*. Usually, most people will relate the certification and logo with assurance. However, *halal* assurance is beyond than certification and logo. It comprised of the processing, preparation, handling, transporting, and serving the food. To make sure the product is really *halal*, it must have *halal* certification, *halal* logo along with *halal* assurance to convince the consumer.

Halal food is familiar with the safety and purity factor. Especially for the non-Muslim consumer. They consume *halal* food because the confident that *halal* food has gone through various procedure to make sure the food is safe and clean to eat. Eventually, for Muslim they are forbidden to eat food, which is not safe, not pure, has blood, poison and not going through a proper slaughtering are highly prohibited. However, the recent issues of meat cartel where there are mixes of non-*halal* meat with other *halal* meat is an alarming issue in *halal* food industry. This kind of meat is doubtful in term of the cleanliness, safety, and the way it is prepared. There is microbiology issue related to food safety where the food contaminated with *Salmonella* and bovine spongiform encephalopathy (BSE), chemical ingredient in food such as dioxin which can harm human health. From this scenario, it is clearly show that safety and purity is important aspects in making sure that the food is clean and most important things is to make sure it is *halal* as according to *halalan toyyiban* concept.

From the above discussion, the research questions that need to be answered are what the relationship between *halal* certification, *halal* logo, *halal* assurance, safety and purity factors with customer purchase intention on *Halal* food.

Thus, the objectives of the study are as follows:

- To investigate the relationship between *halal* certification with customer purchase intention on *Halal* food.
- To measure the relationship between *halal* logo with customer purchase intention on *Halal* food.
- To determine the relationship between *halal* assurance with customer purchase intention on *Halal* food.
- To identify the relationship between safety factor with customer purchase intention on *Halal* food.
- To determine the relationship between purity factor with customer purchase intention on *Halal* food.

Literature Review

The literature review will discuss the background of the concept of *halal* food that is the choice of Muslim consumers in Malaysia. Apart from that, it will adopt the study and definitions from previous studies on the factors that influence the intention of consumers to buy a *halal* food.

The Issues and Concept of *Halal* Food in Malaysia

Halal is derived from the Arabic word and from Al-Quran. It is a *fiqh* connotation which is Islamic jurisprudential (Shahabuddin et al., 2020). In other word, is allowed or permitted (Wilkins et al., 2019). According to several scholar *halal* refers to behavior permitted by *shariah* (Azam, 2016; Aziz & Chok, 2013; Abdullah et al., 2011; Mohezar et al., 2016; Daud et al., 2012). *Shariah* is defined as something related to the Islamic laws. In the context of food selection, it is necessary to ensure that the food selected complies with all the laws that have been outlined in Islam as the food itself affected the development of a Muslim's personality either good or bad. In addition, the consumptions of *halal* food can ensure that the food does not harm or affect the good deeds performed by any Muslim. This is also emphasized through the Holy Quran in surah Al-A'raf, verse 157 which means:

"Allah allows everything that is good for them and forbids it everything is bad for them"

Surah AL-Maidah chapter 5 verse 3 clearly stated for Muslim to strictly obey the *halal* concept which contains:

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

Dr. Yusuf al-Qardhawi outlines several things in his book *al-Halal wa al-Haram fi al-Islam* regarding *halal* and haram which are:

- i. The determination of *halal*-haram is the absolute right of Allah alone.
- ii. Banning what is *halal* and vice versa is act of distrust to Allah.
- iii. Illegal things will cause harm.
- iv. When there is *halal*, there is no need for haram products.
- v. Good intentions do not justify what is illegal.
- vi. Stay away from *syubhah* so that you do not fall into illegal things.
- vii. What is illegal happens to everyone.
- viii. Emergency allows the forbidden.

The issue of *halal* and haram is a very sensitive matter for Muslims because Islamic religion places great emphasis on the question of belief in daily life. Recently, there is an issue related to *halal* and haram on products in the market especially food-based products. For many years there is always an issue regarding the abuse of *halal* logo and bribery among the responsible officer in the government agencies like meat cartel issue that happen recently in Malaysia (Raghu, 2020). Media revealed that meat cartel has been operated in Malaysia for more than 40 years, and yet only in 2020 this meat cartel issue is being exposed to the public. Media statement said that there are companies and individuals who have been a masterminds of imported meat smuggling cartels for more than 40 years from illegal source of countries, and for the matter of fact their *halal* status and quality are in doubt (Yusof, 2020). This cartel group is believed to 'buy' some important government employees, including senior officer of certain agencies to approve the inspection at the borders. Fast response, The Malaysian Anti-Corruption Commission (MACC) Johor has arrested four individuals involving directors and employees of frozen meat importing companies on suspicion of corruption in connection with the issue of smuggling of frozen raw materials from countries banned from being brought into

Malaysia (Faiz, 2020). Due to this issue, the Malaysian Muslim community today is still in a dilemma and doubt on the *halal* status of meat products sold in the market.

In the other counterpart, Malaysia's *halal* industry has now expanded across various fields including Islamic finance, food, consumer products, cosmetics, pharmacy, hospitality, and tourism. According to *Halal* Development Corporation (HDC), Malaysia is a *halal* hub and now becoming a benchmark for another country as the world already recognize Malaysia as a pioneering country in the global *halal* industry. Technically for *halal* food products, it must have a valid *halal* certificate as a recognition and trust symbol for Muslim to purchase the products. Therefore, food producers and entrepreneurs need to obtain *halal* logo certified by JAKIM to confirm that they produce *halal* products. Indirectly, this *halal* certification gives consumer's confidence in food products produced by certain manufacturers. The Malaysian government has made it mandatory for food or other product manufacturers to obtain *halal* certification from JAKIM before selling the products in the market.

Malaysian Islamic Development Department (JAKIM)

The Malaysian Islamic Development Department or JAKIM is an agency under the supervision of the Prime Minister's Department which will play a central role in the management of Islamic Affairs and ummah development. The establishment of JAKIM began with the National Council for Islamic Religious Affairs Malaysia (MKI) in 1968 which was established by the Conference of Rulers. On 2nd October 1996, the Cabinet Meeting agreed to the recommendation that BAHEIS or the Islamic Affairs Division (old name for JAKIM) under the Prime Minister's Department be upgraded to a department with effect from 1 January 1997 under the name of the Department of Islamic Development Malaysia (JAKIM). The establishment of JAKIM is seen as one of the platforms in meeting the needs of the Muslim community in line with the development and development of the country that makes Islam the official religion (Ruqaiyah, 2019).

Halal Certification

Halal certification is an important thing for entrepreneurs and food manufacturers before selling their products in the market. Without *Halal* certification by JAKIM or the State Islamic Religious Council (MAIN), it is prohibited for them to sell their products to the Muslim because it doesn't have any recognition from a certified body in Malaysia. According to JAKIM, General Requirements for *Halal* Certification are:

- I. Every manufacturer of product / food premises / slaughterhouse must produce *halal* products only.
- II. Every company that applies for a *Halal* Certification Certificate must ensure that the source of the ingredients is *halal* and from a supplier or sub-supplier that also possess a *Halal* Certification.
- III. Each company must ensure that *halal* procedures are compiled according to the Malaysian *Halal* Certification Procedure Manual.
- IV. Multinational and Small Medium Enterprise (SME) companies are required to establish an Internal *Halal* Audit Committee and at the same time appointing an Executive of Islamic Affairs (Islamic Studies) to handle and ensuring compliance with *halal* certification procedures.
- V. It is an obligation for the company to hire two permanent Muslim workers and Malaysian citizens in the kitchen / food handling / processing department.

- VI. The process of preparation, handling, processing, packaging or products transferring must be done in a clean condition and it doesn't contain any non-*halal* ingredients according to Islamic law.
- VII. All the equipment or facilities in the premises must be clean and free from any contamination that is harmful to health.
- VIII. Transportation used should be for *halal* products only.
- IX. The cleanliness of equipment, transportation, production area and environment are highly emphasized, and companies must practice good manufacturing practices (GMP)
- X. Religious tools are not allowed at all in the premises / food processing area.
- XI. Employees must adopt a code of ethics and good health practices (Good Hygiene Practices).

Halal Logo Certification

Halal logo is the first layer to build the sense of confidence among the consumers to purchase the products. As there are many issues happened related to the *Halal* Logo all this time, JAKIM has rebranding and established a new *Halal* Logo to differentiate with the fake *halal* logo in the market which are:

- I. Has eight stars in the center of the circle.
- II. Arabic words - "*Halal*" in the middle of the stars.
- III. The word "*HALAL*" in the Roman letters below.
- IV. The word "*Malaysia*" written in Roman letters and "*Halal*" in Arabic in the logo circle.
- V. Two small five-pointed stars are placed to separate the Roman letters from the pronounced Arabic words.



Figure 1: Halal Logo by JAKIM

Halal Assurance

Besides *halal* certification and *halal* logo that any company and food manufactures must possess in order to sell their products to the Muslims. According to JAKIM, *Halal* Assurance System will ensure that the legal status of raw materials, processes and products and always monitored and ongoing basis. It needs to be managed with *Halal* Guarantee Management Planning (PJH) which includes SJH Objectives, SJH management structure, *Halal* guidelines (such as *Halal*-Haram meaning, Quranic policy, Hadith, Fatwa, JAKIM Procedure Manual, MS1500, *Halal*-haram material guide raw materials and product production processes), *Halal* standard operating procedures (SOPs) (including SOPs for raw materials, R&D, *Halal* applications), SJH technical references, Administrative systems and documentation systems (covering suppliers, purchasing, use of raw materials, processes, store, as well as evaluation, monitoring and remedial action).

Safety

One of important aspect in *Halal* Food preparation is safety element that will ensure that the food produced, prepared and serve to customers are free from any contamination and microbial infection that will harm the consumers. According to Norkumala, (2015), millions of people get sick every year due to unsafe and food contamination. According to the World Health Organization (WHO), diarrhea kills nearly 1.5 million children each year and mostly caused by contaminated food or drink. Food contamination can be caused by harmful microbes such as Salmonella, E. Coli and so on. Microorganisms are transferred to food and beverages through unclean sanitation practices and even dirty equipment. Therefore, it is important for any food manufactures to strictly comply with the rules and regulation of *Halal* Assurance System to produce a safety food for the consumers.

Purity

Purity is an essence in Islam as Islam emphasize the aspect of cleanliness and perfection in practicing the way of Islam. In the matters of *halal* food preparation especially in the factories and slaughterhouse, all process must be done according to the rules and regulations outlined by manual prepared by JAKIM as it will ensure that the food is good to physical, spiritual, and mental.

Previous Studies

Many previous studies have stated that the *halal* logo is the most important factor for Muslims that will significantly influenced them to buy *halal* food. According to a study conducted by Shafie & Othman (2006), Muslim students in Malaysia are very confident with the *halal* logo produced by JAKIM. The study proved that these students will not proceed with any transaction if they find out that the food products did not have a *halal* logo printed on the packaging. This finding is supported by Basit & Sahilah (2010) whereby they found that Muslims will not buy anything from non-Muslim premises even if the *halal* logo is displayed on the premises. This is considered as a precaution measure to the *halal* logo fraud, where the *halal* logo is displayed solely to attract the consumers and to ensure that the food products and premises will attract the Muslim. This situation shows that consumers are becoming more cautious in their buying habits, and it also gives an advantage to the holder of genuine *halal* logo from JAKIM. After all, the *halal* logo and certification play an important role in order to influence the purchasing decisions among Muslims in Malaysia (Abdul et al., 2009; Bashir, 2019; Shaari & Arifin, 2009; Takeshita, 2019).

Methodology

This part will discuss the method, instrument, population, and sample of this study. Moreover, this part will propose a conceptual framework consisting of the five Independent Variables (IV) which are *Halal* certification, *Halal* Logo, *Halal* Assurance, Safety and Purity factors. Whereas the Dependent Variables (DV) is customer intention to purchase the *Halal* food. The research framework is presented in Figure 2.

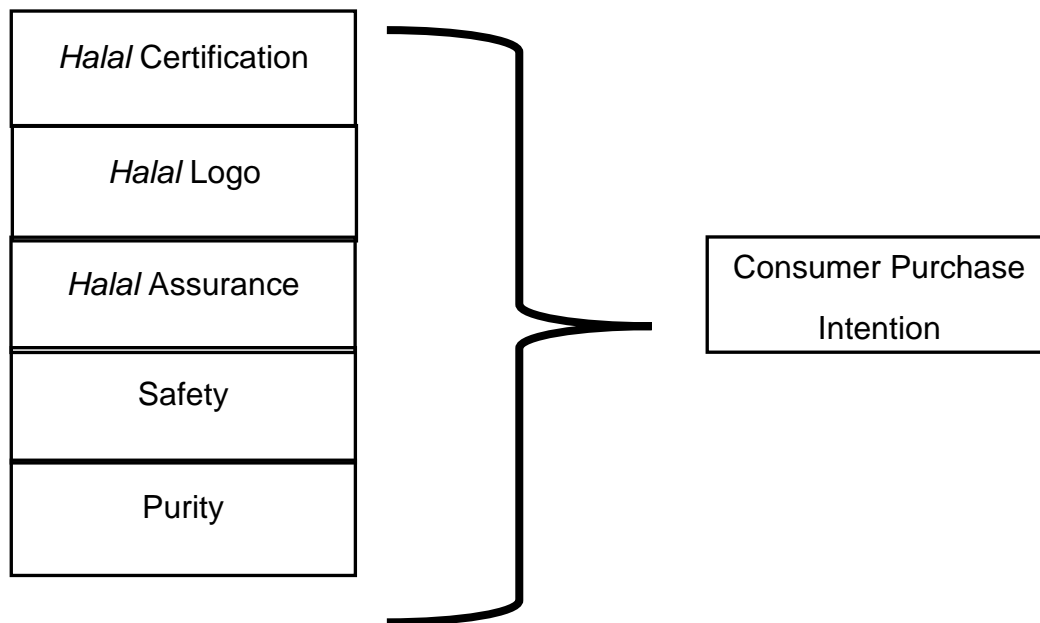


Figure 2: Research Framework

This research employs quantitative method by emphasizing the objectives phenomena. It is controlled through data collection and analysis. This research method involves the study variables measurement by using scientific and experimental tools. The use of statistical tests on a study is as an effort to reveal, explain or find the relationship between the variables in research.

On the other hand, quantitative research can be referred as a study that use a statistic that involve a large number of respondents with at least more than 10 samples in as a minimum requirement in order to measure the variables for particular research. Research studies using a quantitative method are done through experimental studies and the numerical data collected are being analyzed by statistical tests (Chua, 2011). These data will be measured using Statistical Package for Social Science Student (SPSS) software to prove the instrument reliability, and to prove the facts that the relationships exist between variables. Among the suitable test that can be use in quantitative research are descriptive analysis. Descriptive analysis reveals the characteristics of the entire population through frequency, percentage, mean, standard deviation and score distribution.

Muslim population who resides in Klang Valley, Malaysia is identified to the study population. A total of 150 respondents were selected as a sample of the study to answer the research questionnaires which is distributed through google forms attachments. The sampling technique used is convenience sampling.

Research Instrument

Data collections were performed through questionnaire survey which consists of five section. Section A which contains questions regarding understanding and acceptance of *Halal* concept. While Section B contains questions related to the respondent opinion of the characteristic of *Halal* foods. Next is section C which consist of questions related to respondent intention to purchase a *halal* food. Whereas section D consist of question related consumer behavior towards *Halal* food. The final section, Section E reveal the respondent

demographics information. All instruments are either adopted or adapted from the previous studies to suit the current research objectives.

TABLE 1: Questionnaires Source

No.	Question	Source	Number of items
1	<i>Halal</i> Certification	(Abd Rahman et al., 2015; Khan et al., 2019)	7
2	<i>Halal</i> Logo	(Baharuddin et al., 2015; Haque et al., 2015; McGuirk et al., 1990; Mohezar et al., 2016)	7
3	<i>Halal</i> Assurance	(Baharuddin et al., 2015)(Sadeeqa et al., 2013)	6
4	Safety	(Nor Rahimy bt Khalid, 2018)	6
5	Purity	(Nor Rahimy bt Khalid, 2018; Zailani et al., 2015)	5
6	Purchase Intention	(Abd Rahman et al, 2015; Khan et al., 2019; Wilkins et al., 2019)	9

Research Finding

This part will discuss the data analysis and the research findings. The researcher will describe the overall analysis form the response given by the respondent for the questionnaire. Overall, 150 respondents participate in this study.

Demographics

Table 4.1 shows the demographic distribution of respondents. Majority of the respondents were male (58.0%), single (64.7%), aged between 30-39 years (46.0%) and Malays (75.3%). The findings also show that the majority of respondents are Bachelor Degree holder (45.3%), who earn between RM1,000 - RM2,000 (31.3%) and working as a middle management (32.0%).

TABLE 2: Respondent Demographic (n=150)

Demographic	Sub-profile	Numbers	Percentage
Gender	Male	87	58.0
	Female	63	42.0
Marital Status	Single	97	64.7
	Married	53	38.3
Race	Malay	113	75.3
	Chinese	23	16.7
	India	12	8.0
Age	20 - 29	10	6.7
	30 - 39	69	46.0
	40 - 49	54	36.0
	50 - 59	10	6.7
	>60	7	4.7
Highest Education Level	Secondary school	8	5.3
	Diploma/Certificate	62	41.3
	Bachelor degree	68	45.3
	PhD/Master degree	9	6.0
	Other	3	2.0
Income	<RM1000	13	8.7
	RM1,000 - RM2,000	47	31.3
	RM3,100 - RM4,000	43	28.7
	RM4,100 - RM5,000	26	17.3
	RM5,100 - RM6,000	15	10.0
	> RM6,100	6	4.0
Occupation	Top management	20	13.3
	Middle management	48	32.0
	Professional	42	28.0
	Technical and support staff	16	10.7
	Business Owner	16	10.7
	Student	8	5.3

Reliability Test

Table 4.2 below shows the reliability range for *Halal* Certification, *Halal* Logo, *Halal* Assurance, Safety, Purity and Purchase Intention are between 0.862 - 0.950. Thus, Cronbach's alpha table shows that the instruments used have high reliability.

TABLE 3: Instrument Reliability

Variables	Cronbach Alfa	Items
<i>Halal</i> Certification	0.899	7
<i>Halal</i> Logo	0.906	7
<i>Halal</i> Assurance	0.862	6
Safety	0.950	6
Purity	0.834	5
Purchase Intention	0.946	9

Multiple Regression

The results of regression analysis showed that all variables, namely *Halal Certification*, *Halal Logo*, *Halal Assurance*, *Safety*, *Purity* significantly influenced the consumer intention to purchase the *halal* food, $R^2 = 0.983$ $F(5, 144) = 1699.283$, $p < 0.05$. All of these variables accounted for 98.3% variance in intention to purchase the *halal* food. Further analysis found *Halal Certification*, $\beta = 0.66$, $t(144) = 2.853$, $p < 0.01$; *Halal Logo*, $\beta = .157$, $t(144) = 4.590$, $p < 0.01$; *Halal Assurance* $\beta = -.351$, $t(144) = -6.798$, $p < 0.01$ and *Safety* $\beta = 1.107$, $t(144) = 21.593$, $p < 0.01$ significantly influenced consumer intention to purchase *halal* food. Whereas *purity*, $\beta = .020$, $t(144) = .628$, $p > 0.05$ did not significantly influenced consumer intention to purchase *halal* food

TABLE 4: Model Summary (Adjusted R Square)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
.992	.983	.983	1.28138	.992

a. Predictors: (Constant), *Halal Certification*, *Halal Logo*, *Halal Assurance*, *Safety* & *Purity*.

TABLE 5: Anova

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13950.633	5	2790.127	1699.283	.000
	Residual	236.440	144	1.642		
	Total	14187.073	149			

a. Dependent Variable: Intention to purchase *halal* food

b. Predictors: (Constant), *Halal Certification*, *Halal Logo*, *Halal Assurance*, *Safety* & *Purity*.

TABLE 6: Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	6.698	.568		11.791	.000
<i>Halal Certification</i>	.085	.030	.066	2.853	.005
<i>Halal Logo</i>	.209	.046	.157	4.590	.000
<i>Halal Assurance</i>	-.569	.084	-.351	-6.798	.000
<i>Safety</i>	1.494	.069	1.107	21.593	.000
<i>Purity</i>	.037	.059	.020	.628	.531

Dependent Variable: Intention to purchase *halal* food

Discussion

This chapter will give a detail of how the research was contributed to the core finding of this study. The researcher will synthesize the overall finding of this study based on the research data analysis result.

TABLE 7: Summary of Hypothesis

	Hypothesis	RESULT
H1	There is significant relationship between <i>halal</i> certification toward customer purchase intention on <i>Halal</i> food.	Supported
H2	There is significant relationship between <i>halal</i> logo certification toward customer purchase intention on <i>Halal</i> food.	Supported
H3	There is significant relationship between <i>halal</i> assurance toward customer purchase intention on <i>Halal</i> food.	Supported
H4	There is significant relationship between safety factor toward customer purchase intention on <i>Halal</i> food.	Supported
H5	There is significant relationship purity factor toward customer purchase intention on <i>Halal</i> food.	Not Supported

Table shows that there are five (5) hypotheses has been tested and only one hypothesis which are H5 are not supported. This result was summarized based on the regression analysis on previous chapter. These can be found that the insignificant value for purity factor which is .531 as the significant value is less than $p < 0.000$.

This study aims to identify the relationship between all variables toward customer purchase intention on *Halal* food. The hypothesis result above shows that four of the variables in this study have significant relationship with the customer purchase intention on *Halal* food. Therefore, it only answers four of research question in this study. Generally, this study has successfully revealed the factors that influenced the intention of consumers to purchase *halal* food in Malaysia. Based on the findings of this study, *halal* certificates, *halal* logos, *halal* assurance and safety significantly influence consumers' intentions to purchase *halal* food in the market. While the purity factor is not a significant based on the findings of this study.

Indeed, the *halal* certificate and *halal* logo are very important in the context of *halal* food because it is like the first line to build the confidence of buyers, especially Muslims to buy the food. The purpose of *halal* certificate and *halal* logo are to increase the consumer's level of confidence whereby consumers will become more confident with a product or service provided by food provider or supermarket which complied with Islamic hygiene standards and rules through the guidelines set by a responsible body like JAKIM and State Islamic Council. Besides that, *halal* certification and *halal* logo can be seen as a social contribution as the business and food premises comply and keen to provide a clean and hygiene food to the Malaysian community based on the *shariah* law. At the same time, entrepreneurs have fulfilled the demands of *syariah* especially in the preparation of *halal* food. Moreover, *halal* logo and certificate will help the monitoring and supervising process. With the use of *halal* certificates and *halal* logos, food producers and premises will always comply with the set of *Halal* guidelines such as MS1500:2009, MS1480:1999 and MS1514:2001 provided by JAKIM. They will also get advice and expertise from religious authorities related to cleanliness, purity and complying with world standards and Islamic rules. And last but not least it will increase the company productivity and profit. Abiding to the *halal* certification and *halal* logos indirectly will increase the productivity of the company because this logo is familiarizing with the Muslim community which is the majority consumer in Malaysia. Profit will increase through the buying and selling of consumers who are confident in products / services that possess a *halal* logo.

It is undoubted that *halal* certificate and logo is the most vital part in order to influence the consumer intention especially among the Muslim community in Malaysia. As important as it seems, still the abuse of *halal* logo issue is still happening in Malaysia and it reaching nowhere from 50 years ago. The recent example is the meat cartel syndicate which revealed that the issue of malpractice and corruption is still happening in Malaysia including in the *halal* food supply chain. The most shocking fact is that the syndicate has been in operation for the past 40 years. Although JAKIM has issued a policy on imported meat that needs to undergo strict inspections to ensure the authenticity and *halal* guaranty, there are still irresponsible parties who turn their backs on this policy and issue fake *halal* certificates and logos. To assure the food is *halal* there are specific standards that producer need to comply with such as HACCP, GMP, GHP and Malaysia standard as mention above.

Conclusion

To conclude this study, *halal* certification, *halal* logo, *halal* assurance and safety are the factor that positively influence on consumer purchase intention toward *halal* food in Malaysia. However, purity is not an option for Malaysia to consider during purchasing *halal* food. JAKIM is the responsible government body to make sure all the *halal* matter is in line with the Malaysian standard and *halal* international standards. There are standards that food producer needs to comply in order to get the *halal* logo and *halal* certificate issued by JAKIM. Furthermore, this finding may ease the government which still in developing the *halal* act for future.

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