

DETERMINANTS OF HALAL FOOD CHOICE AMONG INTERNATIONAL NON-MUSLIMS TOURIST

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ABSTRACT

Muslim population has been on the rise throughout the world, causing the growth of halal tourism. Halal food industries are one of the huge industries in our countries. It is one of the industries that influence the level of economic in Malaysia. Halal food is the food handled according to the Islamic Sharia Law and food has been subjected by approved certification systems which guarantee to consumers that nothing in the food has any forbidden components. Perceive that halal food is suitable for Muslim, but Halal food also suitable for non-Muslim. In fact, there is an increase of acceptance level and consumption of halal food by non-Muslim throughout the world. Thus, this research aim to identify the determinants of Halal Food Choice (HFC) among international non-Muslim tourists, whereby quantitative method will be use. This study will help to contribute towards managerial and theoretical implications which provide a deeper insight to practitioners, policy makers and researchers.

Keywords: Halal Food Choice, Non-Muslim Tourist, Food Assurance, Acculturation Influence, Personality Traits

ABSTRAK

PENENTU PILIHAN MAKANAN HALAL DALAM KALANGAN PELANCONG BUKAN ISLAM ANTARABANGSA

Populasi penduduk Islam semakin meningkat di seluruh dunia, menyebabkan pertumbuhan pelancongan halal. Industri makanan halal adalah salah satu industri terbesar di negara kita. Ia adalah salah satu industri yang mempengaruhi tahap ekonomi di Malaysia. Makanan halal adalah makanan yang dikendalikan mengikut Hukum Syariah Islam dan makanan tersebut tertakluk kepada sistem persijilan yang diluluskan yang memberi jaminan kepada pengguna bahawa tiada apa-apa komponen yang dilarang di dalam makanan tersebut. Makanan halal bukan sahaja sesuai untuk orang Islam, tetapi makanan Halal juga sesuai untuk orang bukan Islam. Malah, terdapat peningkatan tahap penerimaan dan penggunaan makanan halal oleh orang bukan Islam di seluruh dunia. Oleh itu, kajian ini bertujuan untuk mengenal pasti faktor-faktor yang mempengaruhi Pilihan Makanan Halal (HFC) di kalangan pelancong bukan Islam antarabangsa, di mana kaedah kuantitatif akan digunakan. Kajian ini akan membantu menyumbang kepada implikasi pengurusan dan teori yang memberikan wawasan yang lebih mendalam kepada para pengamal industri, pembuat dasar dan penyelidik.

Kata kunci: *Pilihan Makanan Halal, Pelancong Bukan Islam, Jaminan Makanan, Pengaruh Akulturasi, Ciri-ciri Personaliti*

INTRODUCTION

Tourism is considered as a highlighted part of a country and being main income sources for many developing countries (European Commission Tourism Unit, 2008; World Tourism Organization, 2017). It creates a positive impact on the development of a region or city (European Commission Tourism Unit, 2008). Travel and tourism industry is the core of economic drivers around the world and it creates cultural bonds among countries (Standing Committee for Economic and Commercial Cooperation (COMCEC), 2016). Tourism connects different cultures, civilizations, races, lands, tribes and dialects around the world (Jahan & Rahman, 2016). Several studies had been conducted in assessing relationship between religion and tourism (Rinschede, 1992; Vukonic, 1996) and also the motivations factor (Allcock, 1998; MacCannell, 1992; Schmidt, 1980; Henderson, 2003). In tourism industry, studies have shown an interest in halal tourism which drives by the growth number of Muslim population around the world (Battour & Ismail, 2015). The highest population religion in the world is Islam and the followers are called Muslim. Muslim population was predicted to grow at 2.8 billion by 2050, which is around 30% of the world population (Henderson, 2016).

Muslim believes that there is only one God, Allah and they have to live according to their laws on the holy book, Quran (BBC News, 2009). Muslims are encouraged to travel because by observing the surroundings beauty and bounty of His grateful creations, it means appreciation towards the greatness of God (Kadir, 1989) and to travel around to visit their relatives and friends (Henderson, 2002). When a Muslim embrace Qur'an and hadith as the principle in their routine and life, travelling and destination choice are highly depends on Islam concerns (Scott & Jafari, 2010). Halal is literally means permissible or in other words it

is all the actions that follow all the rules or regulations by the law of syariah. Consuming Halal product is one of the responsibilities for Muslim. Halal originated from Arabic had

been defined by IFANCA (Islamic Food and Nutrition Council of America) as 'legal; allowed' (Kurtoğlu ve Çiçek, 2013) aligned with the religious beliefs which depicts the approved behaviours that adhere to the Sharia Law (Islamic Teaching) (Battour & Ismail, 2016).

Today, halal industry has become a viable products and services market throughout the world. This industry is blooming among halal-conscious traveler from or within Islamic country (Zulkifli & Yaakob, 2011). The Halal business has growth from time to time and Malaysia has established the halal hub on 2006 as a response to the significant growth of the global Halal business (Ambali and Bakar, 2013).

RESEARCH PROBLEM

Dindyal, (2003) elicit the fact that most societies in the world will embrace religious as one of their benchmark in making the food choice, meanwhile Swimberghe, Dheeraj and Flurry (2009), discovered a positive correlation of consumers' religious belief and their consumption. However, the study done by Cyril De Run, Muhammad, Kim and Jong (2010) debated that religious is not the sole factor influencing the world's consumption behavior but depending on degree of religiosity. Halal is deemed as a typical food choice among non-Muslims today (Ayyub, 2015; Quantaniah, Noreina & Syakinah, 2013; Mahiranissa & Hudrasyah, 2015; Abdul Majid, Zainal Abidin, Abdul Majid & Chik, 2015; Haji Ismail & Nasiruddin, 2014) who appreciate the concept of halal food (Laroche, Kim & Tomiuk, 1991).

The world's Muslim population overall is large and growing with an estimated 1.6 billion in 2010 which is projected to reach 2.2 billion by 2030 or 26.4% of the global total (Pew Research, 2011). Muslims are recognised as a powerful commercial force generally (Halal Focus, 2015a) and by the tourism and hospitality industry specifically, calculated to generate US\$140 billion for the latter in 2013 (World Travel and Tourism Council, 2014). Markets are relatively young and increasingly affluent and popular leisure destinations include Malaysia, Turkey and the United Arab Emirates (UAE) followed by Singapore, Russia, China, France, Thailand and Italy (DinarStandard, 2013). In Malaysia context, multicultural environment with Muslim as dominant has formed acculturation, a distinct cultural practice (Jamal, 1996). Past literatures attributed acculturation as catalyst in understanding the adaptation and acceptance level between existing cultures (Ayyub, 2015; Hui, Chen, Leung & Berry, 2015). This implies that it has been the key drive for non-Muslims in Malaysia to accept the halal food (Wibowo & Ahmad, 2016).

Nevertheless, insufficient halal creeds understanding and insufficient information on halal benefits causes halal tenets being not a pillar for living of many non-Muslims (Golnaz, Zainalabidin, Mad Nasir & Chew, 2012). Similarly, Golnaz, Zainalabidin, Mad Nasir and Chew (2010), added that the stigma on halal foods among non-Muslims are formed on the very basis of their shallow knowledge on Islamic dietary codes and rules. This is the key reason for non-Muslims being susceptible to halal tenets merely through the lens of religious rather than in credence characteristics.

Accordingly, the knowledge level of non-Muslims regarding halal concept still remain doubtful (Krishnan, Mohd Aderis, Azman & Kamaluddin, 2017; Shaari, Khaliq & Abdul Malek, 2013). Most of the current government efforts in Malaysia focus solely on halal logo and certification (Abdul Khalek, 2014) instead of building necessary knowledge regarding halal concept. Although government has made effort in promoting Malaysia as halal hub through strict rules and regulations issuance of halal certificate (Wibowo & Ahmad, 2016). Alqudsi (2014) mentioned that consumers' attitude and behaviour towards the level of understanding on halal and Islamic Dietary Codes and Rules still remain an issue among the locals (Quantaniah et al., 2013; Krishnan et al., 2017).

Similarly, Alqudsi (2014) mentioned consumers' choice of food is dependent on individual and environmental factors, such as marketing, information, and food properties. A lack of uniformity and transparency on how halal meat products were produced might be one of the result in lack of knowledge transmitted (Alqudsi, 2014). Efforts should be taken in educating and disseminating about "what" to non-Muslims in increasing the understanding of mere awareness (Abdul, Ismail, Hashim & Johari, 2009; Awang, 2016).

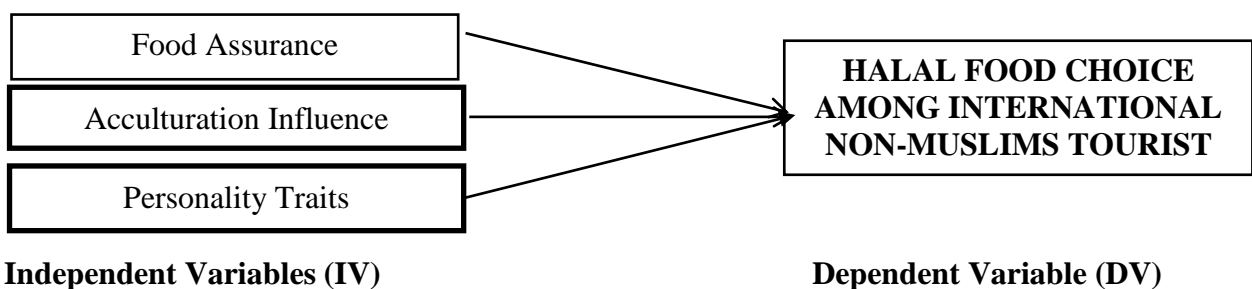
There is lack of research focusing on the three human actions components (Bagoozi & Brunkrant, 1979) that are vital in defining human choices. Human actions consist of cognitive, affective and conative aspects that are correlated (Bagoozi & Brunkrant, 1980). Zielinska (2006) stated that role of all three aspects in psychology view will affects motives, personality and attitudes of consumers on food consumption and decision. In tourism motivation perspective, individual's food choice might vary according to psychological factors as tours is expected to satisfy different levels of needs of the customers and psychological needs (Althena Margaret, Anita & Chang, 2016).

RESEARCH OBJECTIVES

In line with the issues discussed above, this study intends to examine HFC behavior among local non-Muslim tourists. The research objectives of this study are as follows:

- To ascertain the determinants of HFC among international non-Muslim tourists.
- To examine on the relationship between HFC and the determinants of international non-Muslim tourists.

RESEARCH FRAMEWORK



(Adopted from Siah et al., 2017)

HALAL FOOD CHOICE (HFC)

Consumers go through the process of selection, consumption and disposal of a product or service to satisfy their needs (Bettman, Luce & Payne, 1998). It often involves comparison and information search process among available options (Dhar & Shermn, 1996). Unfortunately, choices will be difficult to be made in unfamiliar situations (Chen, 2009). In fact, understanding consumer choice is deemed to be a very difficult task (Bettman et al., 1998).

The market potential and growth in food sector is very much promising with people from different religion and cultural backgrounds, and the fact that food is a common need among people (Wibowo & Ahmad, 2016). According to New Britannica Encyclopedia (2013), food is defined as any substance, consumed to provide nutritional support for the body, in an effort to produce energy, maintain life, or stimulate growth, as cited by Wibowo and Ahmad (2016). Individual choices of food may vary according to external and internal factors affecting their attitudes and opinions (Wibowo & Ahmad, 2016; Abdul Manan, 2016).

When making food choices, individual will generally collect related information through various sources - friends and family, online reviews, advertising media, habits and familiarity – before selection made (Browning, So & Sparks, 2013; Buhalis & Law, 2008; Pollard, Kirk & Cade, 2002). Word of mouth spreads by family and friends is very influential (Browning et al., 2013) and have a significant impact on individual choices (Wardle, 1995). Additionally, online reviews allows individual to assess the experience without having it, attracting potential customers (Browning et al., 2013). Research indicated that the most vastly use of online interactive platform is forum (41.6%) for the purpose of searching Electronic word-of-mouth (EMoW) on food (30.6%) (Lin, Wu & Chen, 2013). Media is being regarded as vital mean in persuading consumers' food choices (Taras, Salis, Patterson, Nader & Nelson, 2000). In fact, consumers will often made selection of food based on familiarity and habit that shows resemblance in food neophobia (Pollard et al., 2002).

Population of the World (2017) reported a total of 61.3% Muslim population in Malaysia, which drives the growing interest in halal tourism (Battour & Ismail, 2015). Likewise, there is also positive response towards principal of halal food among non-Muslim in recent years (Wibowo & Ahmad, 2016; Golnaz et al., 2012). As this happens, HFC is no longer viewed solely as religious requirement (Krishnan, Mohd Aderis, Nabil Azman & Kamaluddin., 2017). Curiosity regarding determination of non-Muslim on HFC aroused aligned with the increase acceptance towards halal food (Krishnan et al, 2017). Motivations to choose halal foods during travel showed a clear disparity in between Muslim and non-Muslim tourists as the latter is purely voluntary as an individual decision rather than being bind by religion tenet (Quantaniah et al., 2013; Krishnan et al., 2017).

DETERMINANTS OF HALAL FOOD CHOICE

1) FOOD ASSURANCE

Food assurance schemes developed to raise consumer awareness and ensure a certain range of benefits as regard to consequences of the products purchased (Food Assurance Guidance, 2010; Eden, Bear & Walker, n.d.). Halal logo credibility, health conscious, animal welfare standards and food safety issue often linked to food assurance (Abdul, Ismail, Hashim & Johari, 2009; Mak et al., 2013; Eden, Bear & Walker, 2008; Holleran, Bredahl & Zaibet,

1999). Similarly, people have become particular in health, hygiene and animal welfare issue in the society today (Abd Latif Abd Latif, Mohamed, Sharifuddin, Abdullah & Ismail, 2014; Mathew et al., 2014).

According to Sumirah, Nurul, Zaw & Wai (2015), the implementation of halal certificate increase consumers' confidence towards the halalness of food. Sumirah (2015) mentioned that halal logo acts as the evidence of lawfulness of a product. Halal market has expand to both Muslim and non-Muslim (Abdul Khalek et al., 2016) and it is no longer a factor merely for Muslim consumer only (Abdul Latiff et al., 2013). It is a factor for non-Muslim in HFC as the concern towards health issue rises throughout the world (Abdul Latiff et al, 2013). Yuhanis and Nyen (2013) stated halal certification as an important determinant that influence non-Muslim halal choice issue, as cited by Abdul Khalek and Mohd Mokhtar (2016).

Longer lifespan and higher quality food drives consumers liking on a particular food (Roininen et al., 2001). The growth of production of food aligned with halal principle is booming along with the current trend of health-conscious orientation (Mathew et al., 2012). Health is a quality yardstick that appeals to consumers (Roininen et al., 2001) in food choices and being recognized as significant element in motivating tourists food choices (Mak et al., 2012). Similarly, food bearing halal logo is being implied as hygienic and clean to ingest even among non-Muslims (Mathew et al., 2012).

Additionally, study done by Bonne and Verbeke (2006) mentioned that HFC is incline with the emergence of animal welfare importance. Halal principle of animal slaughtering is deemed to be less cruel (Abdul Rahman, 2017). Malaysia, being a multi-religious social ambience, induces great exposure and awareness of halal food among non-Muslims (Golzaz et al., 2010). Non-Muslims is initiated to understand halal concept embedded coming to food choice (Mir et al., 2010) with the increase importance of animal welfare issue in the society.

In fact, halal concept is not merely related to religious requirement but viewed as standards of health and hygienic cuisine style (Ismail & Nasiruddin, 2014). Cutler (2007) stated kosher foods are deemed safer and cleaner as oppose to non-halal food especially in tourism view. Emergence of food assurance issue and importance executed a certain degree of rationalization (Mak et al., 2012) among tourists in food choices, as well as directing them to halal dining.

According to Holleran, Bredahl & Zaibet (1999), food assurance is related to the food choice of consumer as it is affecting the cost of carrying out transactions towards the consumers. In Malaysia context, as a multi-cultural country, halal is being recognized as a benchmark for food assurance by non-Muslim consumers other than Muslim consumers (Nik Muhammad, Md Isa & Kifli, 2009). This means food assurance affect the HFC among non-Muslim consumers. Non-Muslim consumers always perceived positive value towards the halal products. As stated by Hoh & Ali (2014), it shows that food assurance exhibited a positive correlation in relation to non-Muslim consumer's purchase intention of halal food. Food consumption pattern might change in a foreign or unfamiliar context, especially during travel (Mak, Lumbers, Eves & Chang, 2013). In fact, food assurance is related to the motivational factor that affects tourist choices of food consumption during their travel. With this, the hypothesis is developed

H1: There will be a positive correlation between food assurance and HFC among international non-Muslim tourists.

2) ACCULTURATION INFLUENCE

Redfield et al (1936) defined acculturation as a phenomenon that occur when groups of people with different cultures backgrounds comes together and changes the original culture pattern, as cited by Alkkayyali and Prime (2010). Berry (2003) also mentioned acculturation as a process of the change of cultural and psychological view through intercultural contact. Acculturation occurred through the fundamental of immigration (Schnettler et al., 2013) and in multiracial countries (Jamal, 1996).

Berry (1997) stated that voluntariness, mobility and permanence caused the occurrence of acculturation. Acculturation might happen due to the immigration between countries, degree of cultural exposure (Ishak, Mohd. Zahari & Othman, 2013) and individual preferences that take place influencing many individual's choices (Berry, 1997). Malaysia, being a multiracial country, shares distinct type of cultures (Jamal, 1996). Vermeir and Verbeke (2005) stated that different religion identity and degree of acculturation influences the consumption of halal food, as cited by Quantaniah et al (2013).

In fact, human behaviour on food choice is influenced by acculturation process (Wibowo & Ahmad, 2015; Schnettler, Miranda, Mora, Lobos, Viviani, Sepulveda, Orellana & Denegri, 2013). Kim (2006) stated food acculturation and adaptation occurred through the exchange of knowledge, which includes formal and informal education, exposure to media, which includes television, magazine and newspaper and the degree of social interaction among different ethnic group (Ishak et al., 2013).

Halal industry has been on a rise throughout these years especially among halal conscious traveler (Zulkifli & Yaakob, 2011). Ayyub (2015) mentioned that one of the factors that drive halal food market is the process of acculturation. Thus, better understanding can be obtained by studying on how acculturation affects non-Muslim consumer to adapt and accept halal food (Wibowo & Ahmad, 2016). In fact, halal food market acceptance among non-Muslims is depending on the benefits and knowledge towards halal (Berry, 2005). Acculturation of halal foods among different cultures increases the acceptability and usage of halal foods among non-Muslims (Ayyub, 2015). Thus, acculturation affects halal tourism by influencing consumer HFC.

Schnettler, Mirandaa, Mora, Lobos, Viviani, Sepulveda, Orellana and Denegeri (2013) stated several past studies showing that acculturation process affect food consumption pattern (Arredondo, Elder, Ayala, Slymen & Campbell, 2006; Nan & Cason, 2004; Song et al., 2004; Sukalakamala, Brittin & Fada, 2006). Acculturation has been frequently linked to non-Muslim consumers' food choice selection. Similarly, Berry (2003) acculturation has direct correlation to tourism sector as it involves consumer engaging themselves into host culture. In fact, few studies found stated that acculturation influence tourists' preferences and their food choices during travel (Rasmi et al., 2013). Hence, hypotheses is proposed as below:

H2: There will be a positive correlation between acculturation influence and HFC among international non-Muslim tourists.

3) PERSONALITY TRAITS

Mak et al. (2012) propounded food-related personality traits as a pervasive prerequisite that embedded within an individual characteristic when coming to a variety of food-related behaviours. In the tourism literature, tasting on local delicacy is claimed to be an exciting yet pleasurable experience (Kivela & Crotts, 2006). This is anonymous to neophilic personality traits where it mentioned that an individual possesses a curiosity in trying unfamiliar food on holiday (Fischler, 1988) and this served as push factor for tourists to seek various dining experience (Quan & Wang, 2004; Chang, Kivela & Mak, 2011). It is an extent to which an individual reluctant to try unfamiliar cuisines and dishes (Pliner & Hobden, 1992).

Food neophobia assumed as people's willingness to taste familiar foods rather than novel foods (Eertmans, Victoir, Vansant & Bergh, 2005). Food neophobia ideology has been adopted to annotate the difference in food consumption behaviour among the tourists. Cohen and Avieli (2004) suggested that 'while on tour, many Israelis tend to relax their avoidance of non-kosher food, but remain extremely worried about hygiene and about culturally unacceptable food such as dog, cat, and reptile meat' (p. 760). This implies that an indigenous delicacy in a destination perceived as an 'impediment' rather than as an 'attraction' to many tourists.

Humans acts as an omnivorous creatures, will try new cuisines and different foods sources, still, exhibit a certain cautious from ingest harmful or toxic food sources. This 'natural biological correlate of omnivorous exploratory behaviour' is thus deemed to be aligned with the food neophobia concept (Köster & Mojet, 2007). Hence, for non- Muslims tourists, halal logo that serve as the benchmark of foods' quality (Grunert, 2006) being an inclination for them to consume halal foods rather than the unfamiliar local dishes. Still, an individual unfolded their own strategies to simplify the food choices process (Furst, Connors, Bisogni, Sobal, & Falk, 1996).

Past studies have been acknowledged that the decision maker are driven by psychological conditions, attitudes, personality traits, etc. (Chen, 2007; Johansson, Heldt & Johansson, 2006; Yanez, Raveau & Ortuzar, 2010). Specifically, food related personality traits exhibited a positive correlation in relation to the consumer's attitude towards food acceptance, as showed by Chen (2007). Also, food-related personality trait (Pliner & Salvy, 2006), is at the core of the mechanism depicting consumers' food choice. Kim, Eves & Scarlets (2009) claimed personality traits, that is, both food neophobia and neophilia is positively influencing tourists' inclination of local food consumption during travel. The research is aligned with the Fischler (1998), food "neophobia" and food "neophilic" personality traits shaped food consumption behavior, suggesting human has a natural tendency to resist novel foods (neophobia), and yet, also has a tendency to explore for variety (neophilic) as the "omnivore paradox". Meanwhile, Quan & Wang (2004) propound that other personality trait such as variety-seeking behaviour do significantly impact tourist's food consumption. Thus, the following hypotheses is developed:

H3: There will be a positive correlation between personality traits and HFC among international non-Muslim tourists.

RESEARCH METHODOLOGY

This paper will use quantitative research as research method, that comprises the measurement of data collection and statistical processing (Patel & Davidson, 2003). Extended from this, quantitative research places the focus on studying the cause and effect via the collection of questionnaires from the sheer size targeted respondents and analyzing it mathematically upon empirical assessment (Creswell, 2013). Thus, it is used to gauge the relationship between variables and non-Muslim international tourists' HFC through survey. Accordance to Sekaran & Bougie (2010), data collection is a pivotal stage as data are collected from questionnaires survey since it yield high credibility, accurate and objective investigation. This survey will employ self-administer data collection mode, where it require the respective respondents to answer the questionnaire themselves, with the absence of researcher. It take advantage from better reachability, wider coverage, allow the respondents answering questionnaire at own pace with anonymity assurance. (Hair, Money, Samouel & Page, 2007).

The target population for this study consists of non-Muslim international tourists in the southern region of Malaysia, who had been on local tours before and those that select halal food during their trips. The survey will be conducted in Melaka, Malaysia's top local tourist attractions in southern region. Melaka had been receiving the highest statistics of tourists arrivals for 2017 with 16.79 million tourists and yet expected a 17 million tourists arrivals in 2018 (Zaidan, 2018). As Melaka is blessed with various cultures, namely the Malay, Chinese, Indian, Baba & Nyonya, Portuguese, Chittes and so on, Melaka is doing extensive promotion of 'Visit Melaka Year 2018', attracting both local and foreign tourists. Zaidan (2018) reported Ipoh as a paradise of food, attracting a high number of local tourists. Similarly, Vayani (2018) reported that Melaka is being known as traditional food heaven and the increase in Melaka's halal Chinese food industry has made Melaka into a must-visit destinations among locals. Thus, Melaka is being chosen as our sampling location to identify halal food consumption among non-Muslim international tourists.

A total number of 250 respondents are always deemed as desirable and accurate, as stated by Cattell (1978), cited by Zhao (2009). Yet, Pedhazur and Schmelkin (1991) also stated 50 respondents are more lenient for each variable in quantitative method, cited by Wilson VanVoorhis & Morgan, (2007). So, we intend to distribute total 250 sets of questionnaires for this research. Hence, we opt for SmartPLS to conduct the data analysis. Kwong & Wong (2013) propounded that sample size within the range 100-200 is always regards as an adequate indicator in SmartPls. Shackman (2013) stated that the maximum number of sample size for SmartPLS is suggested not to over 300.

Judgmental sampling is applied for this research. Hereby a selected sample is chosen based on researcher's knowledge and professional judgments (Business Jargon, n.d.). Annum (2016) stated judgmental sampling is appropriate for study whereby the targeted population is difficult to locate. To ensure the respondents fall under our targeted population, three relevant questions are asked: 1) Are you an international tourist; 2) Are you non-Muslim 3) Have you consumed halal food during local tour before. The questionnaire been distributed once these questions are given positive answers by respondents.

RESEARCH INSTRUMENT

Questionnaires were designed according to the variables stated as it includes questions about food assurance, acculturation influence, personality traits and HFC. It was classified into 4 sections: Section A, Section B, Section C and Section D. In Section A, the respondents had to tick respective answer regarding general demographic information. Yet, Section B, Section C and Section D inquired about the determinants of HFC and HFC selection respectively.

Likert scale is an indicator to gauge the extent of agreement and disagreement of the designated questions. (Li, 2013). Each question is subject to numerical score with the range of 1-5, (1)= strongly disagree; (2)= disagree; (3)= neutral; (4)= agree and (5)= strongly agree. Respondents are requested to circle an answer within the 5 scales on the preferred numerical score. LaMarca (2011) stated that likert scale is the most universal method and it is widely used in survey questionnaire since they are easily understood.

CONCLUSION

In conclusion, this research examines the determinants of HFC among international non-Muslim tourists during their tours. This research also want to understand the relationship between food assurance, acculturation influence and personality traits towards HFC among international non-Muslim tourists. This research also would help academicians and industry players' in the halal industry to get more insight and ideas how to expand the products and services market throughout the world.

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