

**New Zealand Muslim Consumer Attitudes towards Purchasing  
Halal Foods**

**Alhazmi, Hussam Khalid H.**

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**Primary Supervisor:**

**Assoc. Prof. Kenneth Hyde**

**Faculty of Business and Law**

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**ATTESTATION OF AUTHORSHIP**

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person except that which appears in the citations and acknowledgements. Nor does it contain material which to a substantial extent I have submitted for the qualification for any other degree of another university or other institution of higher learning.

Student ID number: 0825149

Signature of the candidate:.....



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### **Ethical Approval**

AUT University Ethics Committee (AUTEC) approved the ethics application for this research on 11 December 2012. Application number 12/294.

### **Abstract**

Muslim consumers purchase halal foods as a way of maintaining observance of religious teachings and from personal preferences. Consumption of halal products shows a person's commitment to the Islamic faith and its teachings. This study however recognizes that declaring the intention to purchase halal foods based on this commitment is not a guarantee one will purchase and consume halal. Purchase and consumption is a result of personal perceptions of halal foods.

New Zealand is home to approximately 41,000 Muslims who form the internal halal market as opposed to the export halal market. The purpose of this study is to explore the attitudes and perceptions of Muslim consumers in New Zealand toward purchase of halal foods. The study sought to determine whether attitudes and perceptions toward halal foods play a significant role in purchase or whether religion is the overriding factor.

The study followed a mixed methods approach using qualitative and quantitative data collection methods. The qualitative data collection technique was three focus group discussions, with a sample of 15 men aged 20 years and over. The participants came from Auckland, Wellington, and Dunedin, which are three cities with large Muslim populations. The quantitative technique was survey with a sample of 80 male and female aged 20 years and over from the three cities mentioned Auckland, Wellington and Dunedin. Data analysis was completed using two computer software, NVIVO for qualitative data and SPSS for quantitative data.

The research findings show factors that affect consumer attitudes and perceptions toward the purchase of halal food products, namely religious commitment and social pressure. Other important factors are the need to please Allah, getting approval from family and personal choice. Religious commitment and social pressure emerged as the overriding factors, with almost equal importance. The study also tested awareness and perception of

halal food regulation showing that consumers belief halal products in New Zealand are halal, although a gap exists in behaviour of internal halal regulation compared to regulation of foods produced for the export market. From the findings, it is concluded that consumer attitudes and perceptions toward halal foods affect their purchase behavior and consumption.

However, the study shows the need to understand in greater depth the role of religion versus social pressure. The study shows an almost equal level of importance but does not provide a clear distinction of which factor carries more impact on consumer behavior. Therefore, the study recommends a need for more research comparing these two factors.

The findings have implications for marketing practice especially because the Muslim population is targeted to continue growing, which will create a larger halal market in New Zealand. The study provides elements that markets need to consider when promoting purchase of halal foods. These elements are food safety, endorsement from FIANZ, and consumer knowledge of the internal halal market and its regulation. To influence consumers, marketers need to understand the roles played by social pressure religious commitment, and the interplay with other elements including a need to commit to family beliefs, awareness of food regulation, and beliefs about food.

## **Chapter 1: Introduction**

### **1.1 Background to the Research**

Many consumers may have preferences in food consumption with some preferring Kosher, vegetarian, or halal. Halal foods are mainly consumed by Muslims as part of the Islamic dietary teachings, which are the foods allowed or sanctioned within the Islamic faith (Milne, 2006). Bonne and Verbeke (2008) explain the importance of halal food to Muslim consumers indicating that eating behavior is an important part of human behavior and characteristics related to a way of life. For Muslims, food consumption is part of the pillars of faith such as fasting, pilgrimage, and giving alms (Anir, Nizam, & Masliyana, 2008; Bonne & Verbeke, 2008, 2006). Halal as a concept within the Islamic faith comes from the teaching of the Quran, the Hadith of the Prophet Muhammad, and the Sunnna. The three give directions on the foods prohibited to a Muslim and those accepted for consumption, and as noted by the Prophet in the Hadith, Allah has provided those foods good for a person (Man & Sazili, 2010). Eating halal is thus consuming those foods that are good and given by Allah for the betterment of a person.

New Zealand is home to about 41,000 Muslims as of 2010, projected to grow to 101,000 by 2030, who are either immigrant or visiting consumers (The Pew Forum on Religion and Public Life, 2011). Halal production is already present in New Zealand as one of the players in the international halal market. According to Wan-Hassan & Awang (2009), New Zealand is one of the largest exporters of halal food, exporting to the Middle East slaughtered sheep meat and beef; in addition, New Zealand slaughters about 98% its lamb and sheep meat and 60% of its beef according to the halal stipulations or the Shariah law. However, as Wan-Hassan and Awang (2009), note having high export credentials for halal food products does not guarantee consumers within New Zealand that the food products they get are halal.

The current research seeks to understand if Muslim consumers within New Zealand feel the food they get is halal and to explore consumer attitudes towards consumption of halal foods within the New Zealand. Salman and Siddique (2011) show the need for such research by stating that observance of dietary laws for a Muslim consumer depends on the perception of the consumers and their awareness of related dietary laws. For a Muslim consumer, their observance of halal foods will thus depend on their understanding of religious beliefs, self-identity as a Muslim, attitudes and commitment to the Muslim faith. Conducting this research will therefore show how consumer perceptions and attitudes towards halal food products promote or undermine the purchase and consumption of halal foods in New Zealand.

This chapter provides the background to the research, “New Zealand Muslim consumer attitudes towards purchasing halal foods”. This chapter explores interest in the topic and gives an overview of available research on halal food consumption in New Zealand. The chapter introduces the aim and objectives of the research, and provides an overview of the research methodology. The chapter will explain why the research is important and thus worth carrying out, and the expected contribution to policy and practice. The chapter also provides descriptions of key terms used in the thesis such as halal foods, purchase, consumer attitudes, and perception.

## **1.2 Research Problem**

Eating halal food is part of the Islamic faith and a person committed to the teachings and beliefs of Islam will choose to eat halal (Salman & Siddique, 2011). However, a declaration of intention to purchase and consume halal does not guarantee one does buy and consume halal. Research is available on the importance of the halal (Bonne & Verbeke, 2006, 2008; Anir et al., 2008; Wan-Hassan & Awang, 2009; Salman & Siddique, 2011). However, there is little literature available connecting halal to consumer attitudes. This research will therefore address whether attitudes contribute to intended and actual behavior. As part of the

precepts of religious beliefs, this research explores how religion is part of a person's culture and behavior and explores the extent to which a person's attitude contributes to their choice to purchase halal food products. The research explores the part religious needs play in contributing to consumer decisions, or determining whether attitude overrides religious needs.

### **1.3 Research Objective and Questions**

The purpose of the current research is to examine the attitude of Muslim consumers in New Zealand towards purchasing halal foods. The main research question is: How does the attitude of Muslim consumers in New Zealand affect purchase of halal foods? The research will also address the following research sub questions:

- How important is the purchase of halal foods to New Zealand Muslim consumers?
- What factors influence the purchase of Halal foods among New Zealand Muslim consumers?
- How aware are New Zealand Muslim consumers of Halal regulation in New Zealand?
- Are there differences in attitudes and purchase behaviour toward Halal food depending on Muslim consumers' lengths of stay in New Zealand?
- Are there differences in attitudes and purchase behaviours toward Halal food depending on Muslim consumers' countries of origin?

### **1.4 Justification of the Research**

The research is prompted by the identification of a lack of research connecting consumer perceptions or attitudes towards halal foods. The current research will therefore contribute to on-going discourse about the importance of understanding Muslim dietary laws.

Wan-Hassan & Awang (2009) identify such a need in their article, noting the importance of understanding the Muslim consumer in an era defined by globalization and international migration. In an era of globalization, Muslims are increasingly moving to new areas in the world creating a niche for Muslim-related products within non-traditional markets such as New Zealand. New Zealand as a destination for Muslims creates an opportune research ground for such research. Another aspect justifying this research is that as other consumer communities are understood and their needs addressed in research, it is equally important to understand the Muslim consumer and emerging markets such as the halal market.

### **1.5 Methodology**

The research uses a mixed methods approach comprising of qualitative and quantitative research phases. The choice to use a mixed methods approach seeks to ensure an in-depth analysis of the topic from a small sample of consumers, plus gain an idea of the general outlook on halal foods in New Zealand for a large sample of consumers. Using a mixed methods approach also minimizes limitations that would be present when using either qualitative or quantitative research design. The two designs complement each other making the research more complete. According to Creswell & Plano (2011), mixed methods provides the researcher an opportunity to create a deeper understanding of the topic under research. For these reasons, a mixed methods approach provides an appropriate research approach for the current research. Furthermore, it allows the researcher to reach a large sample thus increasing the possibility of data generalization to a wider population. The research targets a large group of consumers through the quantitative tool, and gains in-depth information to corroborate that information through interview sessions in focus groups.

In the qualitative phase, focus groups are employed whose main purpose is to gain diverse opinions from the different participants. The focus group research seeks to gain an



understanding of the different concepts of halal from participants. The focus groups will be guided by a set of interview questions. The quantitative phase will employ a survey questionnaire with a series of questions about the attitudes of Muslim consumers towards halal in New Zealand.

The research sample for the qualitative design will be recruited from Auckland, Wellington, and Dunedin, which are three cities in New Zealand with a high population of Muslims. The participants will be living in New Zealand, meaning some of the participants could be visitors or immigrants. The sampling process will be snowballing, identifying a few Muslim participants from local community groups and then requesting the first group of participants to identify others that can participate in the study. The choice to use the snowballing technique is because New Zealand is not predominantly a Muslim community and it could therefore be otherwise difficult to identify participants.

The survey sample will comprise up to 100 participants aged 18 years or over living in New Zealand, irrespective of gender or time they have lived in the country. Local community groups will be used to identify survey participants. The questionnaire will be self-administered although the distribution of the questionnaire will be by the researcher and research assistants in the three cities, Auckland, Dunedin, and Wellington.

## **1.6 Outline of the Thesis**

The thesis comprises six chapters, the first being the current introduction chapter providing an overview of the research and the thesis. The second chapter is the literature review which will provide previous literature published about halal foods and consumer attitudes to halal food in New Zealand. The chapter will also identify any research completed in the area, and give an analysis showing whether a research gap exists, thus providing a justification for the current research. In the third chapter the research methodology will be described in greater detail explaining how the research was conducted. The methodology

chapter will explain the sampling procedure, identify any difficulties experienced, explain how the data collection was completed with advantages and disadvantages noted for each of the data collection tools. The third chapter will also identify any ethical considerations during the research process. The fourth chapter presents the findings of the qualitative focus group research. Chapter five presents the findings of the quantitative survey research. The last chapter, the Discussion chapter, presents conclusions to the research questions and then recommendations for practice and for future research.

### **1.7 Definitions**

The following terms are used throughout the thesis:

Halal – the term refers to foods accepted for human consumption (Milne, 2006). The Quran provides for the foods forbidden to Muslims such as pork, food slaughtered in the name of any other but Allah, alcohol, and meat slaughtered in ways not sanctioned by Shariah. Halal represents foods prepared in all stages within the accepted tenets of halal food production.

Haram – the opposite of halal is haram, and thus the term simply means eating forbidden foods. When considering the halal concept, note that haram may involve more than foods noted in the Quran to include food that may be 90% halal but contain a small percentage of haram. Such foods are considered haram.

Perception – the term refers to a process by which a person organizes and interprets his or her sensory impressions helping a person make sense of their environment (Robbins, 2009). Perception is an element that contributes to behavior by formulating a meaning about a product. However, perception could be different from reality and thus what a person perceives about a product could differ from the actual characteristics of that product. Nonetheless, a person's perceptions of a product will contribute to their buying or not buying the product.

Attitude – according to Mangal (2007) attitude refers to a particular feeling about something that influences people to act on an idea, person, or object. Attitude is both emotional and rational and thus takes into consideration actual elements of a product when making a decision about the product but also the effects of emotions. It differs from perception in that perception is more attune to cognitive impressions, while attitude is a judgements a feeling.

### **1.8 Conclusion**

This chapter provided a background for the current research by explaining the reasons for the research. The chapter also presented the research purpose and research questions that will be answered in the findings and discussion chapters. The research purpose is to examine Muslim consumer attitudes towards purchase of halal foods in New Zealand, with the research question seeking to identify how attitudes affect New Zealand Muslim consumers' purchase of halal foods. The chapter has also given a background to the research establishing the lack of research connecting halal foods to consumer perceptions and attitudes. The chapter provided an overview of the research methodology used in the research, which will be a mixed methods approach with qualitative and quantitative data collection tools. Definitions of the terms used in the thesis were presented.

The next chapter explores existing literature on Muslim consumers' perceptions, attitudes and purchase of halal foods

## **Chapter 2: Literature Review**

### **2.1 Introduction**

This chapter begins with a background discussion on consumption of halal foods comprising an understanding of halal, the people who eat halal, production of halal, and an overview of halal food regulation. The second part of the chapter includes the perspective of halal from the three main sources of halal teachings: the Quran, Sunnah and Hadith of Prophet Mohammed. This is followed by a discussion of the perceptions and attitudes of halal consumers toward consumption of halal food products. Lastly, the results of research on consumers from other countries and halal foods are presented. This will provide a background to understanding halal food consumption in New Zealand.

### **2.2 Consumption of Halal Foods**

#### **2.2.1 Understanding Halal**

As part of their religious beliefs, Muslims have to subscribe to set dietary laws established through holy teachings to facilitate the believer's well-being. Muslims stress on how important it is to have permissibility of food that one consumes (Nurdeng, 2009). The importance of a Muslim's diet is reflected as a way of life. While Islam is a complete way of life, that comprises the daily aspects of a person's life, the spiritual aspect of a person's life is regulated by Islamic laws (Adams, 2011). Part of that law prescribes the foods a Muslim should consume and those one should not partake; from whence the concept of halal develops. Islam is a way of life that represents the holistic nature of a person. One of the ways it manifests is found in utilizing the consumption of halal as one way of declaring the faith (Henare & Shepherd, 2012). As a result, consumption of halal is a decision based on Islamic beliefs, religious requirements, and personal convictions.

Religion affects individual practitioners in their purchase of halal versus haram products. Food can act as a social idiom in the development of religious identities (Abdulla, 2004). In the cases of halal, there is definitely a connection between religion and individual convictions that shows intimate identification with Islam can cause a person to direct their consumption toward Islamic teachings- including the consumption of halal. In such a case eating halal becomes a way of identifying with Islam and reinforcing belief.

The term halal refers to permissible, or lawful, foods permitted under Islamic dietary laws. An example of this would be meat that is slaughtered in the ascribed ritual fashion. Likewise, term haram refers to anything be prohibited as given within the Quran such as pork (Adams, 2011). In reference to Islam, both of these terms relate to their Arabic terminological meaning or either being permitted or forbidden by the lawgiver- in this case Allah (Bonne & Verbeke, 2008).

The social, religious, and financial connotations of Islam and halal indicate that halal validates a relationship between people and their social and business characteristics. Within the social characteristics, halal offers a means of ensuring that food that is safe and clean. It also confirms that any preparation of raw material, such as the slaughter practices for meat consumption, follows Islamic teachings. The Islamic faith defines these characteristics and represents a standard way of life for Muslims in order to encompass the Islamic values and humanity. In the global market setting, as the Muslim population in the world grows, people are becoming aware of their power as consumers. With contributors such as better literacy levels, professionalism, proliferation of the mainstream media and social media and development of an Islamic economy, the halal food industry is growing to meet the new demands its consumers are placing (Henare & Shepherd, 2012).

Continued developments within the worldwide Muslim population provide a unique opportunity for the development of the halal food industry in terms of production and

consumption. Halal is a supply and demand food chain developed by Islam as a lifestyle and as an identity. People identify themselves as Muslims and require a specific means of showing their faith. By only consuming accepted foods, and foregoing the forbidden, Muslims are able to take an active role in how they show their faith. Such strict practices have made the halal industry unique in its development since it caters to a selective population. Since the consumption of halal foods is developed by the need to adhere to religious teaching and an inner desire to identify with the Islamic faith it was only logical for the market to adjust to the dynamic changes in the modern day Muslim communities. (Henare & Shepherd, 2012).

### **2.2.2 Consumers of Halal**

1.6 billion followers of the Islamic faith in the world live according to religiously mandated dietary laws by eating halal (allowed) and avoiding haram (forbidden) foods (Ireland & Rajabzadeh, 2011). Those 1.6 billion Islamic followers represent 23% of the world population, with most Islamic followers living in the Asia-Pacific region. In New Zealand the halal consumption group consists of about 41,000 Muslims (Ghani, 2012). The number of Muslims within the traditionally Islamic nations and within the diaspora is growing, thus creating a need to understand the consumption patterns and factors that affect the eating habits of the group. Religion comes across as one of the elements that determine the diet of a Muslim, and Islam is a way of life incorporating every aspect of a believer (Anir, 2008). Based on the large number of Muslim population in the world, which is expected to continue to expand, it is imperative to understand the needs of this population in relation to the production and marketing of halal to meet consumer needs. By 2030 the worldwide halal consumer base could reach 2.2 billion persons with 101,000 of them representing the expected growth in the number of Muslims in New Zealand alone (Ghani, 2012). This provides an opportunity for continued growth in halal food production, which will also need

strict regulation of the industry and careful observance of the established sharia law in regard to production of halal.

### **2.2.3 Production of Halal Food**

Production of halal food comes from the need to ensure all foods are tayyib, which means nutritious and safe, or pure (Davies & Elidrissi). As Muslim faith relies on proper adherence to the religious aspect of food consumption, Muslims are concerned about food they consume as they need to know whether or not their food is truly halal. This consumer base will reject food if they are in doubt of its halal nature or if they believe that it might contain some non-halal ingredients. Concerns about whether foods placed in the market are halal are important to Muslim consumers especially in the technological age, where many components of production may have additives and ingredients that could contaminate the halal nature of foods. Thus, Muslims have the task of ensuring that all parts of their foods are halal, starting with the manufacturing and packaging stages, and continuing through the marketing stage as well as with all other aspects of food preparation. Additionally, as the Prophet cautions, if one does not have total assurance of their food being halal then it should be treated as haram.

Muslim believers face various problems trying to remain strict in their diets, because they lack clear knowledge about halal food products in general. Poor knowledge and understanding of what is termed as halal and with what is haram presents an obstacle in purchasing foods. An example of this can be seen in the consumer sometimes being forced to purchase food products despite not being 100% positive that the food products purchased are halal. Even though items like vegetables and fruits are not processed or manufactured foods in comparison to meat products, they still must fall within halal guidelines as established by the teachings of Islam in order to be considered halal. Even though they are not mentioned in

the Quran as part of the halal or haram it is important to consider such food products because they are also part of everyday diet and are prone to the effects of technology such as in genetic modifications (Mohiuddin, 2011).

In addition to not understanding the complete definition of halal and haram, most Muslims are only aware of products that are directly forbidden by the Quran, such as pork and alcohol. However, other foods are also subject to the guidelines presented in the Quran. Things like additives and preservatives must meet certain regulations. In addition, vegetables and fruits must be evaluated as either organic or non-organic in order to ascertain if the food is halal or haram. This added facet of necessity introduces the diversity and complexity of halal food production and confirms that the consumption of halal is not only the act of the foods being placed in the supermarkets, rather it begins during the farming and growing process. When a Muslim follower goes to a grocery store they need to know the source of their vegetables and fruits, so that the organic (or non-organic) nature can be decided to ensure compliance with halal consumption.

The lack of awareness, knowledge, and understanding of the halal concept could cause people to lose appreciation of halal (Wahab, 2004). To promote appreciation requires preparation of halal as expected through hygienic manner and meeting standards of food safety. Adherence to guidelines and regulations of production should be within the local and international market as people could sometimes be forced to purchase products from other areas. This point is clearly illustrated in the Asia-Pacific region, which has the largest Muslim population but only produces about 20% of halal foods thus leaving the international market to provide the additional 80% required. People need to know that the percentage coming from their local manufacturers is sufficient to meet their demands (Ghani, 2012).



New Zealand, is among the biggest producers of halal and exports to Europe, the US, and Asia. New Zealand exports 30% dairy products, 8% beef, and has a share of 50% in the global trading market for sheep meat. Additionally it also exports seafood, feed materials for animals, skins and hides, plant produce, and bee produce (Lloyd, 2012). New Zealand exports about 90% of its red meat products within halal export-approved guidelines (Lloyd, 2012). Due to the potential growth in the global market the New Zealand market should be prepared to offer the increase product in order to supply the demand. Despite being an important exporter of halal, halal consumers in New Zealand do not necessarily have the assurance of consuming halal foods within the country. This is an unfortunate oversight as consumption of halal food is highly dependent on consumer perception and awareness (Salman & Siddique, 2011).

On the upside, many manufacturers are aware of the importance of halal production and the role of the consumer on demand. As a result, many companies are making a conscious effort to produce true halal. The idea of producers choosing to satisfy the demand in the halal market suggests that the Muslim consumers have a significant impact on the market and halal trade. The increased growth in the Muslim population is another aspect contributing to change in manufacturer attitude. The middle class population is growing, and gaining acceptance in the market. Such elements will influence the market behavior in supply and demand affecting the conventional and non-conventional halal market (Yusoff, 2012). Additionally, suggestions have been made toward regulating the market to ensure that halal products are safe for consumers and are labeled truthfully. Regulation of halal provides a way to decrease intentional and unintentional exposure of halal consumers to forbidden food products (Lloyd, 2012).

New Zealand halal regulation falls under the New Zealand Ministry of Agriculture and Forestry, which has the mandate to oversee companies exporting out of the country any

meat products (New Zealand, 2012). The ministry also certifies halal organizations for assessment, approval, and certification of halal services. New Zealand follows four basic principles in regulating the halal industry: first, a country to country basis with the government as the oversight. Second, competing groups for halal certification. Third, the need for certification agencies to understand the technical competencies associated with production especially of animal products. Fourth, ensuring transparency and assurance in the industry through good practices and an audit and reporting system (Davies, nd).

A positive aspect in the New Zealand regulatory framework is that halal food production follows stringent regulations in production, product handling, and packaging. It is important for manufacturers in New Zealand to observe the regulations in all areas of production beginning with the raw materials and continuing through to manufacturing, and finally in the way a company will handle the packaging and marketing of their products (New Zealand, 2011).

### **2.3 The Quran, the Sunnah and the Hadith**

There are three things that establish the food laws in Islam. The Quran (which is the divine book), the Sunnah (which puts into practice and explains the Quran), and the Hadith of the Prophet Muhammad which is the teachings of the Prophet on how a Muslim should live (Bonne & Verbeke, 2008). The Hadith and the Quran are the reference points of halal, with the Hadith indicating the Quran is a reference of indication that Allah provides and Allah prohibits. From the three sources, a Muslim can learn ways in which to live a holy life through the dictated dietary laws (Man, 2010).

#### **2.3.1 The Quran**

The Quran gives food guidance from chapter 2, verse 168 stating that all that believe should eat of the good provided and give thanks to Allah (Bonne & Verbeke, 2008). In

chapter 2, verse 168 Allah stresses that man eat the lawful and drink what the Allah provides, which is lawful and good and to avoid the footsteps of evil. The Quran continues to stress the point of eating halal in chapter 5 in verse 88 by repeating the statement of chapter 2 in verse 168. Chapter five also stresses the importance of eating wholesome goods that would not be harmful to the consumer (Bahaldin, 2005).

The Quran's directive about halal facilitates gives three important guidelines, the first being a believer may only consume food allowed by Allah, which reflects foregoing the forbidden foods discussed in the subsequent paragraph (Man, 2010). The second guideline is getting foods only through halal means such as ensuring foods eaten come from sources that handle their foods in the accepted ways such as in slaughtering meat through the guidelines established in Islamic law. The third guideline is eating food that is good for one's health, reflected by people consuming food prepared in a health environment or in a healthy way. The three guidelines make it important for a Muslim to observe their diet and their food intake even on the mundane things like the food production that many consumers would not consider important.

The Quran also gives a direct prohibition of certain foods among these are alcohol consumption, pork, eating the meat of dead animals, and eating food slaughtered in the name of another being apart from Allah (Bonne & Verbeke, 2008). The Quran has four verses in which it directly forbids certain foods, the first being Chapter 2, verse 173 which forbids eating of carrion and blood, port, and food made in the invocation of the name of another other than Allah. The second verse is Chapter 5, verse 3, that restates the foods forbidden in the previous verse and then adds the following to the list: meat from an animal that is strangled, or has died from being beaten, falling from a height or killed by the goring of horns, and meat that was first devoured by wild beasts. In meat devoured by wild animals, the Quran makes a pass for foods that a person makes lawful. It also forbids foods given to idols

as well as food obtained by swearing by divining arrows. Verse 3 claims that such foods are an abomination.

The third verse is from chapter 6, verse 145 which specifies food that is unclean. Among the unclean are swine flesh, meat from an animal that died by itself and that of an animal whose blood poured forth. Food according to the chapter the mentioned foods if not unclean are a transgression apart from when the name of Allah may be invoked. The verse provides circumstances in which a person can consume the forbidden foods indicating that when a person is driven by necessity toward eating that food but does not do so out of desire and does not exceed the limit. In such as case, the person will be forgiven for Allah is merciful.

The last verse concerning halal and haram is chapter 16 verse 115, which repeats chapter 6 verses 145 stating that Allah has only forbidden man that which dies of itself, blood, and pork or foods over which the name of another apart from Allah is invoked. It also stresses that if a person is driven by necessity to consumer such foods then Allah is forgiving and merciful. But the terms of attaining forgiveness remains as those provided in chapter 6, verse 145.

### **2.3.2 The Sunnah**

The Sunnah reflects to the Quran by providing guidelines on how to observe dietary laws in Islam. From the Sunnah, a person gets conditions of how to live and eat halal (Fischer, 2012) among these are and emphasis on the prohibitions provided in the Quran. The first among the conditions of eating is to always mention the name of Allah when beginning to eat and in cases where one forgets to mention this, they should do so at the end of the meal (Jennah, n.d.). The purpose of man receiving dominion on earth was to give thanks to Allah and mentioning this at the beginning and end of eating and drinking is one way of honoring

this. Eating for the Muslim is like a form of worship and thus they make a supplication, stating that they are beginning in the name of Allah. Muslims honor this by following the footsteps of the prophet who began eating by saying Bismillah, which is in the name of Allah.

In a similar fashion in which the Muslims thank Allah at the beginning of a meal, it is expected that they make a supplication after partaking a meal. They are to praise Allah who has given them the meal in foods and drinks, and praising Him that made the person a Muslim (Jannah, n.d.). It is a moment to thank and praise Allah for the blessing of food. Emerging from the accounts of supplication before and after eating is that one should not take any meal for granted but thank Allah according to the gift of that food.

Another aspect of the Sunnah is that no Muslim should criticize food. The prophet never criticized food, by eating what he liked and if he did not like food placed before him, he would live without uttering anything about the food (al-Jawziyyah, nd). If he said something, it would be that he did not feel like eating that particular food. The prophet did not criticize any food and in a similar fashion, no Muslim should criticize food even when they do not like the food. The prophet set the precedent of either eating the food if a person likes it or leaving it without saying anything. However, there were times when the prophet praised food as seen in the example of when he would ask his family for food and they would say only vinegar was available, and when served vinegar, the prophet would proclaim what good food vinegar was (al-Jawziyyah, n.d.) . Nonetheless, this was praise- not criticism of the food.

The Sunnah also cautions about eating too much, with the Prophet stating that there is nothing worse than a man filling his stomach. Instead one should eat a balanced diet within a good limit to prevent sickness and disease (Jannah, n.d.). The prophet states that man should be satisfied with a few bites that satisfy his hunger, and if one still wants to eat more, he gives

a condition of feeling one's stomach with one third food, one third liquids, and one third air. The essence of food seems in this condition to keep man going as opposed to satisfy desires brought by hunger (al-Jawziyyah, n.d.). Coupled with eating less is another condition, which is eating in moderation. Islam edifies man to enjoy pleasures of life in moderate ways and this includes food. Man is cautioned against becoming a slave to the desires he has and losing sight of his spiritual goal (Jennah, n.d.). Muslims are advised that even as they wear their beautiful clothes in places of worship and they eat and drink, it should not be in excess as Allah does not love people that waste as posted in the Quran chapter 7, verse 31. The caution is to enjoy pleasures placed before man but within some limits or moderately.

The Sunnah also makes a case for eating slowly. Dignified restraint is one of the central elements of the Sunnah, and as such it tells people not to eat hastily, but instead to chew the food well, wait to swallow before putting more food in the mouth. This condition is to be observed even when a person is very hungry, and especially when a person is very hungry when they could be tempted to eat quickly (Rabbani 2008) . Eating slowly is also recommended due for health reasons, as eating slowly reduces food consumption and gives the body time to begin absorbing nutrients that would signify physiological satisfaction. Further, when one takes time to chew their food, they exercise the jaws and mix food with saliva, and helps in efficient digestion as the food particles are smaller. The smaller food articles also require less churning in the stomach and intestines, and cause less heartburn (Jennah, n.d.) .

Muslims are also encouraged to share their food, a pleasure the prophet demonstrated to his followers instead of overindulging (Jennah, n.d.). The Sunnah encourages believers to share in the good things of life especially with their neighbors, the need, friends, relatives, and the destitute. It is not the mark of a believer is a person's neighbor goes without food, yet

the believer eats to his feel. Instead a believer should suppress his greed, including in eating, and share that which he has been blessed with having.

Another condition is eating together, where eating with others is seen as a way of promoting harmony and understanding among people (Jennah, n.d.). The idea behind the Sunnah is that people are more relaxed when they eat together, and for this reason families should always eat try to eat together. When people eat together, they are less likely to keep worrying about their daily activities. In eating, the prophet does not imply eating in mixed company of males and females at parties and banquets, but eating together in all occasions for blessings are associated with company.

### **2.3.3 The Hadith of the Prophet Mohammad**

The Hadith gives an account of the practices of the Prophet Muhammad thus providing rules that every Muslim need to abide (Nakyinsige, 2011). The Hadith gives interpretations to the verses on food among other verses on the life of a Muslim. It provides those commands that Allah gave to the prophet, which apply to the believers, since as Allah commands the messenger so he commands the people, and when he told the messenger to eat pure food and do what is right, it is a command that applies to all believers (al-Qadhi, n.d.). Among the teachings provided by the Prophet is how to prepare food especially the slaughtering of meat. The prophet said that Allah provides proficiency in all things and thus when a person is doing something they should do it well including slaughtering (Sound Vision Foundation, 2012). To this effect, a person slaughtering should sharpen their knives thus sparing the animal undue suffering that could be caused by a blunt knife. In halal slaughtering, the animal should be kept from undue suffering while ensuring blood flow. To indicate the seriousness of suffering as an offense to the prophet, Mohammed cursed a person that cut limbs of animals while alive. The object used in slaughtering in a halal way should

cause flow of blood, and when this is happening invoke the name of Allah. Consumption of meat in relation to the Hadith means eating meat slaughtered in the sanctioned way (Sound Vision Foundation, 2012). Eating meat that forgoes any of the guidelines equates to the consumption of haram- and this includes eating animals with fangs.

Prophet Muhammad repeats the teachings of the Quran in the Hadith emphasizing on eating pure, although he extends the teaching to incorporate purchase of the food. Achieving halal is more than the consumption of food, it includes the acquisition of food where even the money used in the purchase of food must be lawful (al-Qadhi, n.d.). For example, purchasing food with stolen money could be considered haram and the resulting food purchased would be haram too, because the money used was not of pure origin. Purchasing food in halal means it makes the person acceptable before Allah, and it extends purity to the purchased items. To solidify this claim, the prophet claims that he and other prophets ate only that which they had earned signifying that people should refrain from consumption of foods that they had not lawfully earned.

## **2.4 Consumer Attitudes and Perceptions**

Consumer perceptions and attitudes toward halal are important contributors to the growth and acceptance of the halal industry internationally and within New Zealand. As the halal industry grows, it will grow with changing perceptions among consumers, with many moving toward acceptance and expectancy of safety and quality in the halal products that are purchased (Bonne & Verbeke, 2006). Consumer perception will involve having a positive evaluation of the halal food products and belief that foods in the market are of quality.

Perception is described as a process by which a person organizes and interprets his or her sensory impressions thus giving meaning to their surroundings (Robbins, 2009). Although perception emerges from the environment it does not necessarily mean that the



inscriptions a person will have about something will be the reality. A person could reconstruct the reality to fit within the reality they want to perceive. This means that people could look at the same thing but perceive it differently. Perception is a consequence of factors such as attitude, motivation, experience, interest, expectation, and sometimes the preceding environment (Robbins, 2009). Factors influencing perception would be personal characteristics and expectations that will lead an individual toward thinking about an item in certain way despite the reality of that item being another. In response to the question of why people's reality could be different from the actual, it is possibly due to the the fact that people do not consider targets in isolation but could instead group them together (Robbins, 2009).

Consumers pick out essential qualities in a product that will determine the buyer's decision toward the product (Grunert, 2005). Perception moves beyond consumer preferences to interaction with the product, and the factors that will mediate between supply, demand, and purchase. Perception contributes to supply, and leads to demand. Supply in this context is in reference to producers translating consumer wishes into product characteristics, which will in turn compel the consumer toward buying. When consumers infer that a product has the desired qualities, it is easier to induce purchase. Subjective and objective dimensions can be used in explaining consumer demands for quality; identifying that sometimes decision to purchase could be objective as well as subjective (Grunert, 2005).

When discussing perception, two dimensions need to be considered: horizontal and vertical, with horizontal referring to time quality that distinguishes quality perception before and after purchase, while vertical includes making inferences. Inferences include making links between signals and cues about the product with basic motivators of human behavior (Grunert, 2005). Usefulness of the article is in description of perception about food, including aspects such as risk and safety of food, quality, and linking quality, safety and consumer

willingness to purchase the product. The relationship between quality, perceived risks and benefits, and purchase is complex, but the need to understand consumer perception is a significant element in satisfying consumers (Grunert, 2005).

Attitude can be defined as is a particular feeling and judgement about something that influences people to act in a certain way when in a situation involving the something whether people, idea, or object (Mangal, 2007). The definition continues to state that attitude is not inherent but partially rational and emotional. This definition explains behavior in individuals when responding to an object, whether the response is positive or negative. This could explain why some people could purchase halal, such as because they like the standards attributed to halal production or because halal is important to their religious standing. Another aspect about the definition is promoting the idea that attitude is acquired. A person is not born with the enthusiasm for halal, but develops attachment toward eating halal from a set of feelings attributed to halal or experiences that making consumption of halal favorable. By indicating that attitude is both rational and emotional also provides reasoning for understanding why related behavior could sometimes be explained through conscious reasoning while at other times it seems flawless with little conscious thought. This could explain why purchase of halal for some could be an emotional aspect of religion and for others such as non-Muslims a conscious thought to purchase food believed to be produced authentically and healthy.

A description of attitude can be seen in empirical research that investigates the gap between attitude and behavior as well as factors that influence consumer decision making process toward sustainable food. Factors such as attitude, intention, involvement, perceptions and values have been established in order to understand their connections. Using these relationships, description of perception is gleaned and attitude among consumers is understood in order to relate the concepts of perception and attitude to food consumption

(Vermier, 2004). Consumers having high involvement with a product show positive attitudes and willingness to purchase, and thus the act of showing the advantages of a product to consumers may create additional attachment (Vermier, 2004). Attachment develops on products with higher personal importance to the consumer. Perhaps halal consumers that value the concept for its personal importance to their lives have a greater likelihood of purchasing halal products compared to other consumers that may not identify personally with the products. Factors that may contribute to a positive attitude and purchase intention include the pricing, brand, packaging, convenience, taste, and the possibility of sustainability (Vermier, 2004). Perceived consumer effectiveness also has the potential to positively influence product purchase and use, as well as likely promoting the personal involvement with sustainability. Raising consumer involvement with a product may create the position for greater consumption. The behavior of consumers in purchase and consumption of halal reflects that being a Muslim does not necessitate halal consumption (Soesilowati, 2010). The large number of Muslims who decide not to purchase halal, in addition to the fact that being Muslim does not automatically guarantee that a person will always behave according to the Islamic law, needs to be considered as well. Muslims learn the law from individual training and socialization in addition to religious education experiences that may differ among individuals. The religious education further determines a person's level of awareness of dietary laws and behaving in accordance to the laws (Soesilowati, 2010).

## **2.5 Consumer Attitudes and Perceptions towards Halal foods**

Research shows the effectiveness of attitudes, perception, and subjective norm toward behavior in consumption patterns among Indonesian Muslims (Soesilowati, 2010). The findings show the significance of the three test attributes, indicating that the way people perceive and think about food will influence their purchase behavior. Additionally, research has indicated that misgivings about food could influence consumption behavior, thus

establishing factors that producers need to establish when targeting consumers. Consumer behavior in this regard as an attribute of their experiences, attitude, and perception about the food found on the market. Behavior emerges from perception and subjective factors that may induce a person toward adopting a certain behavior (Soesilowati, 2010).

Five main areas have been identified in research studies involving perception that show consumer attitude and behavior in addition to the role of religion in shaping consumer beliefs. Commitment to beliefs acquired through religion and using religiosity to shape beliefs can lead to inaccurate use of the halal design (Salman, 2011). Other aspects involved are a connection between belief and attitude toward halal, and the link between intrinsic forces and dogma identity. Muslim consumers in Pakistan relate to the Islamic ideology in their purchase behavior, but being a Muslim is not a direct indicator of one being a halal consumer. Consumers have consistently shown that they will look for halal qualities in product without necessarily looking for haram connotations. It is then concluded that people may not necessarily forgo haram products if the products do not have something that clearly identifies them as haram (Salman, 2001).

A survey was given to investigate factors influencing Malaysian Muslims in accessing services to restaurants in accordance with the sharia law or the Islamic law. The study investigated the impact of attitude, subjective norm, and perceived behavior toward consumer intentions to patronage restaurants. The results of the survey show a positive relationship between attitude, subjective norm, perceived behavior control and the intention to use a halal restaurant. Facilitating attitude toward hotel use was ambiance. The article incorporates the theory of planned behavior in making a decision toward patronage and the actual behavior. Contribution of this article to current research is specific to the attitude component, where it indicates favor or disfavor toward an action (Al-Nahdi, 2011). The article suggests that attitude does not occur as a single occurring incidence but is connected to other factors such

as subjective norm and perceived behavioral control that combine to predict behavior under planned behavior theory. Further, halal food listed under an Islamic brand may suggest to the consumer through food packaging that the food is halal. This provides a link between the restaurant a person may visit under the assumption that the restaurants have developed under the auspices of providing foods that respond to the religious beliefs and needs of the consumer. The consumer attitude on whether the restaurant comes across as halal branded will contribute to the patronage of the premises. Explaining this aspect is the variable of ambiance used in the study denoting that factors such as quality, cleanliness, and value as part of the restaurant environment will influence consumer decision and behavior toward patronage.

In a study of the perception of Malaysian consumers on provision of information researchers used a sample of 50 users, both halal and non-halal individuals, to depict user perception on Radio Frequency Identification (RFID) tag for tracking halal in Malaysia. The test on using tracking emerged from recognizing consumer concerns about the authenticity of halal food products in the market. Having a tracking system would thus provide consumers with a system that ensures consumers purchase authentic products. The need for such a system arose from identifying the possibility of falsified information on halal products in Malaysia (Anir, 2008).

The research recognizes that consumers remain concerned about whether halal products posted in the market are authentic (Anir, 2008). It then pursues the consumer to understand their perception about providing a way to determine halal. The elements tested in the research are critical; namely perception and authentic halal products. Consumer assurance that they are purchasing authentic halal food creates confidence in the market and likelihood of consumers purchasing certain products as such are assumed or assured to be halal. Customer believe in a product will contribute to purchase behavior. Emerging from the article

is a connection between perception and purchase behavior, with positive perception toward a product influencing consumer intention to purchase the product (Anir, 2008).

An understanding of consumer attitudes using hedonistic and utilitarian dimensions may be ascertained by recognizing the multidimensional and complex nature of attitude and establishing the hedonistic and utilitarian dimensions as possible responses. The possibilities that consumers purchase goods based on gratification purposes, where purchase is to satisfy sensory attributes from where hedonistic dimension emerges, and secondly responds to an instrumental need or utility reasoning from where the utilitarian dimension emerges. The hedonistic attribute emerges from sensations gained from use of a product, while the utilitarian aspect emerges from assessing the functions of a product. Understanding consumer attitude facilitates better and effective campaigns toward a product and encourages acceptance in the market (Voss, 2003).

Hedonistic and utilitarian dimensions distinguish brand attitude and thus provide a reliable and valid measure for promoting goods (Voss, 2003). Based on the findings, producers and marketers of halal products could use the sensory and utility dimensions to make suggestions on whether a product will likely be accepted. Consumers are more likely to respond positively to a product that is within two dimensions: something they have experienced before something that is likely to meet the consumer's needs at the moment. The indication is that consumer relationship with the product could influence its usability. The experience related to the product could be immediate or from another source, though the significant aspect remains that the consumer needs to interpret the hedonistic and utilitarian aspects of the product to influence positive behavior.

## **2.6 Research on Halal Food Consumption**

Current research on halal food consumption from other countries shows that halal consumers' perception is influenced by various factors. In 2011 a study was conducted to assess whether or not UAE Muslim consumers have concerns about the status of halal foods in their country. The authors used a qualitative questionnaire to quantify consumer concerns with a list of categories developed by the researchers. The results showed that most of the respondents at 86.5% had concern that some of the halal foods presented as halal were actually not halal, with the category causing most doubt being processed meat products. Female respondents had more concerns compared to the male respondents because they included cosmetics and toiletries as some of the product categories they were concerned about. The authors in their conclusion made a case for the importance of the halal system improving to allow consumers trust products whether fresh or manufactured halal foods (Ireland, 2011).

A separate study discovered that consumers' confidence in halal is based on several different factors. The research sampled 1,560 Muslims in Malaysia using a structured questionnaire to evaluate and assess the level of confidence consumers had in relation to manufactured and labeled halal food products. The respondents were divided according to social demographic characteristics, as it had significant influence on the way a person felt about halal products. For example, the research showed that people from rural areas, those with higher education, the older generation, and the religious were less likely to have confidence in the foods marketed as halal. Affecting attitude of halal among the group was products without a halal logo from JAKIM, food from non-Muslim countries, unfamiliar brands, and foods that did not have a list of ingredients clearly indicated. The conclusion from the study was that halal consumers in Malaysia lack full confidence with halal foods, an

aspect that could be addressed through stringent monitoring and enforcement of halal laws (Rezai, 2012).

Another Malaysian study was conducted to assess consumer decision making process when shopping for halal foods. The study found that halal consumers have concerns about halal food products, ingredients and the halal logo, which are two factors that emerged as important to customer perception of halal in addition to a person's relationship with the Islamic religion. In addition to the questionnaire a focus group interview was conducted to understand the importance of assuring consumers food purchased is halal. The findings showed that consumers use aspects such as business premises, and environment elements including the halal logo as assurances that the products they purchase will be halal (Abdul, 2009).

A final study was performed in regards to halal so that customer motivation in the purchase of halal meat could be assessed.. The research used a theory of means-end chain investigating the importance of characteristics of fresh meat among Muslim consumers as a way of understanding consumer motivation toward purchase of halal meat. The study also investigated consumer trends in the consumption of meat comparing Muslim and non-Muslim consumers. Using a sample of 50 respondents from Belgium, in-depth interviews found that Belgium Muslim consumers consider in their purchase of meat whether animals suffered, impact of the purchase on their health, care for family, and pleasure brought by the purchase. All of which influenced the consumption of the meat. In comparison non-Muslim consumers had much less complex motivations in their purchasing of meat products- especially in relation to religion and traditional beliefs (Bonne & Verbeke, 2008).



## **2.7 Justification for the Research Questions**

The research questions explore consumer perception of Halal food and regulation of Halal foods in New Zealand considering current regulation and producers' observance of the regulatory framework. Producers have a responsibility to their customers, where they should provide foods aligning to consumer expectations and within the regulatory frameworks. Declaration of eating Halal does not guarantee that food on the market is Halal. Anir et al. (2008) raise the concern of the authenticity of food products on aspect such as the possibility of producers fabricating Halal products by placing the logo for Halal on food products. Producers may consider the food Halal but lack certification by relevant authorities. The proposed research questions explore New Zealand Muslim consumers' behaviour and attitudes towards Halal foods. According to Lada, Tanakinjal, and Amin (2009) emphasis on Halal makes understanding of the consumer and the products critical. Understanding Halal will ensure manufacturers align with Halal versus Haram products, especially considering production advancements which may expose consumers to products not sanctioned.

Consumers may assume that the country has Halal foods based on export figures. For example, Muslims coming from other countries such as Arab Muslims used to seeing the New Zealand label may carry this perception to this country. Muslim consumers nonetheless need to observe their religions dictates or face excommunication. Observance with dietary laws depends on the perceptions of the consumers and awareness of Halal foods depending on the consumer's religious beliefs, self-identity, attitude, and religious commitment (Salman & Siddiqui, 2011).

Therefore, the purpose of the current research questions is to examine the attitude of Muslim consumers in New Zealand towards purchasing halal foods. The main research

question is: How does the attitude of Muslim consumers in New Zealand affect purchase of halal foods? The research will also address the following research sub questions:

- How important is the purchase of halal foods to New Zealand Muslim consumers?
- What factors influence the purchase of Halal foods among New Zealand Muslim consumers?
- How aware are New Zealand Muslim consumers of Halal regulation in New Zealand?
- Are there differences in attitudes and purchase behaviour toward Halal food depending on Muslim consumers' lengths of stay in New Zealand?
- Are there differences in attitudes and purchase behaviours toward Halal food depending on Muslim consumers' countries of origin?

## **2.8 Summary**

From the literature review, it is clear that halal food consumption is growing due to the increase of the Muslim population which is expected to reach 2.2 billion on a global level in 2030. Within New Zealand there are currently 41,000 Muslims, expected to reach 101,000 Muslims by 2030. New Zealand is a significant player in the international halal market, and has established regulatory frameworks through the Ministry of Agriculture and Forestry- although the focus in regulation seems to be on export. This leaves a gap within the local New Zealand market, where local consumers are not assured that their food products are actually halal. In addition to regulation, the literature review shows different factors affecting consumer perception of halal food products; among them the need to identify with the Islamic religion, making halal a mark of identification and show of religiosity, and concerns of health. The review shows different studies on halal conducted in different parts of the world

including Malaysia and Belgium. However, research in New Zealand on consumer perception and attitude toward halal is lacking, hence the need for the current research.

## **Chapter 3: Methodology**

### **3.1 Introduction**

The research targeted Muslim consumers living in New Zealand, and invited them to take part in a focus group discussion or a survey on their attitudes towards the purchase of halal foods. The questions they responded to in the research were in regard to how the attitudes of Muslim consumers in New Zealand affect their purchase of halal foods. The research used a mixed method design to respond to the research question with both a qualitative and a quantitative phase. Focus groups represented the qualitative phase, while a survey represented the quantitative phase. The choice of a mixed methods design was because the mixed methods made it possible to both explore an issue and form a statistical expression, as evident in the discussion on mixed methods in the subsequent section. The purpose of using a mixed media methods design was to attain collaborative data through qualitative and quantitative data collection approaches, as mixed methods combines the two approaches effectively. Data analysis for information collected through the focus groups was coding of consumers' responses using NVIVO software. SPSS software was used for quantitative data analysis.

### **3.2 Justification for the Mixed Methods Approach**

Creswell and Plano (2011) explain that mixed methods approaches arose in research as the third paradigm after the development of quantitative and qualitative paradigms. The attraction of the mixed methods approach is that it brings together quantitative and qualitative data, thus providing the researcher with a way to provide the statistics as well as the narratives related to the research. The term mixed research methods or methodology refers to a professional research approach that combines analysis and collection of both qualitative and quantitative data. Several authors have supported the application of this method, among them being

Creswell and Plano. Mixed methods research is classified among three main research paradigms: mixed method research, qualitative research, and quantitative research (Burke, Onwuegbuzie, & Turner, 2007). Any research activity involves several stages like data collection, analysis, and presentation. In mixed method research all the stages involved are combined to produce a comprehensive paper (Sage, 2006).

According to Spratt (2004), every research method is prone to strengths and weaknesses. It is therefore, essential to apply mixed research in order to mitigate effects of individual approach weaknesses. According to The U.S. Department of Health and Human Services (2013), mixed research is essential where different research methods are conflicting. It is used in harmonizing the conflict by developing a unique report that considers all research methods.

The mixed methods approach was used in this study the best approach to address the research questions outlined in Chapter 1. Another reason for choosing a mixed methods approach is that it allows for use of a large research sample while also attaining an in-depth exploration of the phenomenon under study (Creswell & Plano, 2011). Data collection processed first through a qualitative phase followed a quantitative phase. The reason for conducting the qualitative phase first, was first to gain an in-depth understanding of consumer attitudes prior to conducting a survey.

### **3.3 Focus Group**

Before proceeding to data collection, ethical approval for the research was obtained from the AUT Ethics Committee (see Appendix A). There were three focus groups, with participants selected from Auckland, Wellington and Dunedin. These cities were chosen for the study because they have a large Muslim population, so they could provide a reasonable number of participants for drawing the research samples. The venues for holding the focus group discussions were specific to the cities. The venue for Auckland was AUT Mosque; the

Islamic Centre, 7-11 Queens Drive Kilbirnie, served as the venue for Wellington; and the Saudi Student Club at the University of Otago was the venue for Dunedin. The date for holding each focus group depended on what the interviewer and participants agreed upon of note here is that the dates for the focus groups did not coincide, with each city having its own day for the focus groups and a gap in between the cities to ensure preparation for the interviewer.

The snowballing sampling technique was used to select the samples for the focus groups. The purpose of a snowballing technique is for a researcher to use an existing data collection unit to identify other units (Babbie, 2012). For the current research, the researcher identified a Muslim consumer of halal foods within each of the three focus cities, with the identified person, having agreed to participate in the research, acted as the first unit. The initial participant then assisted the researcher in identifying other persons who were halal food consumers in the three cities. The use of an identifying unit increased the opportunity for the researcher to identify actual halal food consumers, which would have been difficult without an identifying unit. New Zealand is not predominantly an Islamic country, which increases the level of difficulty in identifying Muslims. Therefore, identifying one unit was important in ensuring the authenticity of the research sample.

There was a total of 15 participants in the focus groups. The number of participants for the three cities was equal, with five participants in Auckland, five in Wellington and five in Dunedin. These cities were chosen for the study because they have a large Muslim population, so they could provide a reasonable number of participants for drawing the research samples. The reason for choosing five participants per group was to ensure variation in the perceptions of participants. An important consideration was not to have too many participants per group. Too many participants would compromise the interviewer's control of the group, as the interviewer was also the group moderator. Having five participants per focus

group made it possible to keep each participant engaged while also encouraging the perception of contribution.

All the participants of the focus groups were male, an aspect that could be attributed to the function of the Muslim society, which has a strong male dominance. Although the sample was in a developed country, the researcher did not want to offend the social intricacies of the participants. Therefore, the sample taken was, as implied, without actively pursuing female representation. Another side to this is that the focus group perceptions lack female perceptions into halal foods. One of the limitations of this study was all the participants who involved in the focus groups were aged 20-30 years old. The age limit was important to ensuring the participants are capable of decision making as adults. However, the survey did bring female insight into the research with female participants. The participants were aged less than 30 years. The target was to have persons aged 20 years and over. The actual sample had ages 20 to 30 years, with a majority of participants being students.

A discussion guide comprising 12 questions were prepared to guide the focus group discussion (see Table 3-1). The first question was what halal meant for the participants in halal food products. The second was on the possibilities of purchasing halal products in New Zealand. The third question was the importance of halal certification for foods that the participants purchased. The fourth question was whether participants believe New Zealand is able to regulate its halal industry. The fifth question was on the influence of religious commitment on purchase and consumption of halal food product. The sixth question was on the effects of social pressures on a person's decision to purchase and consume halal foods. The seventh question was whether consuming halal foods translated into eating healthily and safely foods. The eighth question was a comparison over the need to appear Muslim and the beliefs the consumer has about halal foods. This particular question was to test whether the need for appearance could override beliefs, and impact consumption behaviour. The ninth

question was on the influence of family acceptance over a person's acceptance of halal foods. The tenth question was on whether consumers sometimes had doubts about the authenticity of the halal products on sale in New Zealand. The eleventh question was on the way halal foods products affect a person's self-identity and self-worth. Question 12 was on haram consumption. This particular question was to test participants' beliefs about haram, whether consumption of haram could lead to punishment and whether instances existed that allowed for consumption of haram foods.

**Table 3.1: Focus Group Discussion Guide**

1.	What does halal mean in terms of halal food products?
2.	In New Zealand, what are the possibilities of being able to purchase halal products?
3.	How important is it to you that the foods you purchase are halal certified?
4.	Do you believe New Zealand has been able to regulate the halal industry?
5.	What is the influence of religious commitment on purchasing and consuming halal food products?
6.	Does social pressure affect the decision toward purchasing and eating halal food?
7.	Does consumption of halal foods translate to eating healthy and safe foods?
8.	Does the need to appear Muslim sometimes override the belief about foods being halal?
9.	How does family acceptance drive acceptance of halal?
10.	Do you ever have any doubts whether halal products on sale in New Zealand are genuine?
11.	How do halal food products affect your self-identity and self-worth?
12.	Do you believe eating haram food could lead to punishment by Allah or are there circumstances allowing haram consumption?

Although the questions followed a certain structure, the interviewer was at liberty to alter this structure to suit the flow of the focus group (Singh & Burgess, 2007). This meant that if a respondent started a discussion on some other question while answering a set question, the moderator could refer the discussion back to that question immediately after finishing the discussion. This was allowed even if the question was not listed in the discussion guide. Allowing the moderator to switch the structure kept the discussion flowing. However, it was paramount to mark off each question discussed in order to avoid repetition.



Each focus group session lasted approximately 45 minutes. The interviewer audio recorded each focus group session for transcription later see Appendix B for one sample transcript. Audio recording meant that the researcher had access to the actual responses rather than shortened answers. With the transcripts, it would be possible to refer to a response during analysis if the need arose. The recordings and transcripts were also important for ensuring validity and reliability of the data if the need arose for proof of interview. Only the researcher and his supervisor had access to the recordings and the transcripts to maintain the confidentiality research participants. The researcher will preserve the transcripts for the period required in the writing of this thesis as data for the current research. Preservation of research data will be useful in the future in case of the need to repeat the research, or for a researcher who might seeks confirmatory information.

### **3.4 Analysis of Qualitative Data**

The qualitative data transcription was through coding of common responses done using NVIVO software, which allows for thematic analysis using a computer by abstract coding of categories (Singh & Burgess, 2007). After transcription of the audio recordings, the researcher input the data into NVIVO, coding the three transcripts. NVIVO responded to four elements in the thesis, namely the importance of purchasing halal foods to Muslim consumers in New Zealand, and factors influencing the purchase of halal foods among Muslim consumers in New Zealand. The other two elements were the awareness of halal regulations in New Zealand among Muslim consumers, and the differences the consumer's length of stay in New Zealand had made to their attitudes and purchasing behaviour in regard to halal foods. From each focus group question, it was possible to identify emerging codes and explanations provided by the participants. The codes provide the direction for the focus group findings presenting in Chapter 4.

### 3.5 Survey

The use of a survey offered the current research a large sample. The survey was a cost-effective technique for collecting information from many participants from several areas in New Zealand.

Identification of the research participants was similar to that of the focus groups in that the researcher identified participants using information from known Muslim consumers. The samples were taken from Auckland, Dunedin, and Wellington; as with the focus study, the samples for the quantitative study were taken from these cities because they have the largest Muslim populations in New Zealand. The sample totalled 100 participants, selected without consideration of gender, and with age limited to those 20 years and above. Having a 20-year age limit ensured that the participants would be adults capable of purchasing and consuming halal foods without involvement of other persons. The reason for this was to ensure that the participants were capable of decision-making as adults in relation to halal purchase and consumption. . The other limitation of this study was most participants involved in the survey were aged 20-30 years old.

In terms of city representation, there were 35 persons selected from Auckland, with another 35 from Dunedin, and the rest (30) from Wellington.

The 100 participants responded to 13 questions presented in three categories (see Appendix C for a copy to the survey questionnaire). The first category had questions on the participants' understanding of halal as a concept and its regulation in New Zealand. The first question had nine statements on his or her understanding of halal food (see Table 3-2).

**Table 3.2: What is your understanding of halal food?**

<i>Tick all that apply</i>		
a.	Foods sanctioned by the Quran	[ ]
b.	Foods allowed by the Hadith	[ ]
c.	Eating according to the guidelines of Sunnah	[ ]
d.	Food slaughtered according to Islamic law	[ ]
e.	Eating healthy	[ ]
f.	Eating food given by Allah	[ ]
g.	Consumption of food as per personal convictions	[ ]
h.	Foods religiously approved	[ ]
i.	Foods taught in Islam as accepted	[ ]

The second question asked respondents to indicate their level of agreement on various aspects of halal food in New Zealand (see Table 3-3).

**Table 3.3: Halal Food in New Zealand**

Indicate agreement with the following statement about halal foods in New Zealand (*the levels include SD – Strongly Disagree, D – Disagree, N – Neither Agree nor Disagree, A – Agree, SA –Strongly Agree*)

		SD	D	N	A	SA
a.	Foods produced in New Zealand are halal	[ ]	[ ]	[ ]	[ ]	[ ]
b.	Food items in the market with a halal logo are halal	[ ]	[ ]	[ ]	[ ]	[ ]
c.	I can get all halal foods I need in NZ supermarkets	[ ]	[ ]	[ ]	[ ]	[ ]
d.	I believe halal producers produce only halal foods	[ ]	[ ]	[ ]	[ ]	[ ]
e.	Some foods in the market with halal logo are haram	[ ]	[ ]	[ ]	[ ]	[ ]

The third question had four choices; with respondents selecting two items representing their opinion on halal food regulation in the country (see Table 3-4).

**Table 3.4: Halal Food Regulation**

Please *select two statements* that best represents your opinion on halal food regulation in New Zealand.

		<i>Select two statements</i>
a.	New Zealand halal regulation follows stringent laws allowing halal production	[ ]
b.	Regulation of halal food production is transparent	[ ]
c.	Regulation of halal food production follows good practices	[ ]
d.	Regulatory bodies only approve producers with capacity to produce halal products	[ ]

The fourth question ending the first category had respondents rate the importance of the halal logo and certification in affecting their decision toward the purchase of halal food products (see Table 3-5).

**Table 3.5: Important of Halal Logo or Certification**

How important is a halal logo or certification in influencing your purchase of halal products?	High	Moderate	Low	None at all
	[ ]	[ ]	[ ]	[ ]

The second category was on participants' attitudes to halal, with question five asking about 12 factors that might influence their consumer attitudes toward halal foods (see Table 3-6).

**Table 3.6: Attitudes toward Halal Foods**

Factors influencing consumer attitude toward halal foods		SD	D	N	A	SA
a.	Religious commitment	[ ]	[ ]	[ ]	[ ]	[ ]
b.	Self-identity as a Muslim	[ ]	[ ]	[ ]	[ ]	[ ]
c.	Social pressure as a Muslim	[ ]	[ ]	[ ]	[ ]	[ ]
d.	Family expectations	[ ]	[ ]	[ ]	[ ]	[ ]
e.	Marketing of halal foods	[ ]	[ ]	[ ]	[ ]	[ ]
f.	Awareness about halal foods	[ ]	[ ]	[ ]	[ ]	[ ]
g.	Believe that halal food is healthy	[ ]	[ ]	[ ]	[ ]	[ ]
h.	Believe in punishment for eating haram food products	[ ]	[ ]	[ ]	[ ]	[ ]
i.	If doubts exist about a halal product I will not buy it	[ ]	[ ]	[ ]	[ ]	[ ]
j.	Am willing to pay more to purchase halal food	[ ]	[ ]	[ ]	[ ]	[ ]
k.	Am willing to drive far to purchase halal food products	[ ]	[ ]	[ ]	[ ]	[ ]
l.	My family will desert me for eating haram	[ ]	[ ]	[ ]	[ ]	[ ]

The sixth, seventh and eighth questions were open-ended, and asked about the influence of social pressure on purchase of halal products, importance of self-worth on purchase behaviour, and the influence of religious commitment to teachings in Islam on purchase of halal respectively. The ninth question was on the importance of family approval of purchasing halal with three levels of answering (very high, moderate or very low), and included a second part asking the participants to explain their responses.

The third part was on general information and comprised of questions 10-13, which asked for gender, age, country of birth, and how many years they had lived in New Zealand respectively.

The primary researcher distributed the questionnaire in Auckland, with 35 questionnaires distributed at the AUT Mosque and Masjid-e-Umar Mosque in Auckland. To facilitate the distribution, the researcher worked in collaboration with the person in charge of the mosque. For AUT, the person in-charge was the Iman or Chaplain, while the Sheikh or Rafat facilitated distribution at the second mosque. Assistant researchers facilitated the distribution of questionnaires in Dunedin and Wellington, with letters of approval from the Sheikh or Rafat playing an important role in encouraging Participants. Participants received the questionnaire and a postage-paid envelope for returning the completed questionnaire to the researcher.

The return rate for the questionnaires was 87 out of the 100 questionnaires distributed. Auckland had a 100% return rate, with all 35 questionnaires that had been distributed completed and returned. Out of the 30 distributed in Wellington, 22 were completed and returned, and out of the 35 distributed in Dunedin, 30 were completed and returned. From the returned questionnaires, 80 qualified for analysis after elimination of seven based on non-completion.

### **3.6 Analyses of Quantitative Data**

The quantitative data analysis was completed using SPSS 20.0. Through SPSS, the researcher completed descriptive statistics on the data entered, with data analysis giving summaries of the sample using graphic representation and percentages. Through descriptive statistics, it was possible to show patterns regarding the understanding of halal foods, regulation, perception, and consumption among Muslim consumers in New Zealand. Chapter

5 presents the findings for the survey research. For the open-ended questions, the frequency of common responses was collated.

To address the question whether country of origin influenced attitudes and purchase behaviours toward Halal food, participants from 21 countries were categorized into five groups, namely Arabic countries, Malaysia and Indonesia, Pakistan, African countries, and other. ANOVA established whether the participants' countries of origin influenced their attitudes, perception and behaviours toward halal foods.

To address the question whether length of stay in New Zealand influence participants' attitudes, perceptions and behaviours related to halal food, the size of correlation between variables were calculated.

### **3.7 Conclusion**

This chapter comprised a presentation of the methods used for the data collection in this study. It also explained the design of the mixed method approach and use of qualitative and quantitative data collection techniques. The mixed methods design was useful in producing collaborative data. Qualitative data using focus group interviews provided an in-depth look at Muslim consumer's perception on halal food products in New Zealand. Quantitative data, collected through the use of surveys provided a measurable overview of Muslim consumer perception of halal products. This chapter explained the data collection process. The primary researcher, who also acted as the focus group discussion moderator, collected the qualitative data, with three focus groups conducted, One in Auckland, another in Wellington, and one in Dunedin. Snowballing was used as the sampling process to select the 15 people who participated in the groups. Data analysis was done through coding of common responses using NVIVO software. The quantitative data collection was conducted through the use of survey. One hundred surveys were distributed, with 87 returned and 80 accepted for data analysis. The data analysis process was completed by using SPSS software, which

allowed for descriptive statistics showing the percentages, means and graphic presentation of the data. ANOVA analysis provided a further comparison of attitudes, perceptions and behaviour by country of origin.

The next chapter presents the results of the focus group research.



## **Chapter 4: Findings from the Focus Groups**

Nvivo (QSR International Pty Ltd., Version 10, 2012) software was utilised to analyse the quantitative data from the focus group interviews to code common responses of participants and examine New Zealand Muslim consumers' attitudes, perceptions and behaviours toward purchasing halal foods. Moreover, the analysis of quantitative data has been used to answer the most important questions in thesis, which are:

- How important is the purchase of halal foods to New Zealand Muslim consumers?
- What factors influence the purchase of halal foods among New Zealand Muslim consumers?
- How aware are New Zealand Muslim consumers of halal regulations in New Zealand?
- Are there differences in attitudes and purchasing behaviours toward halal food depending on Muslim consumers' lengths of stay in New Zealand?

The focus groups were asked twelve questions, and the questions were asked one by one. Three focus groups were run in Auckland, Dunedin and Wellington.

The twelve questions that the focus groups participants responded to were:

1. What does halal mean in terms of halal food products?
2. In New Zealand, what are the possibilities of being able to purchase halal products?
3. How important is it to you that the foods you purchase are halal certified?
4. Do you believe New Zealand has been able to regulate the halal industry?
5. What is the influence of religious commitment on purchasing and consuming halal food products?
6. Do social pressures affect the decision to purchase and eat halal food?
7. Does consumption of halal foods translate to eating healthy and safe foods?

8. Does the need to appear Muslim sometimes override the belief about foods being halal?
9. How does family acceptance drive acceptance of halal?
10. Do you ever have any doubts whether halal products on sale in New Zealand are genuine?
11. How do halal food products affect your self-identity and self-worth?
12. Do you believe eating haram food could lead to punishment by Allah, or are there circumstances that allow haram consumption?

The purpose of these questions was to obtain varying opinions about halal from everybody participating in the focus groups. Throughout the discussion it was possible to understand different perspectives about the halal concept, the meaning of halal within Islam, its regulation and factors affecting consumer attitudes toward purchasing halal foods. The following presentation of findings, presents focus group participants' opinions on each of these 12 questions.

**Table 4.1: What does halal mean in terms of halal food products?**

Code	Explanation
Halal linguistic meaning	<ul style="list-style-type: none"> <li>• Authorized by the Islamic sharia or law.</li> <li>• Any kinds of animals being slaughtered in halal way.</li> <li>• Halal means ‘permissible’. Everything which is permissible is halal and everything which is forbidden is ‘haram’ or unlawful.</li> </ul>
Halal context meaning	<ul style="list-style-type: none"> <li>• Halal is the permissible food. The permission is given to us by the sharia Islamic law.</li> </ul>
Halal categories	<ul style="list-style-type: none"> <li>• Halal meats: all types of meat that we are allowed to eat except pigs.</li> <li>• Halal non-meats: food ingredients that do not contain alcohol.</li> <li>• Halal preparation: the ingredients which are halal.</li> </ul>
Animals whose meat is haram	<ul style="list-style-type: none"> <li>• There are meats that are not permissible, by default, which are the beast, for example, the wolf or sharks, or the animals that eat another type of animals to survive. Those by default are not permissible. As a Muslim, you can’t eat wolf meat or dog meat and also you can’t eat pig meat.</li> </ul>
The Islamic method of slaughtering animals	<ul style="list-style-type: none"> <li>• Halal slaughtering is not electrifying the animal or beating them to death but using a sharp knife in the best attempt to cut its throat and drain its blood out of the cord very swiftly.</li> <li>• Cutting the neck and putting it on the ground and let all blood getting out from the animal and say <i>Bismillah Arahman Araheem</i> (in the name of Allah the Entirely Merciful, the Especially Merciful) until all the blood drain out from the animal.</li> <li>• It’s basically to let the blood out and the animal should be positioned towards Makkah, and the name of Allah it has to be mentioned while you do the slaughtering, then let the blood out.</li> <li>• The animal has to be slaughtered facing Makkah and slaughtered by the neck until all the blood drains out and say <i>Bismillah Arahman Araheem</i> when they cut it.</li> </ul>

The first question that the interviewees addressed was “What does halal mean?”. Table 4.1 displays the common responses of participants. Most of the participants covered the meaning of halal and showed a good understanding of the meaning of halal. They raised halal’s linguistic meaning, which is that a source of meat should meet Islamic regulations, so that it is something eatable under Islamic sharia law. Halal means “permissible”, everything which is permissible is halal and everything which is forbidden is haram or unlawful. Also, the interviewees mentioned the contextual meaning of halal, which is that the permission to eat food is given to Muslims by the Islamic sharia law. The participants divided halal into three types; the first type is halal meats, and this includes all types of meat that are acceptable. Secondly, halal non-meats includes food ingredients that do not contain alcohol. Thirdly, halal preparation means the ingredients used are halal. They also explained the sorts of animals that cannot be eaten under Islamic law, such as wolves or sharks, or animals that eat other animals to survive; these by default are not permissible for Muslims to eat. Being a Muslim means you cannot eat wolf meat, dog meat or pig meat.

The last thing that the participants mentioned about halal was the Islamic method of slaughtering animals. Interviewees gave good explanations of how animals are slaughtered according to the Islamic way, which involves cutting the neck and putting the animal on the ground to let all the blood drain out of the animal. This is done while saying *Bismillah Arahman Araheem* (in the name of Allah the Entirely Merciful, the Especially Merciful) until all the blood drains out of the animal.

**Table 4.2: In New Zealand, what is the possibility of being able to purchase halal products?**

Code	Explanation
Duration of time in NZ and knowledge of halal sources	<ul style="list-style-type: none"> <li>When I arrived to New Zealand in 2009 it was difficult for me to find halal product because I'm new and I used to cook my meals by myself. I was cooking all my meals at home because I had no idea about the places at that time. Nowadays, it is very easy to find halal food.</li> <li>I came in Dunedin four years ago. I struggled to find places where I can get halal food.</li> <li>First get to Dunedin its quite hard to find places that where you can get halal meat.</li> <li>When you stay anywhere in New Zealand for a couple of years you started not to worry anymore.</li> <li>When we come to New Zealand, it was really difficult to find halal food.</li> </ul>
Fresh halal meat	<ul style="list-style-type: none"> <li>It is very difficult to go buy fresh meat from a halal butchery. There is no place in Auckland who offers these types of food.</li> <li>It's quite hard to get fresh halal meat, so it properly easier to get frozen.</li> <li>Fresh halal meat is hard to find if you're not going to slaughter it by yourself, but you can buy frozen meat.</li> </ul>
Halal sources in Auckland	<ul style="list-style-type: none"> <li>The possibilities are quite wide but not as much as it should be.</li> <li>CBD</li> <li>Most of the Muslims used to live in Mount Roskill and Sandringham.</li> </ul>
Halal sources in Dunedin	<ul style="list-style-type: none"> <li>It's difficult to find halal food.</li> <li>Pak 'n Save and New world</li> <li>There is a couple of restaurants have been opened recently such as Indian restaurant, South African restaurant and Turkish restaurants.</li> <li>The mosque.</li> <li>Dunedin poultry.</li> </ul>
Halal sources in Wellington	<ul style="list-style-type: none"> <li>There is only one butcher in the whole of Wellington.</li> <li>Pak 'n Save and New World.</li> <li>Nando's and Burger Fuel.</li> <li>Tegal.</li> </ul>
Issues about the Tegal company	<ul style="list-style-type: none"> <li>There is an issue about Tegal which is annoying; Tegal is a second halal certifier other than FIANZ. The person who actually does the certification is questionable because he doesn't come to mosque at all.</li> <li>For Tegal, they are certified by another person and we don't know enough about this person.</li> </ul>
Mosque halal food vs. any other halal stores	<ul style="list-style-type: none"> <li>Mosque selling halal food after Jumma (Friday) prayer with a really good price and they are really supervised compared to Pak 'n Save or The Warehouse; they are doubtful that's its halal.</li> </ul>
The role of the mosque	<ul style="list-style-type: none"> <li>People at the mosque are more than welcome to help you to find halal food and more than welcome to advise you where you buy halal.</li> <li>People at the mosque properly direct you to a few places.</li> </ul>
Trust	<ul style="list-style-type: none"> <li>We trust the who comes a little bit to the mosque because at least we know a little bit about the background of him.</li> <li>It's a matter of trust, if all the conditions are satisfied like somebody say it is halal then you believe it is halal then you eat it.</li> </ul>

Interviewees were asked about “the possibilities of being able to purchase halal products in New Zealand” Table 4.2 displays the most common responses of participants. Most of the participants in the three focus groups (which were held in Auckland, Wellington and Dunedin) had some common answers to this question. Most of them confirmed that the chance of getting halal foods around New Zealand is quite high, but not as high as it should be. In Auckland, the possibility of finding halal foods is better compared to Wellington and Dunedin. Interviewees who lived in Auckland mentioned some areas that have halal foods, such as the CBD and suburbs where a majority of people are Muslims – these include Mount Roskill and Sandringham. In Wellington, participants mentioned they suffer from a lack of halal foods, because there is only one halal butcher in the whole of Wellington, and it is hard to get there. Pak ‘n Save, New World, Nando’s and Burger Fuel are questionable, and these places are hard to trust. While there are some issues with the Tegal Company, they are a second halal certifier other than FIANZ (Federation of Islamic Associations of New Zealand), although the person who actually does the certification is questionable because he does not come to the mosque like a good Muslim, and there is not enough information about him. In Dunedin, the possibility of purchasing halal products is low and products are difficult to find. The only place that the interviewees felt they could trust is the mosque.

During the focus group, the interviewees mentioned a very significant point, which is the duration of time in New Zealand and knowledge of halal sourcing. One of the participants said that when he arrived in New Zealand in 2009 it was difficult for him to find halal products because he was new, so he used to cook all his meals by himself at home because he had no idea about which places he could go. Now he is familiar with some places that provide halal foods. Also, one of the participants who came to Dunedin four years ago said he used to struggle to find places where he could get halal food, but now he started to not worry as much.

Finding fresh halal meat was one of the issues that the interviewees mentioned. It is quite hard to get fresh halal meat, but it is possible to get it frozen. Fresh halal meat is hard to find if you are not going to slaughter the animal by yourself.

The participants mentioned the role of the mosque in finding halal foods. People at the mosque are very friendly and help you to find halal sources, and they will advise you on where to buy halal foods. Outside the mosque after Jumma (Friday) prayer, some people sell halal foods at a really good price, and they are well supervised compared to other places which they less trustworthy.

**Table 4.3: How important is it to you that the foods you purchase are halal certified?**

Code	Explanation
Halal logo	<ul style="list-style-type: none"> <li>I don't look for the halal logo because it's just commercial logo they can use it in any product regardless if it's true logo or not.</li> <li>I will never buy if there is no halal certification.</li> <li>It's not important to me personally because I don't concern halal food but because if I limit myself to halal certified foods then I would limit myself greatly and I enjoy having a variety it would be nice having my food halal certified.</li> <li>It is important for me to be halal certified, not at all because even the halal certified thing it's not 100 % certainty for me that meat is literally halal. If you have a certification on your place that we trade halal certified meat it's not 100% assurance.</li> </ul>
Places that provide wine	<ul style="list-style-type: none"> <li>I would make sure that other places have certificate especially where wine is provide. As well I like to see certificate in that case because the person who drink and do other thing which are haram its more likely that they don't care if they provide you with halal or not halal.</li> </ul>
Strict people versus non-strict people	<ul style="list-style-type: none"> <li>Some people they are very strict in halal food and they are not eating anything unless they are hundred percent sure that product is halal.</li> <li>It depends on how strict you are in term of the Islamic sort of teaching and it depends where that in which country.</li> </ul>
The role of the trust	<ul style="list-style-type: none"> <li>If I know the person he is a good Muslim, I trust him because we know him he is always in the mosque so that's enough for me to believe him. Also, if I go for example to my parents in law New Zealanders and if they told me that they bought halal I would trust them.</li> <li>Prophet Mohammed when he eat from the Jewish and the Christian he didn't ask them where did you get the meat of specific details so it's a kind of trust.</li> <li>When Muslim brother has told me that this company is halal, so I trust him because of that trust I buy the food.</li> </ul>
Vegetarian and seafood	<ul style="list-style-type: none"> <li>Seafood and vegetarian don't need certification because they are halal by default; I go for vegetarian or seafood.</li> </ul>
When halal meat touches non-halal things	<ul style="list-style-type: none"> <li>If you buy a veggie from Pizza Hut or Subway they are normally use the same gloves when handling pork and other stuff so some people consider that the food is not halal.</li> <li>When it comes to restaurants I make sure it hasn't mixed with pork it hasn't been cooked in with wine or any sort of illegal drink or illegal spices.</li> </ul>



Interviewees were asked “How important is it to you that the foods you purchase are halal certified?” Table 4.3 displays the most common responses of participants. One of the participants said regarding the halal logo that he does not pay any attention to the halal logo because he said it is just a commercial logo that anyone can use on any product, regardless of if it is truly halal or not. One more participant mentioned that it is not important to him that foods are halal certified, because if he limited himself to halal-certified foods then he would limit his options greatly. However, other participants said that they would never buy any food that was not halal certified.

The majority of interviewees expressed concern over entering a restaurant that serves wine. They would make sure that this place has a halal certificate, because people who drink and do other things which are unlawful in Islam are less likely to care if they provide you with halal food or not.

The participants mentioned the difference between conservative Muslims and non-conservative Muslims. People who are very strict about halal sources will never eat anything unless they are one hundred percent sure that the product is halal. In contrast, some people do not pay any attention to halal sources as they are non-conservative Muslims.

The interviewees raised some issues that related to question three, such as the role of trust between Muslims consumers and the people who display halal certificates. A few of the participants said that if a person who displays a halal certificate is a good Muslim, they tend to trust him because he is known to them, and they see him come to the mosque regularly so that is enough reason to believe him.

The interviewees mentioned the relationship between vegetarian foods and seafood, and that these foods do not need certification because they are halal by default.

At the end of this question, the participants mentioned a very sensitive issue in Islam,

which is when halal meat touches non-halal things. One participant answered that they observed that when buying vegetarian food from Pizza Hut or Subway, the employees normally use the same gloves when handling pork and other non-halal foods, so some people consider that this food is not halal. When it comes to restaurants, the food should not be mixed with pork or cooked with wine or any other illegal drinks or spices, because in this case the food will be unlawful in Islam.

**Table 4.4: Do you believe New Zealand has been able to regulate the halal industry?**

Code	Explanation
Halal industry in New Zealand	<ul style="list-style-type: none"> <li>• I don't think there is a big link between new Zealand and halal industry</li> <li>• New Zealand is a massive sort of production, when it comes to halal products because they actually targeting Muslim countries in terms of the dairy industry.</li> <li>• They've got enough regulation when it comes to export products but probably we can't appreciate it because we using the local products not the export products and that come to it in terms of halal certification. As well as quality many people they complain about the halal sort of products is not as good quality as the one they get from overseas simply because New Zealand exports the best and leaves the medium to go quality for the local consumption</li> <li>• To regulate the halal industry in a non-Muslim country is quite hard to define</li> <li>• New Zealand has done a good job in terms of putting a halal mark on the products that are certified so people will know if its halal or not and not just taking someone's word and that they have a an organization to certify.</li> <li>• There is a lot of demand for New Zealand meat.</li> </ul>
FIANZ	<ul style="list-style-type: none"> <li>• There is only one commissioner which is FIANZ. This association being built by Muslim people not by New Zealand government it's like a group of people made this association to help other Muslims in matter of halal food in the matter of Islamic matters and other things but it started to have an influence on the government in the matter of food.</li> <li>• FIANZ approached the government and actually convinced the government to make FIANZ the channel which Muslims use.</li> </ul>
NZ meat price compare to any others countries meat price	<ul style="list-style-type: none"> <li>• The most expensive meats from the countries is from New Zealand and Australia so it's the high demand.</li> </ul>

Participants were asked “Do you believe New Zealand has been able to regulate the halal industry?” (see Table 4.4). The interviewees mentioned that the halal industry in New Zealand exhibits good practices. They thought that New Zealand did a good job putting the halal certificate on food, and there is an organisation that provides this certification to let Muslim people know what products they can buy. However, as New Zealand is very focused on exports, most of the regulations relate to food that is going to be sent overseas, and some participants felt that the quality of local products is not as good as the New Zealand products that are available overseas. New Zealand meat is in very high demand overseas, and so it is quite expensive.

As is it difficult for non-Muslim countries to introduce halal regulation, and the organisation called FIANZ, was built by Muslims for Muslims, and it provides help for Muslims regarding halal and other Islamic practices. The organisation actually has an influence on the government regarding the treatment of halal products, and has become the channel that Muslims use to learn about halal products and what things are safe for them. However, the participants expressed that because this organisation is separate from the government, they cannot claim that the New Zealand government is actually good at dealing with halal issues. Muslims had to found their own organisation to deal with these issues.

**Table 4.5: What is the influence of religious commitment on purchasing and consuming halal food products?**

Code	Explanation
Being a Muslim	<ul style="list-style-type: none"> <li>As Muslim you are demanded to eat halal to drink halal to do halal to practice halal. If you don't you are a sinful Muslim in religion, because me as a Muslim I have to ask I have to do all what I can to find out if something its halal or not.</li> <li>If I was not a Muslim I wouldn't care that much about halal food.</li> </ul>
Atheist food	<ul style="list-style-type: none"> <li>Atheist people don't follow any of the books the people of the book like Muslim, Jewish and Christian I'm really concerned about what is halal.</li> </ul>
Cultural commitment	<ul style="list-style-type: none"> <li>It depends on the people you hang out with.</li> </ul>
Friend influences	<ul style="list-style-type: none"> <li>If you have been with friend from the same country but they are not really strict when it comes to buying halal food you probably after a while you will find yourself changing your ideas and just going with them because a majority of the don't stick to it but if you have a group of friends who always check whatever they eat whether its halal or got logo or not you will be more inclined to follow their style of thinking buying halal food.</li> </ul>
Strict person vs. non-strict person	<ul style="list-style-type: none"> <li>If the person is really strict he can't eat or purchase anything.</li> <li>If you are really strict you can't eat anything because you will doubt all type of meat.</li> </ul>
Why people prefer to eat halal food	<ul style="list-style-type: none"> <li>Even a non-Muslim people might prefer to buy halal food. Halal meat is tastier, healthier and I know that a lot of people actually do prefer halal.</li> <li>When Islam prohibited something for us it's pretty sure this thing is dangerous for us for your health or for our safety or for our community.</li> </ul>

When asked about the influence of religious commitment on purchasing and consuming halal food products (see Table 4.5), the interviewees explained that as a Muslim you are required to eat and drink halal, and if you do not do this you are a sinful Muslim. As a Muslim, it is your duty to find out what you can and cannot eat. They explained that the stricter you are, the harder it is to find halal sources that you can trust, so it can sometimes be very difficult to find anything to eat. Also, people who are not Muslim do not have to follow the Quran, and therefore do not care about halal. However, there are some non-Muslims that may choose to eat halal because it is tastier and healthier.

Also, the people that you spend time with can influence your commitment to halal. If you have friends that are not strict, you may find yourself becoming more relaxed towards halal. However, if you have friends who are strict and always check for the halal logo, you might follow their thinking and become stricter about halal. Also, mosque attendance, and what you are taught at the mosque, can have an influence.

**Table 4.6: Do social pressures affect the decision toward purchasing and eating halal food?**

Code	Explanation
Character of the person	<ul style="list-style-type: none"> <li>• If I go with my friend to have a lunch or dinner I choose what's halal for me and for them they choose whatever they want.</li> <li>• I'm a Muslim and I eat only halal I don't have to brand it this way but I eat what I can eat without sort of make myself different from the group because I am part of the group but I am Muslim in the meantime.</li> <li>• It depends on your friends and like social family they all make a contribution. Or person next to you so and they he's like kind of changed up and down depends on the environment so 100% agree about. social pressure can effect a person.</li> <li>• Actually, there is a pressure on us because sometimes we believe because of these differences where to go to whom we have to go.</li> <li>• It depends on how strong is your personality.</li> <li>• If you are weak religious commitment it will influence you more if you have a strong religious commitment it will influence you less.</li> <li>• It depends on how strong is your personality as an individual to say no, to know how to say no if you can't say no then you are very weak as a person so it depends on you.</li> <li>• It depends on the group and it depends on the person himself.</li> <li>• It depends on the personality and how can you take this and how can you deal with it.</li> </ul>
Muslim community vs. non-Muslim community	<ul style="list-style-type: none"> <li>• When it comes to with non-Muslims I have to ask I think my duty is to ask.</li> </ul>
Social commitments vs. religious commitments	<ul style="list-style-type: none"> <li>• Social is properly stronger than religious commitments if you are living in a non-Muslim counties and you tend to get your views quite a bit from the people you are socialize with. If you are living in a flat with all the people living with you are strictly religious about buying halal meat you properly won't buy anything other than certified halal meat because you will isolate yourself.</li> <li>• The social pressure does affect the attitude, if you are living with purely Muslims and they are buying halal products you will feel guilty that you're not buying halal proud. It's even though you're not doing it for religious reasons you're doing it because the environment but still sooner or later you will feel guilty.</li> <li>• Social pressure influence is quite strong if your religious commitment is not very solid you tend to do things just to the show off.</li> </ul>

When asked, “do social pressures affect the decision toward purchasing and eating halal food?” (see Table 4.6), the participants emphasised that a person’s personality may affect their practices. If you have a strong personality, it is easier to stick to halal and not be influenced, but people with weaker personalities may allow themselves to be influenced by their social peers, and this could change their religious practices. Some interviewees expressed that they are aware of being different sometimes because they are eating halal and the people around them are not. In these cases, they can feel uncomfortable because they are different, and they will try to stick to their Muslim values without appearing to be too different from their friends.

Social pressure can be stronger than religious commitment sometimes, which can affect halal practices. If you are surrounded by Muslims who are eating halal, you will feel guilty for not eating halal, and even if it is not for religious reasons, you might end up eating halal because of social pressure. Non-strict Muslims who are surrounded by strict Muslims, living together in a flat for example, may buy halal food just to show off and give the appearance of being a good Muslim.



**Table 4.7: Does consumption of halal foods translate to eating healthy and safe foods?**

Code	Explanation
Halal and non-halal foods	<ul style="list-style-type: none"> <li>• Something being halal it doesn't mean necessarily mean that is healthy. Halal is healthy in concept .On the other hand, not eating halal meat it doesn't necessarily mean that is unhealthy.</li> <li>• I know many people who eat not Halal food every day every single day they are very healthy they're athletes and champions. They drink, they eat pork, they do everything and they are still healthy it's not about healthy or unhealthy it's about a bridge of faith.</li> <li>• Halal food slaughtered in a halal way it's going to be healthy.</li> <li>• Halal it's a good thing it doesn't necessarily mean that particular meat that you're eating is better than any another pieces.</li> </ul>
Science and halal food	<ul style="list-style-type: none"> <li>• When the blood drains out of the animal the blood contains many germs and by draining out the blood out of the animal that means all these bad things coming out.</li> <li>• Scientifically, it has been shown that there are more toxins in in the blood in non halal food because the blood doesn't drain in the same time halal could mean eat pork or not eating pork and the same time pork is ah pig eats a lot of rubbish and dirty material.</li> </ul>
When halal food becomes unhealthy	<ul style="list-style-type: none"> <li>• It depends how you deal with it.</li> <li>• It depends on how you prepare the food you can sometimes you can buy halal food and then put so much oil.</li> </ul>

When asked whether eating halal foods translates to eating healthily in general (see Table 4.7), participants explained that in general halal is not about health issues, but about

faith. Being true to halal helps to build a “bridge of faith”. Some participants expressed that halal food is healthier because it is slaughtered in a different way, which affects the meat. However, some interviewees acknowledged that there are some people who eat non-halal foods who are very healthy. They eat pork and drink, and do things that Muslims cannot, but they are still happy and successful. In this way, it can be seen that halal is not so much a health issue as it is an issue of Muslim identity, and obeying Allah’s commands in order to become closer to Allah.

Regarding the science of halal, the interviewees explained that the halal way of slaughtering animals is better because the germs and toxins drain out with the blood. Non-halal food has more toxins because the blood has not been drained out in the halal way. Also, they explained that it is not healthy to eat pork, because pigs eat rubbish and dirty food.

It was explained that halal food can become unhealthy depending on how it is prepared, and some halal food is prepared using a lot of oil. Whether halal food is healthy or not really depends on how it is prepared, and it still has the potential to become unhealthy.

**Table 4.8: Does the need to appear Muslim sometimes override the belief about foods being halal?**

Code	Explanation
Hypocrisy in Islam	<ul style="list-style-type: none"> <li>• Social pressure influence is quite strong if your religious commitment is not very solid you tend to do things just to the show off, because you get driven by social pressure but if you belief values are quite strong then regardless of social pressure you will still stick to your beliefs and buy halal food. So, it depends on the social influences and the environment.</li> <li>• There is no showing off in Islam.</li> <li>• To be hypocrite is illegal in Islam, because Allah is watching over us whether in public or in private.</li> <li>• Some people just being showing off trying to I'm a Muslim between Muslim people and he goes somewhere else and find he is not even close to being Muslim.</li> <li>• Unfortunately, some people care more about what other people think about them and they have to show they're a Muslim they have identity as a Muslim there is a weakness in the belief.</li> </ul>

Addressing hypocrisy in Islam (see Table 4.8), the interviewees discussed how Allah watches over everything you do, so hypocrisy is illegal in Islam. They talked about how some people who are not strict Muslims may give in to social pressure and let it influence them. They may say they are Muslims, but they do not follow the laws properly. When they are around non-Muslim people, they may act completely differently, and turn their back on their Muslim beliefs just to fit in. Some people care more about what other people think about them than they care about being a Muslim. Strict Muslims will be true to their beliefs regardless of the social pressure.

One participant talked about Muslims that follow some practices but not all. Some people may be strict about not eating pork, but will drink alcohol and not pray. They just follow the rules that are convenient for them and give them a good image.

**Table 4.9: How does family acceptance drive acceptance of halal?**

Code	Explanation
Homestay in New Zealand	<ul style="list-style-type: none"> <li>Many students who live with their homestay in New Zealand they put some conditions to that family before they come to that family and saying we eat just halal food.</li> <li>I used to be in a homestay and they were happy to provide me halal food.</li> <li>In terms of homestays many students come and go they got the concept of how important is that so I think they start to accept.</li> </ul>
Muslim children	<ul style="list-style-type: none"> <li>Majority of the children are going to follow their families.</li> </ul>
Muslim families in New Zealand	<ul style="list-style-type: none"> <li>Families have to teach their children what's halal, what's not, why you should eat this why you should not eat this.</li> <li>If the family eats halal it's easier for to eat halal.</li> <li>The family eats halal food and they like to teach the children to eat halal food. Of course, majority of the children are going to follow their families but as we can say that environment has an influence like as you can see here in Dunedin.</li> <li>My wife would be happier defiantly if I buy halal food.</li> </ul>
Role of the environment	<ul style="list-style-type: none"> <li>Once you leave the family other influences will come like social pressure is if you are away from your family, as a student in New Zealand, you probably get more pressure from your peers than from your family.</li> </ul>

The participants answered the question “How does family acceptance drive acceptance of halal?” (see Table 4.9). They explained that most Muslim children usually follow their families and end up eating halal. It is up to the family to teach their children the importance of halal, and what they can and cannot eat. However, it was also said that the environment can have an effect. A participant from Dunedin explained that they can see the influence of the environment on halal practices. Once a person leaves their family, they will probably be more influenced by their peers than by their family, and this could affect whether they practice halal properly. The participants stated that it is easier to eat halal when you are surrounded by your family, who share the same beliefs and practices as you.

Some of the participants had experiences with New Zealand homestays. When Muslims stay at homestays in New Zealand, they are usually provided with halal food as a condition of the homestay. The interviewees who had stayed at homestays said that they had been provided with halal food, and that after meeting many Muslim students, some homestays are used to serving halal and are quite happy to do it.

**Table 4.10: Do market doubts about halal products affect purchase and use?**

Code	Explanation
Doubts	<ul style="list-style-type: none"> <li>• We don't have one hundred percent certainty this is halal if you don't see it or you don't cut it by yourself.</li> <li>• It depends on the person if he is strict or not if he is really strict he will surely got some sources that are pretty sure about them like the mosque.</li> <li>• I have some doubts when I buy halal products from fast food chains. Most of them are just trying to make business</li> <li>• When it comes to who gives the certificate I do have doubts.</li> <li>• Sometimes I do have doubts and this will defiantly effect my decision toward purchasing halal.</li> <li>• I have doubts because when sometime you've got to restaurant and you taste something different you feel there is something wrong and that's where your doubts increase and that's when you avoid that restaurant or you avoid that place to buy.</li> </ul>
Trust	<ul style="list-style-type: none"> <li>• I tend to trust people when they say it's halal product. If I see a logo or if I see a certificate on the restaurant I take their word. I trust people as long as they don't show any evidence of not being trustworthy.</li> <li>• I don't tend to trust people if they tell me it's halal or not unless they show me their certificate. I find it hard to trust people. lots of them put a certificate saying they selling halal food.</li> </ul>

The participants answered the question, “do market doubts about halal products affect purchase and use?” (see Table 4.10). They explained that it is difficult to be 100% sure about halal foods, especially at some restaurants as fast food chains that may not care about serving halal food. It can be difficult to trust restaurant owners to provide proper halal food if they are not Muslims, or if they are non-strict Muslims. Most participants expressed that if they see the halal certificate, then they find it easier to trust that the food really is halal, as long as they do not see any untrustworthy behaviour on the part of the owner. Some participants expressed

doubt that the halal certificate is always used in the proper way, and it may be used on products that are not genuine just to increase business.

The interviewees explained that if they feel that they cannot trust a shop or restaurant to be halal, then they will avoid going there. Also, it was explained that it is easier to trust strict Muslims to prepare proper halal food, and sources learned about from people at the mosque are easier to trust.

**Table 4.11: How do halal food products affect your self-identity and self-worth?**

Code	Explanation
Feelings of guilt	<ul style="list-style-type: none"> <li>If I eat haram when halal is available I will feel guilty.</li> </ul>
Feeling proud	<ul style="list-style-type: none"> <li>I feel proud to be honest if I'm eating halal products and everyone else, because I feel at least I have a belief compared to people who don't so I feel good I guess.</li> <li>I think it does make you self-identity and self-worth quite connected to your Islamic and culture values if you buy halal food.</li> <li>It does actually make me proud when I came to New Zealand the first two years I only ate certified halal, so actually it makes me proud.</li> <li>It always makes you feel prouder and yourself esteem would be higher.</li> <li>It's quite proud feeling to have a belief and to show people that you are eating halal foods.</li> </ul>
Islam vs. other religions	<ul style="list-style-type: none"> <li>Islam it's not like any other religion where people can get out for a while be free for a long time then go back to their religion as Buddhism, so Islam is a way of life</li> <li>Every religion has its signs one of the signs of Islam is halal food so it's one of the identities.</li> </ul>
Sinful Muslim	<ul style="list-style-type: none"> <li>Buy stuff non-halal meat doesn't mean I am not a Muslim; yes I am sinful, yes I am doing something wrong. I'm creating a barrier, but I'm still a Muslim.</li> </ul>

When discussing how eating halal affects their self-identity and self-worth, the participants talked about how eating halal is connected to their identity as a Muslim, and they feel proud when eating halal ( see Table 4.11). Muslims cannot simply move away from Islam and then come back to it like some other religions; Islam is a way of life that affects everything you do. All religions have some unique aspects, and halal is one such aspect of Islam.

The participants expressed that when coming to New Zealand, putting in the extra effort to find halal foods and stay true to their beliefs made them feel proud in their identity as a Muslim and raised their self-esteem.

Islam is a way of life, and halal is an important part of Muslim identity. Not being halal creates a barrier between you and Allah. The interviewees talked about how eating haram food when halal is available leads to feelings of guilt. However, one interviewee explained that while eating haram is wrong and sinful, it does not mean that you are no longer a Muslim. You might be sinful, but you are still a Muslim.



**Table 4.12: What is the link between beliefs about punishment for haram and eating halal?**

Code	Explanation
Punishment	<ul style="list-style-type: none"> <li>• If you eat haram or non-halal it doesn't mean that your supplication is not accepted. If you are not a Muslim at all doesn't mean you are not going to be successful, there are a lot of successful people in this world who are not Muslims so you being a Muslim doesn't mean that all your light going to be green. I can eat all day halal and I can pray all day it doesn't mean your supplication is going to be accepted you don't know that, second it should not stop you from continuing to pray and eat halal, why? Because the reward for that it's going to come to you in the year after if you know that you do what you do.</li> <li>• As a Muslim you obviously believe that if you eat haram or do anything haram that is not permissible there will be a punishment. If you believe in god you won't do something that he doesn't want you to do.</li> <li>• It's mentioned in the Quran that there will be punishment for people who don't follow the Islamic teachings and one of those Islamic teaching is to try your best to find halal products.</li> <li>• Eating non-halal food create a barrier between you and your creator.</li> <li>• Your supplication and prayers will not be accepted.</li> <li>• When you eating non halal food you will get punishment, because it mention in the Quran god will judge you on every tiny little thing you will do even as small as a tom and every good thing you do even as small as an atom, so there will be a punishment.</li> <li>• If you get all the options to get and you just focus in the haram food expect you will be punished.</li> </ul>
Reasons for not eating halal food	<ul style="list-style-type: none"> <li>• It's bad for our health.</li> </ul>
Rewards	<ul style="list-style-type: none"> <li>• When you eat halal food your supplication will be accepted and you will be a successful in your life.</li> </ul>
Some circumstances in which you can eat non-halal food	<ul style="list-style-type: none"> <li>• It doesn't mean that there is no circumstance you can't eat non halal food but if you are for example in Antarctica doing some exhibition and you have either to eat steak or pork is defiantly clear that you can't eat pork but steak you can argue from new Zealand that 99.99% slaughtered in a Islamic way or by Christian and therefore you have no choice other than either than starving yourself to death or eating steaks that is probably not halal, so there are extreme circumstance where eating non halal.</li> <li>• If you are starving and there is no food you can eat whatever you want anything to make you alive but not to make you full.</li> <li>• One of the circumstances if you are eating and you can't swallow and you don't have a water in front of you but you have a wine you are allowed to drink just tiny portion.</li> <li>• If you are in a country where there is nothing left to eat.</li> </ul>
Why Muslim people still eat non-halal food	<ul style="list-style-type: none"> <li>• Allah gives us lots of halal things why do we have to focus on the haram things, it is only one haram thing but there is millions of drinks that are halal why do we want to focus on that.</li> </ul>

Participants addressed the punishment for Muslims who eat non-halal foods (see Table 4.12). The participants expressed that if Allah does not want Muslims to eat certain foods, then there must be a reason for this. One interviewee explained that since Allah created everything and gave life to humans, we should be grateful and not do things that would displease Allah. Allah provides plenty of halal foods to eat, so there is no reason to eat haram.

Eating non-halal goes against what is taught in the Quran and will result in punishment. Everything a Muslim does, even to the smallest level, will eventually be judged. Disobeying Sharia law and eating non-halal food could form a barrier between you and Allah, and result in your supplications and prayers not being answered. If you eat halal your supplications and prayers will be heard and you will be successful in life. However, one participant pointed out that eating halal alone does not guarantee you will be successful in life, and plenty of non-Muslim people who do not practice halal enjoy very successful lives.

There are some extreme circumstances in which you are allowed to eat non-halal foods, such as if you are starving or in a situation where your life is in danger and you must eat non-halal food in order to survive. In a situation like this it is permissible to eat non-halal food to keep you alive. For example, if you are starving to death you may eat enough non-halal food to keep you alive if you have no other option, but you should not eat enough so that you are full.

The next chapter presents the findings for the survey research.

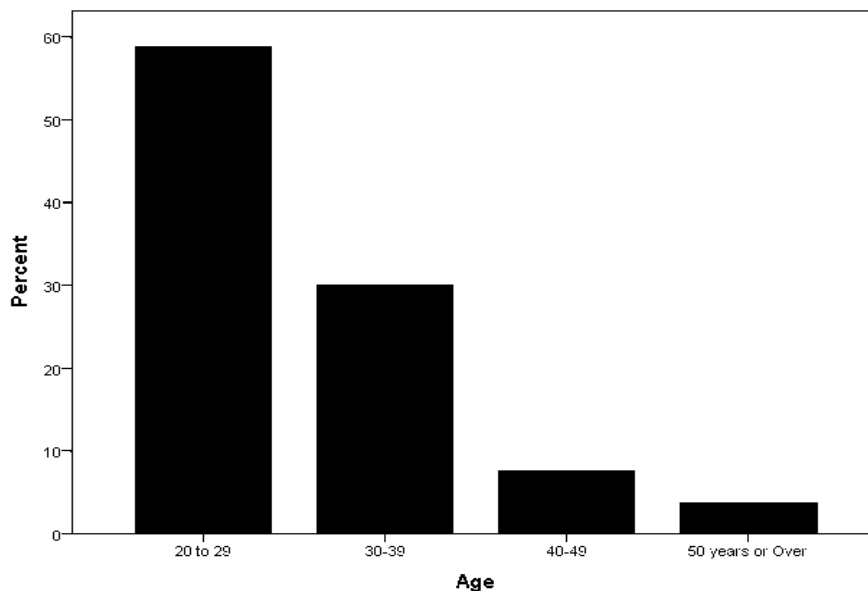
## Chapter 5: Findings for the Survey

### 5.1 Introduction

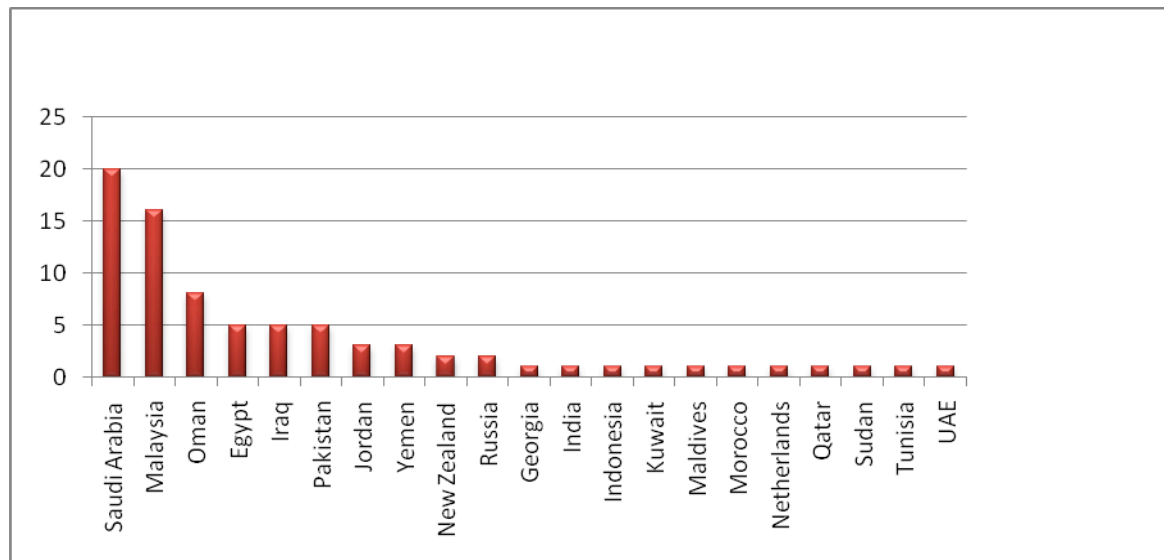
This chapter presents the findings of the survey research. Firstly, a profile of respondents is given. Secondly, analysis of attitudes, perceptions and behaviours toward halal foods. Thirdly, a comparison of attitudes, perceptions and behaviours with country of origin. Finally, a comparison of attitudes, perceptions and behaviours with length of stay in New Zealand.

### 5.2 Profile of Respondents

**Figure 5.1: Respondent Age**



The majority of the respondents were persons aged 20 to 29 years (58%, n=47), as presented in Figure 5.1 at with the minority being 50 years and over at (4% n=3). Other age categories were 30 to 39 years at 30% (n=24), and 40 to 49 years at 7.5% ( n=6). A majority of survey respondents (77.5%, n = 62) were male, a minority were female (22.5%, n = 18).

**Figure 5.2: Country of Birth**

Twenty-one (21) nationalities participated in the study, with the majority being Saudi Arabia nationals at 25% (n=20), followed by Malaysia at 20% (n=16) (see Figure 5.2). Oman had 10%, (n=8) followed by Pakistan, and Egypt and Iraq with 6.25%, (n=5) each. Russia, New Zealand had 2 respondents each. While Jordan and Yemen had 3 respondents each. Georgia, India, Indonesia, Kuwait, the Maldives, Morocco, Qatar, Sudan, Tunisia and UAE were the least with 1 respondent each.

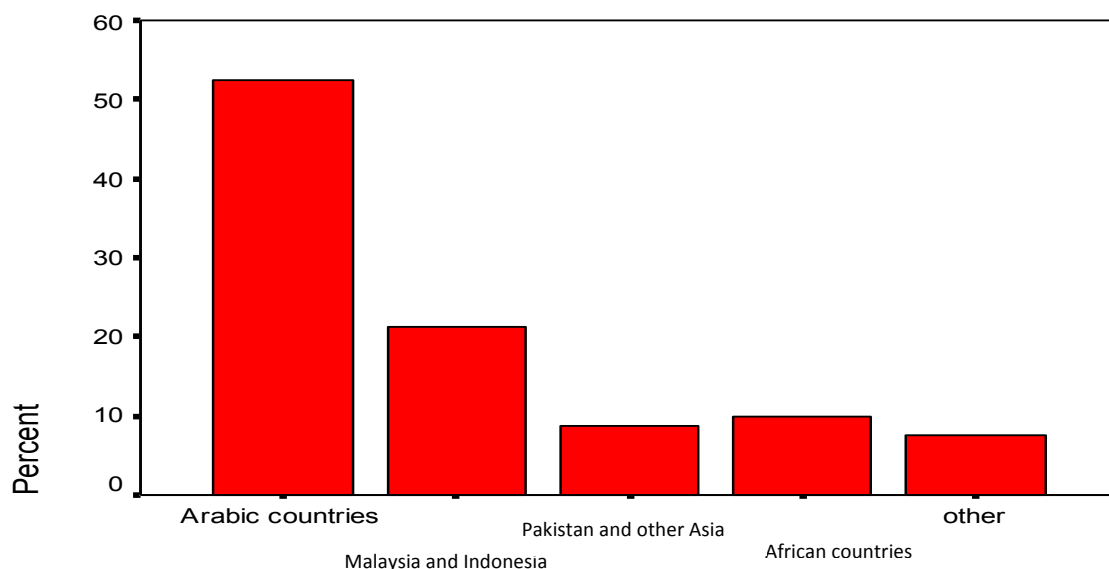
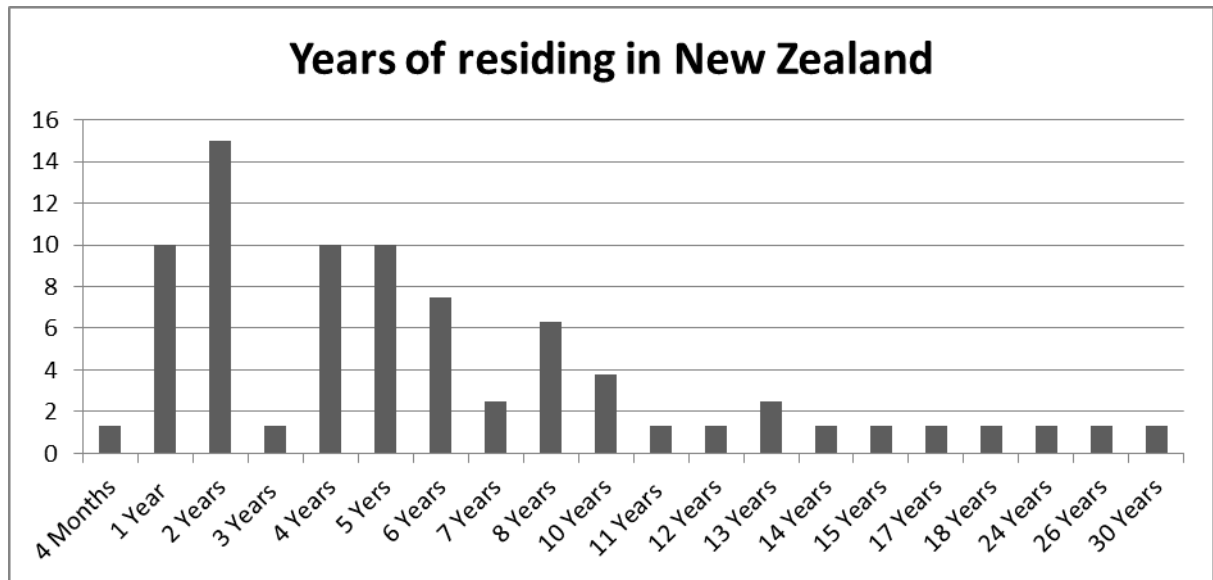
**Figure 5.3: Regional Representation of Respondents**

Figure 5.3 displays the regional representation of respondents. The largest numbers of respondents were from Arabic counties, followed by Malaysia and Indonesia, Pakistan and other Asia countries, African countries and other.

**Figure 5.4: Years residing in New Zealand**



The majority of respondents (56.3%) have been living in New Zealand for 4 years or less, a mean of 5.82 two years (see figure 5.4).

### 5.3 Attitudes, Perceptions and Behaviour regarding Halal Foods

**Table 5.1: Understanding of halal food**

	%	N
Foods sanctioned by the Quran	86.3	69
Food slaughtered according to Islamic law	76.3	61
Foods allowed by the Hadith	66.3	53
Foods taught in Islam as accepted	66.3	53
Eating according to the guidelines of Sunnah	63.7	51
Foods religiously approved	52.5	42
Eating healthily	40.0	32
Eating food given by Allah	32.5	26
Consumption of food as per personal convictions	12.5	10

Respondents were asked what was their understanding of Halal food is (see Table 5.1). The most common answers were: foods sanctioned by the Quran (86.3%, n=69), food slaughtered according to Islamic law (76.3%, n=61), foods allowed by the Hadith (66.3%, n=63), foods

taught in Islam as accepted (66.3%); and eating according to the guidelines of Sunnah (63.7%), =51.

**Table 5.2: Halal foods in New Zealand**

	N	Mean	Std. Deviation
Food items on the market with a halal logo are halal	80	4.0500	.95334
I believe halal producers produce only halal foods	80	3.2750	1.00599
Some foods on the market with halal logo are haram	80	2.4375	1.15664
Foods produced in New Zealand are halal	80	2.4125	.98974
I can get all halal foods I need in NZ supermarkets	80	2.3625	1.13900

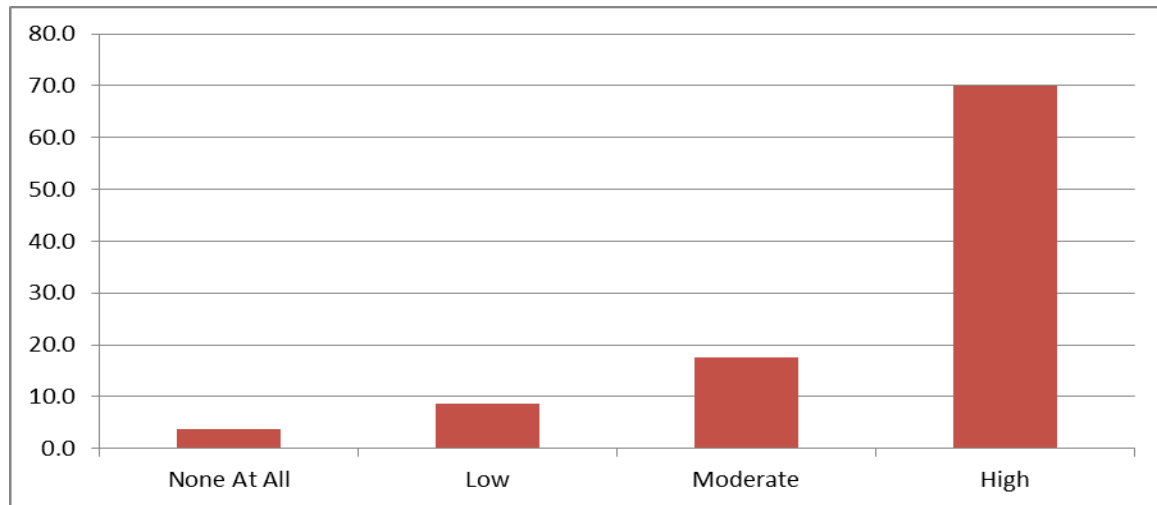
Respondents were presented with a series of statements about halal foods in New Zealand, and asked to indicate their level of agreement with each statement (on a 5-point scale) from strongly disagree to strongly agree (see Table 5.2). On average, respondents agreed that food items on the market with a halal logo are halal (mean=4.05). On average, respondents were neutral on the statement “I believe halal producers produce only halal foods” (mean=3.28). On average, respondents disagreed with the remaining statements: some foods on the market with halal logo are haram, foods produced in New Zealand are halal, and “I can get all halal foods I need in NZ supermarkets”.

**Table 5.3: Halal food regulation in New Zealand**

	%	N
Regulation of halal food production follows good practices	56.3	45
Regulatory bodies only approve producers with capacity to produce halal products	55.0	44
New Zealand halal regulation follows stringent laws allowing halal production	47.5	38
Regulation of halal food production is transparent	26.3	21

Respondents were asked about their opinions on halal food regulation in New Zealand (Table 5.3). The most common answers were: regulation of halal food production follows good practices (56.3%, n=45); regulatory bodies only approve producers with the capacity to produce halal products (55.0%, n=44). New Zealand halal regulation follows stringent laws allowing halal production (47.5%, n=38); and regulation of halal food production is transparent only (26.3%, n=21)

**Figure 5.5: How important is a halal logo or certification in influencing your purchase of halal products?**



Respondents indicated that the logo certification is highly required and it can influence many people on their desire to purchase halal foods. (Figure 5.5) shows that a majority of the respondents (70%, n=56), indicated that the logo certification is highly important. A number of respondents indicated that the logo certification is only moderately important (17.5%, n=14), 8.8 % indicated that the logo certification is little important, while (3.8 %, n=3) responded that the logo certification is not at all important in their decision to buy halal foods.

**Table 5.4: Factors influencing consumer attitude toward halal foods**

	N	Mean	Std. Deviation
Religious commitment	80	4.4625	.79466
Self-identity as a Muslim	80	4.3875	.78746
Believe that halal food is healthy	80	4.3000	.83287
Believe in punishment for eating haram food products	80	4.2000	1.04821
Am willing to pay more to purchase halal food	80	4.0500	1.02993
If doubts exist about a halal product I will not buy it	80	4.0500	.93997
Am willing to drive far to purchase halal food products	80	3.9125	1.03354
Awareness about halal foods	80	3.7000	.95996
Marketing of halal foods	80	3.4125	1.03964
Family expectations	80	3.2250	1.12481
Social pressure as a Muslim	80	3.1500	1.33217
My family will desert me for eating haram	80	2.6500	1.42403

Respondents were presented with a series of statements about halal foods in New Zealand, and asked to indicate their level of agreement with each statement (on a 5-point scale) from strongly disagree to strongly agree (see Table 5.4). According to Table 5.4, religious commitment and self-identification as a Muslim are the two major factors affecting the use of halal foods (mean = 4.46).

**Table 5.5: Shows how social pressure influences participants' purchase of halal products**

	N
There is no social pressure influencing me	19
There is no pressure, it is more of self-awareness according to Quran and Hadith	11
Social pressure has a big influence	11
Social pressure has no influence, but being a Muslim highly influences me	8
It is my own choice	7
It is very important to purchase halal food as a Muslim practice	6
Usually happens when I go out with non-Muslim friends	5
Social pressure is less important than commitment	3
It depends on the community around me	2
Different opinion and the definition of halal from person to person	1
I don't care at all	1
It is important to follow Islamic behaviours for others to follow us	1

A majority of the respondents indicated that they were not affected by social pressure in the purchase of halal products (see Table 5.5). However, a small majority indicated that social influence had some pressure (n=11), the same number as those who indicated no social pressure influence, but did have self-awareness according to Quran and Hadith. In terms of social pressure, the least number of respondents related to the variables "I don't care at all, it's important to follow Muslim behaviours for other to follow" and "different opinion and the definition of halal from person to person".

**Table 5.6: Represents the importance of self-worth in your purchase behaviour of halal products.**

	N
Self-image. Halal is a sign of Islamic character.	14
Self-identity. It makes me proud	12
I don't care at all	8
I believe that buying halal foods has nothing much to do with identity. Therefore, it is a demand or order we need to follow	6
We must show our gratitude as Muslims	3
Halal products will give good benefits to our health	2
It is important in my religion to take halal products	2



When the respondents were asked about their opinions on the importance of self-worth on the purchase of halal food, the majority indicated that self-image is an essential influence on the purchase of halal foods (see Table 5.6). Halal is a sign of Islamic character (n=14); it makes me proud (n=12); I don't care at all (n=8); belief that it has to do with identity (n=6); we must show gratitude as Muslims (n=3); halal gives good benefits to our health (n=2); and it is important in my religion to take halal products (n=2). This is according to table 5.6.

**Table 5.7: Religious influence and beliefs which affect the commitment to Islamic teachings on the purchase of halal products**

	N
Quran and Sunnah of Prophet Mohammed have a strong influence on me	20
I am a afraid of punishments from Allah	12
Religious commitment has a big influence	10
Sharia law convinced me a lot	10
I don't care at all	7
Allah commands us to eat only halal foods	4
Halal foods is one of the Islamic rules I need to follow	4
Allah and Prophet Mohammed encouraged us to eat halal	3
It is good for being a Muslim	2
Because of my belief in Islam	2
It is healthier	1

When respondents were asked about their opinions on religious beliefs and beliefs that affect the commitment to Islamic teachings on the purchase of halal products, a majority indicated that the Quran and Sunnah of Prophet Mohamed have a strong influence (n=20). For other respondents at (n=12), religious commitment has a big influence (n=10) and similarly (n=10), respondents indicated that they are convinced by Shariah (n=10) (see Table 5.7).

**Table 5.8: Represents the differences in attitude and purchase behaviour toward halal food depending on Muslim consumers' countries of origin**

	No.
We all care about what to eat and we want to bless Allah	9
My family is a part of me and they always approve of my purchases	8
It is my own choice	7
My family are not Muslim	3
Sharing foods is one of our cultures. So I should be aware of buying only halal	3
My family are very strict on purchasing halal foods	3
Family influence is very important to me, without my family I would eat anything	3
Depends on my beliefs about halal	3
Following Islamic teaching	2
I don't care because I live in a non-Muslim country	2
I don't care at all	2
No idea	2

Respondents indicated that the differences in attitude and purchase behaviour toward halal food depended on how Muslim consumers' countries of origin affected the purchase of halal products. The highest number of respondents said that they care what they eat because they want to bless Allah, (n=9), while a closer number of respondents (n=8), indicated that family values is part of them and their approval of halal purchases is required. Others indicated that it was their own choice (n=7), while three respondents in all three of those categories indicated that they can buy with (n=3) or without family influences (n=3). A similar number indicated that it depended on what they believe about halal (n=3). Few indicated that they did not care because they lived in a non-Muslim country (n=2) while others did not have any idea (n=2) (see Table 5.8).

#### 5.4 Comparison of Attitudes, Perceptions and Behaviour by Country of Origin.

ANOVA test were run to see whether differences existed in attitudes, perceptions and behaviour towards halal foods depending on country of origin.

**Table 5.9: Attitude and purchase behaviour toward halal food by country of birth**

ANOVA				
		df	F	Sig.
Foods produced in New Zealand are halal	Between Groups	4	1.271	.289
Food items in the market with a halal logo are halal	Between Groups	4	3.593	.010
I can get all halal foods I need in NZ supermarkets	Between Groups	4	1.440	.229
I believe halal producers producer only halal foods	Between Groups	4	.830	.511
Some foods in the market with halal logo are haram	Between Groups	4	1.636	.174

The influence of country of birth on attitude and purchase behaviour was examined with one-way ANOVA (see Table 5.9). One statement shows a significant difference between groups "Food items in the market with a halal logo are halal" ( $F = 3.593$ ,  $df = 4$ ,  $p = 0.010$ ).

**Table 5.10: Post hoc test on food items on the market with a halal logo are halal**

<b>Food items in the market with a halal logo are halal</b>			
Tukey B			
country	N	Subset for alpha = 0.05	
		1	2
other	6	3.1667	
Africa	8	3.6250	3.6250
Arabic countries	42	4.0000	4.0000
Pakistan and other Asia	7		4.2857
Malaysia and Indonesia	17		4.5882

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.10 shows consumers from “other” countries are significantly less likely to say food items in the market with a halal logo are halal. Consumers from Pakistan and other Asia, Malaysia and Indonesia and other countries are more likely to say food items in the market with a halal logo are halal.

**Table 5.11: How important a halal logo or certification is in influencing the purchase of halal products by country of birth**

<b>ANOVA</b>				
How important is a halal logo or certification in influencing your purchase of halal products?				
Between Groups	8.095	df	F	Sig.
		4	3.466	.012

The ANOVA analysis indicates that Muslim consumers from different countries differ in their opinion of the importance of logo certification on the products (Table 5.11).

**Table 5.12: Post hoc test on how important is a halal logo or certification in influencing the purchase of halal products**

<b>How important is a halal logo or certification in influencing your purchase of halal products?</b>			
Tukey B			
country	N	Subset for alpha = 0.05	
		1	2
other	6	1.0000	
Malaysia and Indonesia	17	1.0588	
Africa	8	1.3750	1.3750
Arabic countries	42	1.5952	1.5952
Pakistan and other Asia	7		2.1429

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.12 shows consumers from other countries, Malaysia and Indonesia are significantly less likely to say halal logo can influence their purchasing of halal foods. Consumers from Pakistan and other Asia countries are more likely to say to say halal logo can influence their purchasing of halal foods.

**Table 5.13: Factors Influencing Attitude towards Halal Foods, By Country of Origin**

	df	F	Sig.
Religious commitment	4	2.400	.057
Self-identity as a Muslim	4	3.838	.007
Social pressure as a Muslim	4	.908	.464
Family expectations	4	1.672	.165
Marketing of halal foods	4	3.149	.019
Awareness about halal foods	4	4.698	.002
Believe that halal food is healthy	4	2.396	.058
Believe in punishment for eating haram food products	4	.233	.919
If doubts exist about a halal product I will not buy it	4	3.461	.012
Am willing to pay more to purchase halal food	4	2.678	.038
Am willing to drive far to purchase halal food products	4	.932	.450
My family will desert me for eating haram	4	.878	.481
How important is family approval in your purchase of halal products?	4	5.216	.001

Self-identify as a Muslim, marketing of halal foods, awareness about halal foods, doubts about halal products, willingness to pay more, and important of family approval differ by country of origin (Table 5.13).

**Table 5.14: Post hoc test comparing the self-identity as a Muslim with country of origin**

<b>Self-identity as a Muslim</b>		
Tukey B <sup>a,b</sup>		
Country	N	Subset for alpha = 0.05
		1
African countries	8	4.1250
Arabic countries	42	4.1667
Other	6	4.3333
Pakistan and other Asian countries	7	4.8571
Malaysia and Indonesia	17	4.8824

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.14 shows consumers from Malaysia and Indonesia are somewhat more likely to say that halal foods can affect their self-identity as a Muslim.

**Table 5.15: Post hoc test comparing the marketing of halal foods and country of origin**

Marketing of halal foods			
Tukey B			
country	N	Subset for alpha = 0.05	
		1	2
Pakistan and other Asia	7	2.5714	
Arabic countries	42	3.2381	3.2381
other	6	3.6667	3.6667
Africa	8	3.7500	3.7500
Malaysia and Indonesia	17		3.9412

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.15 shows consumers from Pakistan and other Asia countries are significantly less likely to say the marketing of halal food influence them. Consumers from Malaysia and Indonesia are more likely to say the marketing of halal foods influence them.

**Table 5.16: Post hoc test comparing awareness about halal foods and country of origin**

Awareness about halal foods			
Tukey B			
country	N	Subset for alpha = 0.05	
		1	2
Pakistan and other Asia	7	2.8571	
Arabic countries	42	3.5476	3.5476
other	6	3.6667	3.6667
Africa	8	3.7500	3.7500
Malaysia and Indonesia	17		4.4118

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.16 shows consumers from Pakistan and other Asia countries are significantly less likely to

be aware about halal foods. Consumers from Malaysia and Indonesia are more likely to be aware about halal foods.

**Table 5.17: Post hoc test comparing if doubts exist about halal products they will not be bought with country of origin.**

<b>If doubts exist about a halal product I will not buy it</b>		
Tukey B <sup>a,b</sup>		
Country	N	Subset for alpha = 0.05
		1
Arabic countries	42	3.7619
African countries	8	3.8750
Other	6	4.1667
Pakistan and other Asian countries	7	4.4286
Malaysia and Indonesia	17	4.6471

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.17 shows respondents from Malaysia and Indonesia are somewhat more likely to agree with this statement.

**Table 5.18: Post hoc test comparing willingness to pay more to purchase halal and country of origin**

<b>Am willing to pay more to purchase halal food</b>		
Tukey B <sup>a,b</sup>		
Country	N	Subset for alpha = 0.05
		1
African countries	8	3.6250
Arabic countries	42	3.8571
Pakistan and other Asian countries	7	3.8571
Malaysia and Indonesia	17	4.5882
Other	6	4.6667

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.18 indicates respondents from Malaysia, Indonesia and other countries tend to willing to pay more to purchase halal foods.

**Table 5.19: Post hoc test comparing how important family approval is in the purchase of halal products with country of origin**

<b>How important is family approval in your purchase of halal products?</b>				
Tukey B <sup>a,b</sup>				
Country	N	Subset for alpha = 0.05		
		1	2	3
Malaysia and Indonesia	17	1.2941		
African countries	8	1.3750	1.3750	
Arabic countries	42	1.5952	1.5952	
Pakistan and other Asian countries	7		2.1429	2.1429
Other	6			2.5000

A Tukey post hoc test was run to identify the source of the significant ANOVA test. Table 5.19 indicates that family approval is less important for respondents from Malaysia and Indonesia, and more important for respondents from Pakistan and other Asian countries.

## **5.5 Comparison of Attitudes, Perceptions and Behaviour by Length of Stay in New**

### **Zealand**

The relationship between attitudes, perceptions, behaviours and length of stay in New Zealand, was tested using the correlation coefficient (see Table 5.20). Of the 19 attitudes, perceptions and behaviours statements, only one showed a significant relationship, “food items in the market with a halal logo are halal” ( $r = -0.281$ ,  $n = 80$ ,  $p = 0.011$ ). This shows that the longer a person stays in New Zealand, the less likely they are to agree food items with a halal logo are halal.



**Table 5.20: Test of Relationships between Attitudes, Perceptions and Behaviours Towards Halal foods**

Correlations		years
years	Pearson Correlation	1
	Sig. (2-tailed)	
	N	80
Foods produced in New Zealand are halal	Pearson Correlation	0.171
	Sig. (2-tailed)	0.13
	N	80
Food items in the market with a halal logo are halal	Pearson Correlation	-.281*
	Sig. (2-tailed)	0.011
	N	80
I can get all halal foods I need in NZ supermarkets	Pearson Correlation	0.023
	Sig. (2-tailed)	0.836
	N	80
I believe halal producers produce only halal foods	Pearson Correlation	0.004
	Sig. (2-tailed)	0.974
	N	80
Some foods in the market with halal logo are haram	Pearson Correlation	0.204
	Sig. (2-tailed)	0.07
	N	80
How important is a halal logo or certification in influencing purchase decisions	Pearson Correlation	-0.006
	Sig. (2-tailed)	0.957
	N	80
Religious commitment	Pearson Correlation	-0.129
	Sig. (2-tailed)	0.255
	N	80
Self-identity as a Muslim	Pearson Correlation	-0.125
	Sig. (2-tailed)	0.271
	N	80
Social pressure as a Muslim	Pearson Correlation	0.173
	Sig. (2-tailed)	0.124
	N	80
Family expectations	Pearson Correlation	0.055
	Sig. (2-tailed)	0.629
	N	80
Marketing of halal foods	Pearson Correlation	0.139
	Sig. (2-tailed)	0.219
	N	80
Awareness about halal foods	Pearson Correlation	-0.002
	Sig. (2-tailed)	0.983
	N	80
Believe that halal food is healthy	Pearson Correlation	-0.188
	Sig. (2-tailed)	0.095
	N	80
Believe in punishment for eating haram food products	Pearson Correlation	-0.109
	Sig. (2-tailed)	0.337
	N	80
If doubts exist about a halal product I will not buy it	Pearson Correlation	-0.047
	Sig. (2-tailed)	0.677
	N	80
Am willing to pay more to purchase halal food	Pearson Correlation	0.054
	Sig. (2-tailed)	0.633
	N	80
Am willing to drive far to purchase halal food products	Pearson Correlation	0.037
	Sig. (2-tailed)	0.746
	N	80
My family will desert me for eating haram	Pearson Correlation	0.043
	Sig. (2-tailed)	0.707
	N	80
How important is family approval in your purchase of halal food	Pearson Correlation	0.168
	Sig. (2-tailed)	0.136
	N	80

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

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

## **Chapter 6: Discussion**

### **6.1 Introduction**

The current research investigated the attitudes of Muslim consumers within New Zealand regarding purchasing halal foods. The research question was how the attitude of Muslim consumers in New Zealand towards halal affects their purchase of halal foods. This was answered by using focus groups, and questionnaires which had five smaller questions as follows:

- How important is the purchase of halal foods to New Zealand Muslim consumers?
- What factors influence the purchase of halal foods among New Zealand Muslim consumers?
- How aware are New Zealand Muslim consumers of halal regulation in New Zealand?
- Are there differences in attitudes and purchase behaviour toward halal food that depend on Muslim consumers' lengths of stay in New Zealand?
- Are there differences in attitude and purchase behaviour toward halal food depending on Muslim consumers' countries of origin?

This chapter presents a discussion on how the findings presented in the previous section answer these questions and relate to literature on halal food and customer attitudes.

### **6.2 Importance of purchasing halal foods**

All the study participants had a clear indication of foods they considered halal, making it possible to look at the importance of halal food purchases. The foods included those the participants considered permissible under Islamic law, including meat, non-meat foods and in preparation of the foods. Eighty-six percent of participants in the quantitative data considered halal to be food sanctioned by the Quran and then Islamic law. Coming through in this study was the consideration of whether foods were halal or haram is based on

the Islamic teachings and not because of personal conviction. The issue of permissibility of the food being important to Muslims further comes across from the study. According to this research, it is important for the participants that their food is halal. This is a matter of religious duty.

The current findings support existing information on participants' understanding of halal food, where the importance of halal is based on its permissibility to Muslim consumers, which comes from Islamic law and teachings (Nurdeng, 2009; Adams, 2011; Bonne, 2008). These findings further support the importance of religion in promoting the importance of halal for the consumers (Anir, 2008). This study indicates that all types of food are important in the participants' consideration of halal products, an aspect raised in the literature (Mohiuddin, 2011). This includes food from animals, and even non-food items. Further noted in the study is the issue of slaughtering animals as contributing to considerations of halal. The participants indicated that for food to be halal it needs to be slaughtered while saying "Bismillah Arahman Araheem," and without electrifying the animal or letting out blood while positioned toward Makkah. Established literature also points out that halal food needs to be slaughtered in a halal way (Sound Vision Foundation, 2012; Man, 2010). The importance of halal from the study is thus an aspect of aligning oneself to the laws and teachings of Islam.

### **6.3 Factors influencing purchase of halal food**

The study tested different issues that have the capacity to affect a person's decision to purchase halal, which included family, religious commitment, social pressures, and identity. The survey showed that religious commitment was the most influential factor, which was followed by self-identity as a Muslim, belief in the food being healthy, and fear of punishment (Table 5.4). The influence of religious commitment was the demand of having to

eat and drink halal as a Muslim; failure to do so would mean the person is a sinner. It also arose that people will choose to eat halal not necessarily because of religion but also because of the belief that the religion identifies something as being harmful to them, so it is not good for their health or safety. Explanation in regard to the influence of social pressure from the focus groups was the need not to stand out. One of the participants pointed out that he eats what he can without making himself different from the group because at that point he is part of the group, but he remains a Muslim. Therefore, it seems that Muslims have to juggle between being a Muslim and fitting within their social groups. It also came across that because New Zealand is a non-Muslim country, social pressure could be considered stronger compared to religious commitments because one has to consider the views of those one is socialising with. However, the influence of social pressure also depends on the person's religious commitment.

The findings agree with previous findings on religion contributing to the beliefs and attitudes related to halal consumption (Salman, 2011). However, of note from this research is the interplay between religion and social pressure. While the study agrees that religion has an important part to play in influencing consumption of halal, social pressure emerges as equally important, if not more. The balance between social pressure and religious commitment is, however, not very well established in the current study as the study was looking at each influence without a focus on comparison. The focus group provided somewhat a limited comparison, from which it arose that social pressure could have a high impact on conduct. The literature review shows social dynamics contributing to the commitment to halal foods compared to religious dynamics, although this arose in only one previous study (Rezai, 2012). Confirmatory research could contribute to establishing which is the stronger factor in influencing consumption of halal as well as factors influencing attitudes toward halal.

#### **6.4 Awareness of halal regulation in New Zealand**

In regard to the question about New Zealand being able to regulate the halal industry, it came across that the participants feel that New Zealand has somewhat established a regulated industry quoting the export market, throw the use of FIANZ. Participants believe that New Zealand is a big market for halal foods and thus has a strong regulation system to comply with the international market. However, the participants pointed out that New Zealand having an international market does not mean that they appreciate the internal halal regulatory framework. Having FIANZ, the regulatory body for halal in New Zealand, has a positive connotation for halal regulation, with participants indicating that FIANZ watches out for other Muslims, thus ensuring the best practices in the industry. Further, through FIANZ, Muslim consumers are able to learn about the halal products and the safety of the foods. From the study it becomes evident that FIANZ facilitates awareness about halal and its regulation.

The importance of certification and the logo that emerged in this study supports previous findings in the primary research. The Muslim consumers had concerns about the genuineness of the logo (Abdul, 2009; Rezai, 2012). This study does not provide statistical representations on how aware the participants were of halal, but it does indicate that Muslim consumers do consider whether the products are halal prior to purchase. From the study, it emerges that Muslim consumers have concerns on whether the products sold are actually halal, but having FIANZ is important in thinking that the products are halal. An issue to look for in other research would be a statistical representation of awareness. Noted in the study is that knowing about the international regulation framework does not mean that one is aware of the internal regulatory framework. Therefore, assessing knowledge based on the internal and export market could contribute to having a complete outlook on consumer awareness of halal food regulation and certification.

### **6.5 Differences in attitudes and purchasing behaviour**

Table 5.10 shows consumers from “other” countries are significantly less likely to say food items in the market with a halal logo are halal. Consumers from Pakistan and other Asia, Malaysia and Indonesia and other Asia countries are more likely to say food items in the market with a halal logo are halal. Table 5.12 shows consumers from other countries, Malaysia and Indonesia are significantly less likely to say halal logo can influence their purchasing of halal foods. Consumers from Pakistan and other Asia countries are more likely to say to say halal logo can influence their purchasing of halal foods. Table 5.14 shows consumers from Malaysia and Indonesia are more likely to say that halal foods can affect their self-identity as a Muslim. Table 5.15 shows consumers from Pakistan and other Asia countries are significantly less likely to say the marketing of halal food influence them. Consumers from Malaysia and Indonesia are more likely to say the marketing of halal foods influence them. Table 5.16 shows consumers from Pakistan and other Asia countries are significantly less likely to be aware about halal foods. Consumers from Malaysia and Indonesia are more likely to be aware about halal foods. Table 5.17 shows respondents from Malaysia and Indonesia are somewhat more likely to agree with this statement. Table 5.18 indicates respondents from Malaysia, Indonesia and other countries tend to willing to pay more to purchase halal foods. Table 5.19 indicates that family approval is less important for respondents from Malaysia and Indonesia, and more important for respondents from Pakistan and other Asian countries.

### **6.6 Implications for marketing practice**

The general market for halal products will continue to grow as the Muslim population grows globally. This study shows elements that marketers can focus on to promote the purchase of the products. The first element is ensuring that the customers understand the food is safe. As safety comes across as important, marketers need to address the issue by

promoting the image of safety and ensuring the food is actually safe. Having endorsement from FIANZ will contribute to attracting of consumers as the study points out that FIANZ is an important indicator of food being halal. The study indicates that FIANZ is the chief regulator and Muslims consumers trust the organisation. Therefore, producers focusing on the host market need the approval of FIANZ.

Another aspect for marketers to consider is expanding the host market. This study has indicated is that consumers are aware of the regulation in the export market but remain unsure of whether the same translates to the host market. Therefore, assurance that halal for the host market is as stringent as the export market could promote consumer confidence that the food they purchase as halal is halal in production.

Participants in focus group discussion mentioned a very sensitive issue in Islam, which is when halal meat touches non-halal things. When buying vegetarian food from Pizza Hut or Subway, the employees normally use the same gloves when handling pork and other non-halal foods, so some people consider that this food is not halal. When it comes to restaurants, the food should not be mixed with pork or cooked with wine or any other illegal drinks or spices, because in this case the food will be unlawful in Islam. So, it is a good idea for any restaurant that provides halal foods to has a private section of making halal foods.

### **6.7 Limitations of the study**

The study sample was from people living in New Zealand without taking into consideration the time they have lived in New Zealand. New converts to Islam were omitted from the samples as the focus was on persons that have been practising Islam prior to coming to New Zealand or for some time if they are residents of New Zealand. Excluding new converts was the first study limitation.

The second limitation was age limit. The samples came from persons aged 20 and over, thus leaving out participants aged less than 20. Although the age limit was important to ensuring the participants are capable of decision making as adults, it excluded younger participants. Therefore, the opinions presented are from an adult perspective only. A third limitation is that the focus group findings are based on male consumers only.

### **6.8 Suggestions for future research**

Two aspects arise from the current research that need further research. The first factor is a comparison of how social pressure and religious commitment influence the purchase of halal food. Future research using a quantitative approach can explore which of the two has the stronger influence. The second factor is having statistical evidence of consumers' awareness about halal regulation in New Zealand. Future research would explore consumer awareness of halal using a quantitative approach. A larger representative nationwide sample would assist in this regard.

While suggesting a quantitative approach for both issues, a qualitative approach could also provide an outcome that can clarify both issues. For example, the qualitative approach could show which influence consumers consider more significant: the religious or the social influence in a non-Muslim country such as New Zealand.

### **6.9 Conclusion**

The study meets the purpose of examining the attitude of Muslim consumers in New Zealand by examining and providing factors that affect a person's perception and behaviour toward halal and then testing consumer attitudes with focus groups and questionnaires. Factors emerging from the study that affect consumer attitudes and behaviour are religious commitment and social pressure. The two factors seem to be almost equal in importance, thereby raising an area for future research to test their comparability. The study shows that



consumers caring about their food, pleasing Allah, family approval and personal choice are a reflection of attitude. In addition, consumers are under the impression that New Zealand does produce halal food. However, the study points out the need to better understand consumer awareness about the regulation of the industry and equalise knowledge of the internal halal market with the export market. New Zealand has been an export market, with regulation showing significance focus toward acceptance in the international market. The same acceptance can be reflected in the host market by ensuring consumers know the food produced as halal is actually halal. Building trust from consumers will be essential to building the market.

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## 7.1 Appendix A: Ethical Approval



AUTEC  
SECRETARIAT

11 December 2012

Ken Hyde  
Faculty of Business and Law

Dear Ken

Re Ethics Application: **12/294 New Zealand Muslim consumer attitudes towards purchasing Halal foods.**

Thank you for providing evidence as requested, which satisfies the points raised by the AUT University Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 11 December 2015.

As part of the ethics approval process, you are required to submit the following to AUTEC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 11 December 2015;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/research/research-ethics/ethics>. This report is to be submitted either when the approval expires on 11 December 2015 or on completion of the project.

It is a condition of approval that AUTEC is notified of any adverse events or if the research does not commence. AUTEC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTEC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at [ethics@aut.ac.nz](mailto:ethics@aut.ac.nz).

All the very best with your research,

Dr Rosemary Godbold  
Executive Secretary  
Auckland University of Technology Ethics Committee

Cc: Alhazmi Hussam abu\_zain1405@yahoo.com

## 7.2 Appendix B: Sample Focus Group Transcript

### 1. What does halal mean in terms of halal food products?

**A** ah my name is **A** and I think halal mean that the for the sheep or any kinds of animals being slaughtered in a halal way which is cutting the neck and putting it on the ground, let all blood getting out from the animal and say **Bismillah Arahman Araheem**. (In the name of Allah , the Entirely Merciful, the Especially Merciful) and until all the blood drain out from the animal then it's been hooked up on the butchery thing and then it's being butchered by cutting the animal and directly putting it into the hook and the blood will be staying like the blood will be remaining and that, what I understand about it,

**B** ah **B** alshaksi, I think halal means to me that the source of the meat first to has to be meeting the Islamic regulations so it has to be something eatable under Islamic shariah so that defiantly excludes pork for example regardless of how it's been killed or slaughtered and prepared and then as **C** said the way it's basically to let the blood out and the animal to be positioned towards **Makkah** and the name of Allah is mentioned while you do the slaughtering then let the blood out and also the food preparation method afterwards has to be meeting the Islamic regulations so anything the use of oil for example has to be from halal sources so even though that the meat might be halal the extra ingredient's in the product need to be halal as well

**D** my name is **D** ah I'm actually a bit confused about the halal meaning um for what I know it is different perceptions, some people say that because you're in a different country that's not Muslim all you have to say is Bismillah as long as it's not pork ah also the other perception is that halal is the animal has to be slaughtered facing **Makkah** ah the kabah and slaughtered by the neck until all the blood drains out, ah and they say bismillah when they cut it and yeah as sultan said about all the gelatine like in lollies and all that has to be purely beef or not pork and that usually says halal certified on the packets ah yeah but still not too sure about that.

### 2. In New Zealand, what are the possibilities of being able to purchase halal products?

**A** well it's different from city to city for example in Dunedin there are not many places to purchase halal food its actually a it's like different from other cities like, **Auckland** it's pretty less in here, like you can find halal food in a couple of stores and despite the fact like you can't find it in many places you know all over, because the Muslim peoples who supply it is living in Auckland and in here it's just like less because of the number of Muslim students living in **Dunedin** ah like increase the possibility of getting halal food as you can see at **new world** there is a section of halal food starting up there and there is a south poultry south an just specialize in halal food this is I think at paken save

**A** actually and in the mosque .

I came in Dunedin four years ago I struggled to find places where I can get halal food for it's like three years ago in 2011 so I struggled a bit at the start but the most important thing, you can go to the mosque and the people at the mosque they are more than welcome to help you find halal food and more than welcome to advise you where you buy halal and especially the mosque selling halal food after Jumma(Friday) prayer and with a really good pricing and they are really supervised but like its 100% halal food otherwise if you go to for example to **Pakensave** or the **Warehouse** its to doubtful that's its halal and in less you can see certified and regarding the restaurant there is a couple of restaurant been opened recently the **Indian restaurant south African** restaurant you can find halal food and because they support their suppliers like as their suppliers coming from ah farms on north I



think for the like chickens meat and **Tegal** provide that so its 100% certified halal food its supervision, the Islamic regulations and

**B** yeah thing is C when you first get to **Dunedin** its quite hard to find ah places that where you can get halal meat but after you sort of go to the mosque they properly direct you to a few places um so it depends on how big the city or how big the Muslim community around its quite hard to get fresh halal meat so it properly easier to get frozen steaks from **Pack n Save** and new world but to get it actually sort of a fresh one slaughtered on the same day is quite difficult unless you do it yourself

**D** I guess the mosque direct to a few places um and people at the mosques direct you there's place that we get from Dunedin poultry and they deliver halal product and certified by **fianz** I'm not too sure also **new world** has a section for halal.

**C** C again ah yes it's just the two places that I'm aware of that do sell halal food are the **mosque** and **Dunedin poultry**

**E** for me actually I found it easy to get halal food because most of restaurant actually serve halal food even though they are not Muslims, but some **Indians Turkish restaurants** some like angus for example restaurants they are kiwi restaurants but they do still sell halal products and even lollies they do sell some halal lollies the **Cadbury** factory they provide some halal lollies they usually write about them on the back. but if you want to buy fresh halal meat its hard if you're not going to slaughter it by yourself, but you can buy frozen meat,

### 3. How important is it to you that the foods you purchase are halal certified?

**A** it's really important any Muslim person he should be a hundred Percent sure that this food he is purchasing is halal. It's really important to see the certification. The only way we are to be 100% sure about halal food is to acquire from the mosque or from a certified butchery like south Dunedin

**B** it depends on how strict you are in term of the Islamic sort of teaching and it depends where that in which country.

**C** I usually buy the product which I used to buy which is halal from the mosque or from the halal section but I don't look for the halal logo because they it's just commercial logo they can use it in any product regardless if it's true logo or not

**D** ok um, well it's a for food to be halal its quite important to me. when I don't eat halal certified products I do feel guilty so it is quite important to me um, and it's quite difficult sometimes when you go restaurants with your friends to find halal food or you don't know if its halal or not.

**F** it's important to me.

**E** for me it's very important for me to eat halal food it's mentioned in the Quran

### 4. Do you believe New Zealand has been able to regulate the halal industry?

**A** there is one commissioner which is fianz and they are being this association being built by Muslim people not by new Zealand government this is what I know from it, it's like group of people made this association to help other Muslims in matter of halal food in the matter of Islamic matters and other things but it started to have an influence on the government in the matter of food so I don't think there is a like a big link between new Zealand and halal industry

**B** new Zealand is a massive sort of production, when it comes to ah big produce when it comes to halal products cause they actually targeting Muslim countries in terms of the dairy industry so my feeling is that they've got enough regulation when it comes to export products but probably we can't appreciate it because we using the local products not the export products and that comes to it in terms of halal certification as well as quality many people they complain about the halal sort of products is not as good quality as the one they get from overseas, um simply because new Zealand exports the best and leaves the medium to go quality for the local consumption

**D**

to regulate the halal industry in a non-Muslim country is quite hard to define I guess but I think I don't know too much about the subject but I guess they have done a good job in terms of putting a halal mark on the products that are certified so people know its halal or not and you know not just taking someone's word and that they have a an organisation to certify.

**F** there is a lot of demand for new Zealand meat is high and like a lot of foreign countries like for example when I go back to the emirates the most expensive meats from the countries is from New Zealand and Australia so it's the high demand

### **5.What is the influence of religious commitment on purchasing and consuming halal food products?**

**A** it depends on the person if the person is really strict he can't eat or purchase anything, when you stay here for a couple of years you started not to worry anymore

if you are really strict you can't eat anything a because you will doubt all type of meat

**B** it depends on how committed the person is in terms of buying and sticking to the same values it's not always religious commitment it could also be cultural commitment or friend influence like if you have been with friend from the same country but they are not really strict when it comes to buying halal food you probably after a while you will find yourself changing your ideas and just going with them because a majority of the don't stick to it but if you have a group of friends who always check whatever they eat whether its halal or wits got logo or not you will be more inclined to follow their style of thinking buying halal food

**D** it depends on the people you hang out with and also the mosque teaches you

**E** I reckon it depends on how the person religious if he is really religious he will not buy anything that is not halal certified but if he's a bit lenient then yeah

### **6.Does social pressure affect the decision toward purchasing and eating halal food?**

**A** it depends on your friends and like social family they all make like a contribution or person next to you so and they he's like kind of changed up and down depends on the environment so 100 % agree about social pressure can effect a person

**B** social is properly stronger than religious commitments if you are living in non-Muslim counties and you tend to get your views quite a bit from the people you are socialize with um yeah if your living in a flat with all the people living with you are strictly religious about buying halal meat you properly won't buy anything other than certified halal meat because you will isolate yourself

D it depends on the person . the social pressure does effect the attitude, ah if your living with purely Muslims and they are buying halal products you will feel guilty that you're not buying halal proud it's even though you're not doing it for religious reasons you're doing it because the environment but still sooner or later you will feel guilty .

C it does really come down to the person. Social pressure does affect it but it really comes out of the person.

### **7.Does consumption of halal foods translate to eating healthy and safe foods?**

A when the blood drains out of the animal the blood contains many germs and by draining out the blood out of the animal that means all these bad things coming out. Its proven scientifically.

B technically if we are talking about healthy as in good for your body, halal is defiantly better than none halal but even halal food can be not healthy as well.

D but scientifically it has been shown that there are more toxins in in the blood in non halal food because the blood doesn't drain in the same time halal could mean eat pork or not eating pork and the same time pork is ah pig eats a lot of rubbish and dirty material there's more bacteria I guess I'm not too sure but I guess just more germs in pork compared to halal

E it depends on how you prepare the food you can sometimes you can buy halal food and then put so much oil.

### **8.Does the need to appear Muslim sometimes override the belief about foods being halal?**

A some people just being showing off tying to I'm a I'm a Muslim between Muslim people and he goes somewhere else and find he is not even close to being Muslim

B social pressure influence is quite strong if your religious commitment is not very solid you tend to do things just to the show off um because you get driven by social pressure but if you belief values are quite strong then regardless of social pressure you will still stick to your beliefs and buy halal food um so that answer I guess it depends on the social influences and the environment

### **9.How does family acceptance drive acceptance of halal,**

A the family eat halal food and they like teach the children to eat halal food of course majority of the children are going to follow their families but as we can say that environment has an influence like as you can see here in Dunedin .

B once you leave the family other influences will come like social pressure is if you are away from your family, as a student in New zealand ah, you probably get more pressure from your peers than from your family

D if your family eats halal it's easier for you to eat halal

### **10. Do market doubts about halal products affect purchase and use?**

A it depends on the person if he is strict or not if he is really strict yeah he surely got some sources that are pretty sure about them like the. Mosque

B I tend to trust people when they say it's a halal product I don't usually go if I see a logo or if I see a certificate on the restaurant I take their word.

I trust people as long as they don't show any evidence of not being trust worthy

**D** yes I have some doubts when I buy halal products from fast food chains for example like when I buy Chinese food I think. Most of them are just trying to make business

**E** I don't tend to trust people if they tell me it's halal or not unless they show me their certificate I find it hard to actually trust people a lot of them put a certificate saying they selling halal food but it's different

#### 11. How does halal food products affect your self-identity and self-worth?

**A** I think it does make you self-identity and self-worth quite connected to your Islamic and culture values if you buy halal food.

**D** I feel proud to be honest if I'm eating halal products and everyone else because I feel at least I have a belief compared to people who don't so I feel good I guess. Overall, it's quite proud feeling to have a belief and to show people that you are eating halal foods.

**E** it does actually make me proud when I came to new Zealand the first two years I only ate certified halal, so actually it makes me proud.

#### 12. What is the link between believe about punishment for haram and eating halal?

**A** when Allah doesn't want us to eat non halal things for a reason because it's bad for our health so this is one thing, so well it depends on how much the person is committed really,

**B** its mentioned in the Quran that there will be punishment for people who don't follow the Islamic teachings and one of those Islamic teaching is to try your best to find halal products in saying that it doesn't mean that in no circumstance you can't eat non halal food but if you are in Antarctica doing some exhibition type thing and you have either to eat steak or pork is defiantly clear that you can't eat it but steak you can argue from new Zealand that 99.9% slaughtered in a Islamic way or buy Christian and therefor you have no choice other than either than starving yourself to death or eating steaks that is probably not halal um so there are extreme circumstance where eating non halal is probably allowed there's a difference between haram food and non halal food I think haram food is quite clear.

**D** when eating non halal food you will get punishment I think in the Quran I'm not sure exactly but it says god will judge you on every tiny little thing you will do is even as small as a tom and every good thing you do even as small as an atom so I think there will be punishment um.

**A** if you are starving and there is no food you can eat whatever you want anything to make you alive but not to make you full this is what I remember and a couple of circumstances it can be allowed other than that it's not allowed

### 7.3 Appendix C: Survey Questionnaire

#### Questionnaire Survey

My name is **Alhazmi, Hussam** and I am conducting a research on consumer perception and attitudes of halal food and regulation for a school project, which is a requirement for a Master of Business. All information will be kept confidential, and used specifically for the stated project. Please do not include your name anywhere on this questionnaire for the purpose of maintaining anonymity.

Please refer to the attached Information Sheet, for information on this research, and your rights as a research participant. Note that by completing the questionnaire you agree to participate.

#### Part 1: Halal concept and regulation

The following are questions about your understanding of the halal concept and regulation, and elements relating to halal foods in New Zealand

2. What is your understanding of halal food? (*tick all that apply*)

- a. Foods sanctioned by the Quran [ ☐ ]
- b. Foods allowed by the Hadith [ ☐ ]
- c. Eating according to the guidelines of Sunnah [ ☐ ]
- d. Food slaughtered according to Islamic law [ ☐ ]
- e. Eating healthy [ ☐ ]
- f. Eating food given by Allah [ ☐ ]
- g. Consumption of food as per personal convictions [ ☐ ]
- h. Foods religiously approved [ ☐ ]
- i. Foods taught in Islam as accepted [ ☐ ]

3. Indicate agreement with the following statement about halal foods in New Zealand (*the levels include SD – Strongly Disagree, D – Disagree, N – Neither Agree nor Disagree, A – Agree, SA –Strongly Agree*)

	SD	D	N	A	SA
a. Foods produced in New Zealand are halal	[ ]	[ ]	[ ]	[ ]	[ ]
b. Food items in the market with a halal logo are halal	[ ]	[ ]	[ ]	[ ]	[ ]
c. I can get all halal foods I need in NZ supermarkets	[ ]	[ ]	[ ]	[ ]	[ ]
d. I believe halal producers producer only halal foods	[ ]	[ ]	[ ]	[ ]	[ ]
e. Some foods in the market with halal logo are haram	[ ]	[ ]	[ ]	[ ]	[ ]

4. Please *select two statements* that best represents your opinion on halal food regulation in New Zealand.

- a. New Zealand halal regulation follows stringent laws allowing halal production [ ]
- b. Regulation of halal food production is transparent [ ]
- c. Regulation of halal food production follows good practices [ ]
- d. Regulatory bodies only approve producers with capacity to produce halal products [ ]

5. How important is a halal logo or certification in influencing your purchase of halal products?

High [ ]      Moderate [ ]      Low [ ]      None at all [ ]

**Part 2: Attitudes toward Halal**

6. Factors influencing consumer attitude toward halal foods (*please indicate your level of agreement with each of the following items*

***SD – Strongly Disagree, D – Disagree, N – Neither Agree nor Disagree, A – Agree, SA – Strongly Agree***)

	SD	D	N	A	SA
a. Religious commitment	[ ]	[ ]	[ ]	[ ]	[ ]
b. Self-identity as a Muslim	[ ]	[ ]	[ ]	[ ]	[ ]
c. Social pressure as a Muslim	[ ]	[ ]	[ ]	[ ]	[ ]
d. Family expectations	[ ]	[ ]	[ ]	[ ]	[ ]
e. Marketing of halal foods	[ ]	[ ]	[ ]	[ ]	[ ]
f. Awareness about halal foods	[ ]	[ ]	[ ]	[ ]	[ ]
g. Believe that halal food is healthy	[ ]	[ ]	[ ]	[ ]	[ ]
h. Believe in punishment for eating haram food products	[ ]	[ ]	[ ]	[ ]	[ ]
i. If doubts exist about a halal product I will not buy it	[ ]	[ ]	[ ]	[ ]	[ ]
j. Am willing to pay more to purchase halal food	[ ]	[ ]	[ ]	[ ]	[ ]
k. Am willing to drive far to purchase halal food products	[ ]	[ ]	[ ]	[ ]	[ ]
l. My family will desert me for eating haram	[ ]	[ ]	[ ]	[ ]	[ ]

*The next questions seek an in-depth response to some of the factors mentioned previously by asking for some explanations on their influence on your purchase of halal food products.*

7. How does social pressure influence your purchase of halal products? *(Please write how you feel about importance or lack of importance of social pressure on purchase of halal foods)*

.....

8. What is the importance of self-worth in your purchase behavior of halal products?  
*(Indicating whether self-identity and self-image may cause purchase of a product)*

.....

9. What is the influence of religious commitment to Islamic teachings on your purchase of halal products? .....

10. How important is family approval in your purchase of halal products?

Very High [ ]      Moderate      [ ]      Very Low [ ]

Please explain your response .....

### **Part 3: General Information**

Please provide a little information about yourself. ***Tick in the appropriate box***

11. Gender: Female [ ]      Male [ ]

12. Age: 20-29 years [ ]      30-39 years [ ]      40-49 years [ ]      50 years or above  
[ ]

13. Country of birth: .....



14. How many years have you been living in New Zealand? .....

*Thank you for taking time to respond to the questionnaire. Please mail the completed questionnaire to address on the postage envelope.*

*If you wish to receive a copy of the survey results in two to three months time, please email:*

*abu\_zain1405@yahoo.com.*