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Theory of Planned Behaviour and Halal Compliance

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Abstract

The objective of this paper is to examine the relationship between factors influencing Halal compliance among food truck traders. The factors influencing Halal compliance include behavioral factors (intends, attitude, subjective norm, perceived behavioral control) based on the theory of planned behavior (TPB) and this paper extends the theory by adding religiosity. The findings showed that intent, attitude, subjective norm, and religiosity of food truck operators have a significant positive relationship with Halal compliance. The findings of this study can be used to further support the Malaysian Halal food industry by highlighting the importance and benefits of Halal compliance to both food truck operators and consumers.

Keywords: Halal Compliance, Halal Food Industry, Food Truck, Perceived Behavioral Factors

Introduction

Malaysia is fast becoming as a major player in the global Halal market. This is mainly due to Malaysia's halal food industry which is continually developing in line with the nation's aspirations to be known as a regional and global hub for halal goods and products. To ensure the success of this industry and the lucrative returns it brings, the government has pledged and provided full support in the form of infrastructure, economic incentives and marketing opportunities.

While the development of Halal regulations in Malaysia have started back in the 1970s, the government realized that success for the Halal industry requires participation in the global market. There is an estimated 2 billion Muslims all over the world. From this monumental figure, there are 16 million Muslims in Malaysia (Yaakob & Mariam, 2002). It is forecasted that this number will continue to rise, with expected growth of the Muslim community at the rate of 3.5% yearly. This shows that there is vast potential in the Halal industry.

With the rapidly developing halal food industry and the food truck trend gaining popularity in Lembah Klang, more Muslim food traders have joined the bandwagon of selling food products by using food trucks. During an interview with JAKIM officers at MIHAS 2017, up to 2016, not many applications for Halal certification from food truck traders have been made, and this gives rise to the question that even though Halal certification is not yet a pre-requisite for operating their business, are these food truck traders aware of the needs for complying with Halal procedures?

This study will attempt to uncover this by applying the Theory of Planned Behaviour (TPB) by identifying the variables of attitude toward behavior – ATB), subjective norms, perceived behavioural controls towards the intention or motivation of food truck traders to apply for Halal certification for their business.

Literature Review

Definition of Halal

Halal comes from the Arabic word of *Halla*, *Yuhillu*, *Halala* which means allowed or permissible. Al-Qaradhawi (2014) further clarifies by saying that halal refers to something that is permissible, or that is not prohibited by Syara'. While the main legislation governing Halal matters and enforcement, the Trade Description Act 2011 does not contain a definition of halal, a subsidiary legislation under the statute, the Trade Descriptions (Definition of Halal) Order 2011 does contain a provision that states the following:

... when a food or goods described as halal or described in any other expression to show food or other goods that can be consumed or used by the Muslims, the expression means food or other goods that:

- (a) is not and shall not consist of or contain any part of an animal or thing prohibited by Islamic law for Muslims to eat or not slaughtered according to Islamic law;
- (b) does not contain anything that is unclean according to Islamic Law;
- (c) not intoxicating according to Islamic Law;
- (d) does not contain any part of a human limb or product thereof which is not permitted by Islamic law;
- (e) non-toxic or injurious to health;
- (f) has not been prepared, processed or manufactured using any fecal contaminated equipment in accordance with; and
- (g) shall not in the course of preparing, processing or storing contact, mixed or near any food that fails to satisfy paragraph (a) and (b).

This definition is in line with the concept of *halalan tayyiban* and complies with the principles of Syariah (Harlida & Alias, 2014). Furthermore, the definition goes beyond defining halal food but encompasses food products, non- food products and services. This definition is much wider than the one provided under the Trade Description Order 1975 which was limited only to Halal food. (Liziana & Mariam, 2014).

Food Truck and The Halal Food Industry

There have been past studies regarding the aspects of quality, safety and health among food operators (Hayati & Khairul 2008) where findings show that as food truck operators, it is of utmost importance to ensure that the quality and safety of food complies with the prescribed standards as these aspects is essential in for profitable returns and operational efficiency. Other related studies regarding food truck operations were also referred to as shown in Table 1. These include studies focused on strategic location for foodtruck business (Tester, Stevens, Yen & Laraia, 2010), consumer perception on the food truck businesses (Tway & Toker, 2011), and the impact of food truck business trend on lifestyle (Kapell, 2012; Wessel, 2012).

Table 1: Past food truck studies

Study	Method	Objective
Tester et al. (2010) Ten U.S. cities	Content Analysis	To discover whether food trucks have the ability to reach locations with no access to food associations or retail shops.
Mueller & Howell (2011) Austin, TX	Content analysis, interviews	Studying how to proactively benefit from the impact of food truck trend.
Tway & Toker (2011) Los Angeles, CA	Location analysis, studying and interviews with vendors, government agencies	Looking at the impact of food trucks in urban space context
Kapell (2012) Portland, OR	Location Analysis, Content Analysis, questionnaire	Studying the impact of foodtruck trend on the lifestyle, neighbourhood and economic wellbeing.
Wessel (2012) San Francisco, CA	Customer survey, vendor survey, environmental audit	Understanding how food trucks influences consumer behaviour and quality experience in the urban scape.

This study uses the Theory of Planned Behavior to see what influences food truck operators to practice Halal compliance. This study is of a significant nature as there is a growing demand from consumers for food sold using food trucks and therefore it is very important that the traders/operators to take measures to ensure that the food provided is of high quality, safe for consumption and complies with all relevant standards, including the Halal aspect.

Food Truck and Halal Compliance

Halal as a concept is very wide and should not be confined to the general perception that refers only to physical purity (in sense of food that has been prepared or slaughtered according to Islamic principles). Halal is to be understood to include purity of both the physical and spiritual, covering aspects relating to food sanitation, safety, and health. Halal in this wide context follows the approach of quality assurance that encompasses all stages from the processing, to the consumption or usage of the product or service (Hayati & Khairul, 2008).

According to Aini (2004), generally Halal incorporates many aspects including GMP (*Good Manufacturing Practice*), food cleanliness and sanitation, food safety, packaging and delivery, labeling, pricing and hospitality. In the food processing industry, a product is deemed as Halal when the raw material, ingredients and additives used are halal and the processing system is in line with the guidelines provided by Islam.

Compliance towards Halal standards gives assurance to the Muslim consumer that the product sold by the seller is safe for consumption. This benefits not only Muslim consumers, but also other consumers as the criteria for Halal products is global. Everyone seeks products that are clean and safe (Hayati & Khairul, 2008). The Consumer Association of Penang (CAP) (2006) says that each Muslim individual must take steps to ensure that the food they consume is safe and free from any element that can bring harm to the body. Islam asks its believers to practice cleanliness in both the physical and spiritual form.

The food truck business involves food processing and food preparation activities. As mobile food service providers, they are bound to follow certain requirements. While Halal certification for food trucks is as yet on voluntary basis, the traders should follow the requirements that have been laid down in Para 6.2.2.8 of the Manual Procedure for Malaysian Halal Certification (Third Revision 2014) in Schedule IV as shown in Table 2:

Table 2: Schedule IV of Manual Procedure for Malaysia Halal Certification (Third Revision 2014).

Applicant shall:	
i.	appoint one Muslim supervisor: and <ul style="list-style-type: none"> • shall be permanent/ contract post, Malaysian citizen, and work fulltime in the management section.
ii.	appoint minimum of one Muslim worker: <ul style="list-style-type: none"> • shall be permanent/ contract post, and works fulltime in the kitchen/ food handling section. • this requirement shall apply to every shift in the operation section of the premise;

Theory of Planned Behaviour (TPB)

The TPB assumes that human behavior originates from individuals' intentions to perform a specific behavior (Ajzen, 1991). Intention to act is the immediate determinant of behavior (Ajzen, 2006). According to the theory, a person's intention is a function of two basic determinants, one personal in nature and the other reflecting social influence. The personal factor is the individual's positive or negative evaluation of performing the behavior. This factor is termed attitude toward the behavior (Ajzen & Fishbein, 2005). The second determinant of intention is the person's perception of the social pressure on him to perform or not to perform the behavior in question. Since it deals with perceived prescriptions, this factor is termed subjective norm (Ajzen & Fishbein, 2005). According to the theory, attitudes are a function of beliefs. A person who believes that performing a given behavior will lead to mostly positive outcomes will hold a favorable attitude toward performing the behavior, while a person who believes that performing the behavior will lead to mostly negative outcomes will hold an unfavorable attitude. The beliefs that underlie a person's attitude toward the behavior are termed behavioral beliefs. Subjective norm is also a function of beliefs that specify individuals or groups to think whether he/she should or should not perform the behavior. These beliefs underlying a person's subjective norm are termed normative beliefs. The normative beliefs that are readily accessible in memory combine

to produce a perceived social pressure or subjective norm with respect to performing the behavior. Control beliefs, is concerned with the perceived presence of factors that can influence a person's ability to perform the behavior. Together with the perceived power of these factors to facilitate or interfere with behavioral performance, readily accessible control beliefs produce a certain level of perceived behavioral control in relation to the behavior.

As a general rule, the more favorable the attitude and subjective norm with respect to engaging in the behavior, and the greater the perceived control, the more likely it is that a person will form an intention to perform the behavior in question. Intentions are expected to lead to performance of the behavior to the extent that people are in fact capable of doing or to the extent that they have actual control over the behavior.

This study extends the theory of planned behavior by adding an additional variable for this study which is religiosity. This factor is expected to affect halal compliance of food truck traders. Religiosity can be defined as a religious commitment (which relates to religion or beliefs of faith) that can be seen through individual religious affiliations or beliefs of faith practiced (Glock & Stark, 1965).

Most researchers argue that Islam refers to religious identity, especially in the case of differentiation between other religions in terms of worship and also the way of life practice. Therefore, as far as the individual considers himself a Muslim, his religiosity can influence the decision made for consumption of halal meat (Biddle, Barbara & Ricky, 1987). It has also been seen in a freelance study where Bonne, Vermeir, Bergeaud-Blackler and Verbeke (2007) regarding consumer behavior in buying halal products. In this study, the researchers used Theory of Planned Behavior (TPB) as a conceptual framework and the results of the study shows that there is positive attitude of consumers towards the use of halal meat products.

Some studies have shown that religious factors have had a significant impact on consumerism behavior (Assadi, 2003; Bonne et al., 2007; Delener, 1994; Pettinger, Miller & Mott, 2004); especially in the decision-making process of food and eating habits (e.g. Bonne et al., 2007). Delener (1994) states that religious factor is one of the most important aspects of culture that influences the behavior of consumers. This is because religiosity is an important value in the individual user's cognitive structure, and therefore has an impact on one's behavior. Studies have shown that purchase of halal products is not solely based on the product's functionality, taste or price of the product, but the denominator of religious values of a customer is a consideration for the purchase.

There are also previous studies from various researchers focusing on religious-related studies which show that religiosity influences the purchase pattern and can influence consumer attitudes and behaviors in general (Delener, 1994; Pettinger et al., 2004), and food purchasing decisions and eating habits in particular (Mennell, Murcott & Otterloo, 1992; Steptoe & Pollard, 1995; Swanson, 1996; Shatenstein & Ghadirian, 1997; Asp, 1999; Mullen, Williams & Hunt, 2000; Blackwell, Miniard & Engel, 2001). Other studies have also shown that in most societies, religion plays one of the most influential roles of forming food choices among individuals (Musaiger, 1993; Dindyal, 2003).

This study has chosen to put Intention as an independent variable together with Attitude, Subjective Norm, Perceived Behavioral Control and religiosity to measure the Halal Compliance among food truck traders in Klang Valley and the research model is as follows:

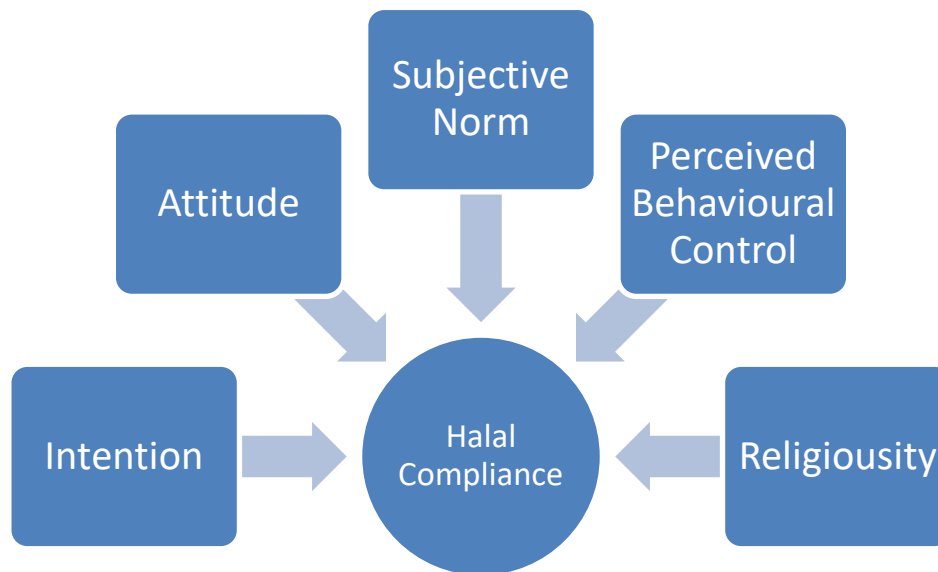


Figure 1: Research model of the study

Hypothesis

There are five hypotheses for this study

Hypothesis 1: There are positive relationship between intention and Halal Compliance.

Hypothesis 2: There are positive relationship between attitude and Halal Compliance.

Hypothesis 3: There are positive relationship between subjective norm and Halal Compliance.

Hypothesis 4: There are positive relationship between perceived behavioural control and Halal Compliance.

Hypothesis 5: There are positive relationship between religious and Halal Compliance.

Methodology

The respondents investigated in this study are food truck business owners or workers in the area of Klang Valley. A total of 70 respondents were selected randomly from food truck sites in Kuala Lumpur and Selangor. The respondents were approached at their food truck where a detailed explanation on the nature of the study was given and those who agreed to participate in the study were asked to fill out a questionnaire. The data collection took place in April and May 2016. From the 70 questionnaires distributed, 48 were collected, which yielded a response rate of 68.6 per cent. All questionnaires returned were valid for analysis.

Findings of Study

Demographic Analysis

The Table 3 below summarizes the background information of the food truck traders respondents.

Table 3: Background profile of the food truck trader respondents.

No.		Frequency	Percentage(%)
1	Gender:		
	Male	33	68.8
	Female	15	31.2
2	Duration of Business:		
	Under 1 year	7	14.6
	Between 1 to 3 years	32	66.7
	More than 3 years	9	18.8
3	Age:	3	6.2
	Under 20 years	27	56.2
	21 to 30 years	16	33.3
	31 to 40 years	2	4.2
	41 to 55 years	3	6.2
4	Education level:		
	Masters/PhD	1	2.1
	Undergraduate Degree	12	25.0
	Diploma	18	37.5
	SPM (secondary School)	15	31.2
	Others	2	4.2
5	Work Position:		
	Owner	27	56.2
	Worker	21	43.8

Table 3 above shows the background profile of the food truck traders' respondents. The respondents consist of 68.8% male respondents and the balance of 31.2% female respondents.

For the duration of involvement in the food truck business, the majority of the traders which is 32 respondents (66.7%) have been in this business for a time period of 1 to 3 years. 18.8% of respondents, which is 9 traders have been in the food truck business for more than 3 years. Only 7 (14.6%) respondents have been in the food truck for under 1 year.

The majority of respondents are in the 21 to 30-year-old age group, 56.2%, followed by those between the age of 31 to 40-year-old, 33.3%. There are 6.2% of respondents aged below 20 years. The remaining 4.2% is in the 41 to 50-year-old age group.

For education level, the distribution of the respondent's highest level of education achieved are as follows; the majority of respondents have obtained a diploma at 37.5% followed by those who have completed their Sijil Pelajaran Malaysia (SPM) which is at 31.2%. The remaining respondents have an undergraduate degree, 25%, masters/PhD 2.1%, and 4.2% ticked the others category which includes no formal education and religious study (*pendidikan pondok*).

Regarding their working position in the food truck business, 56.2% of the respondents consist of food truck business owners while the remaining 43.8% are workers at the food truck.

In this study, the reliability value of all 4 variables reaches the satisfactory value of 0.7. This indicates that the items in the questionnaire instrument used are capable of measuring the variables studied. However, to reach this value, several items had to be removed (2 items from intention and 2 items from subjective norm, 1 item from Halal Compliance).

Descriptive Analysis of Variables

Referring to Table 4 below, it is shown that Halal compliance among food truck traders is at a high level. The same result is shown for intention, subjective norms and attitude which are all shown to be at a high level.

Table 4: Descriptive Statistics of Variable Analysis

	N	Minimum	Maximum	Mean	Std. Deviation
Halal	48	2.14	5.00	4.5149	0.53023
Intention	48	3.00	5.00	4.6389	0.50451
Attitude	48	2.20	5.00	4.3333	0.76779
Norm	48	3.00	5.00	4.4236	0.52249
Control	48	2.14	5.00	3.5536	0.75972
Religiosity	48	2.43	5.00	4.1250	0.62556

The mean for perceived behavioral control is the lowest at 3.5536 which shows that control levels among food truck traders are low which could be due to respondents' prediction of not being able to control external surroundings. The highest mean is for intention at 4.6389 which shows that the respondents do intend to commit to Halal compliance. The attitude of the food truck traders and those around them (family, friends, workers and customers) also support Halal compliance.

The hypothesis of the study was then tested using correlation analysis. Table 5 shows the summary of the analysis results.

Table 5: Correlation Analysis

		Intention	Attitude	Norm	Control	Halal
Intention	Pearson Correlation	1	.215	.342*	.070	.467**
	Sig. (2-tailed)		.143	.018	.636	.001
	N	48	48	48	48	48
Attitude	Pearson Correlation	.215	1	.380**	-.225	.473**
	Sig. (2-tailed)	.143		.008	.124	.001
	N	48	48	48	48	48
Norm	Pearson Correlation	.342*	.380**	1	.351*	.374**
	Sig. (2-tailed)	.018	.008		.014	.009
	N	48	48	48	48	48
Control	Pearson Correlation	.070	-.225	.351*	1	.230
	Sig. (2-tailed)	.636	.124	.014		.115
	N	48	48	48	48	48
Religiosity	Pearson Correlation	.467**	.184	.489**	.557**	.636**
	Sig. (2-tailed)	0.001	.212	.000	.000	.000
	N	48	48	48	48	48
Halal	Pearson Correlation	.467**	.473**	.374**	.230	1
	Sig. (2-tailed)	.001	.001	.009	.115	
	N	48	48	48	48	48

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

The results of hypotheses testing are presented in Table 5 by using bivariate correlation. The findings suggest that hypothesis 1, 2, 3 and 5 is accepted. Hypothesis 1, 2, 3 and 5 expects positive relationship between intention, attitude, subjective norm and religiosity with Halal compliance. There is a positive significant relationship between four factors and Halal compliance and therefore Hypothesis 1, 2, 3 and 5 is accepted. Hypothesis 4 expects positive relationship between perceived behavioral control and Halal compliance. However, results showed that there is no significant relationship between perceived behavioral control and Halal compliance. Therefore Hypothesis 4 is rejected.

Discussion and Conclusion

The high level of Halal compliance among respondents of the study shows that food truck traders do comply with Halal practices even though it is not mandatory for them to do so as there is not any mandatory requirement for Halal certification for them to operate business. Findings from the study show that Halal compliance is significantly determined by the intention, attitude, subjective norm and religiosity of the food truck trader.

By extending the theory of planned behavior with another variable of religiosity, this study proves the predicted result that religiosity is a main factor to a traders decision making. The result of the study is similar with the findings of Ken and Hahn (1986) which shows that religion helps people understand and cope with life events by offering guidance, support and hope. In addition, there are similar views by Spilka, Hood and Gorsuch (1985), who sees religion as providing a reference framework to help individuals understand, predict and control activities and maintain self-esteem.

Meanwhile, findings from the study show that perceived behavioral control do not play a significant role in determining Halal compliance among food truck traders. This shows that the intention to comply by food truck traders are not determined by items outside of their control, such as their surroundings. This seems to support the findings of Alam and Sayuti, (2011) whom in their study stated perceived behavioral control is not a critical factor for intention to purchase Halal food in Malaysia.

As a conclusion, it can be said that not all behavioral factors are significant in influencing the behavior of food truck traders to comply with principles of Halal compliance. This could change in the event that Halal certification becomes compulsory for food truck business or if certain advantages or economic incentives are offered to traders who obtain Halal certification.

There are certain limitations to this study where it only looks at behavioral factors of the food truck traders. The small number of respondents and the scope of study being limited only to Klang Valley are also some limitation to this study. It is suggested that a more comprehensive study is conducted by also including religiosity and environment factors as variables and for the study to be conducted nationwide.

Future studies could also be conducted to look at the intention and action taken by the authorities to ensure Halal compliance among food truck traders. Currently, there are no specific laws or rules in regulating the food truck traders. As of now, they are subject to legal provisions that were made for hawkers or static food business operators. This gap in legislation makes it complicated for legal enforcement (Yiswaree, 2016).

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