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Original Article

A Model Integrating Islamic Religiosity and Theory of Planned Behavior to Explain the Dynamics of Halal Consumption Behaviors

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ABSTRACT

Halal is a fundamental Islamic principle that generally shapes Muslim consumption behaviours. Even though the halal concept originates from religious sources, limited studies found focusing on the role of religiosity in investigating halal consumption behaviors. The Theory of Planned Behaviour (TPB) has been widely used to predict the behavioural intention of halal consumption behaviours among Muslims. This study aims to extend the discourse by integrating the religiosity construct in the TPB in which we examine the influence of religiosity as an additional variable to the other main determinants of behavioural intentions as theorized in the TPB. This is a cross-sectional study conducted among millennials Muslims who frequently eat out in the urban areas of Klang Valley, Malaysia. The findings reveal that religiosity has the strongest influence to determine halal food consumption compared to other determinants as outlined in the TPB. The proposed integration of religiosity variables in the TPB model contributes to extending literature in halal consumption as well as providing analysis on the role of religiosity in propelling the halal consumption behavior. Hence, this paper offers theoretical underpinnings and empirical evidence for this discourse.

Keywords: Halal food, religiosity, Theory of Planned Behaviour, Malaysia.

Introduction

The role of religion in food consumption is substantially related to religious teachings and their interpretation among religious followers. Some food consumption practices stem from religious principles such as halal, kosher, and vegetarian food practices. Allport and Ross (1967) were among the early researchers who investigated the effect of religion on consumer

behaviour¹. A few researchers such as Mukhtar and Butt 2012², Safiek Mokhlis 2009³, and the recent study by Ariff G. et.al 2020⁴ narrated the influence of religion on humans consumption. The substantial role of religiosity in human consumption indeed is indubitable,⁵ but the exact role of religion in determining food choice is to be explored further⁶.

Numerous research of halal consumption adopted the Theory of Reasoned Action and the Theory of Planned Behaviour (TPB). They looked at the social psychological perspective of consumption behaviors including individual and social determinants that drive Muslims' intention in consuming and purchasing halal food. Indeed, the TPB was proven as an effective predictor of halal consumption. Therefore, in this research, we want to look further at the adoption of the TPB without ignoring the possible influence of religiosity in determining halal consumption. Considering this, we investigate the role of religiosity and its role in Muslim food consumption within the dynamics of the Theory of Planned Behaviour theory.

We argue that it is imperative to look thoughtfully at the religiosity factor as an important area of inquiry for explaining or predicting halal consumption behavior, as not much research exploring the role of the religious factor on food consumption. Hence, in this study, we aim to analyse how influential is religiosity in determining the behavioural intention of Muslims in consuming halal food. This yields the following hypothesis;

H1: There is a significant relationship between the religiosity factor and the behavioural intention of Muslims in consuming halal food.

H2: Religiosity is the most significant determinant among attitude, subjective norms, and perceived behaviour control factors in determining halal food consumption among Muslims.

We hope to provide an analysis of the religiosity role in the existing theoretical framework and generate a model which is supported by the empirical data that we collect in this study.

Review of Literature

Religiosity

Islam is viewed as a religion with a blueprint that provides guidelines for all domains of life. It provides a comprehensive guideline for Muslims to manage different aspects of their life ranging from individual matters and societal matters such as food, lifestyles, politics, and the economy⁷. In food consumption, for example, adhering to the halal ruling is one of the main consumption guidelines. It also encourages Muslims to practice wholesome, clean, and

¹ Ahmad Jamal, Marketing. "A Multicultural World: The Interplay of Marketing, Ethnicity and Consumption," *European Journal of Marketing* 37, no.11 (2003): 1599.

² Arshia Mukhtar and Mohsin Muhamad Butt. "Intention to Choose Halal Products: The Role of Religiosity," *Journal of Islamic Marketing* 3, no. 2 (2012): 1.

³ Safiek Mokhlis. "Relevancy and Measurement of Religiosity: Consumer Behavior Research," *International Business Research* 2, no. 3 (2009): 75-84.

⁴ Billah, Arif, Md Ahabbur Rahman, and Md Tareq Bin Hossain. "Factors Influencing Muslim and Non-Muslim Consumers' Consumption Behavior: A Case Study on Halal Food," *Journal of Food Service Business Research* 23, no. 4 (2020): 324-349.

⁵ Ahmad Jamal, Marketing. "A Multicultural World: The Interplay of Marketing, Ethnicity and Consumption," *European Journal of Marketing* 37, no.11 (2003): 1599.

⁶ Delener Nejdert. "Religious Contrasts in Consumer Decision Behaviour Patterns: Their Dimensions and Marketing Implications," *European Journal of Marketing* 28, no. 5(1994): 36-53.

⁷ Hassan R. "Power and Piety: Religion, State and Society in Muslim Countries," 2015.

moderate consumption. Al-Quran repeatedly stresses on halal principle as mentioned in Surah al-Nisa;

You who believe! Do not make *ḥarām* the good things which Allah has made halal for you, and do not transgress; indeed, Allah does not like the transgressors. And eat of what Allah has provided for you, lawful and good, and fear Allah, in whom you are believers. (Al Qur'an 5: 87-88)

Nevertheless, numerous shreds of evidence hammered out the halal consumption through Prophet Muhammad's sayings, behaviours, and approvals. For example, Prophet Muhammad SAW (peace be on him) explains the concept of halal, haram, and syubhah, as he said:

Translation: The halal is clear and the *haram* is clear. Between the two there are doubtful matters concerning which people do not know whether they are halal or *haram*. One who avoids them in order to safeguard his religion and his honor is safe, while if someone engages in a part of them he may be doing something *haram*, like one who grazes his animals near the *hima* (the grounds reserved for animals belonging to the King which are out of bounds for others' animals); it is thus quite likely that some of his animals will stray into it. Truly, every king has a *hima*, and the *hima* of Allah is what He has prohibited⁸.

It is demonstrated that consuming halal is technically observing religious guidelines and obedience to Islamic rulings. Someone who bid to practice the Islamic way of life would try to adhere to halal requirements in their consumption. This is closely related to the concept of religiosity in the Islamic point of view which refers to "*al-tadayyun*" in the Arabic language. Religiosity contemplates "the degree of religious belief held and practised by an individual"⁹. It describes as practising Islamic teaching comprehensively in thoughts, words, and action in every aspect of life¹⁰.

Religiosity is normally entrenched in the Islamic knowledge and the understanding of Islam as a way of life and encapsulates both the spiritual and physical aspects of life¹¹. Even though there were various attempts to measure religiosity, yet it is very challenging to measure the concept as it covers tangible and intangible aspects of human dynamics.

Previous research documented that religiosity is influential in food purchasing decisions and eating habits¹². It was more influential in predicting halal consumption compared to halal knowledge¹³. Furthermore, religiosity was found quantitatively significant in moderating the relationships between horizontal collectivism and intentions to consume halal labeled-products

⁸ Hadith narrated by Ibn Habban, Sahih Ibn Habban, Kitab al-Hadhor wa al-Ibahah Zakara 'Amru bi Mujanabati Syubahat Sitrahu, Hadith no. 5685.

⁹ Safiek Mokhlis, Leigh Sparks. "Consumer Religiosity and Shopping Behavior in Kuala Lumpur," *Malaysian Management Journal* II (1&2), (2009): 96-97.

¹⁰ Al-Qaradāwi Yusuf. *Ke Arah Pelaksanaan Syariah Islamiyyah*. (Shah Alam: Dewan Pustaka Fajar, 1984), 12.

¹¹ Zulkiple Abd. Ghani, Nor Salimah Abu Mansor. "Penghayatan Agama Sebagai Asas Pembangunan Pelajar: Analisis Terhadap Beberapa Pandangan Al-Imam Al-Ghazali," Proceeding National Student Development Conference (NASDEC), University of Technology Malaysia, Kuala Lumpur, 8-9 August 2006), 1-19.

¹² Omar, Nor Asiah, Zuraidah Zainol, Chan Kuan Thye, Nordiana Ahmad Nordin, and Muhamad Azrin Nazri. "Halal Violation Episode: Does Severity and Trust Recovery Impact Negative Consumption Behavior?," *Journal of Islamic Marketing* 8, no. 4 (2017) 688.

¹³ Azmawani Abd Rahman et al. "Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude and Intention," *Journal of Islamic Marketing* 6, no.1 (2015):148.

among British Muslim respondents¹⁴. It also plays a significant role in predicting halal consumption in Indonesia¹⁵ and Malaysia¹⁶.

Religiosity has been identified as a significant contributing factor to halal food consumption in many countries. It influenced consumers to consume halal products¹⁷ and shape their preferences¹⁸. Muslims who believe in Islamic law and divine punishment tend to develop a positive attitude towards halal. In Turkey, particularly, Muslim consumers with higher religiosity were more concerned about halal when they purchased the food products¹⁹. Market research which was conducted in Canada revealed that Muslims who attended mosques regularly are the significant group of consumers who purchased halal meat. (Hicham Aitelmaalem, 2005). Similarly, a study conducted in Scotland among 400 Arab Muslims also discovered that Islamic religiosity is the most effective predictor of their intention to purchase halal labeled food products²⁰. In addition, Muslim consumers who appeared more religious were more concerned about the halal logo in deciding their food in Malaysia²¹.

Bonne et al (2007) demonstrated that religiosity, attitude, social influences, and perceived behavioural control were significant determinants in deciding the purchase of food among Muslims in France. He argued that social structures such as people's origin and generation differences also played an important role in predicting food preferences and the food culture of Muslims in France²². In Pakistan, the empirical evidence showed that the individuals who are committed to practice Islam and consider Islam as their identity were more likely to buy halal endorsed products²³.

Undoubtedly, the influence of religion on consumer behaviour was connected to religious affiliation²⁴ and goes beyond food consumption²⁵. As such, we believe that religiosity has a valid stand to be placed as one of the determinants and aptitude to interact with other possible determinants in shaping human consumption.

Theoretical Framework

¹⁴ Ahmad J., Juwaidah S. "Perceived Value and Perceived Usefulness of Halal Labeling: The Role of Religion and Culture," *Journal of Business Research*, (2015): 68.

¹⁵ Tuah Putra Nasution M.D. "Towards Halal Cosmetics Brand Image Mediating Role of Religiosity: Evidence from Muslim Women in Medan," (Master Thesis, 2017), 1353.

¹⁶ Syed Shah Alam et al. "Is Religiosity An Important Determinant on Muslim Consumer In Malaysia?," *Journal of Islamic Marketing* 2, no. 1 (2011): 83-96.

¹⁷ Habibah binti Che Harun. "The Confidence Level of Purchasing Product with Halal Logo Among Consumers," (Master dissertation, Universiti Utara Malaysia, 2011), 103.

¹⁸ Djamchid Assadi. "Does Religion Influence Customer Behavior? Confronting Religious Rules and Marketing Concepts," *CEREN* 5, (2003): 2-13.

¹⁹ Ekrem Erdem, Inci Varinli, M. Emin Yildiz. "The Level Of Consumers' Awareness and Perceptions in Consumption of Halal Certified Products," *Islamic Management and Business* 7, no.16 (Special Issue, 2015): 65-75.

²⁰ Reham I. Elseidi. "Determinants of Halal Purchasing Intentions: Evidence from UK," *Journal of Islamic Marketing* 9, no. 1 (2018):167.

²¹ Mohani Abdul, Hashanah Ismail, Haslina Hashim and Juliana Johari. "Consumer Decision Making Process in Shopping for Halal Food in Malaysia," *China-USA Business Review* 8, no. 9 (2009): 40.

²² Bonne et al. "Determinants of Halal Meat Consumption in France," *British Food Journal* 109, no. 5 (2009): 368.

²³ Ateeq-ur-Rehman, "The Relationship Between Religiosity and New Product Adoption," *Journal of Islamic Marketing* 1, no. 1 (2010): 63-69.

²⁴ Nazlida Muhammad and Dick Mizerski. "The Constructs Mediating Religions; Influence on Buyers and Consumers," *Journal of Islamic Marketing* 1, no. 2, (2010): 124-135.

²⁵ Safiek Mokhlis and Leigh Sparks. "Consumer Religiosity and Shopping Behavior in Kuala Lumpur," *Malaysian Management Journal* 11 1&2, (2009): 96-97.

Religiosity holds complex conceptual dimensions and narratives. While dealing with its complexity, it is also substantial to look at various dimensions that define religiosity. This to ensure that it could be appropriately adopted as a variable in research. In addition, in implementing religiosity research, the framework and instrument used should fit the context of the intended population, the aspect which has been neglected in many studies. Therefore, the present study attempts to provide a comprehensive religiosity construct and look at how it influences halal food consumption.

The Muslims' Religiosity Measurement Model (MRPI) (Krauss et. al, 2005) is selected as the main framework in conceptualizing and instrumenting the religiosity construct²⁶. MRPI is a comprehensive framework to measure religiosity and it is developed based on two paradigms of religiosity; which are the Islamic worldview of *Tawhidic* Paradigm and the Islamic worldview of Religious Personality.

Firstly, the Islamic worldview of *the Tawhidic* paradigm refers to a belief in the pillars of Islam, for example, believing in Allah, Angels, Messengers and Prophets of God, Books of Revelation, The Day of Judgment, and *Qada'* and *Qadar*. The second paradigm is the Islamic religious personality which represents the manifestation of religious worldview in worship and good deeds. The Religious Personality paradigm is a manifestation of Muslims' belief into their actions covering from general ibadah (worship) such as *syahadah* (testification of faith) prayer, fasting, alms, and pilgrimage. It also includes interpersonal traits which are a relationship between man and God, other human beings, society, and the environment²⁷ (Krauss et. al, 2005). In sum, the MRPI covers different dimensions of Islamic religiosity which encompasses belief, worship, manners, and interpersonal life of Muslims.

The present study proposes a religiosity construct to be integrated with the TPB, to provide an extensive understanding and analysis of halal consumption. Even though the TPB alone has been proven as a functional model in predicting halal food consumption. We argue that the analysis seems fragmentary with the absence of religious elements to explain halal consumption. The TPB outlines attitude, subjective norm, and perceived behavioural control as the main determinants that shape behavioral intention to perform any behaviors. This means human intention to act is influenced by a favourable or unfavourable attitude towards the behaviour, subjective norms, or social influence such as family and perceived behavioural control or individual belief of how easy or difficult it is for a person to perform the behaviour. This study argues that locating the religiosity construct in the TPB would give a better prediction and more profound understanding of Muslims' consumption.

²⁶ Krauss et al. "The Muslim Religiosity-Personality Measurement Inventory (MRPI)'S Religiosity Measurement Model: Towards Filling the Gaps in Religiosity Research on Muslims," *Pertanika*, (2005): 131-144.

²⁷ Aiedah et al. "A Study on the Factors Influencing Young Muslims' Behavioral Intention in Consuming Halal Food in Malaysia," *Shariah Journal*, 23, no. 1 (2005): 53-74.

Figure 1: The Muslims' Religiosity Measurement Model (MRPI) (Krauss et. al, 2005)

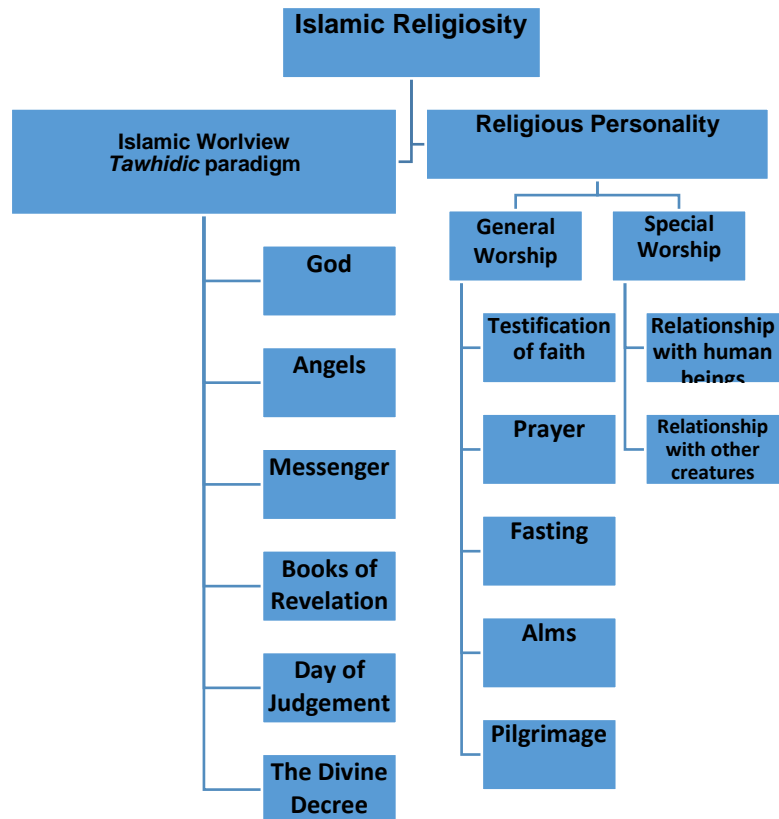
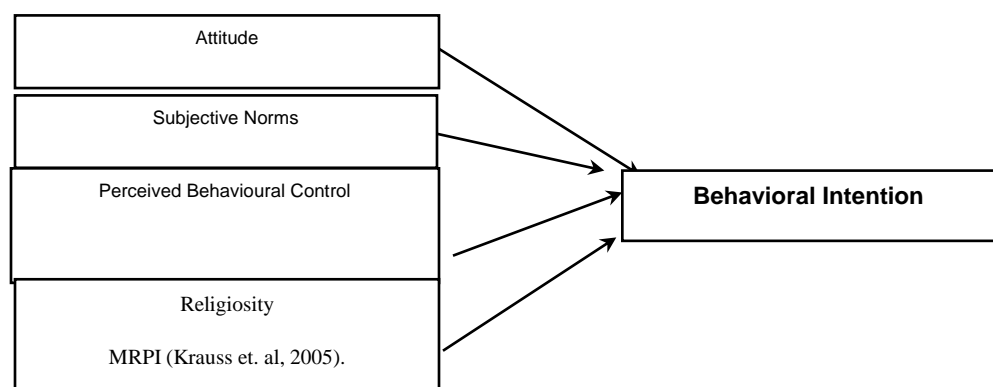


Figure 2: A Modified Framework of the Theory of Planned Behaviour (Ajzen & Fishbein 1991).



Methodology

Sample and Procedure

The data collection was self-administered in four months in which 600 questionnaires were distributed randomly in Klang Valley areas. 452 completed questionnaires were returned and

analysed. The researchers used Krejcie and Morgan’s table to determine a sufficient sample study to represent the population²⁸.

All respondents were millennials who were born between 1982-2004. We used Howe and Strauss (2000) definition of millennial who were born between 1983-1999²⁹. Millennials are the main focus of this study due to a few reasons. First, the number of global millennials has remarkably increased to 23 billion which is nearly 30% of the global population and projected at 26.9 percent in Malaysia³⁰. They are a huge group of food consumers with significant spending power with a high tendency to decide their preferred food and adventurous to try new food³¹. It is common for the millennials to eat out frequently compared to the older generation due to the nature of their role as students or young working adults demand them to be outside of the house most of the time. Furthermore, the availability of different local and international cuisines offered in urban areas, particularly in Klang Valley might also frame their negotiation and interaction with halal and non-halal food.

Instrumentation

The researchers constructed the instrument based on the above-mentioned conceptual framework and the previous instruments used for a similar purpose of research. We referred to two main guidelines which are Punch (1998)³² on the six steps in constructing and the guideline written by Ajzen Icek (n.d) on constructing the TPB questionnaire³³. A few items were generated in the construct based on interviews between researchers and millennial Muslims and some items were adapted from previous studies. Below are items used to measure the religiosity construct.

Table I. List of Items Measuring the Construct of Religiosity

| | |
|-----|---|
| R1 | I believe that there is no God except Allah SWT. |
| R2 | I believe that Prophet Muhammad SAW is the last messenger of Allah. |
| R3 | I believe in the al-Qur’an. |
| R4 | I believe in the al-Sunnah. |
| R5 | I believe in the Prophets of Allah. |
| R6 | I believe in the Judgement day (<i>Qiyamah</i>). |
| R7 | I believe in <i>Qada’</i> and <i>Qadar</i> . |
| R8 | I believe that as a human being, I belong to Allah SWT. |
| R9 | I believe that the main purpose of this life is to perform ‘ <i>ibadah</i> to Allah |
| R10 | I pray regularly five times a day. |

²⁸ Robert. V. Krejcie and Daryle.W.Morgan. “Determining Sample Size for Research Activities,” *Educational and Psychological Measurement* 30, (1970): 608.

²⁹ Howe, N., and Strauss, W. *Millennials Rising: The Next Great Generation* (New York: Vintage Books, 2000).

³⁰ Pawan et al. “Study on Generation Y Dining Out Behavior in Sabah, Malaysia,” *International Journal of Business and Social Science* 5, no. 11 (2014): 92-101.

³¹ Karen Kueh and Boo Ho Voon. “Culture and Service Quality Expectation Evidence from Generation Y Consumers in Malaysia.” *Managing Service Quality* 17, no. 6 (2007): 657.

³² Punch. *Introduction to Social Research: Qualitative and Quantitative Approaches*(Sage Publication, 1988), 95-96.

³³ Ajzen, “Constructing a Theory of Planned Behavior Questionnaire”. retrieved online at <http://www.people.umass.edu/ajzen>

| | |
|-----|--|
| R11 | I fast regularly in the month of Ramadan |
| R12 | I perform/will perform haj when I can afford to do so. |
| R13 | I pay <i>zakat fitrah</i> every year if I fulfill the prescribed criteria. |
| R14 | I regularly recite the holy book of al Al-Qur'an. |
| R15 | I always try to avoid minor sins. |
| R16 | I always try to avoid major sins. |
| R17 | I try to follow Islam in all matters of my life. |
| R18 | I try to maintain good behaviour (<i>akhlak</i>). |
| R19 | I try to maintain good relationships with other fellow Muslims. |
| R20 | I try to maintain a good relationship with non-Muslims. |

Reliability and Validity

Three experts reviewed the proposed questionnaire to ensure its validity and statistical suitability to be utilized for this study. The researcher sent the questionnaire for language validity review to ensure the accuracy and readability of the language used. A pilot language test was also conducted to ensure that respondents can understand correctly the language used in the questionnaire. The researcher then conducted a pilot study with 50 respondents objectively to develop and test the adequacy and feasibility of this study. Internal reliability test using Cronbach's alpha analysis was computed on each item and constructed to ensure the reliability of the instrument. The coefficients of all the scales in the pilot study were in the range of .836-.837 and .929 to .955.

Table II. Cronbach's Alpha Results for Pilot Test and Actual Study

| Constructs | No of Items | Pilot Study (Cronbach Alpha) | Actual Study (Cronbach Alpha) |
|------------------------------|-------------|------------------------------|-------------------------------|
| Attitude | 8 | .929 | .883 |
| Subjective Norms | 5 | .680 | .775 |
| Perceived Behavioral Control | 5 | .867 | .781 |
| Religiosity | 20 | .836 | .955 |
| Behavioral Intention | 7 | .837 | .929 |

The Exploratory Factor Analysis (EFA) was used to test the construct validity of the instruments. All variables in the analysis had a factorability value because the results indicated that Bartlett's test of Sphericity was significant at 0.0001 level ($p < .001$) and the Kaiser-Meyer-Olkin value was greater than .8, exceeding the recommended value of .6. An Eigenvalue of more than one was used to determine the criteria for each factor in the factor analysis³⁴. Therefore, the present study concludes that the instrument is reliable and valid for data collection.

Findings And Discussion

A. Respondents Profiles

This study ran the Descriptive analysis, Multi Linear Regression Test, and Pearson Correlation tests in the Statistical Package of Social Sciences (SPSS) to analyse data. Descriptive

³⁴ Perry R. Hinton et al. *SPSS Explained* (London: Routledge Taylor & Francis Group, 2004), 350.

analysis in the SPSS was employed to examine the demographic information of the respondents in terms of gender as shown in Table III. The findings show that a distribution of respondents is representative between male (180 respondents) and female (245 respondents), which sum up to a total of 425 respondents. The first research objective is answered based on the evidence reported in Table III.

Table III. Correlations between Religiosity and Behavioural Intention to Consume Halal Food

| | | Religiosity | Behavioural Intentions |
|-------------|---------------------|-------------|------------------------|
| Religiosity | Pearson Correlation | 1 | .516** |
| | Sig. (2-tailed) | | .000 |
| | N | 425 | 425 |
| | Sig. (2-tailed) | .000 | .000 |
| | N | 425 | 425 |

Religiosity was found to be significantly correlated with the behavioural intentions of the millennials in consuming halal food. The result indicates a correlation coefficient between religiosity and a behavioural intention to consume halal food is highly significant at 0.516. Therefore, the null hypothesis H1 is rejected.

The second test is to achieve the second objective which is to determine the strongest factor in determining halal food consumption. The Multiple Linear Regression result in table V shows that religiosity is the strongest factor influencing behavioural intentions of the millennials to consume halal food ($\beta=0.560$) compared to other significant factors which are subjective norms ($\beta=0.329$) and attitude ($\beta=0.347$). Perceived Behavioural Control was excluded from the model as it was not found as a significant determinant with the existence of the other three variables. Hence, the null hypothesis H2 is rejected, therefore, confirms that religiosity is the strongest determinant of halal food consumption among millennials

Table V: Estimates of Coefficients for the Regression Model

| Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|-----------------------|-----------------------------|------------|---------------------------|-------|------|
| | B | Std. Error | Beta | | |
| (Constant) | 1.203 | .351 | | 3.425 | .001 |
| Religiosity (x4) | .560 | .068 | .338 | 8.182 | .000 |
| Subjective Norms (x2) | .329 | .059 | .251 | 5.531 | .000 |
| Attitude (x1) | .347 | .068 | .231 | 5.119 | .000 |

The result shows that millennials consume halal food because of the religiosity factor, positive attitude on halal and social influence such as family and friends that shape their consumption behaviours. Similar to the present findings, religiosity was found significant in

explaining the behavioural intention of the millennials in consuming halal food and products³⁵. This reflects the fact that religiosity is an internal drive that shapes their preferences³⁶. However, the insignificant role of perceived behavioural control factor in the TPB model in this study could be interpreted as Muslims with higher religiosity would still consume halal even though in the case of getting halal food is inconvenient to them. This data essentially supports the suggestion made by Shafiek and Leigh Sparks (2009) that religiosity should be placed as one of the determinants of shopping orientation in the consumer framework³⁷.

This is in line with research that Muslims who practise Islam as a way of life were the utmost halal consumers³⁸. This study also strengthens the argument of Syed Shah Alam et.al (2011) that Islam has an abundance of influence on Muslim consumers' behaviours³⁹. As for religious Muslim consumers, religion is the main locus for them to decide on their consumption, especially on food consumption⁴⁰.

In addition, we find these findings aligned with the Value Negotiation on Food Choice theoretical framework which highlighted the importance of personal, social influences, and value negotiations as main drivers for people in choosing their food⁴¹. Since values in Islam are divine-related matter and shape by Islamic belief, halal is perceived as a positive value in food choice. The halal value is associated with the value of *thayyiba* (wholesomeness) and prohibits the consumption of dirty, harmful, and intoxicating food⁴².

Conclusion

The findings of this study attest to the integration of religiosity in the TPB model in predicting a behavioural intention to consume halal. The integration of the religiosity variable in the TPB framework supports the important role of religion in shaping human consumption and it has a broader capacity to predict halal food consumption. This will redound to the body of knowledge and suggest a new model for halal consumption research. From a practical point of view, the policymakers and companies could consolidate the elements of religion and values of halal in halal products and services campaigns.

However, this new theoretical model has a potential limitation in which the samples were collected among millennials in urban areas. Therefore, the model is subject to the characteristics of the young respondents. It is recommended that future research applies this framework to a larger group of Muslims from different geographical backgrounds, objectively to further refine the applicability of the TPB. It is also interesting if future research could explore

³⁵ Ahmad J., Juwaidah S. " Perceived Value and Perceived Usefulness of Halal Labeling: The Role of Religion and Culture," *Journal of Business Research* 6, (2015): 8

³⁶ Azmawani Abd Rahman et al. "Consumers and Halal Cosmetic Products: Knowledge, Religiosity, Attitude And Intention," *Journal of Islamic Marketing* 6, no. 1, (2015): 148.

³⁷ Safiek Mokhlis and Leigh Sparks. "Consumer Religiosity and Shopping Behavior in Kuala Lumpur," *Malaysian Management Journal* II 1&2, (2009): 96-97.

³⁸ Hicham Aitelmaalem et al. "*Canadian Halal Meat Market Study, Agriculture Food and Rural Development*," Alberta Agriculture, Food & Rural Development, Canada, (2005): 22.

³⁹ Syed Shah Alam et al. "Is Religiosity An Important Determinant on Muslim Consumer In Malaysia?," *Journal of Islamic Marketing* 2, no. 1 (2011): 83-96.

⁴⁰ Adila A.B. "Islamic Attributed In Consumer Decision Making: An Empirical Study In Singapore," (Master's Thesis International Islamic University Malaysia, 1999).

⁴¹ Furst T. et al. "Food Choice: A Conceptual Model of The Process," *Appetite* 26, (1996): 247-266.

⁴² Basri bin Ibrahim al Hasani Al Azhari. *Isu-Isu Fiqh Semasa: Halal & Haram*, (Selangor: al-Hidayah Publication, 2009), 546.

the potential and strength of this model to predict other halal products and services in diverse cultural backgrounds. This could confirm the applicability of this new conceptual framework and enhance the understanding of halal consumption.

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