



Behavioral Intentions of Different Genders of Different Religions: Purchasing Halal Logo Products at Convenience Stores in Hatyai

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Abstract

Purpose- Producers are investing to produce halal products. The halal product demand and importance has increased in recent years. The focus of the research, identifying behavioral intentions of different genders of different religions in respect of purchasing products bearing halal logo at convenience stores in Hatyai. For collecting data 7-Eleven store chain was targeted.

Design/methodology/approach- Theory of reasoned action (TRA) model was utilized as a conceptual model. Response collected through a structured survey instrument, using the convenience sampling technique. Total 215 respondents submitted a response, among them 92.8% local and 8.2% international respondents. A purposive sampling technique used in the underlying study to select location for data collection. Data was collected from the local residents, who are living in Hatyai city and purchase items at 7-Eleven stores.

Findings- The findings indicate for the Muslims halal logo is important. Gender wise 93 % Muslim male's and 93.7 % Muslim females have a positive attitude towards the halal logo products, as compare to Muslims 76.09 % non-Muslim males and 73.55 % non-Muslim females have a positive attitude towards halal logo products. The influence of subjective norms is stronger in different aspects on different genders of different religions due to their families and their cultures, findings indicates 87.5 % Muslim males and 94.25% Muslim females were influenced by their subjective norms. On other side 63.04 % non-Muslim males and 73.48 % females were influenced by their subjective norms. Intentions of 87.50 % Muslim males and 88.51 % Muslim females were found positive, as compare to Muslims 37.68 % non-Muslim males and 41.22 % non-Muslim female's intentions were found positive. Overall results indicate the halal logo among different genders of different religions is more important among females as compared to males.

Research limitations/Implications- This study, conducted in Hatyai and results foundation was three independent variables attitude, subjective norm and intention with demographic variable gender and religion. Results offer and provide insight into the reputation of the Halal logo among different genders of different religions at convenience stores in Hatyai.

Practical Implications- Underline study is beneficial for 7-Eleven store chain, convenient stores, halal institutes and businesses, because this study offers an insight into the importance of halal logo and customers of different genders and different religions motives for choosing halal logo products.

Originality/Value- This paper pursues to clarify different gender consumers of different religions' intentions to buy halal logo products in convenience stores.

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INTRODUCTION

Genders commonly are defined in two categories male and female. They both have different preferences different likeness different decision making process and different perceptions about any object. Many different aspects which influence the behavior of genders just as education level, knowledge, age, experience, family, friends and religion. Religion plays an important role in the life of the humankind. Religion is composed of ritual, practices, doctrines, sacred spaces and personalities. There are around 7 major religions (Johnson, & Grim, 2013) which are being followed by 84 % of the world population. World population is increasing with the speed of 1.1 % (World Population Prospects, 2017), and the world population of religions, Christians 31.2 %, Muslim 24.1 %, Unaffiliated, 16.0 %, Hindus 15.1 %, Buddhist 6.9 %, Folk religions 5.7 %, other religions 0.8 % and Jews 0.2 % (The changing global religious landscape,

2017). Religion is the one of the aspects which has a different influence over different genders, and also it affects the intentions of an individual. The follower of the religion is called as the religious person and religious person makes a purchasing decision on the basis of their religious laws and religious guideline. Religion laws and guidelines define what is allowable and what is prohibited. Religion follower has to adopt those things which are allowed in religion, doctrine such as in Islam a Muslim have Halal and Haram. Halal means permissible and Haram means prohibited. 1.8 billion Muslim are 24.1 % of the world population (Why Muslims are the world's fastest-growing religious group, 2017), and known as the world's second most followed religion. Due to its population it becomes second biggest consumer target on the basis of religion and this target attracts the attention of multinational organizations. To serve Muslim consumers, multinational organizations MNC's started to follow the Islamic Shariah (Islamic law) and to highlight their Islamic process,



MNC's started getting halal certificates and start printing Halal logo on their product packing. This process adopted to enhance the confidence level among Muslim consumers towards MNC's.

Religion plays an important role in the life of an individual, it creates different understanding among individuals. On the basis of understanding, individuals make their decisions and perceive things. Scholars highlighted there is differences among different genders regarding the religion and different level of religion, believing such as, scientists argued females are more religious than males crossways all societies, cultures and beliefs (Michael et al, 1975; Stark, 2002; Beit-Hallahmi, 2014).

In Thailand, as per the "National statistics office" (2015) followers of different religions percentage wise are; Buddhists 94.633 %, Muslims 4.302 %, Christians 1.023 %, Hindus 0.033 %, Confucious 0.002 %, Sikh 0.001 %, Others 0.002 %, and No religion, 0.004% and in whole Kingdom of Thailand population distribution by religion, Buddhists 63,620,298; Muslims 2,892,311; Christians 687,589; Hindus 22,110; Confucious 1,030; Sikh 716; Others 1,583; No religion 2,925; total 67,228,562. The gender difference as per the religion in Thailand; Buddhist males 48.78 %, females 51.2 %; Muslim males 49.48 %, females 50.5%; Christians, males 50.69 %, females 49.3%, Hindu males 62.13%, females 37.9%; Confucious males 70.97 %, females 29.0 %; Sikh males 43.85 %, females 56.1 %; Others males 42.45 %, females 57.5%; No religion males 68.17 %, females 31.9%, (NSO, 2015). Overall population gender wise difference is 48.84 % males and 51.2 % females.

The gender factor has a different affect over the consumer decision making process such as, males are more focused on external aspects and females are more focused on internal aspects. Psychology science also highlighted, male and female have different psychology, women focus on subjective and intuitive points in contrasts males focus analytical and logical points before making purchasing decisions. Furthermore, males are tending to make purchases on immediate need and women takes time to make a purchase decision. Also, males always collect information through heuristic approach, and females are believed in depth information and by search. Males are more quality conscious and efficiency in contrast, females are given more value to emotional connection aspect. The gender factor is also important in perspective of the religion; females are more religious than man in different religious aspects such as culture and religious traditions and females in comparison of males are considered as they tendered more to pray, to worship, and to claim that their faith is important to them (Trzebiatowska, & Bruce, 2012). Gender factor is found in all religions and its definition is accepted by all religions. This research is based on two genders category Male and Female, there are five basic big religions in the world for the current research religion is categorized into two categories Muslim and Non-Muslims.

As research indicated that one of the common views is to understand consumer behavior and this factor has a direct impact on the overall business (Kotler and Keller, 2012). Another view, understanding the behavior of consumer is now days become the most crucial factor, especially due to the heavy competition in different markets (Lancaster et al, 2002). On the basis of above statements this research main question hypothesis;

H: Hypothesis women are more likely to believe in halal logo than males.

Sub H1: Muslim women are more likely to believe in halal logo than Muslim men.

Sub H2: Non-Muslim women believe in halal logo than Non-Muslim men.

It is therefore worthwhile, to investigate the perceptions of different genders from different religions when choosing halal logo products. In this study, consumers were differentiated based on the demographic variable, religion and the findings of this study can be used in the future to predict and satisfy customer and company objectives.

OBJECTIVE OF THE STUDY

The objective of this study was to identify the perceptions of people of different genders of different religions based on the theory of reasoned action (TRA). The interactions with gender and religion were separately established for each factor identified in TRA. The factors of the TRA are, attitude, subjective norms and intentions. In this research the questions investigated were:

RQ. Do people of different gender of different religions have different behavioral intentions when choosing halal Logo products?

A: Do people of different gender of different religions have different attitudes when choosing halal logo products?

B: Do people of different gender of different religions have different intentions when choosing halal logo products?

C: Do people of different gender of different religions have different groups of subjective norms related to choosing halal logo products?

TRA has been applied in many previous studies of food buying behavior. Spark and Shepherd, (1992) studied people's intentions to buy environmentally friendly products and Kalafatis et al., (1999) and many other studies have studied purchasing behavior over the Internet (Battacherjee, 2000; George, 2002; Jarvenpaa and Todd, 1997; Khalifa and Limayem, 2003; Pavlou, 2002; George, 2004). The approach of the present research is to identify the significance of the halal logo to people of different religions at convenience stores in Hatyai, by establishing the interactions with each factor of TRA. In this study TRA was adopted as the theoretical framework within which to test the individual perceptions of customers and their behavior within each factor of TRA, thus elaborating the understanding of consumer perception.

LITERATURE REVIEW

Halal

The halal concept is very important for Muslims and assures them that food is safe, hygienic and that they are permitted to eat it (Thalib et al., 2015). Consumers buy halal products not only because of religion, but also because it is considered to be healthier (Soesilowati, 2010) and the halal logo gives confidence to the buyer (Viverita et al, 2017) because of their environmental and health benefits (Global Pathfinder Report, 2011). The meaning of *halal* is allowed and permissible. It is used to inform Muslims what to do and what not to do and it is also one of the basic beliefs of Islam in which Halal is another name of the Islamic faith.

The opposite of halal is *haram*, which means not permissible or not allowed. If a Muslim does not follow the halal-haram concept, they commit sin and will be punished in the hereafter. Therefore, because of Islamic law, all Muslims are bound to understand and strictly follow the halal-haram concept and the halal logo was introduced to avoid confusion between halal and haram products. In non-Muslim countries, the halal logo is placed on sign boards and printed on products to help Muslims to easily identify halal and haram products (Wilson et al, 2010).

Halal logo

Fischer et al (1991), showed that at an early age people can understand logos and identify the concept of a logo. As Muslims are bound by Islamic law and are permitted to select only halal products, organizations print the halal logo on their products, and as a result, the halal logo is nowadays, commonly printed on food items (Abdul Latiff et al, 2013) to inform consumers that the product is permitted for consumption. The halal logo is therefore a label assuring good



food quality and also an assurance that it contains halal ingredients (Abdul, Ismail, Hashim, & Johari, 2009). The Department of Islamic Development Malaysia (JAKIM) introduced the halal logo to generate awareness among both Muslims and non-Muslims. The main reason for introducing the halal logo was to make it easy to access halal products (Rezai et al., 2009). The Halal logo is printed on advertising boards and individually on halal items. Different countries have different halal logos and those from Malaysia and Australia are illustrated in Figs 2 and 3.



Fig 2: Logo of halal certifying organizations and halal logos in Malaysia



Fig 3: Logo of halal certifying organizations and halal logos in Australia.

As Abdul Latiff et al. (2013) note, the halal logo enables Muslims to identify consumable food and is part of the process of labeling and declaring the ingredients, and they suggest that a side effect of poorly labeling products may be that people will not select those products.

Genders in Thailand

Gender is one of the most common and important elements in a society. It defines the difference between masculinity and femininity. In some societies its very strict such as in Muslim majority societies. Thailand is a Buddhist cultural country with 94% Buddhist, and it has free will based gender identities. The “National statistics office” (2015) defined the gender difference as per the religion in Thailand; Buddhist males 31,035,515 (48.78 %), females 32,584,783 (51.2 %) total 63,620,298 (94.633 %); Muslim males 1,431,164 (49.48 %), females 1,461,147 (50.5%), total 2,892,311 (4.302 %); Christians males 348,560 (50.69 %), females 339,028 (49.3%), total 687,589 (1.023 %); Hindu males 13,736 (62.13%), females 8,374 (37.9%), total 22,110 (0.033 %); Confucious males 731 (70.97 %), females 299 (29.0 %), total 1,030 (0.002 %); Sikh males 314 (43.85 %), females 402 (56.1 %), total 716 (0.001 %); Others males 672 (42.45 %), females 910 (57.5%), total 1,583 (0.002 %); No religion males 1,994 (68.17 %), females 932 (31.9%), total 2,925 (0.004 %) (NSO, 2015). Overall population gender wise difference is 32,832,686 (48.84 % males and 34,395,875 (51.2 %) females.

Eleven Stores

The term, *convenience store* is now well established and is very important from the perspective of marketing. Its underlying meaning is a shop which is easily accessible and available at all or most times. 7-Eleven Stores are known around the world as convenience stores. Between 1927 and 1946 the chain was owned by the Southland Corporation and the company was known as *Tote'm Stores* until 1946. With the passage of time, their business expanded to other countries and there are now around 56,600 7-Eleven stores located in 18 countries. Southland Corporation became bankrupt in 1990, following which the chain was sold and is now majority owned by the Japanese company Ito-Yokado, which controls 70 % of the shares, and this Japanese company has taken charge of the business. Of the total number of stores, 31 % are located in Japan with Thailand has the second largest number of 7-Eleven stores. The first 7-Eleven store was opened in Thailand in 1989 and since then, 9,400 7-Eleven Stores have been opened and are located in different parts of Thailand

with 50 % being located in Bangkok (Sparks, 1995). In Hatyai, 7-Eleven stores are very well-known and considered to be the most convenient stores. As shown on Google Maps (see Fig.1 in the Appendix - B) there are 44 stores in different locations in Hatyai, all with 24-hours service.

TRA Theory

TRA deals with the intentions of individuals, which are defined by two factors, attitude and subjective norms. For instance, an individual's intention is a function of two factors, one personal in nature and the second based on the influence of their social life. Personal factors are defined as an individual's positive or negative assessment of performing a behavior. This factor is named *attitude* and governs behavior (Ajzen and Fishbein, 1980; Lada, Harvey, and Amin, 2009; Haziq, Hisyam, and Sundram, 2014). The second factor is named *subjective norms*, which are defined as the social pressure on an individual to perform actions or respond in particular ways (Ajzen and Fishbein; Lada, Harvey, and Amin; Hisyam, and Sundram). According to TRA, attitudes are a function of beliefs. An individual's positive belief will lead to a positive outcome and if an individual has negative beliefs about an action than the outcome will not be positive. Attitude toward a behavior is known as behavioral belief and the act of buying or consuming halal or non-halal products is an example of a behavioral belief (Lada et al, 2009; Hisyam et al, 2014). Subjective norms are a function of beliefs and lead groups or individuals to perform or not perform certain behaviors; actions dictated by beliefs are termed normative behaviors (Lada et al, 2009; Hisyam et al, 2014).

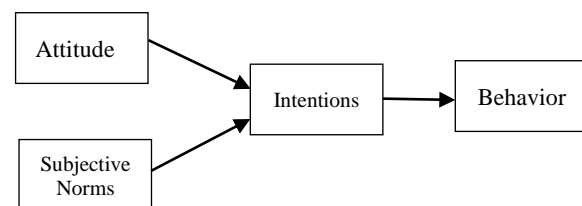


Fig.4 TRA Schema diagram (Source: Ajzen and Fishbein (1980).)

Religion can affect consumers' attitudes and behaviors and in particular influence food buying decisions and eating habits (Mennel et al, 1992; Delener, 1994; Mullen et al, 2000; Pettinger et al, 2004). It has been suggested in many previous studies that religion plays one of the most influential roles in determining food choice (Musaiger, 1993; Dindyal, 2003). Different religions impose different limitations, so that, for example, in Islam the consumption of pork is not allowed, whereas there is no such dietary restriction in Buddhism. However, under Buddhism and Hinduism the consumption of beef is not allowed while Christians have no such dietary prohibitions (Sack, 2001). Lutz (1991) noted that TRA offers two propositions, the first predicts the buying behavior of a person based on attitude, with the second determinant of buying behavior being based on the influence of family members and/or the circle of close friends of an individual, and this influence constitutes one's subjective norms Both these determinants influence the positive or negative intentions of an individual. In this study the interaction of the demographic characteristic *religion* with each determinant of TRA was established to identify the effect of gender x religion on people's decisions to purchase foods bearing the halal logo as illustrated in Fig. 4.

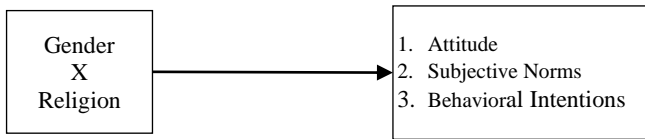


Fig. 4 Research design: interactions between variables under TRA

Hypothesis: Halal logo is important among different genders of different religions at convenience stores in Hatyai.

Sub-Hypothesis a: Different gender of different religions does not have different attitudes when choosing halal logo products.

Sub-Hypothesis b: Different gender of different religions does not have different subjective norms related to choosing halal logo products. **Null hypothesis c:** Different gender of different religions does not have different intentions when choosing halal logo products.

Attitude

1. Choosing halal logo products is a good idea.
2. I like to choose halal logo products.
3. A separate halal section saves time.
4. A separate halal section makes it easy to find or identify halal items.
5. A separate halal section gives me confidence to purchase an item.

Subjective norms

1. Most people who are important to me always choose products with the halal logo.
2. My family members prefer halal logo products.
3. My friends would think that I should choose products with the halal logo.

Intentions

1. I plan to choose halal logo products in the forthcoming month.
2. I am likely to choose halal logo products in future.
3. I will choose halal logo products.

Figure 5 the Items in the questionnaire relating to attitude, subjective norms and intentions

METHODOLOGY

The instrument used to collect data in this study was a survey questionnaire. The first part of the survey related to demographic information (gender, religion, nationality, marital status, level of education, and age) and the second part contained 11 items relating to the respondents' attitudes, subjective norms and intentions toward halal logo products, the contents of which are illustrated in Fig. 5. The 11 items in the questionnaire seeking information relating to the research questions used

A dichotomous scale based on the responses of Yes or No. A dichotomous scale was used in order to obtain a clear distinction between the respondents' different opinions and intentions, and also to ensure that the respondents were able to answer all the items in a short time (Clark and Watson, 1995). The instrument was given to potential respondents who were consumers shopping at 7-Eleven stores in Hatyai who were given a brief introduction regarding the motives of the research and asked to fill out the survey. The survey was completed by both local and international Muslims and non-Muslims. 215 copies of the survey were completed by respondents of which 208 responses were used for analysis, at a usable response rate

of 96 % which was adequate for the research. All the respondents lived in Hatyai and frequently purchased products from 7-Eleven. They were from different ethnic backgrounds and came from different areas of Thailand as well as a small number from other countries, and were followers of different religions. Demographic information about the sample of respondents is summarized in Table I.

Table. 1 Demographic profile of respondents (n=208).

Characteristics	Percentage	Characteristics	Percentage
Gender		Education	
Male	41.3	Bachelor's degree	83.7
Female	58.7	Master's degree	11.5
Religion		PhD	4.8
Muslim	33.2	Age	
Non-Muslim	66.8	18-25	81.3
Nationality		25-35	15.9
Non-Thai	8.2	36-45	2.8
Thai	91.8		
Status			
Unmarried	91.8		
Married	8.2		

The research instrument was designed based on the factors outlined in TRA. The guidelines for developing the questionnaire were those recommended by its pioneers (Fishbein and Ajzen, 1975, 1980; Ajzen, 1985, 1988, 1991). This instrument was used to elicit information about the consumers' behavior relating to all the factors of TRA.

RESULTS

Descriptive analysis was used to construct demographic profiles of the respondents. Under the gender category, 41.3 % were males and 58.7 % were females; 33.2 % were Muslims while the remaining 66.8 % were non-Muslims; 91.8 % were Thai nationals from different provinces while 8.2 % were from various other countries. Only 8.2 % were married while 91.8 % were un-married. For education level, 83.7 % held or were studying for Bachelor's degrees, 11.5 % were at Master's level and 4.8 % at PhD level. The distribution of the respondents between the age groups was as follows, 18-25, 81.3 %, 25-35 15.9 % and 36-45 2.8 %.

In order to achieve the objective of the research and to test the hypotheses, the interactions between the variables and the demographic variable *religion* were tested, and for testing the different gender preferences among different religions gender variable was used as controlled variable. All the relationships were tested using the cross-tabulation method ($p < 0.05$) to establish relationships among the variables. The results of the hypothesis testing are shown in Tables 2-6. Cross-tabulation was applied to each factor within TRA to establish its interaction with religion along with gender as a control variable. Tables 2-4 show the output for the interaction between the three TRA factors and religion along with gender as a control variable.

Hypothesis: The halal logo is important to different gender followers of different religions at convenience stores in Hatyai.

Sub-Hypothesis a: Different gender of different religions does not have different attitudes when choosing halal logo products.

5 dichotomous items were related to the attitude factor and each item was cross-tabulated with the religion along with gender as a control variable using the chi-square test (X^2), separately for each item, and the results are shown in Table 2. For item 1, *Choosing halal logo products is a good idea*, males of different religions response results can be seen that the value of X^2 was 0.288 with one degree of freedom (df), which was not significant ($p > 0.05$) and female's



response can be seen that the value of X^2 was 0.256 with one degree of freedom (df), which was not significant ($p > 0.05$) the variables are not therefore related. In this case the null hypothesis cannot be rejected. In response to item 1, 92.5 % Muslim males responded yes and 90.7 % non-Muslim males responded yes, in contrast, 93.1 % Muslim females answered yes and 84.9 % non-Muslim females choose no answer. Response to no, 7.5 % Muslim males responded no and 10.9 % non-Muslim males selected no, in contrast 6.9 %

Muslim females select no and 13.1 % non-Muslim females say no. Overall, 92.8 % Muslims chose yes and in contrast of Muslims 88.5 % non-Muslims select yes.

For item 2, *I like to choose halal logo products*, males of different religions response results can be seen that the value of X^2 was 29.401 with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of X^2 was 41.480 with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis be rejected. In response to item 2, 95 % Muslim males responded yes and 39.1 % non-Muslim males responded yes, in contrast, 86.2 % Muslim females answered yes and 20.4 % non-Muslim females choose yes answer. Response to no, 5 % Muslim males responded no and 60.9 % non-Muslim males selected no, in contrast, 13.8 % Muslim females select no and 79.6 % non-Muslim females say no. Overall, 91.3 % Muslims chose yes and in contrast of Muslims 73.4 % non-Muslims select no which is opposite.

For item 3, *A separate halal section saves time*, the results of the chi-square test found that Muslim and non-Muslim male's response is not significant as $X^2 = 0.055$ with one df, which is not significant ($p > 0.05$) and response from Muslim and non-Muslim females $X^2 = 1.028$ is not significant ($p > 0.05$). The variables were not therefore related, and in this case the null hypothesis cannot be rejected. In response to item 3, in response to item 3, 87.5 % Muslim males responded yes and 89.1 % non-Muslim males responded yes, in contrast, 93.1 % Muslim females answered yes and 86 % non-Muslim females choose yes answer. Response to no, 12.5 % Muslim males responded no and 10.9 % non-Muslim males selected no, in contrast, 6.9 % Muslim females select no and 12.3 % non-Muslim females say no. Overall, 89.9 % Muslims chose yes and in contrast of Muslims 87.1 % non-Muslims select no which is opposite.

See Table 2 in Appendix - A

For item 4, *A separate halal section makes it easy to find or identify halal items*, the results of the chi-square test found that Muslim and non-Muslim male's response is not significant as $X^2 = 3.181$ with one df, which is not significant ($p > 0.05$) and response from Muslim and non-Muslim females $X^2 = 0.041$ is not significant ($p > 0.05$). The variables were not therefore related, and in this case the null hypothesis cannot be rejected. In response to item4, 97.5 % Muslim males responded yes and 87.0 % non-Muslim males responded yes, in contrast, 96.6 % Muslim females answered yes and 95.7 % non-Muslim females choose yes answer. Response to no, 2.5 % Muslim males responded no and 13.0 % non-Muslim males selected no, in contrast, 3.4 % Muslim females select no and 4.3 % non-Muslim females say no. Overall, 97.1 % Muslims chose yes and in contrast of Muslims 92.8 % non-Muslims select no.

For item 5, *A separate halal section gives me confidence to purchase an item*, the results of the chi-square test found that Muslim and non-Muslim male's response is not significant as $X^2 = 4.229$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of X^2 was 6.584 with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 5, 92.5 % Muslim males responded yes and 76.1 % non-Muslim males responded yes, in contrast, 100 % Muslim females answered yes and 80.6 % non-Muslim females choose yes answer. Response to no, 7.5 % Muslim males responded no and 23.9 % non-Muslim males selected no, in contrast, 00 %

Muslim females select no and 19.4 % non-Muslim females say no. Overall, 95.7 % Muslims chose yes and in contrast of Muslims 79.1 % non-Muslims select no.

Sub-Hypothesis b: Different gender of different religions does not have different subjective norms related to choosing halal logo products.

For item 1, *Most people who are important to me always choose products with the halal log*, the results of the chi-square test found that males of different religions results can be seen that the value of $X^2 = 6.925$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of $X^2 = 29.366$ with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 1, 77.5 % Muslim males responded yes and 50 % non-Muslim males responded yes, in contrast, 93.1 % Muslim females answered yes and 35.5 % non-Muslim females choose yes answer. Response to no, 22.5 % Muslim males responded no and 50 % non-Muslim males selected no, in contrast, 6.9 % Muslim females select no and 64.5 % non-Muslim females say no. Overall, 84.1 % Muslims chose yes and in contrast of Muslims 40.3 % non-Muslims select yes.

See Table 3 in Appendix - A

For item 2, *My family members prefer halal logo products*, the results of the chi-square test found that males of different religions results can be seen that the value of $X^2 = 52.693$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of $X^2 = 56.088$ with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 2, 97.5 % Muslim males responded yes and 19.6 % non-Muslim males responded yes, in contrast, 96.6 % Muslim females answered yes and 19.4 % non-Muslim females choose yes answer. Response to no, 2.5 % Muslim males responded no and 80.4 % non-Muslim males selected no, in contrast, 3.4 % Muslim females select no and 80.6 % non-Muslim females say no. Overall, 97.1 % Muslims chose yes and in contrast of Muslims 80.6 % non-Muslims select no.

For item 3, *My friends would think that I should choose products with the halal logo*, the results of the chi-square test found that males of different religions results can be seen that the value of $X^2 = 19.542$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of $X^2 = 42.727$ with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 3, 87.5 % Muslim males responded yes and 41.3 % non-Muslim males responded yes, in contrast, 93.1 % Muslim females answered yes and 24.7 % non-Muslim females choose yes answer. Response to no, 12.5 % Muslim males responded no and 58.7 % non-Muslim males selected no, in contrast, 6.9 % Muslim females select no and 75.3 % non-Muslim females say no. Overall, 89.9 % Muslims chose yes and in contrast of Muslims 69.8 % non-Muslims select no.

Sub-Hypothesis c: Different gender of different religions does not have different intentions when choosing halal logo products.

For item 1, *I plan to choose halal logo products in the forthcoming month*, the results of the chi-square test found that males of different religions results can be seen that the value of $X^2 = 31.596$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of $X^2 = 45.185$ with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 1, 82.5 % Muslim males responded yes and 21.7 % non-Muslim males responded yes, in contrast, 86.2 % Muslim females answered yes and 18.3 % non-Muslim females choose yes answer. Response to no, 17.5 % Muslim males responded no and 78.3 % non-Muslim males selected no, in contrast, 13.8 %



Muslim females select *no* and 81.7 % non-Muslim females say *no*. Overall, 84.1 % Muslims chose *yes* and in contrast of Muslims 80.6 % non-Muslims select *no*.

For item 2, *I am likely to choose halal logo products in future.*, The results of the chi-square test found that males of different religions results can be seen that the value of $X^2= 22.008$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of $X^2= 20.541$ with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 2, 90 % Muslim males responded *yes* and 41.3 % non-Muslim males responded *yes*, in contrast, 96.6 % Muslim females answered *yes* and 49.5 % non-Muslim females choose *yes* answer. Response to *no*, 10 % Muslim males responded *no* and 58.7 % non-Muslim males selected *no*, in contrast, 3.4 % Muslim females select *no* and 50.5 % non-Muslim females say *no*. Overall, 92.8 % Muslims chose *yes* and in contrast of Muslims 53.2 % non-Muslims select *no*.

See Table 4 in Appendix - A

For item 3, *I will choose halal logo products*, the results of the chi-square test found that males of different religions results can be seen that the value of $X^2= 15.894$ with one degree of freedom (df), which was significant ($p < 0.05$) and female's response can be seen that the value of $X^2= 6.782$ with one degree of freedom (df), which was significant ($p < 0.05$) the variables are therefore related. In this case the null hypothesis rejected. In response to item 3, 90 % Muslim males responded *yes* and 50 % non-Muslim males responded *yes*, in contrast, 82.8 % Muslim females answered *yes* and 55.9 % non-Muslim females choose *yes* answer. Response to *no*, 10 % Muslim males responded *no* and 50 % non-Muslim males selected *no*, in contrast, 17.2 % Muslim females select *no* and 44.1 % non-Muslim females say *no*. Overall, 87 % Muslims chose *yes* and in contrast of Muslims 54 % non-Muslims select *yes*.

DISCUSSION

Two types of crosstab results found, significant and non-significant and it indicates difference or no difference between variables. If there is a difference between variables it suggests there is the difference between the opinions and choices of the responders and on the other side if there is no difference among responder's opinions and choices it indicates both genders of different religions have one type of opinions and choices. Both results are very important none of the results ignored.

The crosstab items of attitude were 5, out of 5 items only 2 items found significant, the significant items were "I like to choose halal logo products" and "A separate halal section gives me confidence to purchase an item". As research indicated for Muslims it is important to consume or purchase products which follow the Sharia (Jumani et al, 2012; Yusof, et al, 2014). The results indicate there is difference between genders of different religions, Muslim male and female are agreed to choose halal logo products and halal logo provide confidence. In contrast Non-muslim males and females are not agreed to choose halal logo, but they believe that separate section of halal logo gives confidence in purchasing halal logo. Another difference found between religions in respect to choosing halal logo both genders agreed with their religions and in the perspective of separate section of halal gives confidence a little difference found between genders of different religions. Maximum number of male and females of different religions agreed that separate halal section gives confidence.

See Table 5 and Table 6 in Appendix - A

All the items of subjective norms are significant. All three items, slightly difference between religion and gender preferences. Just as important person's case most of Muslim males and females select *yes*, but in contrast difference found between the males and females of different religions that non-Muslim females chose *no* in contrast to

males half males select *yes* and half males select *no*. It indicates non-Muslim females were more religious than non-Muslim males. Items regarding the family members indicate the difference between religions and but not difference between the genders of different religions, it shows all genders were agreed to follow their families prescribed religions.

The third item of social norms friends. Muslim males and females indicated their friends have confidence that they will choose halal logo products. For non-Muslim males and females a slightly difference found that few non-Muslim males shown that their friends think they will choose halal logo products but maximum shown they will not choose. But non-Muslim female friends are confident that they will not choose halal products. This indicates females are more religious than males as suggest by Trzebiatowska & Bruce, (2012) females are more religious and they attend more religious events than males.

All items of intention are significant. It highlights that different genders of different religions have different intentions. These results indicated that Muslim male and females are willing to purchase halal logo products in future. In contrast, non-Muslim males and females future. In second items Muslim male and females are same to choose halal logo products and it is also seen that the number of non-Muslim males and females increased and are willing to purchase in the future, even though non-Muslim males and females number increased and they will choose halal logo products.

See Table 7 and Table 8 in Appendix - A

The non-significant items cannot be ignored these items are important and they indicate that there are few aspects where all genders of different religions are at the same point as mentioned in table#8. The points choosing halal logo products is a good idea, a separate halal section saves time and a separate halal section makes it easy to find or identify halal items. More than 80% genders of different religions are agreed.

CONCLUSION

The findings indicate for the Muslims halal logo is important. Gender wise 93 % Muslim male's and 93.7 % Muslim females have a positive attitude towards the halal logo products, as compare to Muslims 76.09 % non-Muslim males and 73.55 % non-Muslim females have a positive attitude towards halal logo products. The influence of subjective norms is stronger in different aspects on different genders of different religions due to their families and cultures, findings indicates 87.5 % Muslim males and 94.25% Muslim females were influenced by their subjective norms. On other side 63.04 % non-Muslim males and 73.48 % females were influenced by their subjective norms. Intentions of 87.50 % Muslim males and 88.51 % Muslim females were found positive, as compare to Muslims 37.68 % non-Muslim males and 41.22 % non-Muslim female's intentions were found positive. Overall results indicate halal logo among different genders of different religions is more important among females as compared to males

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APPENDIX – A

Table 2.

Crosstab									
Table No.2. Interactions between attitude items and religion along with gender as a control variable									
Gender	Items	Scale	RELIGION			Chi-Square Tests			
			Muslim	Non-Muslim	Total	Value	df	Asymp. Sig. (2-sided)	
Male	Choosing halal logo products is a good idea.	1	92.5%	89.1%	90.7%	Pearson Chi-Square	.288 ^c	1	.592
		0	7.5%	10.9%	9.3%				
		1	93.1%	84.9%	86.9%				
Female	Choosing halal logo products is a good idea.	0	6.9%	15.1%	13.1%	Pearson Chi-Square	1.291 ^d	1	.256
		1	92.8%	86.3%	88.5%				
		0	7.2%	13.7%	11.5%				
Total	Choosing halal logo products is a good idea.	1	92.8%	86.3%	88.5%	Pearson Chi-Square	1.864 ^a	1	.172
		0	7.2%	13.7%	11.5%				
		1	95.0%	39.1%	65.1%				
Male	I like to choose halal logo products.	0	5.0%	60.9%	34.9%	Pearson Chi-Square	29.401 ^c	1	.000
		1	86.2%	20.4%	36.1%				
		0	13.8%	79.6%	63.9%				
Female	I like to choose halal logo products.	1	91.3%	26.6%	48.1%	Pearson Chi-Square	77.289 ^a	1	.000
		0	8.7%	73.4%	51.9%				
		1	87.5%	89.1%	88.4%				
Male	A separate halal section saves time.	0	12.5%	10.9%	11.6%	Pearson Chi-Square	.055 ^c	1	.814
		1	93.1%	86.0%	87.7%				
		0	6.9%	14.0%	12.3%				
Female	A separate halal section saves time.	1	93.1%	86.0%	87.7%	Pearson Chi-Square	1.028 ^d	1	.311
		0	6.9%	14.0%	12.3%				
		1	89.9%	87.1%	88.0%				
Total	A separate halal section saves time.	0	10.1%	12.9%	12.0%	Pearson Chi-Square	.343 ^a	1	.558
		1	97.5%	87.0%	91.9%				
		0	2.5%	13.0%	8.1%				
Male	A separate halal section makes it easy to find or identify halal items.	1	96.6%	95.7%	95.9%	Pearson Chi-Square	.041 ^d	1	.840
		0	3.4%	4.3%	4.1%				
		1	97.1%	92.8%	94.2%				
Female	A separate halal section makes it easy to find or identify halal items.	0	2.9%	7.2%	5.8%	Pearson Chi-Square	1.565 ^a	1	.211
		1	92.5%	76.1%	83.7%				
		0	7.5%	23.9%	16.3%				
Male	A separate halal section gives me confidence to purchase an item.	1	100.0%	80.6%	85.2%	Pearson Chi-Square	6.584 ^d	1	.010
		0	0%	19.4%	14.8%				
		1	95.7%	79.1%	84.6%				
Total	A separate halal section gives me confidence to purchase an item.	0	4.3%	20.9%	15.4%	Pearson Chi-Square	9.662 ^a	1	.002
		1	92.5%	76.1%	83.7%				
		0	7.5%	23.9%	16.3%				

Table 3.

Crosstab									
Table No. 3. Interactions between subjective norm and religion along with gender as a control variable									
Gender	Items	Scale	RELIGION			Chi-Square Tests			
			Muslim	Non-Muslim	Total	Value	df	Asymp. Sig. (2-sided)	
Male	Most people who are important to me always	1	77.5%	50.0%	62.8%	Pearson Chi-Square	6.925 ^c	1	.008
		0	22.5%	50.0%	37.2%				



Female	choose products with the halal logo.	1	93.1%	35.5%	49.2%	Pearson Chi-Square	29.366 ^d	1	.000
		0	6.9%	64.5%	50.8%				
Total		1	84.1%	40.3%	54.8%	Pearson Chi-Square	35.666 ^a	1	.000
		0	15.9%	59.7%	45.2%				
Male		1	97.5%	19.6%	55.8%	Pearson Chi-Square	52.693 ^c	1	.000
		0	2.5%	80.4%	44.2%				
Female	My family members prefer halal logo products.	1	96.6%	19.4%	37.7%	Pearson Chi-Square	56.088 ^d	1	.000
		0	3.4%	80.6%	62.3%				
Total		1	97.1%	19.4%	45.2%	Pearson Chi-Square	112.326 ^a	1	.000
		0	2.9%	80.6%	54.8%				
Male		1	87.5%	41.3%	62.8%	Pearson Chi-Square	19.542 ^c	1	.000
		0	12.5%	58.7%	37.2%				
Female	My friends would think that I should choose products with the halal logo.	1	93.1%	24.7%	41.0%	Pearson Chi-Square	42.727 ^d	1	.000
		0	6.9%	75.3%	59.0%				
Total		1	89.9%	30.2%	50.0%	Pearson Chi-Square	65.603 ^a	1	.000
		0	10.1%	69.8%	50.0%				

Table 4.

Crosstab									
Table No. 4. Interactions between intention and religion along with gender as a control variable									
Gender	Items	Scale	RELIGION			Chi-Square Tests			
			Muslim	Non-Muslim	Total	Value	df	Asymp. Sig. (2-sided)	
Male	I plan to choose halal logo products in the forthcoming month.	1	82.5%	21.7%	50.0%	Pearson Chi-Square	31.596 ^c	1	.000
		0	17.5%	78.3%	50.0%				
Female		1	86.2%	18.3%	34.4%	Pearson Chi-Square	45.185 ^d	1	.000
		0	13.8%	81.7%	65.6%				
Total		1	84.1%	19.4%	40.9%	Pearson Chi-Square	79.711 ^a	1	.000
		0	15.9%	80.6%	59.1%				
Male	I am likely to choose halal logo products in future.	1	90.0%	41.3%	64.0%	Pearson Chi-Square	22.008 ^c	1	.000
		0	10.0%	58.7%	36.0%				
Female		1	96.6%	49.5%	60.7%	Pearson Chi-Square	20.541 ^d	1	.000
		0	3.4%	50.5%	39.3%				
Total		1	92.8%	46.8%	62.0%	Pearson Chi-Square	41.405 ^a	1	.000
		0	7.2%	53.2%	38.0%				
Male	I will choose halal logo products.	1	90.0%	50.0%	68.6%	Pearson Chi-Square	15.894 ^c	1	.000
		0	10.0%	50.0%	31.4%				
Female		1	82.8%	55.9%	62.3%	Pearson Chi-Square	6.782 ^d	1	.009
		0	17.2%	44.1%	37.7%				
Total		1	87.0%	54.0%	64.9%	Pearson Chi-Square	22.044 ^a	1	.000
		0	13.0%	46.0%	35.1%				

Table 5.

Table No. 5 Crosstab Significant Items of Attitude									
Gender	Items	Scale	Religion			Chi-Square Tests			
			Muslim	Non-Muslim	Total	Value	df	Asymp. Sig. (2-sided)	
Male	I like to choose halal logo products.	1	95.0%	39.1%	65.1%	Pearson Chi-Square	29.401 ^c	1	.000
		0	5.0%	60.9%	34.9%				
Female		1	86.2%	20.4%	36.1%	Pearson Chi-Square	41.480 ^d	1	.000
		0	13.8%	79.6%	63.9%				
Total		1	91.3%	26.6%	48.1%	Pearson Chi-Square	77.289 ^a	1	.000
		0	8.7%	73.4%	51.9%				
Male	A separate halal section gives me confidence to purchase an item.	1	92.5%	76.1%	83.7%	Pearson Chi-Square	4.229 ^c	1	.040
		0	7.5%	23.9%	16.3%				
Female		1	100.0%	80.6%	85.2%	Pearson Chi-Square	6.584 ^d	1	.010
		0	00%	19.4%	14.8%				
Total		1	95.7%	79.1%	84.6%	Pearson Chi-Square	9.662 ^a	1	.002
		0	4.3%	20.9%	15.4%				

Table 6.

Table No. 6 Crosstab Significant Items of Subjective norm									
Gender	Items	Scale	RELIGION			Chi-Square Tests			
			Muslim	Non-Muslim	Total	Value	df	Asymp. Sig. (2-sided)	
Male	Most people who are important to	1	77.5%	50.0%	62.8%	Pearson Chi-Square	6.925 ^c	1	.008
		0							



Female	me always choose products with the halal logo.	0	22.5%	50.0%	37.2%	Pearson Chi-Square	29.366d	1	.000
		1	93.1%	35.5%	49.2%				
		0	6.9%	64.5%	50.8%				
Total		1	84.1%	40.3%	54.8%	Pearson Chi-Square	35.666a	1	.000
		0	15.9%	59.7%	45.2%				
Male	My family members prefer halal logo products.	1	97.5%	19.6%	55.8%	Pearson Chi-Square	52.693c	1	.000
Female		0	2.5%	80.4%	44.2%				
		1	96.6%	19.4%	37.7%				
Total		0	3.4%	80.6%	62.3%	Pearson Chi-Square	56.088d	1	.000
		1	97.1%	19.4%	45.2%				
Total		0	2.9%	80.6%	54.8%	Pearson Chi-Square	112.326a	1	.000
		1	87.5%	41.3%	62.8%				
Male	My friends would think that I should choose products with the halal logo.	0	12.5%	58.7%	37.2%	Pearson Chi-Square	19.542c	1	.000
Female		1	93.1%	24.7%	41.0%				
		0	6.9%	75.3%	59.0%				
Total		1	89.9%	30.2%	50.0%	Pearson Chi-Square	65.603a	1	.000
		0	10.1%	69.8%	50.0%				

Table 7.

Table No. 7 Crosstab Significant Items of Intention

			RELIGION			Chi-Square Tests			
Gender	Items	Scale	Muslim	Non-Muslim	Total		Value	df	Asymp. Sig. (2-sided)
Male	I plan to choose halal logo products in the forthcoming month.	1	82.5%	21.7%	50.0%	Pearson Chi-Square	31.596c	1	.000
		0	17.5%	78.3%	50.0%				
		1	86.2%	18.3%	34.4%				
Female		0	13.8%	81.7%	65.6%	Pearson Chi-Square	45.185d	1	.000
		1	84.1%	19.4%	40.9%				
Total		0	15.9%	80.6%	59.1%	Pearson Chi-Square	79.711a	1	.000
		1	90.0%	41.3%	64.0%				
Male	I am likely to choose halal logo products in future.	0	10.0%	58.7%	36.0%	Pearson Chi-Square	22.008c	1	.000
Female		1	96.6%	49.5%	60.7%				
		0	3.4%	50.5%	39.3%				
Total		1	92.8%	46.8%	62.0%	Pearson Chi-Square	41.405a	1	.000
		0	7.2%	53.2%	38.0%				
Male	I will choose halal logo products.	1	90.0%	50.0%	68.6%	Pearson Chi-Square	15.894c	1	.000
Female		0	10.0%	50.0%	31.4%				
		1	82.8%	55.9%	62.3%				
Total		0	17.2%	44.1%	37.7%	Pearson Chi-Square	6.782d	1	.000
		1	87.0%	54.0%	64.9%				
Total		0	13.0%	46.0%	35.1%	Pearson Chi-Square	22.044a	1	.000

Table 8.

Table No. 8 Non- Significant Crosstab

			RELIGION			Chi-Square Tests			
Gender	Items	Scale	Muslim	Non-Muslim	Total		Value	df	Asymp. Sig. (2-sided)
Male	Choosing halal logo products is a good idea.	1	92.5%	89.1%	90.7%	Pearson Chi-Square	.288c	1	.592
		0	7.5%	10.9%	9.3%				
		1	93.1%	84.9%	86.9%				
Female		0	6.9%	15.1%	13.1%	Pearson Chi-Square	1.291d	1	.256
		1	92.8%	86.3%	88.5%				
Total		0	7.2%	13.7%	11.5%	Pearson Chi-Square	1.864a	1	.172
		1	87.5%	89.1%	88.4%				
Male	A separate halal section saves time.	0	12.5%	10.9%	11.6%	Pearson Chi-Square	.055c	1	.814
Female		1	93.1%	86.0%	87.7%				
		0	6.9%	14.0%	12.3%				
Total		1	89.9%	87.1%	88.0%	Pearson Chi-Square	.343a	1	.558
		0	10.1%	12.9%	12.0%				
Male	A separate halal section makes it easy to find or identify halal items.	1	97.5%	87.0%	91.9%	Pearson Chi-Square	3.181c	1	.075
Female		0	2.5%	13.0%	8.1%				
		1	96.6%	95.7%	95.9%				
Total		0	3.4%	4.3%	4.1%	Pearson Chi-Square	.041d	1	.840
		1	97.1%	92.8%	94.2%				
Total		0	2.9%	7.2%	5.8%	Pearson Chi-Square	1.565a	1	.211



APPENDIX – B

Appendix # 1

Whole Kingdom population / Religion			Population of religion/Region									
Religions	Total/ Religion		Bangkok		Central Region		Northern Region		Northeastern Region		Southern Region	
Buddhists	94.63 3%	63,620,298	12.88 %	8,197,188	29.51 %	18,771,520	17.36%	11,044,018	29.39 %	18,698,599	10.86 %	6,908,973
Muslims	4.302 %	2,892,311	12.61 %	364,855	8.55%	247,430	1.23%	35,561	0.58%	16,851	77.02 %	2,227,613
Christians	1.023 %	687,589	6.78%	46,592	31.19 %	214,444	57.30%	393,969	2.01%	13,825	2.73%	18,759
Hindus	0.033 %	22,110	73.75 %	16,306	23.88 %	5,280	0.94%	207	1.44%	318	0.00%	0
Confucious	0.002 %	1,030	0.00%	0	28.54 %	294	36.70%	378	0.00%	0	34.85 %	359
Sikh	0.001 %	716	0.00%	0	0.00%	0	31.42%	225	0.00%	0	68.58 %	491
Others	0.002 %	1,583	0.00%	0	0.00%	0	100.00 %	1,583	0.00%	0	0.00%	0
No religion	0.004 %	2,925	9.88%	289	16.17 %	473	34.22%	1,001	14.91 %	436	24.82 %	726
Total	100%	67,228,562.00	12.83 %	8,625,230.00	28.62 %	19,239,441	17.07%	11,476,942	27.86 %	18,730,029	13.62 %	9,156,921

Appendix # 2

Different Genders of different religions Attitude			
Gender	Scale	Muslim	Non-Muslim
Male	Yes	93.00%	76.09%
	No	7.00%	23.91%
Female	Yes	93.79%	73.55%
	No	6.21%	26.45%

Appendix # 3

Different Genders of different religions Intention			
Gender	Scale	Muslim	Non-Muslim
Male	Yes	87.50%	37.68%
	No	12.50%	62.32%
Female	Yes	88.51%	41.22%
	No	11.49%	58.78%

Appendix # 4

Different Genders of different religions Subjective Norm			
Gender	Scale	Muslim	Non-Muslim
Male	Yes	87.50%	36.96%
	No	12.50%	63.04%
Female	Yes	94.25%	26.52%
	No	5.75%	73.48%

