



***FACTORS AFFECTING PURCHASE INTENTION OF RECALLED HALAL
PRODUCTS AMONG MALAYSIAN MUSLIM CONSUMERS***

NURUL SYUHADA BINTI MOHD YUNUS

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By

NURUL SYUHADA BINTI MOHD YUNUS

**Thesis Submitted to the School of Graduate Studies, Universiti
Putra Malaysia, in Fulfilment of the Requirements for the Degree of
Master of Science**

August 2018

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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in
fulfilment of the requirement for the degree of Master of Science

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Chair : Raja Nerina Raja Yusof, PhD
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Product recalls do not only lead to the damage of company image but may also cause safety and health problems to Muslim consumers. Malaysia was shaken by several cases of halal products being recalled by the Department of Islamic Development Malaysia (JAKIM) in the past few years, hence Muslim consumers have had doubt over the sanctity of the products, even after the reinstatement of halal certification of recalled products. The industries and authorities have also suffered in their image and profit because of the consumer's suspicion and boycott. Thus, this study's main objective was to examine the factors affecting purchase intention of recalled halal products among Malaysian Muslim consumers. The study also intended to test the mediating roles of trust between religious orientation and halal knowledge towards the purchase intention of product recalls. A quantitative survey was designed using self-administered questionnaires. A total of 279 questionnaires were collected from respondents in Kelantan, Negeri Sembilan, Selangor and Perak. They were chosen using a purposive sampling procedure where the respondents of this study were Muslim consumers who had experience in purchasing recalled halal products before this.

The findings of this study revealed that attitude, subjective norms, brand image and halal knowledge significantly affects Malaysian Muslim consumers' purchase intention of recalled halal products. On the other hand, trust mediates the relationship between halal knowledge and purchase intention of recalled halal products. However, religious orientation did not have any significant relationship in this study's context of findings.

The implications of this study were primarily beneficial and valuable to the marketers of halal products by offering an insight into the intention of consumers

to purchase products that had been recalled by the authorities. In conclusion, the study proved that theory of reasoned action factors (attitude and subjective norms) are still relevant in the context of purchasing halal products that were once recalled by the authorities due to some reasons. Hence, the general findings of this study is important for manufacturers of halal products in Malaysia, whereby in the event this happens to their products, manufacturers would still be able to influence their consumers to continue purchasing their products by enhancing marketing efforts to change and leverage five factors: attitude, subjective norms, brand image, halal knowledge and trust. The findings of this study also give the academicians and researchers knowledge as a benchmark to assist them in the future.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Sarjana Sains

FAKTOR-FAKTOR YANG MEMBERI KESAN KEATAS NIAT MEMBELI DI KALANGAN PENGGUNA MUSLIM DI MALAYSIA TERHADAP PRODUK HALAL YANG PERNAH DITARIK BALIK

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Penarikan balik produk bukan hanya membawa kepada tercalarnya imej syarikat tetapi boleh menyebabkan masalah keselamatan dan kesihatan pengguna Muslim juga. Beberapa tahun lalu, Malaysia telah digemparkan oleh beberapa kes yang melibatkan penarikan produk halal oleh Jabatan Kemajuan Islam Malaysia (JAKIM) yang mana telah menimbulkan rasa ragu-ragu dalam diri pengguna terhadap kesucian produk walaupun selepas sijil halal produk tersebut dikembalikan. Ekoran syak wasangka dan boikot daripada pengguna, pihak berkuasa dan industri juga telah mengalami kerugian dari segi keuntungan dan imej. Oleh itu, tujuan utama kajian ini dijalankan adalah untuk mengkaji faktor-faktor yang memberi kesan keatas niat membeli di kalangan pengguna Muslim di Malaysia terhadap produk yang telah ditarik balik. Kajian ini juga bertujuan untuk menguji kepercayaan sebagai pengantara antara pengetahuan halal dan orientasi keagamaan terhadap niat membeli produk yang telah ditarik balik. Kajian ini menggunakan kaji selidik kuantitatif melalui soal selidik yang diedar sendiri. Sebanyak 279 kertas kaji selidik diperoleh daripada responden negeri Kelantan, Negeri Sembilan, Selangor dan Perak. Mereka dipilih menggunakan prosedur persampelan bertujuan yang mana responden kajian ini terdiri daripada pengguna Muslim yang mempunyai pengalaman dalam pembelian produk yang ditarik balik sebelum ini.

Hasil kajian menunjukkan bahawa sikap, norma subjektif, imej produk dan pengetahuan halal menunjukkan terdapat hubungan yang signifikan terhadap niat membeli pengguna Muslim di Malaysia terhadap produk halal yang ditarik balik sebelum ini. Selain itu, kepercayaan adalah mediator diantara pengetahuan halal dan niat membeli terhadap produk halal yang ditarik balik. Implikasi kajian ini amat bermanfaat dan berharga kepada pemasar produk halal dimana ia memberikan pandangan dalam niat pengguna untuk membeli produk yang ditarik balik sebelum ini oleh pihak berkuasa. Walau bagaimanapun, orientasi

keagamaan tidak menunjukkan sebarang hubungan yang signifikan dalam dapatan kajian melalui konteks ini.

Kesimpulannya, kajian ini telah membuktikan bahawa faktor teori tindakan beralasan (sikap dan norma subjektif) masih lagi relevan dalam konteks kajian pemilihan produk halal yang sebelum ini pernah ditarik balik atas sebab tertentu. Oleh itu, penemuan umum kajian ini amatlah penting untuk pengilang produk di Malaysia apabila kejadian seperti ini berlaku kepada mereka, pengilang produk masih boleh mempengaruhi pengguna mereka untuk terus membeli melalui meningkatkan lagi usaha perubahan dan memanfaatkan lima faktor ini: sikap, norma subjektif, imej produk, pengetahuan halal dan kepercayaan. Kajian ini juga memberi ahli akademik dan penyelidik pengetahuan sebagai penanda aras untuk membantu mereka dalam penyelidikan di masa hadapan.

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This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Master of Science. The members of the Supervisory Committee were as follows:

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LIST OF ABBREVIATIONS

CSR	Corporate Social Responsibility
DBKL	Dewan Bandaraya Kuala Lumpur
DNA	Deoxyribonucleic Acid
DOSM	Department of Statistics Malaysia
ELM	Elaboration Likelihood Model
GIE	Global Islamic Economy
GMP	Good Manufacturing Practice
IBM	International Business Machines
JAIN	Jabatan Agama Islam Negeri
JAIPk	Jabatan Agama Islam Perak
JAKIM	Jabatan Kemajuan Islam Malaysia
JHEAIPP	Jabatan Hal Ehwal Agama Islam Pulau Pinang
KPDNHEP	Kementerian Perdagangan Dalam Negeri Dan Hal Ehwal Pengguna
LPG	Liquid Petroleum Gas
MAIN	Majlis Agama Islam Negeri
MPN	Majlis Perbandaran Nilai
MPPHM	Manual Prosedur Pensijilan Halal Malaysia
OIC	Organization of Islamic Cooperation
PCV	Psychological Contract Violation
PhD	Doctor of Philosophy
PPIM	Persatuan Pengguna Islam Malaysia
ROS	Religious Orientation Scale
Sdn Bhd	Sendirian Berhad
SEM	Structural Equation Modelling
SME	Small and Medium Enterprises
SPHM	Sijil Pengesahan Halal Malaysia
SPSS	Statistical Package for the Social Sciences
TPB	Theory of Planned Behavior
TRA	Theory of Reasoned Action
UAE	United Arab Emirates
WTO	World Trade Organization

CHAPTER 1

INTRODUCTION

In this chapter, the author will give an overview of the current issues and facts in the halal area. This chapter is started with the background of study, halal certification procedure by JAKIM and then followed by product recalls issues in Malaysia. After that, the problem statement, research questions and objectives of study are proposed. It is then continued with the significance of study that consists of significance to the consumers, producers and marketers, academicians and researchers and lastly legislators.

1.1 Background of Study

In the world of modernization nowadays, Malaysia is recognized as the center for the global halal industry. The halal food industry in Malaysia is one of the fastest growing food industries and is predicted to grow further in the world market (Lada et al., 2009). The country has also been known as the leader of halal food benchmarking around the world (SME Annual Report 2006; 2007). This can be seen with the demand for quality halal food by non-Muslim consumers also, which has led halal food to being more popular among them, such as in China and Europe. Manufacturers and companies responded to the demand for halal food and beverages, especially since there are 1.7 billion Muslims worldwide alongside vastly increasingly affluent Muslim communities in Muslim-minority countries (Thomson Reuters, 2018).

In the Global Islamic Economy Indicator, Malaysia, for the fifth year in a row, continues to lead the chart, followed by the UAE and Saudi Arabia as shown in Table 1.1 below. A report released by the State of the Global Islamic Economy 2017/2018 projects the Islamic economy to US\$3 trillion (RM11.6 trillion) by 2021 (Thomson Reuters, 2018). Meanwhile, in the exports sector, the minister in the Prime Minister's Department, Datuk Seri Abdul Rahman Dahlan predicts that halal products exports will grow by 5% to RM45 billion this year (Malaysian Reserve, 2018). The Global Islamic Report (2017/2018) reports that the sectors that Muslims spend the most on by category is food and beverages at \$1.24 trillion, followed by clothing and apparel at \$254 billion, media and entertainment at \$198 billion, travel at \$169 billion, followed by pharmaceuticals and cosmetics at \$83 billion and \$57.4 billion respectively.

Table 1.1: Top 15 Countries According to the Global Islamic Economy Indicator

Top 15 countries	GIE Indicator Score	Islamic Finance	Halal Food	Halal Travel	Modest Fashion	Halal Media and Recreation	Halal Pharmaceuticals & Cosmetics
Malaysia	146	193	89	109	31	57	62
United Arab Emirates	86	88	67	94	63	135	74
Saudi Arabia	67	84	47	43	15	33	47
Bahrain	64	88	30	19	26	40	37
Oman	56	59	57	30	22	40	40
Pakistan	54	56	60	13	21	9	52
Qatar	51	55	42	41	26	61	32
Kuwait	49	57	44	11	11	35	28
Brunei	43	41	52	24	13	29	35
Jordan	42	41	44	39	21	23	50
Indonesia	42	42	42	46	20	10	42
Iran	38	43	35	20	12	24	26
Singapore	36	21	51	25	33	79	63
Sudan	35	32	49	29	9	11	21
Bangladesh	31	36	25	19	26	7	25

Source: Adapted from Thomson Reuters (2018)

Not only that, Malaysia still continues its leadership of the Global Halal Food rankings among 10 other countries, scoring 89 points in the sector as presented in Table 1.2 below. The goading of number of articles studying about halal food allows Malaysia to substantially increase its awareness score as showed in the table. The ranking is then followed by UAE and Brazil that place second and third for the Halal Food indicator that targets on the health of the Halal Food ecosystem of a country (Thomson Reuters, 2018). Halal food is the largest and most variable sector for the Islamic economy compared to other sectors, such as modest fashion, halal travel, halal cosmetics, halal pharmaceutical, halal media and recreation and Islamic finance (Thomson Reuters, 2018).

Table 1.2: Top Ten Countries in the Halal Food Indicator

Halal Food	Sector Score	Meat exports to the OIC, \$ millions	Governance Score	Awareness Score	Social Score	GIE Ranking
Malaysia	89	15	100	194	58	1
United Arab Emirates	67	81	67	0	54	2
Brazil	66	4280	100	108	46	22
Australia	62	1982	100	10	53	19
Pakistan	60	200	100	0	57	6
Oman	57	235	100	22	48	5
Brunei	52	1	100	46	74	9
Singapore	51	102	100	12	50	13
Sudan	49	498	67	7	65	14
Saudi Arabia	47	226	100	15	53	3

Source: Adapted from Thomas Reuters (2018)

Previously, Malaysia's MS1500: 2004 was adopted as the international halal standard by the Codex Alimentarius Commission of the United Nations, which is the only halal remark under the World Trade Organization (WTO) that provides internationally recognised guidelines on labeling food products as well as for other extended halal-related industries, which consist of halal logistics, Muslim-friendly hospitality services, halal pharmaceuticals, and halal cosmetics and personal care (Department of Standards Malaysia, 2016). Being known as the world's most successful example in which a single halal standard is applied throughout the country, Malaysia's standard has been regarded as the basis for the development of the world's halal food industries (SME Annual Report 2006; 2007).

To ensure consumers that their products or food are halal compliant, a halal logo is used as a sign by the manufacturers and food operators in Malaysia. Indirectly, the halal certification provides confidence to consumers on the halal food of which they consume (Khalek, 2014). The procedures to grant the halal certification in Malaysia are more in the forefront than other countries. Malaysia is well known as the best and most efficient country that has a particular department to conduct the procedures for halal certification registration compared to other countries. The department and recognized authorities that

control all the halal certification affairs are the Malaysia Department of Islamic Development (JAKIM), State Islamic of Religious Department (JAIN) and State Islamic of Religious Council (MAIN). These departments are responsible for the nation's Islamic affairs and also for the national halal certification. Whatever the form of the body, the acceptance of the certificates depends on the country of import or the Muslim society delivered through such certification (Riaz, 2010).

Figure 1.1 below shows that in 2015, the Halal Statistics indicates a positive annual growth rate compared to 2010. About 6,138 organizations and manufacturers that acquired halal certification by JAKIM and JAIN run, at average, an annual growth rate of 13.0 percent over both those periods. It shows that halal certification is a marketing paradigm to the manufacturers and marketers that is used to differentiate their services and products in this newly competitive environment, especially to knowledgeable consumers nowadays (Rajagopal et al., 2011). The figure below shows the total number of women-owned establishments in 2010, with an average annual growth rate of 24.5% at 213 establishments, while in 2015, 636 establishments were reported. For the value of gross output in 2015, RM208.2 billion was recorded with an average increase of 9.0 percent annually. In value added, with an average annual growth of 12.0 percent, RM42.3 billion was recorded in 2015 in contrast to RM23.9 billion in 2010. On the other hand, the number of persons engaged in 2015 was 346 thousand compared to 2010 with 199 thousand people, where there was an average annual growth of 11.7%. For salaries and wages, RM10.2 billion was reported in 2015 compared to RM4.8 billion in 2010, with an average annual growth of 16.3%. A total of RM60.9 billion of value fixed assets was recorded in 2015 compared to RM30.2 billion in 2010, with an average annual growth of 15.1%. Lastly, the total amount of halal export products in 2015 was RM39.4 billion, while in 2010 the figure was RM26.2 billion.

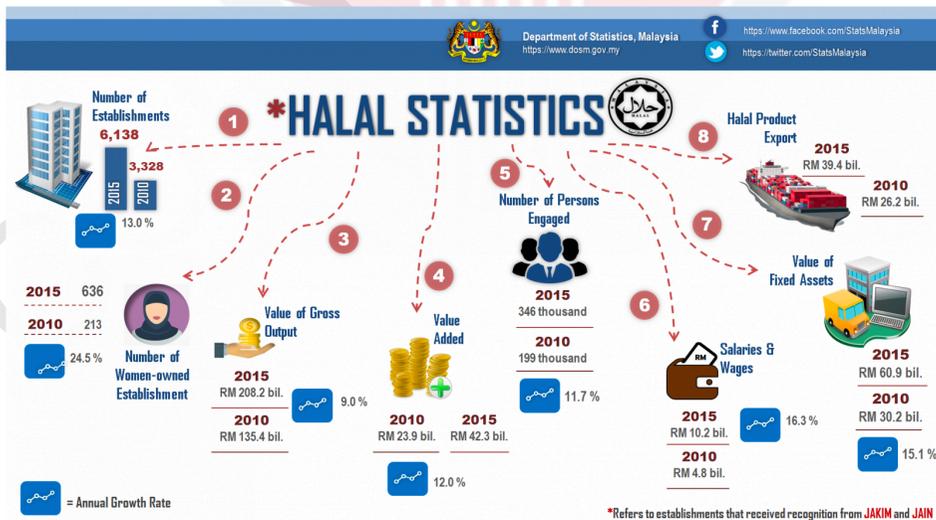


Figure 1.1: Halal Statistics
(Source: Department of Statistics Malaysia, 2017)

As mentioned by Sazelin and Ridzwan (2011), the certification of products as represented by the halal logo on them does not only guarantee Muslims that what they consume is following the Islamic law, but also provides a guideline to the producers to meet the halal standard. Thus, the importance of halal certification is very crucial in all business company types, especially those in the halal industry. It does not only involve food services, but also encompasses cosmetics, pharmaceutical and others.

We know that in this ever-changing world of globalization, Malaysian Muslim consumers are more knowledgeable, responsive and very sensitive to their surroundings. They are inclined to be doubtful, inquisitive, and deterrable against products that do not have halal certification or halal sign (Aliman & Othman, 2007). In addition, the increasing sophistication of the modern world that exists at the present time makes Malaysian consumers very wary of the issues and problems that arise in their everyday lives. The growing awareness of consuming halal food and the global increase of Muslim population have also led to the increasing demand of Halal food (Che Man & Abdul Latif, 2003). With Islam as the official religion in Malaysia, the halal criterion has been highly prioritized and placed emphasis on in various kinds of matter. Thus, when an issue regarding halal matter arises, consumers will be alert about the cases. The consumers do not only ensure that the ingredients used by the manufacturers are legit and halal by Islam, but also in the acquisition of halal certification of such products. On the other hand, Al-Harran & Low (2008) stated that if the consumers could not find the halal logo or sign, they seek the halalness through the ingredients of the products before they proceed with the purchase.

Past research studied widely about the attitude and subjective norms in the halal context and others. The use of Theory of Reasoned Action (TRA) has changed the marketers and manufacturers involved in the consumer behaviour. Abd Rahman et al. (2015) stated that TRA is an appropriate theory that explains the consumer behaviour. Various studies can be seen to investigate the nature of consumer behaviour according to the two factors, such as Arsia and Mohsin (2012), Amin (2013) and Amin et al. (2013) that studied the halal context of food and services. It showed that TRA is still valid to use, up to the degree of the extension of the Theory of Planned Behaviour (TPB) that has been enhances by adding new determinants. As clearly seen, the need to study using attitude and subjective norms is certainly important as to extend the literature review in many areas that could give benefits to communities and academicians involved in this study context, especially in halal product recalls.

Brand image is an important factor to the consumers when purchasing products or services. It is an important element as to attract the consumers in purchasing their products based on the quality image that they have. When consumers have a favourable brand image of a certain product, the brand's messages have a stronger influence to them (Hsieh & Li, 2008). Hence, when discussing in the product recalls context, the stronger brand image of the product that has been recalled before does not affect the consumer's

perceptions as the image they have is sturdy enough to maintain their consumer's trust and belief. In other words, brand image is the mental image which consumers have on a brand, in terms of its uniqueness and qualities, in comparison to other brands (Faircloth, 2005).

In the context of recall halal products, religious dimensions shall be included in the halal purchase intention. Sufficient indication has been presented that religion can influence consumer and buyer behaviours (Muhamad & Mizerski, 2010). This can be attributed since consumers may have various perceptions towards the incidents that happen, that to some extent are affected by religious beliefs. Religious orientation gives an impact on the choices of the consumer when purchasing products because consumers develop loyalty for a brand when it is acceptable according to their religious beliefs (Alam et al., 2012). Previous empirical studies have revealed the relationship of religious orientation with various behaviours (Tahir & Abdul, 2013) such as in economic performances (Noland, 2005; Tu et al., 2011) and economic growth (Nwankwo et al., 2012). This shows that religious orientation also enhance the relationship in purchase intention of recalled halal products among Muslim consumers.

As we know, Muslim consumers nowadays are required to be aware and more knowledgeable in order to purchase food and products that are Shariah-compliant. Knowledge is the level of accurate information that consumers have about a particular product (Carlson et al., 2009). Numerous studies have reported that knowledge positively impacts the consumers' intention, such as green knowledge and environmental knowledge (Pagiaslis & Krontalis, 2014; Dubey et al., 2016; Mohd Suki, 2016; Yadav & Pathak, 2016). In this study, halal knowledge refers to the consumer's knowledge about the procedure of the halal certification process. The halal knowledge is not only vital to manufacturers and marketers, but also to consumers. Due to this reason, Muslim consumers should have greater halal knowledge (Mohamed Elias et al., 2016) towards the process of how manufacturers obtain halal certification from authorities in order to gain confidence in purchasing recalled halal products. Therefore, halal knowledge needs to be explored and consumers must broaden their perspectives on recalled products to investigate the relationship between them.

As a result from the breaking news of the incidents that happened in Malaysia, consumers' trust towards the product recalls resulted in mixed perceptions. Trust is an essential issue in human relationships (Lin & Lu, 2010). They hold the firm's belief of the consumers' to have confidence in an ally's dependability and integrity that leads to positive results (Morgan & Hunt, 1994). To trust and therefore give consent to rely on another person and take risks, partners must build social and interpersonal relationships with each other. It becomes a major component of socially responsible and ethical business enterprises (Ozmen, 2018). Trust plays a significant role as a mediator between halal knowledge and religious orientation of recalled halal products. To achieve trust, the relevant parties should strengthen their activities related to the aspect that would embellish the trust-based relationship between consumers.

In order to fill the gap, this study aims to investigate the relationship between attitude, subjective norms, brand image, religious orientation, halal knowledge and purchase intention of recalled halal products among Malaysian Muslim consumers. This study also aims to investigate the mediating relationship of trust between religious orientation, halal knowledge and purchase intention of recalled halal products among Malaysian Muslim consumers. It is expected that the results and findings will contribute to convergence in the literature of product recalls in the halal food products context and will recommend ways in which companies can cope and strategize to strengthen their image.

1.2 Halal Certification Procedure by JAKIM

Malaysia's Halal certificate is an official document stating the halal status of services and/or products according to the Malaysia Halal Certification scheme issued by the competent authority ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014, p. 13). Halal certification is a common strategy and a marketing tool used by manufacturers to convince and notify their consumers that their products are halal and Shariah-compliant. Halal certification is essential in today's world since advances in science and technology have created so many new products using artificial chemical ingredients. As a leading producer of halal products, it is essential for manufacturers and businesses in any country to use valid halal logos in order to comply with the rules and regulations that have been set by the authority (Kadir et al., 2015). In Malaysia, halal certification is issued by a competent authority and department that have the power to operate the service in connection with Islamic affairs, which is the Department of Islamic Development Malaysia (JAKIM). JAKIM will be the place for marketers to apply for halal certification for their companies, products and services.

First of all, the manufacturers or marketers shall apply for the Halal certification by online means via MYeHALAL portal at www.halal.gov.my. The manufacturers shall submit supporting documents to JAKIM/JAIN after having submitted the application form online. In the case of renewal purposes, application for the certificate shall be submitted at least three months before the expiry date of the certificate ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014). MYeHALAL will reject the application automatically if the manufacturers or marketers send incomplete applications. If the manufacturers completed the applications that are deemed qualified according to certain criteria/schemes by JAKIM, they will receive a letter requesting payment for the certification fee. The fee will be valid for two years except for slaughterhouses, which is valid only for one year. The payment shall be in the form of money order, online payment, postal order, online payment payable or bank draft to JAKIM/MAIN/JAIN and the fee paid is not refundable ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014).

Audit procedures will take place after the required application procedures are fulfilled. The audit will be carried out by two auditors who are not in the Halal

Certification Panel but are competent in Islamic education and technical matters. The auditors have the right to assess the entire premise such as to take photos for evidence purposes and conduct follow-up audits after the corrective action has been implemented for verification purposes. Apart from that, the auditors have the authority to take samples of products, raw materials and ingredients with doubtful halal status for laboratory analysis according to the standard. All the packaging materials or samples of products will be labeled before they are taken for scrutiny of the halal certification panel. The laboratory analysis will be carried out at government laboratories which are accredited based on ISO/IEC 17025 for the related analytical scope. Presently, the laboratory under the Department of Chemistry Malaysia is the official laboratory for Malaysia Halal Certification ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014, p. 47). A report will be prepared by the technical inspector based on the site inspection. The report will then be evaluated by a committee in JAKIM. If everything is in order, then JAKIM will issue the halal certificate to the company ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014).

JAKIM regulates three categories of offences which are minor, major and serious offence. The offences have their own categories of action that are conducted by JAKIM. JAKIM will start monitoring by conducting inspection, which shall be executed without earlier notice based on MPPHM 2014 and other regulations currently enforced. After the inspection, a copy of the Malaysia Halal Certification Monitoring Notice will be given by the Inspection Officer to the company. The inspection period has been outlined by JAKIM in four categories which are; scheduled inspection, enforcement inspection, follow-up inspection and inspection based on complaint ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014, p. 49).

In the circumstances of offences and actions occurring during routine/random inspections along the certification period, such as in the case if auditors were to discover certain violations from the halal procedure laid down by JAKIM, they are entitled to temporarily revoke the halal certificate, based on minor offence. A copy of the Malaysia Halal Certification Monitoring Notice and Non Conformance Notice will be issued. A warning is issued for immediate remedial action or within 14 days or any duration deemed relevant. After that, the Inspection Officer will conduct follow-up inspection after the due date if necessary. The Notice of Malaysia Halal Certificate Suspension will be issued and the halal certificate will be suspended if the company fails to carry out the corrective action within the stipulated time. The status of the suspended halal certificate will be determined by the Halal Certification Panel ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014).

The Manual Procedure for Malaysia Halal Certification (Third Revision) 2014 also states that JAKIM shall announce to the public that halal certifications of certain products would be revoked for a specific period of time. Within the time that the certification is revoked, an appeal shall be made in writing to the Secretary of the Appeal Panel within two weeks after the decision has been

informed to the manufacturers that hold the certificate and appeals made after this period shall not be entertained. However, if the marketers have fulfilled all halal conditions appropriately, then the halal certification panel in JAKIM shall return their halal certification. JAKIM shall announce again that the products or services have been reinstated with their halal certification and thus they are halal to consume ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014).

1.3 Product Recalls Issues in Malaysia

Around 10 to 15 years ago, there were many issues regarding product recalls of certain products in Malaysia. Consequent to the recall cases that had happened, many questions and doubt arose in the Muslim community as to whether such products can still be purchased or consumed. Due to the falsehood that rose among consumers, some of them had doubt and stopped purchasing products that had their halal certification revoked. The first issue occurred on the High 5 bread, where the company was suspected of using non-halal substances on top of an unsatisfactory hygiene level of the factory. The High 5 bread processing factory was ordered to stop operations for two weeks due to the dirty environment and use of non-halal ingredients. According to PPIM secretary, Datuk Dr. Maamor Osman, an inspection was carried out at the factory based on complaints from the public along with a picture of the premise and oil, which raised doubt on its halalness. The inspection was accompanied by JAKIM, the Ministry of Health, Nilai Municipal Council (MPN), Immigration Department and the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) representatives. Thus, due to the aforementioned issues, their halal certification was revoked by JAKIM (Berita Harian, 2006). However, JAKIM reinstated the halal certification on 1 October to High 5 after the improvements made (The Star Online, 2006).

Secondly, the Malaysian Muslim Consumers Association (PPIM) made a police report on the RM 5 million suit filed by Zainuddin Md Zin, Head of the Tourism Department of Kuala Lumpur City Hall (DBKL) against Perak Duck Food Industries Sdn. Bhd., CKL Marketing Sdn. Bhd. and Tesco Stores (Malaysia). This is due to the issue of the chickens being allegedly slaughtered and sold in Tesco stores. On 28 October 2007, the buyer bought three chickens at Tesco and found them to be labeled with halal logo but not slaughtered properly according to JAKIM procedure. Hence, their halal certification was also revoked and their products were recalled by JAKIM (Fatin, 2008).

Thirdly, the case of HyFresh poultry meat in Tesco in 2010 raised issues where the Department of Islamic Affairs Penang (JHEAIPP) confiscated branded chickens that were not slaughtered according to Islamic procedures. A food seller along with four members of his family sued a hypermarket for damages of RM1.6 million for failure in ensuring that fresh poultry products processed were properly certified halal according to Islamic law. Raja Muzaffar Kamar bought three chickens that were slaughtered and packaged with printed packages of HyFresh and branded with the halal logo issued by the

Department of Islamic Development Malaysia (JAKIM). Raja Muzaffar Kamar said that when he removed the rest of the chicken, he found effects on the necks of the chickens that showed they were not properly slaughtered according to the Islamic procedure before making a report to the Department of Islamic Affairs Pulau Pinang (JHEAIPP). JHEAIPP then investigated and seized HyFresh branded chicken in the supermarket for improper slaughtering according to the Islamic procedure. On 31st March 2010, the Department of Penang Mufti issued a letter confirming chicken products concerned were not properly slaughtered according to the Islamic law and was forbidden to be consumed according to the Islamic Law (Utusan Online, 2010).

Fourthly, concerns were raised regarding the halal certification of Cadbury Dairy Milk Chocolate products being revoked by JAKIM. The Department of Islamic Development Malaysia (JAKIM) took note of the media statement by the director, Datuk Dr. Noor Hisham Abdullah, Director General of the Ministry of Health on May 2014 regarding the detection of porcine DNA in two Cadbury chocolate products: Cadbury Dairy Milk Hazelnut with batch number (Batch No.) 200813 M01H12 and Cadbury Dairy Milk Roast Almond with batch number (Batch No.) 221 013 N01R11. Following the statement, the halal certification was suspended for the two products effective immediately by JAKIM (Jabatan Kemajuan Islam Malaysia, 2014b). JAKIM, at the same time, made further investigations by inspecting the Cadbury factory and conducted inspection of products and processes, including DNA testing by the Department of Chemistry Malaysia. On 3rd June, JAKIM announced and confirmed that Cadbury is actually halal due to the test results that verified Cadbury products were free from porcine DNA. Per standard procedure, on 6th June, JAKIM conducted another factory inspection, after which JAKIM reinstated Cadbury's halal certification (Cadbury, 2014).

Next, the case in which the chicken slaughterhouse, PCK Processing and Marketing Enterprise, violated the Malaysian Halal Certification (SPHM) in 2015 despite a notice of non-compliance during the audit court was highly publicized. Perak Islamic Religious Department (JAIPK) confirmed to have withdrawn the halal certificate of a chicken slaughterhouse operating in Seri Manjung, PCK Processing and Marketing Enterprise. Datuk Mohd Yusof Husin said the halal certificate of the company was lifted on 1 June because it had violated the Malaysia's halal certification procedure. According to him, the withdrawal was due to the company's chicken slaughterhouse being dirty and not practicing good hygiene (Sinar Harian, 2015). JAIPK has a good basis to withdraw the halal certificate because of the abattoir in a dirty condition and was not caused by other factors. Previously, the company was also given two warning notices in order to comply with the Malaysian halal certification procedures, but they failed to do so (Utusan Online, 2015).

Lastly is the issue related to Secret Recipe in 2015, where JAKIM revoked their halal certificate due to the violations involving hygiene offenses under the Malaysian Halal Certification Procedure Manual and Good Manufacturing Practice (GPM). The Department of Islamic Development Malaysia (JAKIM)

withdrew the halal certification of the company, Secret Recipe Manufacturing Sdn Bhd, due to violations involving certification procedures and serious hygiene offenses relating to GMP. According to the Halal Hub Division director, Mohd Yusoff Hakimah, through a statement posted on their official Facebook, withdrawal of certificates was enforced on 7 May, but it was not caused by the misuse of illegal substances in the processing of that product. JAKIM has called the company and they promised to take immediate action against offenses that resulted in their halal certificate being withdrawn. However, JAKIM made a review of the application based on inspections and compliance with the Malaysian Standard 1500: 2009 and the Malaysian Halal Certification Manual procedure 2014 (Jabatan Kemajuan Islam Malaysia, 2015c; Sekaran, 2015).

1.4 Problem Statement

Industry review has revealed six major cases that happened previously in Malaysia. For over the last few years, Malaysian consumers witnessed cases where several products were recalled by JAKIM due to various reasons such as detection of forbidden ingredients (i.e. DNA of porcine in additives), violation of halal slaughtering practices and serious hygiene offences (Berita Harian, 2006; Jabatan Kemajuan Islam Malaysia, 2014a; Utusan Online, 2010; Jabatan Kemajuan Islam Malaysia, 2015b). As the consequences, the consumers reacted towards such cases and they started to argue and have doubt about these products. Following the incident, Muslim consumers started boycotting the products and came to be more vigilant when consuming products (BBC, 2014; Business Insider, 2014). Because of that, most of the consumers are no longer loyal to those particular brands and have shifted to other manufacturers. Hence, with the incidents that happened previously in Malaysia, this study tried to investigate the impact of the issues towards Malaysian consumers' purchase intention of these products.

Due to the incidents, many parties were involved and affected by the halal issue cases. These parties involved suffered in their image and profit as a result from consumers' suspicions (Azman & Izwan, 2015). The regulatory bodies that supervised and monitored the marketers were JAKIM, JAIN and MAIN. The incident happened when the products were recalled by the authority due to the reports and investigations made on the company involved in the cases. Even after the authorities announced the results, the consumers were still wary and hindered themselves from purchasing the products involved. For example, the consumers became doubtful because they did not trust that JAKIM could handle the procedure of the halal process to ensure the halalness of products (Astro Awani, 2014; Utusan Online, 2014). In addition, the authorities were not only the only entities affected but also the companies and their respective products. Due to this commotion, many customers became doubtful and banned and boycotted the products (Kamal, 2014). The consumers however, were still anxious regarding the halalness of the products of which the authority had recalled the products. The result of the case caused serious damage and financial burden to several parties due to the ban and boycott by the consumers (Mokhtar, 2014). The image and business of the

Cadbury company faced a major loss and decline due to the cases (The Guardian, 2014; Kamal, 2014; Hicks, 2014). Thus, there are significant effects to the producers and authorities, especially on the manufacturer's image and profit.

Subjective norm is the consumers' strong reference point when choosing or purchasing food or products. Strong subjective norm that is held by the consumers when purchasing halal products was shown in past studies with various context such as in online shopping, halal food purchasing, genetically modified foods, environmentally conscious consumption, green hotel revisit intention and technology-use intention (Baker et al., 2007; Chen, 2008; Laohapensang, 2009; Tsarenko et al., 2013; Alam & Sayuti, 2011; Khare, 2015; Moser, 2015). Hence, for halal products with a history of product recalls, other people's opinion would highly influence consumers' intention to purchase them again after incidents, especially when the information comes from a trusted circle of people such as close friends and family members. Thus, subjective norm holds a solid indication with the ample evidence shown by past literature, not to mention with the possibility of being in the halal product recalls context.

For consumers, being able to identify and evaluate the quality and satisfaction of the product is done through brand image. Brand image plays an important role in acquiring experiences and experiential product evaluation where a positive brand image may make up for an inferior image and raise the possibility of the products being selected. As it is the influential factor for consumers when purchasing specific products, past researchers have studied brand image in various context areas such as logistic services, smartphones, banking services and others (Davis et al., 2009; Bravo et al., 2012; Tulipa & Muljani, 2015). Meanwhile, the context of halal product recalls towards purchase intention is still hard to find. The study of brand image in the context of halal should be demanded by consumers nowadays as the product recalls will continue to happen in the future. Furthermore, the extension of this line of brand image in examining the purchase intention of product recalls will give suggestions to the halal manufacturers as well as marketing practitioners on how to enhance their brand image in order to attract the consumers to repurchase their products, even after the incidents happen.

Religion is a unified system of beliefs and practices relative to the holy and sacred things. They play an important role in influencing and controlling the consumer behaviour. Ample evidence has been presented that shows religion can dominate food purchasing decisions (Blackwell et al., 2001) and consumer attitudes (Pettinger et al., 2004; Mullen et al., 2000). For example, religious orientation is presented as the motivation of an individual in abiding their religion. It is possible that religious orientation can influence in explaining Muslim consumers' purchase intention towards products that have been recalled before which may provide a clearer effect of religion on consumers. Hence, it shows that consumers are likely to consume and buy products based on the religious beliefs that influence them to act a certain behaviour. The

above discussion clearly shows that the religious orientation dimension is an important factor of a consumer's choice when purchasing products which have been recalled.

Although much of the past literatures on halalness have included trust in their framework, only a few of them are trusted as a mediator and many are still yet to be uncovered. Trust is an important antecedent to enhance the purchase intention of consumers (Liza, 2011; Bouhlel et al., 2011). Evidence from a few previous literatures related to trust act as a mediator in transferring knowledge, sharing and obtaining (Levin & Cross, 2004; Niu, 2010). In addition, past literature also investigates the mediating role of trust towards purchase intention in the context of online shopping (Chang & Chen, 2008; Hong & Cha, 2013), however in the context of halal product recalls, it is still dearth and unclear. Therefore this study extends the existing literature and tries to explore the mediating role of trust between halal knowledge and religious orientation towards the purchase intention of recalled halal products. Thus, conducting trust can be very popular and play a useful role as a mediator for better understanding in halal product recalls, which might change and affect the consumers' purchase intention in the halal context of studies.

As far as our concern, there is no research that studies halal knowledge. Most past literature studied knowledge (Bhakar et al., 2015), knowledge sharing (Ding et al., 2013), consumer product knowledge (Wang & Hazen, 2015), while research on halal purchase intention involving TRA along with halal knowledge is still sparse. Halal knowledge is specific to the procedure and process of halal certification that is experienced by manufacturers and is conducted by Department of Islamic Development Malaysia (JAKIM). The need for halal knowledge among consumers is very much required nowadays in understanding the process and policy of halal certification that is conducted by JAKIM, thus consumers will gain confidence in the halal status awarded to the product. Hence, consumers with halal knowledge can easily identify the products with halal status and can purchase without any hesitation.

1.5 Research Questions

In this research, the author raises the following research questions in order to observe the potential relationship between the six factors and purchase intention of recalled halal products among Malaysian Muslim consumers.

- i. Do attitude, subjective norms, brand image, religious orientation and halal knowledge affect the purchase intention of recalled halal products among Malaysian Muslim consumers?
- ii. Does trust mediate the relationship between religious orientation and purchase intention of recalled halal products among Malaysian Muslim consumers?
- iii. Does trust mediate the relationship between halal knowledge and purchase intention of recalled halal products among Malaysian Muslim consumers?

1.6 Objectives of Study

The general objective of this research is to study on the factors that affect purchase intention of recalled halal products among Malaysian Muslim consumers.

The specific objectives of this research mainly focus on the following subjects:

- i. To investigate the relationship between attitude, subjective norms, brand image, religious orientation, halal knowledge and purchase intention of recalled halal products among Malaysian Muslim consumers.
- ii. To investigate the mediating relationship of trust between religious orientation and purchase intention of recalled halal products among Malaysian Muslim consumers.
- iii. To investigate the mediating relationship of trust between halal knowledge and purchase intention of recalled halal products among Malaysian Muslim consumers.

1.7 Significance of Study

The significance of this research is to demonstrate how the six factors can affect the purchase intention of recalled halal products. The aim of this study is to reveal and understand which variables can affect consumers in choosing and purchasing products that have been recalled.

1.7.1 The Consumers

When it comes to the part of decision making by the consumers, knowledge regarding the products is very important. This is because some of the consumers are very alert and abide to their religious lifestyle. This makes the issues regarding the products with their halal certification being revoked lately to become even more pressing. Through this research study, there will be more input of knowledge about the halal process for the community regarding the cases that have risen lately about halal product recalls. Besides that, the researcher will also provide some knowledge to the community on the factors that affect purchase intention of recalled halal products among Malaysian Muslim consumers. This study will give the consumers a clear picture and enlightenment about what halal is and the factors that affect halal purchase.

1.7.2 The Producers and Marketers

The producers and marketers are the most important groups that could benefit from this study. This study will give a big contribution to them because the findings will influence them to enhance their services. As we know, they are the party that give and serve these related products and services to the consumers. The significance of this research will urge the marketers and

producers to enhance promotion for the products after such cases have happened to their company. To regain the confidence of their consumers, the marketers can adopt many strategies. For example, since findings have discovered that brand image significantly affects purchase intention, after their certification has been given back, marketers can make a statement in the newspapers to notify the consumers that their products are halal and safe to consume. They can also create more advertisements, brochures and release more information in social media such as Facebook, Instagram and others. Knowing and understanding why the consumers still purchase their products will make them take cautious measures in every step to produce better services and products. This study will give a big impact to them after knowing why the consumers are still loyal to the products.

1.7.3 The Academicians and Researchers

To the academicians and researchers, this study will give a good lead to the researchers and academicians that are likely interested in this area of study. Since this research context of study is still hard to find, it will definitely help researchers in deciphering Malaysian consumers' purchase intention towards recalled halal products in the global context and further assist in future research. Apart from that, this research has added values in improving brand image, religious orientation, halal knowledge and trust in one framework. Even though there have been many previous researches that have studied in the TRA context, they still lack in the context of the present study. Hence, this study will contribute to the literature that is concerned with the purchase intention of recalled halal products among Malaysian Muslim consumers with the new added value of variables. With the results and findings that have been obtained by the researcher, it will give them a good start for future research.

1.7.4 The Legislators

The parties that are most important in the field of halal certification in Malaysia are JAKIM, JAIN and MAIN. They are the legislators that observe and monitor all the products and services regarding halal matters. It is important for the legislators to gain knowledge on this study so that they are aware, may take more precautions and tighten the procedure regarding the halal certification of products. Since the findings discovered that trust mediates the relationship between halal knowledge and purchase intention, this indicates that consumers rely and hold trust towards JAKIM in carrying out their responsibility to ensure the products that have halal certification follow Islamic procedures that have been predetermined by JAKIM. Through this study, it will alert JAKIM about the cases that have happened frequently with the reasons that they are very weak in procedures that have been established by the legislators. JAKIM can also help the marketers to inform the consumers regarding their products' halal status. From this, JAKIM can publish and issue a statement regarding the actual situation that took place.

1.8 Definitions of Terms

Table 1.3: Definition of Terms

Term	Definition
Halal	The <i>halal</i> term originated from the Arabic words, namely halla, yahillu, hillan, wahalalan which means permissible or allowed by the Shariah law ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014)
Halal Certification	Malaysia Halal Certificate is an official document stating the halal status of services and/or products according to the Malaysia Halal Certification scheme issued by the competent authority ("Manual Procedure for Malaysia Halal Certification (Third Revision) 2014", 2014)
Product Recalls	Recall is a process of removing the product from the market which does not follow the legislative requirement (Kaletunc & Ozadali, 1999)
Purchase Intention	Purchase intention is a process to analyze and predict the behaviour of consumers (Lin & Lin, 2007)
Attitude	This refers to the degree to which a person has a favorable or unfavorable evaluation of the behaviour of interest. It entails a consideration of the outcomes of performing the behaviour (Ajzen & Fishbein, 1980)
Subjective Norm	This refers to the belief of whether most people approve or disapprove of the behaviour. It relates to a person's beliefs about whether peers and people of importance to the person think he or she should engage in the behaviour (Ajzen & Fishbein, 1980)
Brand Image	Brand image is based on the functional profits and functional brand image based on emotional profits and self-expression profits; the connection allows the sustainable management of businesses and builds higher relations with customers (Aaker, 1996)
Religious Orientation	Religious orientation is defined as the appearance of one's religious world view in virtuous works (good deeds) or a person who adopts to various situations which are guided by Islamic teachings and stimulated by the existence of good (Kraus et al., 2007)
Halal Knowledge	Halal knowledge is referring to the consumers' knowledge regarding their acquired information about the procedure of Halal certification in JAKIM. The knowledge is specifically regarding the process and procedure of halal certification experienced by the manufacturers and JAKIM
Trust	Trust is belief, feeling or estimation towards characteristics of an object or humans that are found deeply in the mind of an individual. It is conception, expectations or faith about another's future action that will likely be advantageous or at least not against one's interest adversely (Robinson, 1996)

1.9 Organization of the Thesis

This section deals with how the study is organized. This study is divided into five chapters covering different areas of study. The introduction in Chapter 1 gives wider explanation and knowledge of the current issues on recalled halal products that are related in conducting the study. The chapter contains the background of the study, problem statement, research questions, objective of study, significance of study, definition of terms used, and organization of the thesis. Next, Chapter 2 provides literature review with past and recent studies that are relevant with our present one. After that, the research methodology is discussed in Chapter 3. The methodology adopted in this study and the statistical analysis techniques employed on the data is presented in this chapter. The proposed theoretical framework that has been modified is also discussed in detail. Chapter 4 presents results and discussions that have been carried out. This chapter also discusses the hypotheses that are tested and the most influential factors in this study. For Chapter 5, summary of findings, discussion on major findings, recommendations for future research, implications of study and limitations are discussed.

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