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A Study on Non-Muslim Consumers' Purchase Intention of Halal Food in Korea

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ABSTRACT

Purpose: The demand for halal foods among non-Muslim customers is increasing in non-Muslim countries. This study investigates South Korean non-Muslim customers' halal food purchase intentions using an extended model of goal-directed behavior (EMGB).

Design/methodology/approach: The study model combines halal awareness with the existing model of goal-directed behavior (MGB) variables and examines the moderating effect of word of mouth (WOM).

Findings: The results indicated that attitudes, positive anticipated emotions, perceived behavioral control, and halal awareness influenced non-Muslim consumers' desire to purchase halal foods. Desire and halal awareness also predicted purchase intentions. Moreover, word of mouth (WOM) had a significant moderating effect on the desire to purchase intentions of halal foods.

Research limitations/implications: The results of this study can be utilized in managing the halal food business by providing information on non-Muslim consumer characteristics.

Originality/value: This study aims to provide implications for the globalization of halal food by identifying specific variables that affect the halal food consumption behavior of non-Muslim consumers.

Keywords: Halal food, Non-Muslim consumer, Model of goal-directed behavior, Purchase intention, Word of mouth, South Korea

I. Introduction

Globalization has led to countries becoming increasingly multicultural, multi-religious, and multi-ethnic. This shift has significantly influenced food and beverage consumption trends, with the exchange of cultures and traditions playing a pivotal role (Hendriyani et al., 2020). Ethnic foods and beverages, such as halal food, have gained global acceptance,

even in non-Muslim countries. People now embrace diverse cuisines, enjoying Western foods in the East and Asian foods in the West (Choi & Choi, 2018).

Social norms, practices, and religious principles influence the decision to consume ethnic foods. In the Muslim community, everyone is bound to consume halal foods. However, halal food consumption is becoming popular in non-Muslim societies. As a result, halal food producers and marketers are expanding their businesses worldwide, targeting non-Muslim consumers (Mathew et al., 2014). The global halal food market, valued at approximately 2.47 trillion in 2018 (Reuters & Standard, 2018), is shaped by

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Muslim and non-Muslim consumers worldwide. With this growing market share of halal products, marketers and producers seek to understand purchase intentions and attitudes toward halal products (Söderlund, 2006).

In Arabic, 'halal' means "allowed" or "permissible" under Islamic law (Halal Malaysia Official Portal, 2022). Halal principles prohibit the consumption of pork and alcohol and stipulate that cattle should be slaughtered according to the Zabihah method. Halal food products are produced from trusted sources and contain only permitted ingredients (Ab Talib et al., 2019). The purchase and consumption of halal food are wholly based on Islamic law and the Quran, and food producers must meet nutrition standards and use only permitted ingredients.

According to the Korean Muslim Federation (KMF), Korea is home to around 200,000 Muslims, including native Koreans and foreigners. Additionally, Korea welcomes thousands of Muslim visitors from Malaysia, Indonesia, and the Middle East. Korean travelers also visit Muslim countries and experience halal culture there. As a result, interest in halal food products among the non-Muslim community is increasing in Korea, providing business opportunities in the halal food sector. Countries like Malaysia and Turkey are actively promoting halal hospitality, targeting non-Muslim customers (Stephenson, 2014). Exploring the behavioral factors behind this trend becomes imperative as the halal food market expands in non-Muslim countries. Unlike existing research focused on production processes, certification standards, and consumer preferences in the halal food industry, this study examines the moderating influence of Word of Mouth (WOM) on consumer perceptions and choices. Despite the acknowledged influence of WOM on consumer decisions across various domains, its specific role within the halal food industry remains relatively underexplored. The acceptance of halal food among non-Muslim consumers presents an intriguing research avenue with direct relevance to halal marketing strategies in non-Muslim countries.

This study is grounded in the goal-directed behavior (MGB) model, widely utilized in consumer decision-making studies (Prestwich et al., 2008). The MGB

underscores the significance of desire in shaping individuals' decision-making processes and behaviors (Perugini & Bagozzi, 2001). Therefore, this framework is suitable for examining non-Muslim consumers' halal food purchase intentions. Additionally, the study integrated the halal awareness construct to gauge non-Muslim consumers' understanding of halal culture and principles. The study's practical recommendations for stakeholders aiming to expand the halal food market in non-Muslim countries are invaluable for attracting non-Muslim consumers with halal food products.

II. Literature Review

A. Halal Food and its Commercialisation

Religions influencing food and consumption establish distinct behavioral rules and regulations, with Islam prescribing regulations on food consumption through the concepts of 'halal' and 'haram'. The Quran states that any food not deemed haram is considered halal (Bonne & Verbeke, 2008) and explicitly prohibits the consumption of blood, pork, and alcohol (Nasir & Pereira, 2008); furthermore, the concept of halal aligns with Shariah rules. Nations have established halal certification protocols to comply with global food production standards, making the mandatory display of the halal logo integral to producing and selling halal products (Afendi et al., 2014).

Globalization has facilitated the widespread availability of halal products, propelling the halal food market's growth and fostering acceptance among non-Muslim populations. Notably, nations like Argentina, Australia, Brazil, Canada, France, and New Zealand are prominent exporters of halal food items (Ahmed, 2023). The halal products market, spanning foods, pharmaceuticals, and cosmetics, is poised for substantial growth in the next decade (Reuters & Standard, 2018). Leading multinational corporations, such as Nestlé, McDonald's, and KFC, strategically emphasize halal products to attract new customers

(Adams, 2011). The increasing acceptance of halal food in non-Muslim communities is pivotal for expanding the halal food market (Alam & Sayuti, 2011).

Recent research in the field of halal food is diverse, addressing critical aspects like authenticity (NG et al., 2022), consumer preferences (Windasari et al., 2023; Adekunle & Filson, 2020), sustainability, and the integration of new technologies (Bux et al., 2022; Ali et al., 2021). The escalating demand for halal goods from non-Muslim consumers has prompted marketers to refine their understanding of halal products and processes and identify suitable channels for gathering pertinent information about non-Muslim consumers' perceptions (Golnaz et al., 2010). Existing research on the purchasing decisions of consumers regarding halal foods has delved into various antecedents, including intentions and consumer attitudes (Mukhtar & Butt, 2012), word of mouth (Söderlund, 2006), and religiosity (Worthington et al., 2003). Alam and Sayuti (2011) have contended that religious beliefs and behavior significantly influence the purchase of halal foods. The theory of planned behavior (TPB) is commonly applied to investigate purchase intentions of halal foods, revealing the pivotal roles of attitude and subjective norms among Muslim consumers (Lada et al., 2009; Afendi et al., 2014).

B. Halal Food Awareness among Non-Muslim Consumers

Halal awareness, crucial for Muslim and non-Muslim consumers, refers to understanding food and beverages processed or produced according to halal principles (Ambali & Bakar, 2014; Golnaz et al., 2010). The global growth of halal markets is fuelled by rising consumer awareness, extending beyond religious considerations, such as attitudes perceived behavioral control, and broader concerns like environmental and health issues (Teng et al., 2013). Non-Muslim customers are increasingly aware of halal food, but limited literature exists on their perceptions. Researchers have studied this demographic's perceptions,

acceptance, and purchase intentions (Lee et al., 2016). Consumers prioritize reputable certification for food safety, believing that halal products adhere to stricter standards than non-halal ones (Hoang et al., 2022), fostering confidence in halal foods associated with high-quality goods and services suitable for non-Muslim consumers (Rezai et al., 2012).

With an increasing number of Muslim tourists, South Korea is evolving into a "halal-friendly" destination, prompting the government to recognize the potential of halal tourism (Marlinda et al., 2022). Achieving halal-friendly status in Korea requires heightened halal awareness among employees in hotels and restaurants (Han et al., 2019).

C. Model of Goal-Directed Behaviour (MGB) and Hypothesis Development

The model of goal-directed behavior (MGB), an extension of the theory of planned behavior (TPB), emphasizes values as essential components predicting behavior (Hagger & Chatzisarantis, 2009). Integrated into the MGB are additional constructs, including desire, positive and negative emotions, and past behaviors. Desire, a critical predictor of intention, mediates the predecessors of behavior, including attitudes, subjective norms, and perceived behavioral control (Perugini & Bagozzi, 2001). While more commonly applied in the hospitality sector, researchers have extended and modified the MGB for various contexts. For example, Han and Ryu introduced switching costs and repurchasing intentions in a full-service restaurant environment. Lee et al. (2012) utilized an extended MGB to explore potential travelers' decision-making processes during the 2009 H1N1 outbreak. Song et al. (2012) expanded the MGB for casino visitors' behavioral intentions, and Shin et al. (2018) investigated intentions to visit food trucks using the MGB.

1. Attitude, subjective norms, and desire

The literature suggests that customers with favorable attitudes are more likely to engage in purchasing

behavior (Ajzen, 1991). According to Baker et al. (2007), individuals engage in a particular behavior to accrue a benefit or avoid a loss based on their attitude. Numerous studies within the Model of Goal-Directed Behaviour (MGB) have consistently established a positive relationship between attitude and desire (Perugini & Bagozzi, 2001; Lee et al., 2012). On the other hand, subjective norms refer to whether an individual believes that a relevant group advocates a given behavior (Perugini & Bagozzi, 2001). They represent the perceived social pressure to perform or refrain from a particular behavior (Ajzen, 1991). Individuals typically consider other people's opinions before undertaking specific actions (Cheng et al., 2006). Thus, we assume that the non-Muslim consumer's attitude toward halal food and the recommendation to consume halal food must influence the desire to purchase halal foods, leading to the following hypotheses.

H1: Attitudes significantly influence the desire to purchase halal food.

H2: Subjective norms significantly influence the desire to purchase halal food.

2. Anticipated emotions and desire

Individuals consider the emotional consequences of goal achievement or failure, corresponding to positive and negative anticipated emotions (Perugini & Bagozzi, 2001). The Model of Goal-Directed Behaviour (MGB) underscores the importance of taking the necessary steps to achieve a goal and considering the emotions associated with failure (Perugini & Bagozzi, 2001). People often make behavioral decisions to avoid adverse effects (Dholakia & Bagozzi, 2002). However, studies on anticipated positive and negative emotions have yielded inconsistent findings. Studies differ on the impact of anticipated emotions on desire. Some indicate that only expected positive or negative emotions affect desire (Dholakia & Bagozzi, 2002), while others suggest that both positive and negative anticipated emotions significantly influence desire (Song et al., 2012). In this context, we anticipate that non-Muslim customers'

positive and negative emotions toward halal food lead to the desire to purchase halal foods, proposing the following two hypotheses.

H3: Positive anticipated emotions significantly influence the desire to purchase halal food.

H4: Negative anticipated emotions significantly influence the desire to purchase halal food.

3. Perceived behavioral control, desire, and intention

MGB studies have consistently shown that attitude, subjective norms, and perceived behavioral control influence intention through desire (Prestwich et al., 2008). Perugini and Bagozzi (2001) argued that desire is a mediator between behavioral intention and actual behavior, with desire having less immediate association with actions but evolving over extended periods. Perceived behavioral control, as defined by Ajzen (2005), refers to an individual's confidence or ability to perform a specific action. Malle (1999) suggested that including desire in the model enhances predictive power, where intention is the primary motivator for action. Desire is considered the proximal cause of intentions, and other antecedents of the TPB operate through desire (Meng & Choi, 2016). Building on these arguments, we posit that non-Muslim customers possess behavioral control that influences their desire and intention to purchase halal foods. Thus, two additional hypotheses are developed as follows:

H5: Perceived behavioral control significantly influences the desire to purchase halal food.

H6: Desire significantly influences the intention to purchase halal food.

4. Halal awareness, desire, and intention

Awareness refers to the capacity to notice, feel, and be conscious of events, items, or materials. Consumers with a higher level of awareness tend to purchase or experience halal products (Vizano et al., 2021). Empirical evidence from Lada et al. (2009) confirms that awareness is significantly linked

to the intention to purchase halal products. A positive attitude was associated with knowledge of halal principles and foods (Golnaz et al., 2010). The study by Follows and Jobber (2000) also reported a positive correlation between brand awareness and purchase intentions. In the context of our research, we believe that the level of knowledge about halal foods and the process influences the desire to consume or purchase that particular food. Therefore, we propose the following two hypotheses:

H7: Halal awareness significantly influences the desire to purchase halal food.

H8: Halal awareness significantly influences the intention to purchase halal food.

5. Frequency of past behavior and purchase intention

The frequency of past behavior is usually considered a proxy for habit; if an individual engages in a particular behavior frequently, i.e., habitually, that behavior will enhance their desire and behavioral intentions (Perugini & Bagozzi, 2001). Existing studies have observed relationships between the frequency of past behavior and other antecedents such as desire, intention, and behavior. For instance, Song et al. (2012) found that past behavior significantly influenced desire and intention while investigating a responsible gambling strategy. Han et al. (2014) investigated players' attitudes (favorable vs unfavorable) toward a computer golf game, reporting that past behavior influenced their intention to play it. Based on the above studies, we also argue that the frequency of past behavior certainly impacts the purchase of halal foods. Thus, two more hypotheses are proposed.

H9: Frequency of past behavior significantly influences desire.

H10: Frequency of past behavior significantly influences purchase intention.

D. Impact of Word of Mouth (WOM)

Word of mouth (WOM) is an informal, non-commercial communication between the communicator and the receiver concerning products, services, or companies (Higie et al., 1987). Face-to-face interactions, phone calls, emails, and other forms of communication among users or customers of a particular product can be regarded as WOM communications (Goyette et al., 2010). In marketing literature, researchers describe word of mouth as a probable consumer decision-maker (Chevalier & Mayzilin, 2006). According to Silverman (2011), "Word of mouth is the most effective way of making decisions easier and simpler in an overwhelmingly difficult and complex world" (p.30). Word of mouth can be both negative and positive; satisfied customers will continue to buy and tell others about products, while customers who are not satisfied will tell others about disadvantages (Richins, 2009). Sernovitz et al. (2013) pointed out that people are interested in talking about goods and services they have ordered, and they even speak about the manufacturer of the goods and the service provider. Word-of-mouth communication influences and shapes consumers' behavior and attitudes (Xia & Chae, 2021).

Few research studies have been conducted using WOM as a construct in the context of halal food purchase and consumption behavior. Wardi et al. (2018) found no association between halal tourism and WOM among Indonesian Muslim consumers. However, the study by Battour (2019) found a positive linkage between halal tourism and WOM by examining non-Muslim tourists' behavior. Thus, we assume that WOM has a crucial moderating effect on the desire for halal foods and the purchase intention of halal foods, constituting the hypotheses. The proposed research model is depicted in Figure 1.

H11: WOM significantly moderates the relationship between desire and purchase intention.

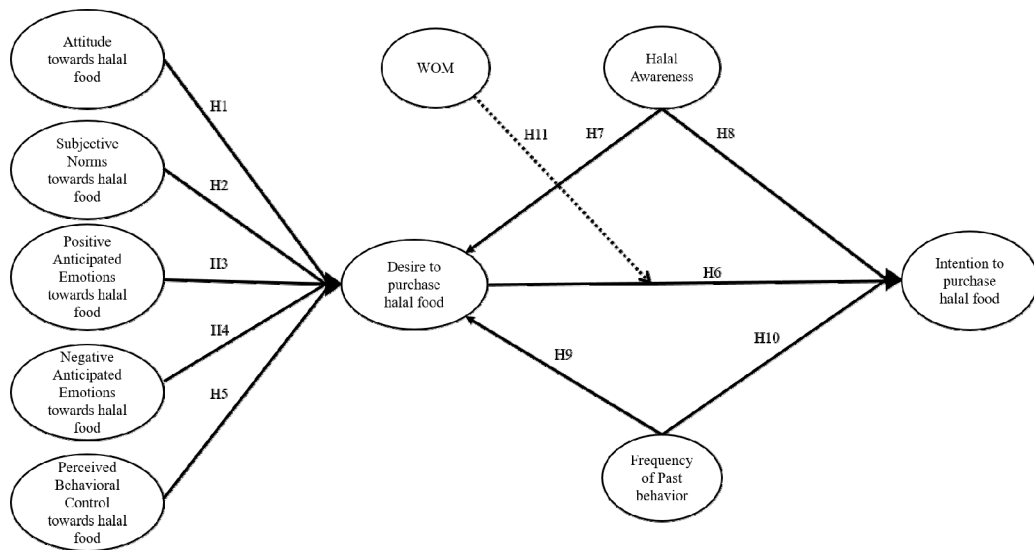


Figure 1. Proposed research model

III. Methods

A. Research Instruments

This study investigated the purchase intentions of non-Muslim consumers in the context of halal food, employing the extended Model of Goal-Directed Behaviour (MGB) framework. Attitude, subjective norms, perceived behavioral control, and purchase intentions were assessed using the four-item scales developed by Ajzen (1991). The positive and negative anticipated emotions of desire (Perugini & Bagozzi, 2001) were also evaluated using a four-item scale. The frequency of past behavior (Perugini & Bagozzi, 2001), halal awareness (Golnaz et al., 2010; Ambali & Bakar, 2014), and Word of Mouth (Brown et al., 2005) were measured using three items. All responses to questions were recorded on a five-point Likert scale.

B. Data Collection

This study employed a quantitative approach to investigate non-Muslim consumers' halal food purchase intentions in South Korea. Convenience sampling was facilitated through an online (Google) survey

and was utilized to collect data. Self-administered questionnaires, adapted from prior literature, were adjusted to fit the research context. A pilot study involving 50 respondents was conducted to refine the questionnaires. The complete survey took place in May 2020, targeting non-Muslim Korean consumers who had consumed halal foods within or outside Korea. Of the 450 distributed questionnaires, 394 valid responses were obtained and analyzed using statistical software. To ensure a representative sample of halal consumers, the survey included targeted screening questions at the beginning, allowing only participants who indicated consumption of halal food to be included in the analysis.

Regarding demographics, 54.1% of respondents were male. The 30-39 age group constituted 38.1% of the cohort, with the 20-29 age group accounting for 29.9%. Most participants held graduate degrees (45.2%) or university degrees (40.6%). The most common annual income range was 30,000-39,999 dollars (32.2%), followed by 20,000-29,999 dollars (25.9%), 10,000-19,999 dollars (22.1%), under 10,000 dollars (6.6%), and 50,000 dollars or more (4.3%). A significant portion of participants (74.4%) had purchased halal food fewer than three times. The majority (76.4%) visited halal restaurants for halal

food purchases. Table 1 presents the descriptive demographics of the collected data.

Table 1. Demographic result

Variables	Classifications	N=394	Percentage
Gender	Male	213	54.1%
	Female	181	45.9%
Age	20-29	118	29.9%
	30-39	150	38.1%
	40-49	84	21.3%
	50-59	23	5.8%
	More than 60	19	4.8%
Education	High School	10	2.5%
	College	35	8.9%
	Undergraduate	160	40.6%
	Graduate	178	45.2%
	Others	11	2.8%
Marital status	Single	168	42.6%
	Engaged	12	3.0%
	Married	210	53.3%
	Others	4	1.0%
Job	Office workers	129	32.7%
	Students	53	13.5%
	Manufacturing workers	15	3.8%
	Sales Service	23	5.8%
	Professionals	129	32.7%
	Self-Employment	37	9.4%
	Others	8	2.0%
Monthly Income(USD)	~1000	26	6.6%
	1000~2000	87	22.1%
	2000~3000	102	25.9%
	3000~4000	127	32.2%
	4000~5000	35	8.9%
	More than 5000	17	4.3%
Monthly halal food purchase frequency	~3 times	293	74.4%
	3~5 times	42	10.7%
	5~10 times	42	10.7%
	More than 10 times	17	4.3%
A place to buy halal foods	Halal restaurants	301	76.4%
	Large marts	48	12.2%
	Family restaurant	23	5.8%
	Fine dining restaurant	17	4.3%
	Online shopping	5	1.3%

IV. Results

A. Confirmatory Factor Analysis

The results of confirmatory factor analysis (CFA) showed excellent model fit to the data ($\chi^2 = 880.006$, $df = 437$, $\chi^2/df = 2.014$, $p < 0.001$, root mean square error of approximation [RMSEA] = 0.051, comparative fit index [CFI] = 0.967, incremental fit index [IFI] =

0.967, Tucker-Lewis index [TLI] = 0.958). All observed variables were significantly loaded onto their latent constructs ($p < 0.01$). The composite reliability values ranged from 0.691 to 0.994, exceeding the reliability threshold of 0.60 (Hair et al., 2009). Average variance (AVE) values were then calculated, indicating good construct validity. The confirmatory factor analysis (CFA) result is presented in Table 2.

Table 2. Confirmatory factor analysis results

Items	Factor loadings	CCR (AVE)	Cronbach's α
Attitude			
Purchasing halal food is good for me	0.801	0.891 (0.671)	0.903
Purchasing halal food is valuable for me	0.866		
Purchasing halal food is beneficial for me	0.873		
Purchasing halal food is necessary for me	0.804		
Subjective Norms			
People who are important to me agree that I should purchase halal food	0.902	0.938 (0.792)	0.931
People are important to me support I purchase halal food	0.884		
People are important to me understand I purchase halal food	0.914		
People are important to me and recommend I purchase halal food	0.860		
Positive Anticipated Emotions			
If I succeed in achieving my goal (purchasing halal food), I will feel excited	0.904	0.960 (0.856)	0.967
If I succeed in achieving my goal (purchasing halal food), I will feel glad	0.921		
If I succeed in achieving my goal (purchasing halal food), I will feel satisfied	0.939		
If I succeed in achieving my goal (purchasing halal food), I will feel happy	0.975		
Negative Anticipated Emotions			
If I fail to achieve my goal (purchasing halal food), I will feel unsatisfied	0.902	0.955 (0.842)	0.964
If I fail to achieve my goal (purchasing halal food), I will feel disappointed	0.954		
If I fail to achieve my goal (purchasing halal food), I will feel worried	0.950		
If I fail to achieve my goal (purchasing halal food), I will feel sad	0.958		
Perceived Behavioural Control			
If I want, I can purchase halal food	0.812	0.870 (0.627)	0.850
I am capable of purchasing halal food	0.794		
I have enough financial resources to purchase halal food	0.777		
I have enough time and opportunities to purchase halal food	0.746		
Desire			
I want to purchase halal food in the future	0.944	0.922 (0.748)	0.934
I am eager to purchase halal food shortly	0.823		
I hope to purchase halal food shortly	0.902		
I wish to purchase halal food shortly	0.904		

Table 2. Continued

Items	Factor loadings	CCR (AVE)	Cronbach's α
Halal Awareness			
I understand the halal principle	0.793		
Halal is also related to food quality	0.994	0.840 (0.642)	0.853
Halal food means it does not contain pork or alcohol	0.691		
Frequency of Past Behaviour			
I have often purchased halal food in the past year	0.704		
I have frequently purchased halal food in the past year	0.951	0.821 (0.608)	0.854
I have been buying halal food consistently over the past year	0.828		
Purchase Intention			
I intend to purchase halal food shortly	0.762		
I am planning to purchase halal food shortly	0.927	0.898 (0.689)	0.921
I will make an effort to purchase halal food shortly	0.887		
I will certainly invest time and money to purchase halal food shortly	0.881		

B. Structural Equation Modelling

The SEM analysis offered valuable insights into the hypothesized relationships among key framework constructs (Table 3). Hypothesis 1, suggesting a significant impact of Attitude (ATT) on Desire (DE), gained strong support ($\beta = 0.208$, $p < 0.001$). This emphasizes the pivotal role of positive attitudes in shaping the desire for halal food consumption. Similarly, Hypothesis 3, connecting Positive Anticipated Emotions (PAE) to Desire (DE), was supported by a significant path ($\beta = 0.592$, $p < 0.001$), highlighting the influence of positive emotional expectations on the desire to consume halal food. However, Hypothesis 2, proposing a significant effect of Subjective Norms (SN) on Desire (DE), was not supported ($\beta = 0.099$, $p = 0.055$), suggesting that, in this context, social norms might not substantially drive the desire for halal foods among non-Muslim consumers. Similarly, Hypothesis 4, linking Negative Anticipated Emotions (NAE) to Desire (DE), was not supported ($\beta = 0.023$, $p = 0.667$), indicating that non-Muslim consumers' negative emotional expectations may not significantly impact their desire to purchase halal foods.

The paths from Perceived Behavioural Control (PBC) to Desire (DE) and Halal Awareness (HA)

to Desire (DE) were both statistically significant (Hypotheses 5 and 7). The negative PBC path coefficient ($\beta = -0.148$, $p = 0.002$) indicates that lower perceived behavioral control is associated with higher desire. Conversely, the positive HA path coefficient ($\beta = 0.105$, $p = 0.003$) suggests that higher Halal Awareness is linked to an increased desire to purchase halal foods among non-Muslim consumers. However, Hypotheses related to the Frequency of Past Behaviour (FP) and its impact on Desire (DE) and Purchase Intention (PI) were not supported (Hypotheses 6 and 8). The path coefficients for $FP \rightarrow DE$ ($\beta = 0.007$, $p = 0.849$) and $FP \rightarrow PI$ ($\beta = -0.025$, $p = 0.628$) were not statistically significant. This implies that non-Muslim consumers' experience in purchasing halal food may not necessarily influence their desire to consume halal food or their intention to make future purchases.

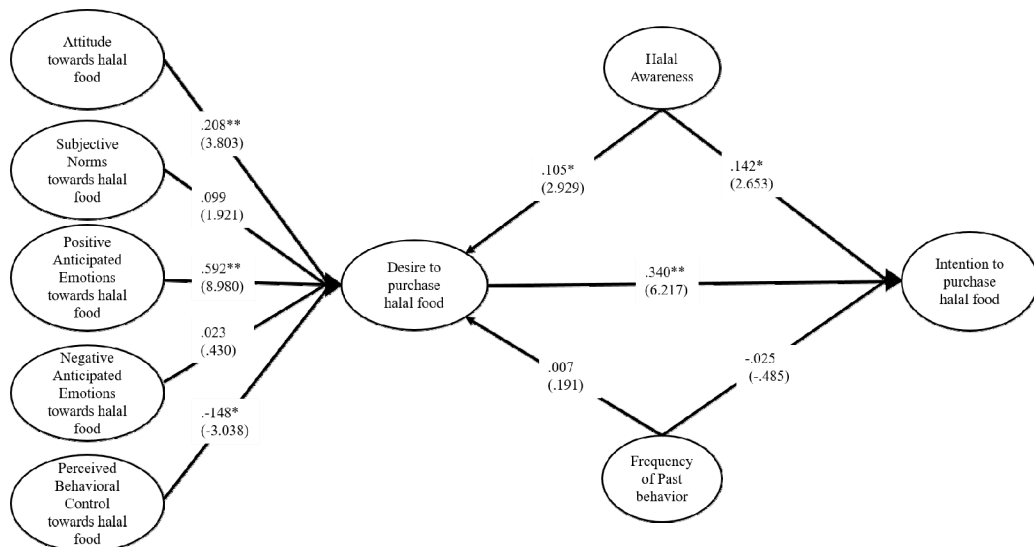
Additionally, the model fit indices, including χ^2 , degrees of freedom, χ^2/df , p-value, RMSEA, CFI, IFI, and TLI, collectively indicated a good fit of the model to the data. These findings contribute to a nuanced understanding of the complex interplay among the examined constructs within the conceptual framework. Figure 2 represents the results of our research framework.

Table 3. Result of structural equation modelling

Hypothesis	Stand.	Est.	SE.	CR.	P	Supported?
ATT → DE	0.208	0.203	0.053	3.803	***	Yes
SN → DE	0.099	0.102	0.053	1.921	0.055	No
PAE → DE	0.592	0.573	0.064	8.980	***	Yes
NAE → DE	0.023	0.021	0.049	0.430	0.667	No
PBC → DE	-0.148	-0.168	0.055	-3.038	0.002	Yes
FP → DE	0.007	0.007	0.035	0.191	0.849	No
HA → DE	0.105	0.127	0.043	2.929	0.003	Yes
FP → PI	-0.025	-0.026	0.054	-.485	0.628	No
HA → PI	0.142	0.176	0.066	2.653	0.008	Yes
DE → PI	0.340	0.347	0.056	6.217	***	Yes

Model fit : $\chi^2 = 906.594$, $df = 442$, $\chi^2/df = 2.051$, $p < .001$, RMSEA = .052, CFI = .965, IFI = .966, TLI = .956.

ATT= Attitude, SN= Subjective norms, PAE= Positive anticipated emotions, NAE= Negative anticipated emotions, PBC= Perceived behavioural control, FP = Frequency of past behaviour, HA = Halal awareness, DE = Desire, PI = Purchase intention

**Figure 2.** Result of structural equation modelling (*p < .005; **p < .001.)

C. Moderating Effect of Word of Mouth (WOM)

This study also tested the moderating effect of word of mouth (WOM) on the relationship between the desire and purchase intention of halal food. Before assessing a structural invariance test, a grouping was conducted. The two-step Ping (1996) method is applied to measure the moderating effect of the

construct. In the first step, the normal distribution of measurement variables is the variable desire, and word of mouth is checked. Furthermore, the mean centering is carried out with the independent variables, and the error variable is calculated. In the second step, the variance of interaction terms and the metric variables' factor coefficients and error variances were calculated by substituting the values estimated in the first step (see Table 5). Finally, values were fixed,

and the statistical significance of the path coefficient between the interaction term and the dependent parameter was calculated. Moreover, the model fit indices ($\chi^2 = 12.435$, $df = 11$, $p < 0.001$, $\chi^2/df = 1.13$ RMSEA = 0.018, CFI = 0.999, IFI = 0.999, TLI = 0.999, SRMR = 0.026) indicated a good fit of the model to the data (Table 4). Based on the findings, desire significantly influences purchase intention ($\beta = 0.313$, $p < 0.01$). The impact of WOM alone did not reach statistical significance ($\beta = 0.046$, $p > 0.05$); however, the moderation effect of WOM did show significance ($\beta = -0.144$, $p < 0.05$) (Table 6 and Figure 3).

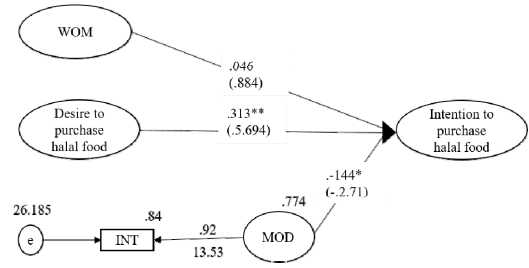


Figure 3. Moderating effect of WOM (* $p < 0.005$; ** $p < 0.001$)

V. Discussions

Research on halal food focusing on non-Muslim

Table 4. Estimation of measurement model for moderation

Factors	Items	Standardized	Est.	S.E.	C.R.	P
DE	I want to purchase halal food in the future.	0.802	1.000	N/A	N/A	N/A
	I am eager to purchase halal food shortly.	0.912	1.146	0.046	24.912	***
	I hope to purchase halal food shortly	0.812	0.928	0.042	21.860	***
	I wish to purchase halal food shortly.	0.940	1.102	0.052	21.095	***
WOM	I will recommend halal food to others if I am satisfied with the halal food.	0.855	1.000	N/A	N/A	N/A
	A positive evaluation of halal food affects my intention to purchase halal food.	0.911	1.122	0.050	22.470	***
	The negative evaluation of halal food affects my intention to purchase halal food.	0.856	1.118	0.053	21.119	***

Model fit: $\chi^2 = 12.435$, $df = 11$, $p < .001$, $\chi^2/df = 1.13$ RMSEA = .018, CFI = .999, IFI = .999, TLI = .999, SRMR = .026

Table 5. Calculation of coefficients for moderated effect model interaction terms

Path	Calculation formula
Interaction variable factor	$\lambda_{xz} = (X \text{ Measurement variable factor mean}) \times (Z \text{ Measurement variable factor mean})$
Error variance indicator term	$\theta_{\epsilon xz} = \lambda_{2x} \times \text{Var}(X) \times \theta_{\epsilon z} + \lambda_{2z} \times \text{Var}(Z) \times \theta_{\epsilon x} + \theta_{\epsilon z} \times \theta_{\epsilon x}$
Variance interaction (XZ)	$\text{Var}(X) \times \text{Var}(Z) + \text{Cov}(X, Z)^2$

Table 6. Result of moderating effect of WOM

	Standardized	Estimate	SE.	CR.	P
DE → PI	0.313	0.296	0.052	5.694	***
WOM → PI	0.046	0.047	0.053	0.884	0.377
WOM x DE → PI	-0.144	-0.150	0.055	-2.71	0.007

Model fit: $\chi^2 = 147.419$, $df = 50$, $p < 0.001$, $\chi^2/df = 2.948$ RMSEA = 0.07, CFI = 0.973, IFI = 0.973, TLI = 0.965, SRMR = 0.0803

consumers is often overlooked but is a promising area. This study delved into the behavioral antecedents of non-Muslim customers when purchasing halal foods. Results showed that Korean customers generally held a positive attitude toward halal food despite not sharing the religious beliefs and norms associated with it. The first hypothesis, affirming positive attitudes and a desire to consume halal foods among Korean customers, was supported, aligning with other empirical studies on halal food purchasing behavior (Golnaz et al., 2010; Alam & Sayuti, 2011).

However, subjective norms concerning halal food did not significantly influence the desire to consume such foods, leading to the rejection of the second hypothesis. This is understandable, given that the norms and beliefs of Islam do not bind most Korean customers. Similar findings have been reported in other contexts, indicating an insignificant relationship between subjective norms and desire. This result deviates from most Models of Goal-Directed Behaviour (MGB) studies but resonates with a recent study by Li and Su (2022) that found no influence of subjective norms on desire while examining the role of novelty and food authenticity among youth travelers.

Anticipated positive emotions positively influenced the desire to purchase halal food, supporting the third hypothesis. This suggests that Korean non-Muslim customers favor halal foods and products. Conversely, negative anticipated emotions did not significantly impact the desire to consume halal food, rejecting the fourth hypothesis. This indicates that Korean non-Muslim consumers' passion for halal food is not driven by negative emotional feelings, as they are less emotionally attached to halal rules and principles than Muslims. This finding aligns with studies reporting minimal and moderate effects of negative emotions in various contexts, such as sporting goods purchases, and responsible drinking behavior (Fry et al., 2014; Chiu et al., 2018).

Perceived behavioral control exhibited a weak negative effect on desire, rejecting the fifth hypothesis. This suggests that non-Muslim consumers, particularly Korean customers, may lack confidence in purchasing halal foods. The result implies a need for marketing

strategies that enhance non-Muslim customers' confidence in halal food and products, considering their limited knowledge of Muslim culture and halal principles. Similar findings were reported by Fry et al. (2014) in the context of responsible drinking intentions.

Results indicated that the frequency of past behavior did not affect desire and intention, leading to the rejection of the ninth and tenth hypotheses. This weak link may be attributed to the non-compulsory nature of consuming halal foods for non-Muslim consumers and the limited availability of halal food outlets in non-Muslim countries. This aligns with a study on sportswear purchase intentions by Chiu et al. (2018).

Despite the predominantly non-Muslim population in Korea, halal awareness still influenced the desire and intention to purchase halal foods, supporting the seventh and eighth hypotheses. Increased internet usage, social media, and advertising were identified as factors contributing to the growing interest in halal among Korean consumers. The results suggest that Korean consumers are knowledgeable about halal certification, logos, and fundamental principles, influencing their desire and intention to purchase halal foods. This aligns with the findings of Golnaz et al. (2010) in the context of Malaysian non-Muslim consumers.

Word of mouth (WOM) emerged as a significant moderating factor in the desire to purchase intention. This implies that Korean customers are likely influenced by others' experiences and narratives about halal foods and what they see and read in reviews and online media. While the influence of WOM alone was insignificant, its moderating effect on desire positively impacted purchase intention. This indicates that Korean consumers are interested in consuming or purchasing halal foods despite differing religious beliefs. This finding is consistent with other studies on consumer behavior (Chevalier & Mayzlin, 2006; Xia and Chae, 2021).

A. Theoretical Implications

This study significantly contributes to the literature

by investigating non-Muslim consumers' halal food purchasing behaviors, providing insights into the underlying reasons for their decisions. The extended goal-directed behavior (EMGB) model receives robust support regarding non-Muslim consumers' intentions to purchase halal food. The introduction of a new construct, halal awareness, not only enriches but also refines the established Model of Goal-Directed Behaviour (MGB), representing a noteworthy theoretical advancement in understanding non-Muslim customers' behavior. Including antecedents from the original MGB in the extended model underscores their ongoing importance in shaping non-Muslim consumers' attitudes and intentions toward halal food.

Recognizing desire as a mediating factor elucidates the intricate decision-making processes of non-Muslim consumers in selecting and consuming halal foods, providing a valuable resource for researchers investigating consumption patterns in this context. Additionally, identifying the moderating effect of Word-of-Mouth (WOM) adds complexity to the integrated model, highlighting the significant role of interpersonal communication in influencing the dynamics of halal food consumption. Acknowledging WOM as a moderating factor underscores the power of narratives and social interactions in shaping perceptions and choices related to halal food. Researchers exploring intricate patterns of halal food consumption in non-Muslim populations will find this study instrumental in advancing theoretical perspectives and guiding future investigations in this domain.

B. Practical Implications

The study's insights have significant implications for halal food manufacturers and marketers in non-Muslim countries. Korea's growing halal food-friendly environment creates opportunities for stakeholders, including government authorities and manufacturers, to actively contribute to and promote this trend. Collaborations with global industry leaders like McDonald's, Nestlé, and Tesco can facilitate the development of halal products, expand production

capacities, and meet the increasing demand among non-Muslim consumers.

This study emphasizes the critical role of awareness in encouraging non-Muslim consumers to choose halal products. Therefore, efforts should focus on raising awareness through effective marketing and advertisements, with collaborative initiatives between government agencies and private companies playing a pivotal role. Despite the limited availability of halal restaurants, especially in major cities, Korean consumers prefer such establishments. Addressing this market gap by increasing the number of halal restaurants in other regions could capitalize on the favorable attitudes of Koreans toward halal products.

While acknowledging the positive steps taken by the Korean government in developing halal-friendly destinations for Muslim tourists, the study suggests additional efforts, such as targeted advertisements and social promotions, to raise awareness and acceptance of halal foods further within the local community. The importance of halal certification in influencing consumer behavior is underscored, emphasizing the need for transparent labeling in restaurants and food products. Effective marketing strategies, focusing on branding and packaging, are crucial to enhance the purchasing intentions of non-Muslim consumers.

C. Limitations and Future Research

The study acknowledges several limitations inherent in its quantitative research design, which warrant consideration in interpreting and generalizing the results. The exclusive focus on respondents from South Korea with a limited sample size raises concerns about the broader applicability of the findings. Caution should be exercised to generalize the results to a larger population or other cultural contexts. Future research endeavors should strive for diverse participant samples across different regions and demographics to enhance the study's external validity. Moreover, the study did not consider variables such as satisfaction, motivation, perceived value, health consciousness, price, and enjoyment. Incorporating these variables in future studies

can provide a more comprehensive understanding of the factors influencing non-Muslim consumers' attitudes and behaviors toward halal food. A qualitative methodology centered on halal supply chain variables, such as logistics, distribution, and packaging, could offer a more nuanced exploration of the intricacies within the halal food industry.

VI. Conclusions

Despite South Korea having a limited Muslim consumer base, the influx of Muslim tourists, drawn by Korean culture and Koreans traveling to Muslim countries, has sparked interest in halal food among non-Muslim consumers in Korea. Utilizing a goal-directed behavior framework, our study aimed to explore Korean consumers' intentions to consume halal food. The extension of the model by incorporating halal awareness and the moderating effect of Word of Mouth revealed that the model effectively assesses non-Muslim consumers' halal food purchase intentions. Overall, our findings indicate a positive attitude among Korean consumers towards halal foods, with a willingness to purchase halal products. However, there is still a need to enhance halal awareness among non-Muslim consumers, emphasizing the health benefits and environmentally friendly production methods associated with halal food.

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