Religiosity as a mediator in the relationship between perceived behavioural control and intention in patronising halal food premises

[1]Pauzi, N., [2,*]Razali, A., [1]Syed Jaafar, S.M.J., [3]Jamaludin, M.H., [1]Mohd Razif, N.F. and [1]Man, S.

[1]Department of Fiqh and Usul, Academy of Islamic Study, University of Malaya, 50603, Kuala Lumpur, Malaysia

[2]Department of Anthropology and Sociology, Faculty of Art and Social Sciences, University of Malaya, 50603, Kuala Lumpur, Malaysia

[3]Department of Syariah and Law, Academy of Islamic Study, University of Malaya, 50603, Kuala Lumpur, Malaysia

Abstract

Food with a halal logo should turn out as an advantage to premises that have proactively adapted to halal business ideas. As Islam teaches its followers on what food is good (halal) and bad (haram) for consumption, the attachment of Islamic decency and goodness to foodservice is expected to spur food premise Halal patronage. The objective of this paper was to investigate the role of religiosity as a mediator in the relationship between perceived behavioural control and intention on patronising at food premise with halal logo. Survey data were collected from supermarket shoppers in all four states in Malaysia such as Selangor, Johor, Kelantan and Pulau Pinang and analysed using partial least-squares structural equations modelling (PLS-SEM) technique. The key findings were religiosity as an important part in an indirect positive relationship between perceived behavioural control and intention on patronising at food premise with halal logo, thus giving support to the mediating effect of religiosity. An explanation for this mediating effect was probably due to the high degree of dependency on religiosity among Muslim consumers.

1. Introduction

Retailers who have proactively adapted to the halal business concept should benefit from having a halal logo at their premises. A study by (Rahman *et al.*, 2021) for example, disclosed that a favourable logo influence repeats patronage. This is further supported by Islam *et al.* (2021) who revealed that there is a tendency for a higher degree of consumer loyalty as favourable consumer perceptions towards an organisation are well-preserved. As it is now, Muslims are eager to associate themselves with the halal logo while avoiding the non-halal logo.

The significance of the halal logo to marketers should not be taken for granted. Halal foods and other halal products are not only in high demand in Muslim countries but also in non-Muslim countries where Muslim populations are becoming more visible. Most Muslim countries are quite well-advanced in ensuring more halal foods and products are circulating in their markets. Halal certification seems to be the most demanding instrument being applied to guarantee that food and non-food products are prepared according to the law of Syariah (Zin *et al.,* 2021). Halal logo is not only restricted to the conformed halal-certified products laid on the retail shelves but more than that, the logo is seen on the external as well as the internal part of the premises. Apart from halal certification, the halal logo may also pop up from various identifications such as Muslim premises' owners, Muslim staff, the composition of Muslim consumers patronising the premises, and hygienic handling.

Numerous scholars have primarily discussed the following halal concerns in the literature of several fields where studies emphasising halal characteristics are abundant: halal brand (Wilson and Liu, 2010), halal meat consumption (Nor Shahrul Nizam and Norzaidi, 2012), halal brand association (Suharni *et al.*, 2016), halal brand personality (Muhamad Fazil, 2015), halal food consumption (Mutsikiwa and Basera, 2012), and halal certification (Hasnah, 2011). According to Suki and Salleh (2016), the halal logo is positively connected with

Muslims' inclination to patronise halal premises. Unfortunately, only a few of these research studies focused on the intention of Muslim consumers to patronise food premises with halal logos. There is some evidence in Islamic marketing literature that Muslims use signs such as the halal logo in deciding if food premises are safe for consumption in the absence of the halal logo (Jamal and Sharifuddin, 2015). As a result, the aim of this study was to see how Muslim consumers' perceived behavioural control, and religiosity influences their intention to patronise food premises with halal logo. The theory of expected actions is the inspiration behind the creation of the proposed theoretical structure.

Ajzen (1991) proposed the Theory Planned Behaviour (TPB), which indicates a link between beliefs and behaviour (Ajzen, 1991). TPB has been shown to be the most effective method for forecasting individual consumption intention (Ajzen, 1991), and it has been used to investigate the relationships between perceived behaviour control, subjective norms and attitudes, in order to predict individual intents and behaviours (Ajzen, 2005). TPB model was used to determine how attitude, subjective norms, and perceived behaviour control influence intention. Based on previous studies, TPB is seen as significant in analysing consumer preferences in purchasing food goods because it has been successfully implemented (Latiff and Ayob, 2014). It is a simple model that can be used to forecast customer purchase behaviour. This model is effective in measuring halal logo intention and has been supported by a number of authors (Afendi *et al.*, 2014; Zulariff and Mohamad, 2014; Khalek and Ismail, 2015).

The relevance of behavioural intention is also emphasised in Islamic teaching. In fact, a strong 'niyat' should precede every human action, whether it is 'ibadah' or ordinary duties (intention). This viewpoint was backed by a few ulama, such as Ibnu Qayyim and Imam al-Ghazzali. Islam, as a way of life, includes detailed recommendations for daily activities such as drinking, eating, sleeping, and exercising. This viewpoint is directly linked to food consumption, which is a daily activity that can be transformed into good deeds if accompanied by a niyat (intention) for Allah SWT. In the perspective of halal food intake, however, it is a must for Muslims to choose halal food and avoid eating haram food. The importance of behavioural intention is emphasised throughout the Quran. It should be remembered that human behaviour depends on their intentions. In the Quran, Allah SWT mentioned in surah al-Zumar, verse 11:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿١١﴾

"*Say (O Muhammad): Verily, I am commanded to worship Allah (alone) by obeying Him and doing religious deeds sincerely for His sake only*"

(Surah al-Zumar, 39: 11)

Therefore, it is clear that behavioural purpose is significant in human action, as described by contemporary social scientists, in TPB theory by Ajzen (1991) and it is not new in Islamic teaching. Al-Quran and the Sunnah are Islam's main sources for the notion and use of behavioural intention. In conducting 'ibadah' and daily tasks, the relevance of behavioural purpose is certainly emphasised. Furthermore, TPB is not in conflict with Islamic teaching, and it has supported the Islamic idea of niyat (intention). The Theory of Planned Behavioural (TPB), created by Fishbein and Ajzen, was used in this study (Ajzen, 1991). TPB method was used to investigate how perceived behaviour control, subjective norm and attitude influence intention. In this study, the focus was not only on how perceived behavioural control influences intention. In fact, this study extended on mediator variables such as religiosity to be measured simultaneously with the TPB.

Perceived behavioural control (PBC) refers to "people's perception of the ease or difficulty of performing the behaviour of interest" (Ajzen, 1991). It refers to a person's ability to carry out a specific action (Ajzen, 2005). PBC, on the other hand, has a direct and indirect influence on intention and behaviour through behavioural intention (Noar and Zimmerman, 2005). The link between perceived behavioural control and intention suggests that consumers who believe they have some control over their behaviour are more likely to engage in it. Those who believe they have no control, on the other hand, will try to ignore the behaviour. For example, the perceived availability of halal foods may make it easier to buy halal while avoiding non-halal. Research by Suki and Salleh (2016) found that perceived behavioural control significantly influences the intention to patronise halal premises. In 2018, Suki and Salleh used the halal image as the mediating variable and still found the important role of perceived behavioural control on intention. Nursalwani and Zulariff (2017) even further put in the evidence of the strong relationship between perceived behavioural control and intention. In their research, the intention to consume halal logo is influenced by perceived behavioural control as one of the variables in TPB. Earlier studies found that perceived behavioural regulation influences, customers, to re-patronise at food premises with halal logo (Al-Nahdi, 2008; Alam and Nazura, 2011). Hence, the following hypothesis was proposed:

H1: Perceived behavioural control significantly influences consumers' intention in patronising at food

premises with halal logo.

People's perceptions of how easy or difficult it is to do the desired behaviour are referred to as perceived behavioural control (Alam and Sayuti, 2011). Numerous studies have shown that people who have a positive attitude towards a particular activity will not be able to carry it out since it is tough to achieve (Alam and Sayuti, 2011; Afendi *et al.*, 2015). According to Kim and Chung (2011), perceived behaviour control has a positive association, implying that a stronger effect of control in explaining behaviour variability is not rare. The religious connection has been proven to be a primary driver of both Muslim and non-Muslim consumers' attitudes, behaviour, lifestyle, and consumption habits, according to Salman and Siddiqui (2011) and Mukhtar and Butt (2012). They also stated that adhering to religious values aids consumers in making great life decisions. As a result, religious beliefs and ideals play an important role in consumer behaviour (Sun *et al.,* 2012). The degree to which a person is dedicated to his or her faith is referred to as religiosity (Ramly *et al.,* 2008). Hence, the following hypothesis was proposed:

H2: Perceived behavioural control significantly influences religiosity

According to a previous study, Muslim customers' religiosity has a significant role in the formulation of their buying intent (Borzooei and Asgari, 2013; Jamal and Sharifuddin, 2015). Similarly, Shaari and Arifin (2009) found that Muslim customers' purchase intentions and religious values have strong correlations. Said *et al.* (2014) discovered that Muslim consumers' religiosity is related to their consumption in a meaningful way. Awan *et al.* (2015) reported its impact will depend on consumers' religiosity. A high positive attitude seems to have a greater effect on the purchase of halal products, which is a significant factor in influencing customers' intention to buy halal products (Ya *et al.,* 2017). Faith plays a part in the decision to eat at food premises with a halal logo. People rely on halal logos and halal certificates in the expectation that they can include reliable details on whether food items are acceptable. Where such knowledge is unclear or inaccessible, the person must make a buying decision based on their faith. Religious adherence or devotion is measured by religiosity, which helps in the integration of halal goods into buying decisions. This implies that if two individuals are aware of halal food products at the same level, then it is predictable that the person with a higher level of religiosity would be more likely to patronise food premises with a halal logo.

Numerous scholars, such as Ambali and Bakar (2013) and Khan *et al.* (2017), reported that religiosity is a strong factor in the decision to buy halal food. In addition, Muslim consumers are more likely to select a food premise based on the taste and price rather than halal logo and certification (Ahmad *et al.*, 2013). Ahmad *et al.,* (2015) discovered that, relative to information concerning halal, religiosity was more influential in actions. Suki and Salleh (2018) conducted empirical research in Malaysia and discovered that food premises labelled with halal logos can patronise their customers having Islamic religiosity. Many researchers proved that consumer buying motives will be affected by the religious affiliation of the retailer and its congruence with the values of customers (Mathras *et al.,* 2016; Kashif *et al.*, 2017; Sunaryo and Sudiro, 2018). Therefore, it is hypothesized:

H3: Religiosity significantly influences consumer intention in patronising food premises with a halal logo

Religiosity is one of the most researched aspects in an individual's process of help in the integration of halal goods into buying decisions. Rehman and Shabbir (2010), Soesilowati (2010) Ambali and Bakar (2013) and Khan *et al.* (2017), found that religiosity is, as expected, a key factor of halal food purchasing decision among Muslims in Muslim-majority nations. Many previous studies have analysed the relationship between independent variables such as motivation (Rostiani *et al.*, 2021), food waste intention (Elshaer *et al.,* 2021) and knowledge-sharing behaviour (Rahman *et al.,* 2015), while religiosity is the dependent variable. Besides that, some researchers have studied the relationship between independent variables such as religiosity and dependent variables such as purchase intention (Newaz *et al.*, 2016), and halal awareness (Astuti and Asih, 2021).

Besides, recent studies have focused on investigating the role religiosity plays as a mediator variable. Religiosity has been identified as a mediator in several different relationships such as customer relationship management and patronage intention (Deb *et al.*, 2021), forgiveness and gratitude (Lee and Kim, 2021) and parenting and agreeableness (Diana *et al.*, 2021). Customers seek assurance with respect to the halalness of the business premise, the halalness of the product, and assurance from environmental aspects such as the halal mark (Abdul *et al.,* 2009). They also discovered a link between respondents' religious affiliation and their attitudes towards the halal logo and ingredients. Non-Muslim customers, on the other hand, have a good attitude and impression of the halal concept (Mathew *et al.,* 2014), which translate into a positive intention to purchase halal food products (Haque *et al.,* 2015).

The objective of this paper to investigate the role of religiosity as a mediator in the relationship between

perceived behavioural control and intention on patronising at food premise with halal logo. Therefore, this study provides an additional perspective on understanding the role religiosity plays as a mediator in the relationship between perceived behavioural control and consumer intention in patronising at food premises with halal logos. Moreover, there is a need to examine the mediating effect of religiosity on the relationship between other variables. In line with the need, this study examined the mediating effect of religiosity on the relationship between perceived behavioural control and consumer intention in patronising food premises with halal logo as this relationship has yet to be tested in the literature. Therefore, it is hypothesized:

H4: Religiosity as a mediator in the relationship between perceived behavioural control and consumer intention in patronising food premises with halal logo.

The framework has introduced religiosity as an integration to the Theory of Planned Behaviour (Figure 1) in this study is to facilitate the author's attempt to answer some doubts about the roles of food premises' halal logo in promoting premise patronage among Muslim consumers. Figure 1 shows the research framework of the study on how religiosity mediates in the relationship between perceived behavioural control and intention in patronising at food premises with halal logo among Muslim consumers.

Based on Figure 1 framework, this research, therefore, derived four hypotheses that are constructed as follows: -

H1: Perceived behavioural control significantly influences consumers' intention in patronising food premises with halal logos.

H2: Perceived behavioural control significantly influences religiosity.

H3: Religiosity significantly influences consumer intention in patronising food premises with halal logos.

H4: Religiosity as a mediator in the relationship between perceived behavioural control and consumer intention in patronising food premises with halal logo.
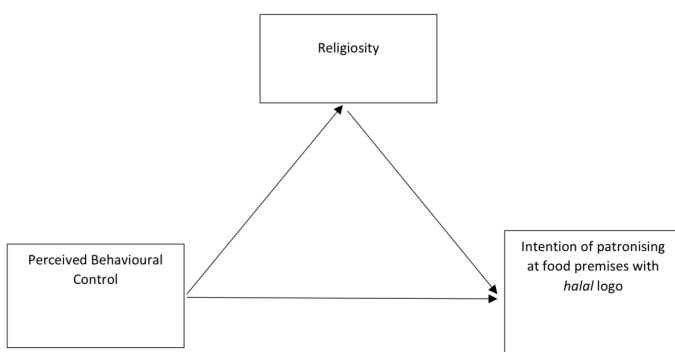

Figure 1. Framework of Study

2. Methodology

A quantitative research design was used in this analysis. This research used a questionnaire as the method for instrumentation and data collection. A random sample of data was obtained from supermarket shoppers across four states such as Selangor, Johor, Kelantan and Pulau Pinang. Samples had to be among those who met the experience of retail shopping, as this could be proven as a powerful foundation in assessing the halal logo of food premises. A total of 450 questionnaires were distributed in the present report. After that, the answers were screened and checked for contradictions and credibility. In this study, Partial Least Square-Structural Equation Modelling (PLS-SEM) was used for data analysis. The PLS-SEM is a second-generation multivariate data analysis technique that examines the structural model with the primary goal of explaining variance independent variables and is thus primarily used in exploratory research. The Smart PLS 3.3 application of PLS-SEM was used in this study to evaluate the hypothesised relationships among the latent constructs within the structural model and to assess the measurement model in terms of reliability and validity (Hair *et al.*, 2017).

3. Results

3.1 Descriptive statistics

Regarding the structure of the sample, 33.3% of the respondents were from Selangor, while 22.2% of them were from Johor, Kelantan dan Penang. Regarding the study cycle in which the respondents are involved, 64.4% of the gender were female and 35.6% of them were male. In terms of age, 68.9% of the respondents were 15 to 27 years old, 16.7% were 28 to 40 years, 12.0% were 41 – 60 years and only 2.4% were 61 years and above. In terms of the education of the respondents surveyed, most of the education in university (67.1%), followed by secondary school (22.4%), pre-university (8.7%), and others (0.9%), not school (0.4%) and primary school (0.4%). Regarding status's respondents, 69.8% of them were single and 28.0% were married. Most of the employment's respondents are students (46.4%) followed by 19.6% were government sector (19.6), and private sector (18.2%). Lastly, the respondents' income 93.1% were below RM3000, 15.8% were RM3001-RM8000 and 1.1% were RM8001 and above in Table 1.

3.2 Measurement and structural model assessment

Convergent and discriminant validity, as well as composite reliability, were used to evaluate the measurement model. All the quality criteria were met for this measurement model, as shown in Table 2, because

Table 1. Demographic profile of the respondent

Detail	Frequency	Percentage (%)
State		
Selangor	150	33.3
Johor	100	22.2
Kelantan	100	22.2
Penang	100	22.2
Gender		
Male	160	35.6
Female	290	64.4
Age		
15 – 27 years	310	68.9
28 – 40 years	75	16.7
41 – 60 years	54	12.0
61 years and above	11	2.4
Education		
Not School	2	0.4
Primary School	2	0.4
Secondary School	101	22.4
Pre-University	39	8.7
University	302	67.1
Others	4	0.9
Status		
Single	314	69.8
Married	126	28.0
Divorced	10	2.2
Employment		
Government	88	19.6
Private	82	18.2
Self-employed	36	8.0
Not working	31	6.9
Student	209	46.4
Others	4	0.9
Income Per Month		
< RM3000	374	93.1
RM3001 – RM 8000	71	15.8
RM8001 and above	5	1.1

all factor loadings (> 0.60), Cronbach's alpha (> 0.70), composite reliability (CR) (0.70), and average variance extracted (AVE) values (0.50) were above the recommended threshold (Hair *et al.,* 2017). The outer loading matrix was examined, and the discriminant validity was tested using Fornell and Larcker's (1981) criterion. All square roots of AVE had greater values than the inter-construct correlations for the examined constructs, and all indicators loaded higher on their construct than all others, ensuring the model's external coherence, as shown in Table 3. The structural model was analysed in terms of the collinearity diagnostic, coefficients of determination (R2), effect size (f2), and relevance and importance of the model paths after the basic quality criteria for the measurement model were met. Figure 2 displays the appropriate outcomes.

The R squared (R2) coefficients of endogenous constructs were assessed to determine the structural model's predictive value. As seen in Figure 2, all the considered Intention of Patronising at Food Premise halal logo were able to explain the variance in the perceived behavioural control and religiosity (R2 Comp = 0.191), while perceived behavioural control of the religiosity can be explained (R2 Emp = 0.015). In terms of effect size (f2), the difference in the R2 of the interest variable related to endogenous constructs when it is removed from the model (Hair *et al.,* 2017) was found to represent a small effect of the perceived behavioural control and religiosity on Intention of Patronising at Food Premise halal logo, and small effects of religiosity on Intention of Patronising at Food Premise halal logo.
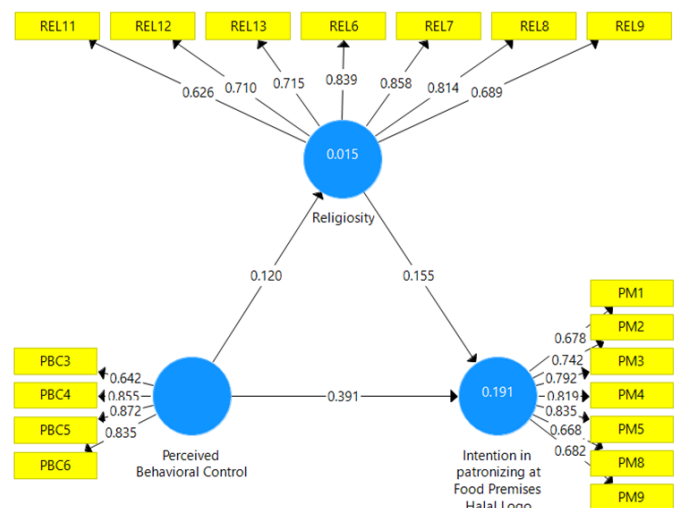

Figure 2. Measurement model

3.3 Testing research hypotheses

The path coefficients, t-statistics, and their bias-corrected confidence intervals, computed by a bootstrapping process with 5000 resamples, were examined within the structural model to assess the relevance and significance of all of the interest direct and indirect effects. The results of the SEM as shown in Table 3 provide support for Hypotheses 1, 2 and 3. According to Hair *et al.* (2017), the significant level is when the p-value is below 0.05 and the t-value of more than 1.64. From the result (Table 5), it was found that perceived behavioural control has a significant influence on the intention of patronising at food premise halal logo (t value = 9.267, p = 0.00), perceived behavioural control has a significant influence on the intention of patronising at food premise halal logo (t value = 2.474, p = 0.00), meanwhile, religiosity has a significant influence on the intention of patronising at food premise halal logo (t value = 3.7335, p = 0.00). Thus, H1, H2 and H3 hypotheses are supported.

Table 2. Internal consistency, convergent validity, composite reliability, and AVE

Latent Variable	Indicator	Convergent Validity		Internal Consistency	
		Loading (> 0.60)	AVE (>0.50)	Composite Reliability (>0.70)	Cronbach's Alpha (>0.70)
Intention of patronising at food premise halal logo	PM1	0.678	0.56	0.898	0.867
	PM2	0.742			
	PM3	0.792			
	PM4	0.819			
	PM5	0.835			
	PM8	0.668			
	PM9	0.682			
Religiosity	REL6	0.839	0.569	0.901	0.878
	REL7	0.858			
	REL8	0.814			
	REL9	0.689			
	REL13	0.715			
	REL11	0.626			
	REL12	0.710			
Perceived Behavioural Control	PCB3	0.642	0.65	0.88	0.816
	PBC4	0.855			
	PBC5	0.872			
	PBC6	0.835			

Table 3. Discriminant validity

	Intention of Patronising at Food Premise halal logo	Perceived Behavioural Control	Religiosity
Intention of Patronising at Food Premise halal logo	0.748		
Perceived behavioural control	0.409	0.806	
Religiosity	0.202	0.12	0.754

Table 4. Structural Model Assessment (Direct Effect Result)

	Beta	Standard Deviation	T Value	P Values	Result
H1: Perceived behavioural control → Intention of Patronising at Food Premise halal logo	0.391	0.042	9.267	0.00	Supported
H2: Perceived behavioural control → Religiosity	0.120	0.049	2.474	0.00	Supported
H3: Religiosity → Intention of Patronising at Food Premise halal logo	0.155	0.041	3.735	0.00	Supported

Table 5. Structural Model Assessment (Indirect Effect Result)

Path	Hypothesis	Beta	Standard Deviation	t-Value	Results	Type Mediation
PCB → INT mediated by RT	H4	0.019	0.010	1.911**	Supported	Partial Mediation

Notes: ** $p < 0.05$; PCB= Perceived Behavioural Control, INT = Intention of Patronising at Food Premise halal logo, RT = Religiosity

3.4 Mediation analysis

The result shows that religiosity acts as a mediator on the effect of perceived behavioural control and intention of patronising at food premise halal logo. Table 4 presents the results of hypothesis testing for the indirect path. The findings in Table 4 concluded a significant indirect effect of religiosity on the relationship between perceived behavioural control and intention of patronising at food premise halal logo ($\beta = 0.019$, $p < 0.05$). The results confirmed that religiosity is a mediator that partial mediates the effects of perceived

behavioural control and intention of patronising at food premise halal logo, thus it supports H4. Furthermore, religiosity may also act as an indirect predictor of perceived behavioural control via intention of patronising at food premise halal logo.

4. Discussion

This research examined the idea of TPB to evaluate religiosity as a mediator of the relationship between perceived behavioural control and the intention of Muslim consumers to patronise food premises with halal

logos. The first hypothesis, that perceived behavioural control has an influence on consumer's intention in patronising food premises with halal logo, is supported by the studies such as Suki and Salleh (2016) and Nursalwani and Zulariff (2017). Besides, earlier studies found that perceived behavioural regulation influences, customers, to re-patronise at food premises with halal logo (Al-Nahdi, 2008; Alam and Nazura, 2011). The link between perceived behavioural control and intention suggests that consumers who believe they have some control over their behaviour are more likely to engage in it. The correlation between perceived behavioural control and intention in patronising at food premises with halal logo purpose indicates that consumers who are in control of their actions are more likely to participate in it.

The second hypothesis is that perceived behavioural control has a substantial effect on religiosity which is confirmed by the results of this research. This is supported by Salman and Siddiqui (2011) and Mukhtar and Butt (2012). Scholars recognised that consumers' perceived behavioural control towards halal food is affected by their religious values once the food establishment shows the halal logo. It is endorsed by Al-Nahdi (2008) that the approach has an essential relationship with the behavioural intention of consumers to patronise food premises with halal logos. Religious teachings and decisions influence people's views and attitudes towards the specific aspect. The intentions of Malaysian customers towards halal food items are highly affected by optimistic views generated after referring to the halal logo.

For the third hypothesis, it was predicted that religiosity greatly affects the intention of consumers to patronise food premises with halal logos and the outcome supported that. This is supported by Borzooei and Asgari (2013), Jamal and Sharifuddin (2015). This finding was also backed up by a study by Elseidi (2018), who discovered that religiosity influences behavioural purpose. An individual's religious level determines whether the individual would be aware of the purchase of halal products at food premises with a halal logo. Previous studies have shown that religion can influence the decision to purchase goods (Dindyal and Dindyal, 2003). Religion's effect on the purchase of halal food depends on the degree to which Islamic rule is practised by Muslims. Consumers who consider themselves as individuals who are obedient to the Islamic religion would prefer the consumption of halal food products (Arsil *et al.,* 2018). According to Noor *et al.* (2014), a high positive attitude seems to have a greater effect on the purchase of halal products, which is a significant factor in influencing customers' intention to buy halal products at premises with halal logo.

Lastly, the fourth hypothesis, the result found in relation to perceived behavioural control and intention of consumers to patronise at the food premise with halal logo demonstrates that the mediation of religiosity exists between the independent and dependent variables. This suggests that perceived behavioural control does have an indirect positive relationship with the intention of consumers to patronise food premises with the halal logo when it is mediated by religiosity. This is supported by Deb *et al*. (2021), a person's religious degree impacts whether or not they will purchase a product. This research indicates that students with a higher religious level are more sensitive to the perceived interest based on their Islamic religion. Previous research has indicated that religion has an impact on purchasing decisions (Dindyal and Dindyal, 2003). The impact of religion on halal food purchases at premise halal logo is determined by how strictly Muslims adhere to Islamic law. Consumers who identify themselves as the followers of the Islamic religion will prefer to consume halal food products. (Arsil *et al.,* 2018). With religiosity, consumers' perceived behavioural control towards their intention to patronise at food premise with halal logo can be further enhanced. Consumers with high attentiveness of premises with halal logo may possibly hold a positive impression towards the premises, a high motivation to patronage, and without any conditions, may follow through their intention to patronage the premises.

According to the results, Muslim consumers' intention to patronise food establishments with halal logos is affected by their perceived behavioural control and religiosity. They become very selective on where they consume and which food establishments they go to. Therefore, to attract customers, the halal logo must be presented, and the main idea of the halal logo is to reassure them that the food premises comply with the halal requirements of the consumers. The findings of this research study provide a better understanding for managers and authorities in dealing with the intention of Muslim consumers to patronise food premises with halal logos, particularly the significant impact of perceived behavioural control and religiosity. Muslim consumers' views and expectations should be prioritised by marketing managers when determining whether to patronise at their food establishment retail. The aggressively driven retailers can play foul after realising the power of the halal logo in attracting Muslim consumer markets. For instance, retailers may publicly show videos concerning premises safety, hygienic practice, food preparation process, halal certification, and the premises' halal policy. The halal logo can also be presented in the form of graphic works such as a gigantic poster of chicken with a valid halal logo. Managers must ensure that the practice of halal is gazetted in the

company's standard operating procedure that it will become a business and work culture. Educating consumers about the halal principle means to fine-tune their attitudes towards supporting the premises. Consumers with the right halal attitude are expected to spread this idea to family members, colleagues, and friends. As their perceived control in purchasing halal goods is better, their intention to patronise the premises is expected to be higher. Bodies of authority such as Jabatan Kemajuan Islam Malaysia (JAKIM), local governments, and other supporting agencies should work very closely with retailers to ensure that the premises' halal practices or policies do not mislead consumers and other stakeholders. Realising the power of the halal logo in attracting Muslim consumers, aggressively driven retailers may play foul. For example, some retail premises might be hiring Muslim workers to engage with non-halal foods. The research study can also add to the body of knowledge by filling in the gaps left by a halal logo in the literature on consumer behaviour and the food premise logo.

5. Conclusion

The present findings have demonstrated that religiosity is a mediator in the relationship between perceived behavioural control and intention on patronising at food premise with halal logo. The halal logo shown by food premises tends to work significantly in encouraging Muslim consumers to patronise at the food premises. Muslim consumers must be nurtured with proper Islamic instruction and thoroughly integrated with a clear understanding of halal values for this to be realised. Since they have a high level of halal awareness, the role of the halal logo at premises should be emphasised in attracting consumers.

Acknowledgements

References

Abdul, M., Ismail, H., Hashim, H. and Johari, J. (2009). Consumer decision making process in shopping for halal food in Malaysia. *China-USA Business Review*, 8(9), 40-47.

Afendi, N.A., Azizan, F.L. and Darami, A.I. (2014). Determinants of halal purchase intention: case in Perlis. *Journal of Business and Social Research*, 4, 118-123.

Ahmad, A.N., Yang, T.A. and Wan Abdullah, W.N. (2015). Perceived versus actual knowledge of alcohol and halal food technology undergraduate students in a Malaysian university. *Journal of Islamic Marketing*, 6(3), 294-313. https://doi.org/10.1108/JIMA-10-2013-0069

Ahmad, N.A., Abaidah T.N. and Yahya, M.H.A. (2013). A study on halal food awareness among Muslim customers in Klang Valley, presented at International Conference on Business and Economic Research, p. 1073-1087. Indonesia: Bandung.

Ajzen, I. (1991). The Theory of Planned Behaviour. *Organizational Behaviour and Human Decision Process*, 50(2), 179 - 211. https://doi.org/10.1016/0749-5978(91)90020-T

Ajzen, I. (2005). Attitude, Personality, and Behaviour, 2nd ed. New York, USA: Open University Press.

Alam, S.S. and Nazura, M.S. (2011). Applying the theory of planned behaviour (TPB) in halal food purchasing. *International Journal of Commerce and Management*, 21(1), 8-20. https://doi.org/10.1108/10569211111111676

Al-Nahdi, M.T.S.M., Ismail, I., Haron, H. and Islam, M.A. (2008). Intention to patronage halal restaurants among Malaysian Muslims-An issue of halal perception. The GSMI (First) Global Business Summit Conference. Malaysia: Institute of Business Excellence, Universiti Teknologi MARA, Malaysia

Ambali, A.R. and Bakar, A.N. (2013). Halal food and products in Malaysia: people's awareness and policy implications. *Intellectual Discourse*, 21(1), 7-32.

Arsil, P., Tey, Y.S., Brindal, M., Phua, C.U. and Liana, D. (2018). Personal values underlying halal food consumption: evidence from Indonesia and Malaysia. *British Food Journal*, 120(11), 2524-2538. https://doi.org/10.1108/BFJ-09-2017-0519

Astuti, Y. and Asih, D. (2021). Country of Origin, Religiosity and Halal Awareness: A Case Study of Purchase Intention of Korean Food. *The Journal of Asian Finance, Economics and Business*, 8(4), 413-421.

Awan, H.M., Siddiquei, A.N. and Haider, Z. (2015). Factors affecting Halal purchase intention – evidence from Pakistan's Halal food sector. *Management Research Review*, 38(6), 640–660. https://doi.org/10.1108/MRR-01-2014-0022

Borzooei, M. and Asgari, M. (2013). The Halal brand personality and its effect on purchase intention. Interdisciplinary. *Journal of Contemporary Research in Business*, 5(3), 481-491. https://doi.org/10.6007/IJARBSS/v3-i10/288

Deb, M., Sharma, V.K. and Amawate, V. (2021). CRM, Skepticism and Patronage Intention—the mediating and moderating role of satisfaction and religiosity. *Journal of Strategic Marketing*, 29(4), 316-336. https://doi.org/10.1080/0965254X.2020.1733048

Diana, R.R., Chirzin, M., Bashori, K., Suud, F.M. and

Khairunnisa, N.Z. (2021). Parental engagement on children character education: the influences of positive parenting and agreeableness mediated by religiosity. *Jurnal Cakrawala Pendidikan*, 40(2), 428 -444. https://doi.org/10.21831/cp.v40i2.39477

Dindyal, S. and Dindyal, S. (2003). How personal factors, including culture and ethnicity, affect the choices and selection of food we make. *Internet Journal of Third World Medicine*, 1(2), 27-33. https://doi.org/10.5580/2231

Elseidi, R.I. (2018). Determinants of halal purchasing intentions: evidence from UK. *Journal of Islamic Marketing*, 9(1), 167-190. https://doi.org/10.1108/JIMA-02-2016-0013

Elshaer, I.A., Sobaih, A.E.E., Aliedan, M. and Azzaz, A. (2021). The Effect of Green Human Resource Management on Environmental Performance in Small Tourism Enterprises: Mediating Role of Pro-Environmental Behaviors. *Sustainability*, 13(4), 1956. https://doi.org/10.3390/su13041956

Fornell, C. and Larcker, D.F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18(1), 39-50. https://doi.org/10.1177/002224378101800104

Hair, J.F., Jr, Hult, G.T.M., Ringle, C. and Sarstedt, M. (2017), A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM). USA: Sage Publications.

Haque, A., Sarwar, A., Yasmin, F., Tarofder, A.K. and Hossain, M. (2015). Non-Muslim consumers' perception toward purchasing halal food products in Malaysia. *Journal of Islamic Marketing*, 6(1), 133-147. https://doi.org/10.1108/JIMA-04-2014-0033

Hasnah, H.S. (2011). Consumption of functional food model for Malay muslims in Malaysia. *Journal of Islamic Marketing*, 2(2), 104-124. https://doi.org/10.1108/17590831111139839

Islam, T., Pitafi, A.H., Arya, V., Wang, Y., Akhtar, N., Mubarik, S. and Xiaobei, L. (2021). Panic buying in the COVID-19 pandemic: A multi-country examination. *Journal of Retailing and Consumer Services*, 59, 102357. https://doi.org/10.1016/j.jretconser.2020.102357

Jamal, A. and Sharifuddin, J. (2015). Perceived value and perceived usefulness of halal labeling: the role of religion and culture. *Journal of Business Research*, 68(5), 933-941. https://doi.org/10.1016/j.jbusres.2014.09.020

Kashif, M., Zarkada, A. and Thurasamy, R. (2017). The moderating effect of religiosity on ethical behavioural intentions: An application of the extended theory of planned behaviour to Pakistani bank employees. *Personnel Review*, 46(2), 429-448.

https://doi.org/10.1108/PR-10-2015-0256

Khalek, A.A. and Ismail, S.H.S. (2015). Why are we eating halal-using the theory of planned behaviour in predicting halal food consumption among generation Y in Malaysia. *International Journal of Social Science and Humanity*, 5(7), 608-612. https://doi.org/10.7763/IJSSH.2015.V5.526

Khan, M.M., Asad, H. and Mehboob, I. (2017). Investigating the consumer behaviour for halal endorsed products: case of an emerging Muslim market. *Journal of Islamic Marketing*, 8(4), 625-641. https://doi.org/10.1108/JIMA-09-2015-0068

Kim, H.Y. and Chung, J.E. (2011). Consumer Purchase Intention for Organic Personal Care Products. *Journal of Consumer Marketing*, 28(1), 40-47. https://doi.org/10.1108/07363761111101930

Latiff, Z.A.A. and Ayob, M.A. (2014). Food labels based on theory of planned behavior in Klang Valley. *Infrastructure University Kuala Lumpur Research Journal*, 2(1), 113-118.

Lee, J.Y. and Kim, J. (2021). Korean Christian Young Adults' Religiosity Affects Post-traumatic Growth: The Mediation Effects of Forgiveness and Gratitude. *Journal of Religion and Health*, 60, 3967-3977. https://doi.org/10.1007/s10943-021-01213-w

Mathew, V.N., Abdullah, A.M.R. and Mohamad Ismail, S.N. (2014). Acceptance on halal food among non-Muslim Consumers. *Procedia – Social and Behavioral Sciences*, 121, 262-271. https://doi.org/10.1016/j.sbspro.2014.01.1127

Mathras, D., Cohen, A.B., Mandel, N. and Mick, D.G. (2016). The effects of religion on consumer behaviour: a conceptual framework and research agenda. *Journal of Consumer Psychology*, 26(2), 298-311. https://doi.org/10.1016/j.jcps.2015.08.001

Muhamad Fazil, A. (2015). Antecedents of Halal Brand Personality. *Journal of Islamic Marketing*, 6(2), 209-23. https://doi.org/10.1108/JIMA-03-2014-0023

Mukhtar, A. and Butt, M.M. (2012). Intention to choose halal products: the role of religiosity. *Journal of Islamic Marketing*, 3(2), 108-120. https://doi.org/10.1108/17590831211232519

Mutsikiwa, M. and Basera, C.H. (2012). The influence of socio-cultural variables on consumers' perception of halal food products: A case of Masvingo Urban, Zimbabwe. *International Journal of Business and Management*, 7(20), 112-119. https://doi.org/10.5539/ijbm.v7n20p112

Newaz, F.T., Fam, K.S. and Sharma, R.R. (2016). Muslim religiosity and purchase intention of different categories of Islamic financial products. *Journal of Financial Services Marketing*, 21(2), 141-152. https://doi.org/10.1057/fsm.2016.7

Noar, S.M. and Zimmerman, R.S. (2005). Health behavior theory and cumulative knowledge regarding health behaviours: Are we moving in the right direction? *Health Education Research*, 20(3), 275–290. https://doi.org/10.1093/her/cyg113

Nursalwani, M. and Zulariff, A.L. (2017). The effect of attitude, subjective norm and perceived behaviour control towards intention of Muslim youth at public universities in Kelantan to consume halal labelled chocolate bar product. *Canadian Social Science*, 13 (2), 43-48.

Rahman, A.A., Asrarhaghighi, E. and Ab Rahman, S. (2015). Consumers and halal cosmetic products: knowledge, religiosity, attitude and intention. *Journal of Islamic Marketing*, 6(1), 148-163. https://doi.org/10.1108/JIMA-09-2013-0068

Rahman, R.A., Zahari, M.S.M., Hanafiah, M.H. and Mamat, M.N. (2021). The influence of knowledge on wholesomeness, labelling and trust toward Muslim consumers purchase behaviour of Syubhah semi-processed food products. *Journal of Islamic Marketing*, 13(1), 2009-2027. https://doi.org/10.1108/JIMA-05-2020-0133

Ramly, Z., Chai, L.T. and Lung, C.K. (2008). Religiosity as a Predictor of Consumer Ethical Behaviour: Some Evidence from Young Consumers from Malaysia. *Journal of Business Systems, Governance and Ethics*, 3(4), 43–56. https://doi.org/10.15209/jbsge.v3i4.147

Rehman, A. and Shabbir, M. S. (2010). The relationship between religiosity and new product adoption. *Journal of Islamic Marketing*, 1(1), 63-69. https://doi.org/10.1108/17590831011026231

Rostiani, R., Toyib, J.S. and Khoiriyah, S. (2021). Why do Muslims engage in adaptive worship behavior during the pandemic? The role of protection motives and religiosity. *Journal of Islamic Marketing*, 12(3), 518-542. https://doi.org/10.1108/JIMA-09-2020-0261

Said, M., Hassan, F., Musa, R. and Rahman, N.A. (2014). Assessing consumers' perception, knowledge and religiosity on Malaysia's halal food products. *Procedia – Social and Behavioral Sciences*, 130, 120-128. https://doi.org/10.1016/j.sbspro.2014.04.015

Salman, F. and Siddiqui, K. (2011). An exploratory study for measuring consumers awareness and perceptions towards halal food in Pakistan. *Interdisciplinary Journal of Contemporary Research in Business*, 3(2), 639–651.

Shaari, J.A.N. and Mohd Arifin, N.S. (2009). Dimension of halal purchase intention: A preliminary study. American Business Research Conference, p. 1-15. USA: New York.

Soesilowati, E.S. (2011). Business opportunities for halal products in the global market: Muslim consumer behaviour and halal food consumption. *Journal of Indonesian Social Sciences and Humanities,* 3(1), 151-160. https://doi.org/10.14203/jissh.v3i1.50

Suharni, M., Asiah, O.N. and Maisarah, A. (2016). Measuring Halal Brand Association (HalBA) for Islamic Banks. *Journal of Islamic Marketing*, 7(3), 331–354. https://doi.org/10.1108/JIMA-09-2014-0058

Suki, N.M. and Salleh, A.S.A. (2016). Does Halal image strengthen consumer intention to patronise Halal stores? Some insights from Malaysia. *Journal of Islamic Marketing*, 7(1), 120-132. https://doi.org/10.1108/JIMA-12-2014-0079

Suki, N.M. and Salleh, A.S.A. (2018). Mediating effect of Halal image on Muslim consumers' intention to patronise retail stores: Some insights from Malaysia. *Journal of Islamic Marketing*, 9(2), 338-355. https://doi.org/10.1108/JIMA-02-2017-0014

Sun, S., Goh, T., Fam, K.S., Xue, Y. and Xue, Y. (2012). The influence of religion on Islamic mobile phone banking services adoption. *Journal of Islamic Marketing*, 3(1), 81-98. https://doi.org/10.1108/17590831211206617

Sunaryo, S. and Sudiro, S.E.A. (2018). The impact of Brand awareness on purchase decision: mediating effect of halal logo and religious beliefs on halal food in Malang Indonesia. *Australasian Journal of Islamic Finance and Business*, 4(1), 28-37.

Wilson, J.A.J. and Liu, J. (2010). Shaping the halal into a brand? *Journal of Islamic Marketing*, 1(2), 107-123. https://doi.org/10.1108/17590831011055851

Ya, S., Nor, M.M.N., Noor, S.M. and Ahmad, Z. (2017). Purchase intention of Islamic brand product among non-muslim customers. *Pertanika Journal of Social Sciences and Humanities,* 25(S), 101-110.

Zin, Z.M., Sarbon, N.M., Zainol, M.K., Jaafar, S.N.A., Shukri, M.M. and Rahman, A.H.A. (2021). Halal and Non-Halal Gelatine as a Potential Animal By-Products in Food Systems: Prospects and Challenges for Muslim Community. First International Conference on Science, Technology, Engineering and Industrial Revolution, p. 530-540. Netherlands: Atlantis Press. https://doi.org/10.2991/assehr.k.210312.086

Zulariff, A.L. and Mohamad, A.A. (2014). Food labels based on theory of planned behaviour in Klang Valley. *Infrastructure University Kuala Lumpur Research Journal*, 2(1), 113–118.