

Determinants of Halal Food Purchase Intention among Filipino Muslims in Metro Manila

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Abstract

Philippines is a non-Muslim dominant country where Halal industry is still emerging. Considering such environment, Halal food consumption becomes one of the Muslim consumers' vital concern and an interesting subject for behavior study. This research is to address the gap in the literature pertaining to Filipino Muslim minority's purchase consumption. The Theory of Planned Behavior (TPB) is utilized to ascertain the influence of attitude, subjective norm, perceived behavioral control as well as Islamic religiosity among Muslim consumers of processed food products in the country's largest urban area- Metro Manila. This work also attempted to identify the most influential among the four determinant factors.

The study employed a quantitative survey and used responses obtained from 444 Muslims who are grocery buyers of their respective households in top three cities with high concentration of Muslim residents in Metro Manila-Taguig, Manila and Quezon cities. The data collection was through a structured questionnaire using the purposive and the snowball sampling methods. Data gathered from the survey were then explored and analyzed. Descriptive statistics were used to determine the frequency of the respondents' demographic characteristics. Multiple regression analysis using SPSS was done to test the hypotheses of the study. Regression results reveal that the identified independent variables (attitude, subjective norm, perceived behavioral control, and Islamic religiosity) in this study exhibited a positive and significant influence towards the dependent variable (Halal food purchase intention). This indicates that as these four determinant factors increase positively, the purchase intention towards Halal food products would also increase. Results also show that the subjective norm is the most important predictor and is followed by Islamic religiosity. This study gives important implications to the food manufacturers, marketers, policy-makers, Halal consumers, and academic community. Stated findings recommend to understand more the current phenomenon, respond to consumer's necessities, and encourage businessmen in providing Halal products to capture the growing Muslim community's preference and maximize profit as well.

Keywords: Halal • Halal food • Purchase intention • Filipino muslim • Metro manila • Philippines

Introduction

Halal is an Arabic term which means "permissible" or "lawful" according to the Islamic law (Shariah), whereas Haram means "impermissible" or "unlawful". The fundamental concept of Islamic dietary rule is that all foods are considered Halal excluding those which are clearly categorized as Haram in the Quran (Muslim religious text) and in the Sunnah (the sayings and the way of living of the Prophet Muhammad p.b.u.h.) [1] Some of the verses in the Quran which mentions about Haram are provided in the following manner:

"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected my religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful" (Al-Maaida:3).

Another is that, "O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handwork: eschew such (abomination), that you may prosper" (Al-Maaida: 90).

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In order for a food product to be Halal, basic things should be considered such as:

- It should contain no substance or derivatives from animals and other sources which are categorized as Haram.
- It should be made sure that the utensils, equipment or machinery that is being used in producing or processing the food should be clean in accordance with the Islamic law.
- It should be prepared, processed, stored and transported physically separated from Haram substances.

Contamination and harmfulness are some of the crucial reasons behind the prohibitions in Islam. Moreover, it should be noted as well under production involving meat that the way to slaughter animals is based on the principle of slaughtering called Zabihah which is according to the requirements of the Muslim religion [2].

As Islam is the second largest religion in the world, Halal product market is growing as well [3]. As cited from the data of the [4], Muslims will grow more than twice as fast as the overall world population between 2015 and 2060 and, in the second half of this century, as the world's major religious group. Many food economists theorize that the Halal food industry will continue to boom and eventually become the main market force in the near future due to the fast increase of Muslim population globally; ethical, health and safety reasons by non-Muslims; rising disposable income of Muslims; and greater awareness among them [5].

The bulk of the Muslim population is located in Asian countries [3]. On the other hand, the Philippines with a total population of 100.98 million is a predominantly Christian country. However, Islam is its second largest religion with 6.06 million followers as of 2015 according to the Philippine Statistics Authority (PSA). While most of Filipino Muslims are originally from the southern part of the country known as Mindanao, at least 154,840 now live in Metro Manila.

Metro Manila, being known as the National Capital Region of the Philippines, is the country's seat of government and premier center for

finance and commerce. It is the second most populous and the most densely populated region of the Philippines [6]. The said region is composed of 16 cities and 1 municipality. However, the study focused on its three areas namely Manila City, Quezon City and Taguig City because they are the top three cities with highest concentration of Muslims living in Metro Manila. Population ranking is shown in Table 1.

Due to the fact that the Muslim community has no officially recognized groundwork in monitoring authentication yet, Muslim countries develop their own criteria and scheme in certifying Halal products [7]. Halal food certification refers to the examination of food processes, from the preparation, slaughtering, ingredients used, cleaning, handling and processing, right down to transportation and distribution [8]. In the Philippines, some of the duly recognized Halal certification and accreditation authorities are the following:

- (1) Islamic Da'wah Council of the Philippines, Inc. or IDCP that is based in Manila City.
- (2) Halal Development Institute of the Philippines or HDIP in Quezon City.
- (3) Mindanao Halal Authority or MINHA in General Santos City.
- (4) Muslim Mindanao Halal Certification Board, Inc. or MMHCBI in Cotabato City.
- (5) Halal International Chamber of Commerce and Industries of the Philippines or HICCIIP in San Juan City.
- (6) Prime Group in Taguig City.

These are private Filipino-owned Halal certifiers and are acknowledged only in the Philippines and not in other countries.

The Halal industry in the Philippines is still developing. Nevertheless, the Republic Act 10817 or the Philippine Halal Export Development and Promotion Act was signed in May 2016, creating the Philippine Halal Export Development and Promotion Board, consisting of the Departments of Trade and Industry, Agriculture, Health, Science and Technology, Foreign Affairs, Tourism, National Commission on Muslim Filipinos, Bangko Sentral ng Pilipinas, Mindanao Development Authority, and two selected Muslim Filipino Professionals from the academe, law, industry, or food science who have experience in Halal industry development.

At present, the availability of Halal products is still limited. The lack of sufficient Halal options in the country especially in non-Muslim dominant areas such as Manila leads to Muslims' struggle for everyday necessity

Table 1. Muslim Population as of the 2015 Census from the Philippine Statistics Authority.

City in Metro Manila	Total Population of Muslims
Taguig City	34,459
Manila City	34,193
Quezon City	32,242
Caloocan City	11,600
Pasig City	8,504
Paranaque City	7,229
San Juan City	4,218
Pasay City	4,019
Muntinlupa City	3,758
Las Pinas City	3,697
Makati City	3,517
Mandaluyong City	2,842
Marikina City	1,925
Valenzuela City	1,485
Malabon City	656
Navotas City	290
Pateros	206
Metro Manila Total	154,840

to consume only Halal food. For Muslims, eating Halal is a mere religious obligation and is a standard of choice. Hussain et al.[9] state that Halal-certified products cause peace of mind for Muslims and the presence of Halal labels on product packaging help a lot in differentiation of permissible and non-permissible items. Al-Harran et al. [10] discuss that in the absence of Halal logo, consumers would then read the product's ingredients and seek for the Halalness of it before buying or consuming. In parallel to the phenomenon of the booming Halal industry worldwide, and the increasing demand of Halal food in the Philippines, the determinant factors affecting the Muslim consumers' decision making are interesting areas to examine in order to give implications especially to the local and international food industry stakeholders.

The primary problem of the study is to understand the factors which influence the Filipino Muslims' food purchasing intention. This goes with the *first research question*: What are the influences of attitude, subjective norms, perceived behavioral control, and Islamic religiosity towards Halal food purchase intention among Filipino Muslims in Metro Manila?

Another problem of the study is to identify which among the factors could be the most influential to guide food manufacturers, marketers, and government policy-makers related to food consumption and distribution. This goes with the *second research question*: What is the most influential among the four determinants of Halal food purchasing intention?

The study is the first to address the gap in the literature by investigating on the Filipino Muslim minority's food purchase intention. There were considerable researches on food purchase intention using the Theory of Planned Behavior as a conceptual framework. However, none has utilized the same theory and the Islamic religiosity factor in examining the determinants of Muslims' purchasing intention of Halal food products in the Philippine metropolitan area setting. The study would also give important implications to the food manufacturers, marketers, policy-makers, Halal consumers, and academic community.

Literature Review

Theory of planned behavior: Icek Ajzen

The Theory of Planned Behavior (TPB) is among the recognized frameworks typically used in examining Halal consumption. It was adopted in this research since it has been confirmed effective in the prediction of consumers' Halal food purchase behavior. It has been widely utilized by many researchers in measuring consumer's intention to purchase food products that are Halal [11,12].

The TPB is an extended form of Fishbein and Ajzen's Theory of Reasoned Action (TRA). It considers not only volitional control but non-volitional control in explaining an individual's behavior [13].

The three independent determinants of intention in this concept are

(1) *attitude toward the behavior*, *subjective norm* and *perceived behavioral control*. These three determinants are also considered as *behavioral beliefs*, *normative beliefs* and *control beliefs*, respectively. Primarily, the more there is positivity in an individual's attitude and subjective norm, and the more there is presence of perceived behavioral control, then the more there is a willpower to do a behavior. Stronger intention causes higher chance for an individual to perform an action [14].

Attitude toward the behavior

Attitude refers to the degree of favorable or unfavorable evaluation towards a behavior, and assessment of important to not important, harmful to beneficial, and pleasant to unpleasant results [15]. It is a mental state of an individual that represents his/her feelings toward an object or a concept [9]. *Behavioral beliefs* are assumed to influence attitudes toward the behavior [14]. According to the expectancy-value model of Ajzen and Fishbein, behavioral beliefs are formed when people thought of the behavior's outcomes. Positive behavioral beliefs or attitudes are linked to desirable

outcomes, while negative ones are linked to undesirable outcomes.

Subjective norm

Subjective norm refers to the perceived social pressure to comply with expectations [16]. This is determined by *normative beliefs* that have to do with the perceived expectations and actions of significant others combined with the individual's motivation to comply with them [17]. People get "*injunctive normative beliefs*" by being told by important referents over doing something to earn their approval or disapproval, while they get "*descriptive normative beliefs*" by observing important referent's actions [16]. Conventionally, Muslims live in a strong family system where social influence from their family members, friends, religious leaders and groups affect their daily decision-making hugely [18,19].

Perceived behavioral control

Perceived behavioral control is the feeling of being in control or the confidence in performing a behavior [16]. A study [14] refers to it as the perceived ease or difficulty of performing the behavior and it is assumed to reflect past experience as well as anticipated impediments and obstacles. These *control beliefs* about resources and obstacles that can facilitate or interfere with performance of a given behavior may include skills and abilities needed to perform the behavior, the required time and money, cooperation by other people, and so forth [17]. In addition, current challenges in the environment also influence how Muslim consumers behave in a multicultural society. For example are the availability of intoxicants, poverty, globalization, and lack of support from the government, which indeed reflect the perceived behavioral control factor [11].

Islamic religiosity

Religion is a set of beliefs that are taught and practiced since early years of individuals until it becomes a commitment along the time [20]. Religion plays a big role in every individual's behavior including food consumption. It directs whichever is permissible and impermissible to take. For example, beef is prohibited in Hinduism while in Islam it is not forbidden [21].

Religiosity is the extent to which people are committed to their religion, reflecting their attitude and behavior in either obeying or violating the religion's rules and regulations [22]. In accordance with a study [21] religiosity has been operationally defined as having five dimensions: *ideological* (the overall beliefs associated with a religion such as: about God, prophet, fate, etc.), *ritualistic* (the actions prescribed by religion such as: prayer, fasting, pilgrimage, etc.), *intellectual* (the knowledge about religion), *consequential* (the importance of religion), and *experimental* (the practicality of the religion). Based on the study of Alam et al. [20]

individuals who are high in religiosity are more mature in decision making and behaving. According to Khraim et al. [23] religious belief is a significant influence in terms of consumption because of the rules and taboos it inspires. More "religious" consumers are more sensitive to the norms and rules prescribed by their religion, while less "religious" consumers make more "egocentric" (i.e. considering one's own opinion instead of other one's opinions) consumption decisions [24].

Purchase intention

Intention is the immediate antecedent of a particular behavior (Ajzen, 2015). In other words, it is a motivational situation prior to behavior and it indicates an individual's readiness to perform a given behavior [25].

Purchase intention is the preference of the consumer to buy the product or service [26]. It can move one's spending habit in the future. Ajzen [14] stated that it is the principal element towards behavior performance in the theory of planned behavior. Purchase intention signals how eager an individual is in exerting effort just to achieve doing a behavior. It is expected that if the intention towards a behavior is stronger, the performance of such behavior is more possibly fulfilled. Also, repurchase of product brand is being promoted as well by greater purchase intention [27].

Conceptual Framework

The model in Figure 1 illustrates the framework of this study. Based on the main problem statement, propositions on the identified factors (as mentioned in our primary research question) such as attitude, subjective norm, perceived behavioral control, and Islamic religiosity on purchase intention were individually made in order to be measured. The first three independent determinants were derived from the TPB concept, while the latter was purposely added by the researcher.

Ho1. Attitude has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

Ho2. Subjective Norm has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

Ho3. Perceived Behavioral Control has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

Ho4. Islamic Religiosity has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

Regression analysis was done to examine each individual factor and to confirm each hypothesis. It sought to find out the existing relationship

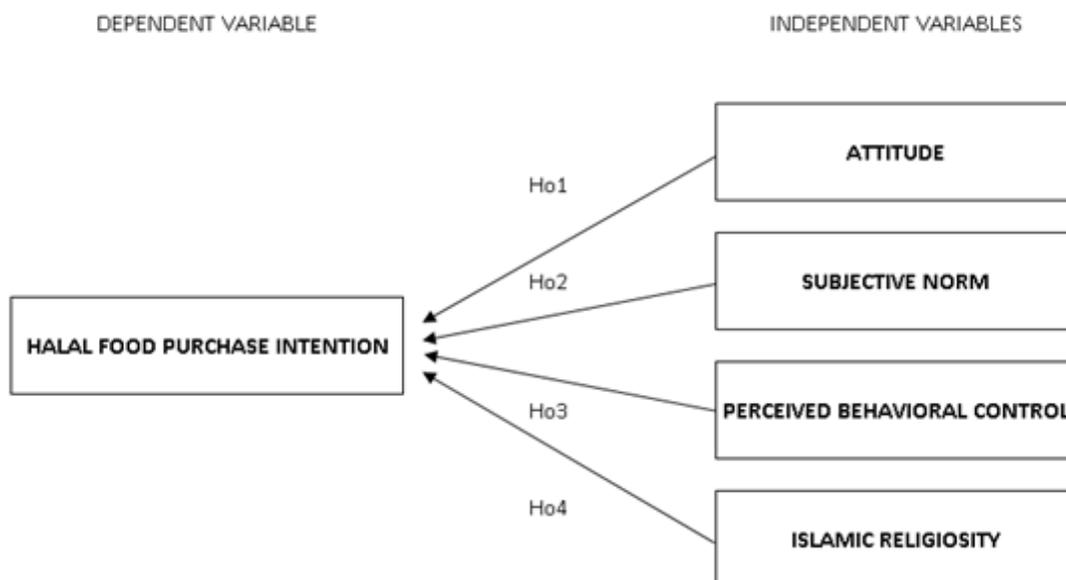


Figure 1. Conceptual Framework Model.

between the independent (TPB components and Islamic religiosity) and dependent variables (purchase intention).

Moreover, and in relation to the sub-problem statement, the study also pursued to determine and analyze the ranking of the identified four factors in terms of influence, and to find out the most significant indicator among them.

Research Methodology

Subjects and study site

This paper applied the descriptive-correlational research design, where quantitative approach was used to gather primary data by surveying qualified respondents. Respondents were identified via purposive and snowball sampling method, which are non-probability sampling techniques, with the following criteria:

- (1) Filipino Muslim
- (2) Residing in Taguig City, Manila City or Quezon City.
- (3) At least 18 years of age.
- (4) Purchases Halal food within Metro Manila.
- (5) Willing to take part in the survey.

Selected locations were based on the current top three cities with highest concentration of Muslims living in Metro Manila [6]. Data were collected in grocery stores or markets, in areas with Islamic community gatherings, in Arabic/Islamic schools (madrasah), in Muslim-dominant barangays and other sites with qualified participants.

A total of 458 respondents participated in the survey, therefore the same number of filled questionnaires were received by the researcher. Accomplished questionnaires were validated by the researcher and 14 were rejected by reason of incomplete answers, duplicate entries and similarity of all responses. This gave a qualified response rate of 96.94% or a total of 444 final sample (Table 2).

Research instrument

A self-administered survey questionnaire through paper and pen served as the primary instrument in this study. Questionnaire items were utilized and modified from past studies. Scale on the attitude, subjective norms, perceived behavioral control and purchase intention were sourced from [11] while the extent of Islamic religiosity were gauged using the items from [20,21].

The questionnaire is partitioned into 2 sections. The first section of the survey contains 7 questions about the demographic profile of the respondents including residential address, gender, age, tribe/ethnicity, educational level, occupation and income. The second section is composed of 40 statements on general feelings about Halal food which are indicated by the respondents on the basis of 6-point Likert scale varying from "strongly disagree" to "strongly agree". Constructs constitute the 5 operating variables such as Attitude, Subjective Norm, Perceived Behavioral Control, Islamic Religiosity, and Purchase Intention. These operational variables are measured in the study using different item scales. Variables are measured using 8-item scale each.

The researcher prepared the survey questionnaire in both English and Filipino languages so as to give option and convenience to the respondents. The survey questionnaire was also pre-tested initially to 50 people, which

Table 2. Summary of Sample Size.

City	Population	Sample
Taguig City	34,459	146
Manila City	34,193	147
Quezon City	32,242	151
TOTAL	100,894	444

were not part of the 444 final sample.

After the researcher's pre-test and the review by the statistician and academicians, the survey questionnaires were distributed to respondents during the months of May, June and July of year 2019. Ethical considerations were properly observed in this study. A participant's information and informed consent form was obtained from the respondents prior to the data gathering.

Results and Discussion

Descriptive statistics

Based on the demographic information of the 444 respondents in the study, 34% of the respondents were from Quezon City, 33.1% from Manila City, and 32.9% from Taguig City. Statistics demonstrate an almost equal representation of respondents' place of residence. Majority of them were female (50.5%) and mostly belong to the Maguindanaon tribe (51.4%). Respondents were dominantly young adults whose age ranges from 18-25 years old (33.8%) and were college graduates (45.7%). Moreover, most of them were self-employed (36.5%) and were earning between Php 9,520 to Php 19,040 or an average of Php 14,280 monthly (28.4%), which is determined in the Profile and Determinants of the Middle-Income Class in the Philippines by a study [28] as *low income* earners but not poor. Table 3 presents the statistics.

Testing of the model

Factor analysis: Before conducting multiple regression analysis, requirements for factor analysis were first fulfilled. To determine the adequacy of the sampling size and if there are sufficient correlations among the variables, Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) and Bartlett's Test of Sphericity were done. In this study, the result of KMO (0.924) indicated an adequate sample size, while Bartlett's test showed that

Table 3. Respondents' Demographic Profile.

Items	N	Percentage	Items	N	Percentage
ADDRESS			EDUCATION		
Taguig City	146	32.90%	No Formal Education	4	0.90%
Manila City	147	33.10%	Elementary	17	3.80%
Quezon City	151	34%	High School	130	29.30%
			Vocational	57	12.80%
GENDER			College	203	45.70%
Male	220	49.50%	Post-Graduate	33	7.40%
Female	224	50.50%			
AGE			OCCUPATION		
18-25	150	33.80%	Unemployed	76	17.10%
26-33	137	30.90%	Government Employee	80	18%
34-41	94	21.20%	Private Employee	73	16.40%
42-49	36	8.10%	Self-employed	162	36.50%
50-57	15	3.40%	Student	50	11.30%
58 and above	12	2.70%	Out-of-school	3	0.70%
TRIBE			INCOME		
Maguindanaon	228	51.40%	Not applicable	118	26.60%
Balik-Islam	31	7%	Below 9,520	76	17.10%
Maranao	122	27.50%	9,520 - 19,040	126	28.40%
Tausug	44	9.90%	19,041 - 38,080	82	18.50%
Iranun	8	1.80%	38,081 - 66,640	30	6.80%
Yakan	6	1.40%	66,641 - 114,240	8	1.80%
Sama Bangingi	1	0.20%	114,241 - 190,400	1	0.20%
Kalagan	4	0.90%	190,401 & above	3	0.70%
N=444					

there are sufficient correlations among variables with $p < 0.01$.

To explore and estimate the number of factors, principal components extraction with varimax rotation was initially performed on the 40 items of the questionnaire for a sample of 444 respondents. Five factors were extracted. To establish the construct validity of the 5 factors, principal axis

Table 4. Factor loadings for Principal Axis Factor Extraction with Varimax Rotation, Mean Scores of Each Item, and Reliability of the Factors.

Constructs	Factor Loading	Mean Score	Cronbach's Alpha (α)
Attitude			0.94
A1 Eating Halal food is important for me.	0.75	5.81	
A2 I trust to consume Halal food compared to non-Halal food.	0.84	5.77	
A3 Halal food is clean.	0.82	5.78	
A4 Halal food is cleaner compared to non-Halal food.	0.82	5.74	
A5 Halal food is safe to eat.	0.86	5.78	
A6 Halal food is safer to eat compared to non-Halal food.	0.7	5.72	
A7 Halal food is healthy.	0.64	5.66	
A8 Halal food is healthier compared to non-Halal food.	0.64	5.65	
Subjective Norm			0.88
B1 Most people who are important to me choose Halal food.	0.64	5.51	
B2 People can influence me to eat Halal food.	0.49	5.33	
B3 My family members prefer Halal food.	0.71	5.62	
B4 Eating Halal food is being practiced in my family.	0.71	5.55	
B5 My friend would think that I should choose Halal food.	0.6	5.36	
B6 My family imposes on me the importance of eating Halal food.	0.64	5.54	
B7 My friends always eat Halal food.	0.42	5.02	
B8 The Muslim community encourages me to eat Halal food.	0.58	5.5	
Perceived Behavioral Control			0.92
C1 Halal food in Metro Manila is readily available.	0.78	4.17	
C2 It is easy to find Halal food in my neighborhood.	0.7	4.47	
C3 It is easy to find Halal food in my workplace/school campus.	0.88	3.9	
C4 There is a wide choice of Halal food in Metro Manila.	0.82	4.07	
C5 There are many choices of Halal food in my neighborhood.	0.75	4.39	
C6 There are many choices of Halal food in my workplace/school campus.	0.89	3.91	
C7 Halal food is readily accessible in our place because of our government's support.	0.82	4.14	
C8 Price of Halal food is reasonable.	0.42	5.25	
Islamic Religiosity			0.89
D1 I regularly offer prayer five times a day.	0.74	5.39	
D2 I fast regularly in the month of Ramadhan.	0.74	5.6	
D3 I pay Zakat Fitrah every year if I meet the prescribed criteria.	0.69	5.42	
D4 I always pray Friday (Zummah) prayers every week.	0.69	5.41	
D5 I try to follow Islamic injunctions in all matters of my life.	0.67	5.58	

D6 I always keep myself away from earning through Haram (prohibited means)	0.49	5.67
D7 I regularly recite the Holy Quran.	0.6	5.06
D8 I always try to avoid minor and major sin.	0.44	5.63
Halal Food Purchase Intention		0.92
E1 I will not eat if the food is non-Halal.	0.71	5.36
E2 I will not eat if the food is doubted as Halal.	0.62	5.45
E3 I will eat only in Halal food outlets.	0.73	5.23
E4 I will eat only Halal food.	0.81	5.34
E5 I will make sure that the food is Halal before I consume it.	0.78	5.46
E6 I will make sure the food is Halal before I purchase it.	0.76	5.45
E7 I will not consume the food if it is prepared using any non-Halal ingredients for example alcohol.	0.48	5.5
E8 I will buy Halal food even if they are more expensive than non-Halal food.	0.51	5.67

factor extraction with varimax rotation was performed. Loadings of items on each factor are shown in Table 4. Loadings under 0.42 were suppressed (Table 4).

Reliability of measures: The reliability analysis of each factor was done using Cronbach's Alpha (α). Cronbach's α between 0.8 to 1 shows good reliability, between 0.6 to 0.79 indicates the reliability is acceptable, and less than 0.6 indicates poor reliability [29]. Table 4 also shows the reliability of each factor in this study. All the five factors with Cronbach's $\alpha > 0.80$: attitude, subjective norm, perceived behavioral control, Islamic religiosity and Halal food purchase intention were found to have good reliability.

Multicollinearity test: Multicollinearity generally occurs when there are high correlations between two or more predictor variables which creates redundant information and skews the results in a regression model [30]. In order to check on the presence of multicollinearity among the predictors or independent variables in this study, two procedures were performed. Tests among the measured independent variables were done by calculating both the tolerance test and the variance inflation factor (VIF) [7]. The results from these tests are presented in Table 5. Data shows that (1) none of the tolerance levels is ≤ 0.01 , and that (2) all VIF values are well below 10. Thus, Multicollinearity does not exist in all independent variables. Therefore, there is no auto correlation problem in this study's data [29].

Multiple regression analysis

Standard multiple regression analysis using Statistical Software Package for Social Sciences (SPSS) was done to test the influence of attitude, subjective norm, perceived behavioral control and Islamic religiosity on Halal food purchase intention. Requirements for standard multiple regression were approximately met. Fourteen outliers were removed to reduce skewness, improve the normality, linearity and homoscedasticity of residuals. Table 6 presents the regression results generated through the SPSS software.

Regression results reveal that attitude ($\beta=0.11$, $p < 0.01$), subjective norm ($\beta=0.47$, $p < 0.01$), perceived behavioral control ($\beta=0.07$, $p < 0.05$), and Islamic religiosity ($\beta=0.34$, $p < 0.01$) significantly influence Halal food purchase intention with $F(4, 425)=185.74$, $p < 0.01$ with $R^2=0.64$. The adjusted R^2 value of 0.63 indicates that 63 % of the variability in Halal food purchase intention is predicted by all four independent variables.

Four null hypotheses were formulated and tested in this study. The following presents whether or not to accept them based on the regression results, and discusses further analysis.

Ho1. Attitude has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

Table 5. Collinearity Statistics.

Variable	Tolerance	VIF
Attitude	0.58	1.74
Subjective Norm	0.55	1.84
Perceived Behavioral Control	0.9	1.12
Islamic Religiosity	0.69	1.46

Table 6. Influence of Attitude, Subjective Norm, Perceived Behavioral Control and Islamic Religiosity on Halal Food Purchase Intention.

Variable	B	SE B	B
Constant	0.24	0.21	
Attitude	0.12	0.05	.11**
Subjective Norm	0.47	0.04	.47**
Perceived Behavioral Control	0.04	0.02	.07*
Islamic Religiosity	0.33	0.03	.34**
R squared	0.64		
Adjusted R squared	0.63		
F value	185.74**		

* p<0.05, ** p<0.01

As seen in the Table 6, with a standard beta coefficient (β) of 0.11 and a significance level (p-value) of 0.01 (which is lower than Alpha significance level=0.05), Ho1 is *rejected*. This interprets that attitude has a positive and significant impact towards purchase intention among Filipino Muslims, which indicates that the higher the positivity there is in the attitude of consumers, the more likely they are to have greater intentions to buy Halal food. According to the findings, Muslim consumers' positive attitudes are highly influenced by their existing values that eating Halal food is personally important to them, and by their perceptions that Halal food products are clean and safe. This is evidenced in Table 4 where such values under attitude are highest with 5.81 and 5.78 mean scores. Attitude is a significant factor in influencing Halal purchases for the reason that those with high positive attitudes tend to have stronger intentions to purchase Halal products [31]. This finding also confirms the studies [29] in Indonesia, [18,19] in China, and [7] in Singapore.

Ho2. Subjective Norm has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

With a standard beta coefficient (β) of 0.47 and a significance level (p-value) of 0.00, concerning to the relationship of subjective norm and purchase intention, finding indicates that Ho2 is *rejected*. The study depicts that subjective norm, which refers to the perceived social pressure to conform to expectations [16] is positively and significantly related to the purchase intention. It has the highest β and is therefore the greatest predictor or influencer of Halal food purchase intention among Muslims in this study. Indeed, it is clearly seen that the social pressure on Filipino Muslims to buy and consume Halal food is high. This only indicates that the more the individuals' significant others expect them to prefer buying and eating Halal, the more they intend to perform such behavior. Finding in this study signifies that the strongest factor in the society influencing the purchase decision-making of Muslim consumers is their family. They rely more on the approval of significant others such as friends and the Muslim community when making decisions, but their family members' preference on food, eating practice, and expectation towards one another affect their purchase intention above all. This is based on the results of each item under subjective norm, as indicated in Table 4, where "My family members prefer Halal food", "Eating Halal food is being practiced in my family", and "My family imposes on me the importance of eating Halal food" got the highest mean scores with 5.62, 5.55, and 5.54 respectively. Their encouragement, advice, opinions and suggestions are therefore more influential.

This supports the finding of [11] in their research in Malaysia that generally individuals' significant others or social groups indeed determine

their Halal consumption. This also substantiates the finding in the study of [16] that in the Muslim collectivistic culture, people are reliant with their group and make every effort for in-group rather than self-goals.

Ho3. Perceived Behavioral Control has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

The standard beta coefficient (β) of the perceived behavioral control is positive at 0.07 and the significance level (p-value) is at 0.02. Ho3 is therefore *rejected*. Perceived behavioral control is indeed positive and significant towards influencing the purchase intention, too. A perceived behavioral control is an individual perception to the extent that particular behavior would be controlled such as in terms of availability of and opportunities to access or buy Halal food products within the neighborhood, workplace, or school campus in this study. Such results can generally be interpreted as the lower the perceived availability of Halal food there is in Metro Manila stores, the lower the chance there is in purchasing those products. Similar to the findings of [8], the availability of Halal meat has significant impact on intention to eat Halal meat among Indonesian Muslims living in Jakarta and Melbourne. It also confirms the study of [11] in Malaysia that perceived behavioral control portrays significant role as a determining point in Generation Y individuals' intention towards Halal consumption. In fact, the availability and price of Halal food which falls under such factor does influence their decision.

Ho4. Islamic Religiosity has no significant relationship on the purchase intention of Halal food among Filipino Muslims.

With a 0.34 standard beta coefficient (β) and a 0.00 significance level (p-value), Ho4 is *rejected*. Islamic religiosity is also found to have a positive and significant impact towards purchase intention. It has the second highest effect on purchase intention. It shows that religiosity controls the ways of society where it will govern a person's thinking and behavior including in food consumption. The more the Muslim is committed to the religion, the more the Muslim will observe Halal buying and eating habits as recommended in Islam. Consistent with the study of [21] in Pakistan, religiosity affects product adoption among Muslim consumers as their beliefs influence how and what products they adopt.

This research also confirms other studies like Khan et al. [32] which found religiosity to be important. It is evident that individuals who recognize themselves with high level of Islamic religiosity or high respect with Shariah teachings, settle to buy Halal endorsed products. Similar also with [33], the study shows that Islamic religiosity is indeed one of the main determinants affecting Muslim consumers' intention towards purchasing decision of Halal-labelled food products in Scotland.

Conclusion

The study showed that TPB is an effective model for predicting consumers' intention in purchasing Halal food products. Here, Islamic religiosity is also added as another interesting factor to explore. According to the regression results, all four hypotheses in this study are rejected. Findings reveal that attitude, subjective norm, perceived behavioral control and the Islamic religiosity are all important factors that may increase or limit the purchase intention. Subjective norm is found to be the greatest predictor or influencer, and followed by Islamic religiosity. Subjective norm is the perceived social pressure from important referent individuals or groups to perform the purchasing behavior. A possible reason for this greater effect of subjective norms could be the Filipino culture that is known to have high values on family orientation. Another is the Muslim culture that is more on collectivism wherein decisions are therefore shared among the group members.

The overall findings in this study provide insights to better understand the Halal consumers in Metro Manila and the determinants of their purchase decisions which can help the business people, the government and the consumers themselves. Furthermore, this study is the first to address the gap in the literature by investigating on the Filipino Muslim minority's food purchase intention.

Recommendations

It is generally recommended that

(1) Food manufacturers consider developing food products with genuine Halal certification in order to give confidence to its consumers, gain preference from them, and penetrate the growing local and global Muslim market.

(2) Food marketers incorporate the elements of social pressure and religion in marketing activities such as campaigns, advertising in reading materials, social media, televisions or radio stations. They include clear and comprehensive list of product ingredients with the Halal logo (once Halal-certified) in the product labels, establish Halal lane in grocery stores, and conduct awareness and promotion activities highlighting the benefit of Halal food.

(3) Government Halal Board guarantee assistance to Halal certification, training of Halal manpower, allocation of budget for more Halal operation facilities, local promotion of Halal products, strengthening of ties with other countries to learn more about Halal production and trade, initiation of local Halal conferences among stakeholders, preparation of alternative Halal food sources for security, strategizing and regulation of Halal products pricing, and continuation of research and development programs for the Halal industry.

(4) Consumers provide Halal food literacy within household level since stronger family system and religious associations greatly shape up individuals' beliefs towards decision-making and purchasing.

(5) Academicians or researchers do more in-depth investigation on Muslims' purchase intention on wider geographical areas, on setting where Muslim population is dominant, on gathering perceptions from non-Muslim consumers, on exploring other product lines, and on examining other possible determining factors of Halal food purchase in order to strengthen the understanding of consumers' behavior towards Halal in the country.

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