

# Consumers Attitude toward Halal Food Products in Malaysia: Empirical Evidence from Malaysian Millennial Muslims

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Received 18 April 2022; Revised 14 May 2022; Accepted 28 May 2022;  
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## ABSTRACT

*Being sharia compliant is a very important matter for Muslims especially the Millennial generation particularly in obtaining halal foods. In the context product and service selection and purchase, the Millennial generation is considered to have high capability in the aspect of accessing rapid information through the social media. In effect, the Millennial Muslims behavior is envisaged to enhance the consumption of halal products and services in Malaysia due to their purchasing power. Thus, the main aim of the present study is to examine the purchasing behaviour of Millennial Muslims towards halal products. A dataset comprising of 403 respondents were employed using Structural Equation Modeling-Partial Least Square (SEM-PLS). This cross-section study identified specific factors such as social media influencers, understanding of halal concept and perception of halal logo. Specifically, attitude plays the role of mediator in this study. Thus, this study suggests that the purchase of halal food is influenced by these factors. Hence, producers should strategize their marketing communication efforts on various social networking sites to strengthen consumers awareness on the values of halal products.*

**KEYWORDS:** Halal purchasing; Muslim behavior; Attitude; Halal; Food.

## 1. Introduction

Because the majority of Malaysia's Millennial age is Muslim, there is a significant demand for halal products and services. As a result, stringent and effective laws and regulations are required to ensure that every food product meets the halal standards and is marketed in line with Islamic beliefs. According to Rahim et al. (2015), the newest trend in halal food consumption is driven by changes in Muslim consumer behavior brought by the growing number of Muslims and the level of halal

knowledge among the younger generation. The Millennial generation is technologically sophisticated, highly consumptive, and trendsetter oriented, making them a very important consumer group with significant purchasing power (Maryama et al., 2019). Because of their great sociability on social networking sites, they are heavily affected by their peers in their purchasing preferences, which has a positive impact on their impressions of halal items (Maryama et al., 2019). Thus, it is imperative to understand the role of relevant parties in influencing these group. The internet habits of the Millennial age make it simple for them to obtain all information regarding halal food items. They are quicker and more open to receiving and absorbing the most recent information or news updates, which marketers may use to implement social media marketing techniques (McCormick, 2016). Furthermore, the Millennial generation is highly concerned with quality assurance, living a healthy lifestyle, and adhering to specific habits (Osman & Aziz, 2018).

The main purpose of this study is to examine

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the views and purchasing habits towards halal food among Muslim Millennials in Malaysia. In addition, halal food purchase behavior is analyzed with regards to their knowledge of the halal concept, their perception of the halal logo, religion, social media influencer and attitude. Furthermore, the impact of individual's attitude on his or her purchasing habits is also determined. Specifically, the influence of social media on the behavior of Millennial Muslims in choosing halal food products is highlighted. The paper is organized as follows. The next section discusses the literature review followed by methodology of the study. Section four highlights the findings of the study followed by the conclusion and suggestions.

## 2 Literature Review

### 2.1. Purchasing behavior

Purchase behavior is defined as a consumer's ability to decide when purchasing goods or services (Vizano et al., 2021). Marketers must comprehend multiple factors influencing their target markets' buying behavior and evolve strategies accordingly (Khaniwale, 2015). Consumer behavior includes thought processes about various considerations such as what to buy, where to buy, when how much and how many times the purchase is made (Khaniwale, 2015). The end result of consumer is purchasing behavior that is related to product choices, time, number and frequency of purchases. Normally TPB theory is widely used in halal studies to forecast customer behavior. However, in this study a different approach is undertaken as to highlight the role of attitude. Contextual considerations help predict consumers' attitudes toward exhibiting such behaviors, according to this theory. As a result, customer religiosity is used to measure customer attitude towards halal product and service. Furthermore, attitude is inadequate to justify customer behavior (Ngah et al., 2021). Thus, halal logo, halal understanding, social media influencer, religion and attitude are used as indicators of halal food buying activity.

### 2.2. Factors effecting purchasing behaviour

#### 2.2.1. The effect of halal understanding on attitude towards halal food

In aspect of halal food, personal understanding towards a particular product attraction is based on experience and information obtained about the foods permitted in Islam (Kamarulzaman et al., 2020). Health concern among consumers has created an opportunity for food industry

players such as organic food. The concept of halal for Muslim products serves further opportunities. The main principle in staying healthy is to be alert in eating, which includes food sources, how food is created and cooked, and the appropriate quality and quantity to minimize the harmful effects on the body. Consumer trust in halal food, however, is much more complicated since customers need to identify if the meal is halal or haram based on several other aspects (Ali et al., 2021). Due to a lack of information, awareness, and comprehension of the Halal principle, particularly among Muslims and Halal product makers, the enthusiasm for halal may fade. It should be understood that Halal food must be prepared in the most sanitary manner possible and must adhere to international food safety standards and must not offend anyone's religious beliefs. The manufacture of Halal food is required by the Quran to meet the requirements of cleanliness, freedom from 'contamination,' and nutritious food (Kasmarini et al, 2015). The findings from Rosi et al. (2022) are anticipated to provide a better understanding of halal academicians, marketing researchers to develop theories and facilitate their future studies. Policymakers and related halal bodies could also refer to these findings for policies, guidelines, or strategy development. It is expected that halal research on bakery products and the industry will consistently grow, in line with the growth of the bakery product market.

#### 2.2.2. The role of the halal logo on attitudes toward halal food

Today's food quality paradigm is expanding which may make verifying the food's credible qualities a challenging task (Del Giudice et al., 2018). Part of the governing motivation for consumers to purchase certain products is readily accessible and accurate information (Zul Ariffin et al., 2016). Equally pertinent is consumers should be able to get valid certification which conveys messages about the quality of the credence products that can heighten consumers' trust in the product quality and safety (Del Giudice et al., 2018; Nazlida et al., 2017). The Halal logo is a certification issued by a recognised halal foundation for halal products such as food or business. The desire of Muslim consumers to get halal food improves the value of the trademark and raises awareness of halal goods (Haque et al., 2015). Today's food quality paradigm is increasing,

which may make determining the credibility of food a difficult process (Del Giudice et al., 2018). It is critical for customers to acquire information from a legitimate certifying organisation that acts as a communication tool provider for delivering messages about the quality of credibility items (Del Giudice et al., 2018). Customers can also benefit from the certification by reducing any potential hazards related with the product's safety (Nazlida et al., 2017). Many academics from many nations have investigated the influence of halal logos on people's decisions to purchase halal items (Kawata et al., 2018; Al-Kwafi et al., 2019; Anam et al., 2018). The halal logo serves as a visual certification to the consumers that the product that they are purchasing meets the halal criteria. As a result, it can be considered a major factor in deciding whether or not to buy halal goods (Elseidi, 2018; Mohamed et al., 2013). Since most consumers cannot distinguish halal items, meat in particular, the halal logo is an extensive way to assure consumers that the meat was prepared with strict halal guidelines (Anam et al., 2018). The halal logo is a form of assurance for halal products in the supply chain (Nuttavuthisit & Thgersen, 2017). Halal labeling plays a major role in influencing consumers' intention to buy food. Studies show religious awareness among Muslim consumers acts as an impetus to manufacturers and industry players to get a halal logo for their products to attract consumers. Moniruzzaman & Aziz (2022) found that the Malaysian halal certification authority is moving ahead of Bangladesh in overcoming the identified challenges. However, there are still some shortcomings, such as; lack of proper enforcement of the law, misuse of the halal logo, shortage of workforce in halal auditors, need to be improved by Malaysian halal authorities for further development of the halal certification system.

### **2.2.3. The effect of social media influencer on attitude towards halal food**

Social media influencers are third-party endorsers that shapes the consumers' attitudes and assist company marketing (SMIs) (Tahirah et al., 2020). According to Susie Khamis et al. (2016), the SMI also identify as micro-celebrities (Susie et al., 2016) or modern-day opinion-makers (Tahirah et al., 2020). They usually have a huge number of followers and advertise goods via appealing social media network site contents to attract consumers

(Sharma & Ranga, 2014). Most consumers believe in social media influencers rather than paid ads (Abidin, 2016). They also have more positive attitudes and intentions toward a product endorsed by expert social media influencers rather than amateur social media influencers (Rollins, Bhutada, Crawford, & Hvizdos, 2015). These influencers' marketing normally extends throughout the brand creation process because they are considered role models who influence audiences (Nurfadila, 2020).

### **2.2.4. The effect of religiosity on attitude towards halal food**

Religion refers to a vast variety of human behaviors, attitudes, beliefs, feelings, and experiences in relation to God or divinity (Ibrahim & Hashanah, 2015). People who are religious have the tendency to obey religious laws and practices (Zakaria et al., 2017). The increase in religion has a significant influence on customer inclinations to choosing halal items. Many studies have shown that religion has significant effect on people's eating habits. Muslim consumers around the world are concern about halal product issues which makes it an important factor in determining their consumption behavior. A study conducted by Mathras (2015) shows religious elements are very important in influencing a Muslim's food choices. Even though a Muslim is living in a non-Islamic culture and tradition, the teachings of Islam are still the basic guide of the Muslim's life especially in the aspect of halal food consumption. Ali et al. (2021) demonstrates the religion may have an important impact on a consumers' food choices. The extent of their action, however, relies on the customer's strong faith in his religion. The stronger faith a person has in his religion, the more committed he is to follow the teachings of his faith (Abd Rahman et al., 2015). To put it another way, religiosity may show a person's level of devotion to religious laws (Iranmanesh et al., 2020). When it comes to purchasing behaviour, someone who has a strong confidence in his religion is more inclined to respect and adhere to religious regulations (Iranmanesh et al., 2020). Extensive research has shown that faith has a major impact on consumer purchasing behaviour (Nurhayati & Hendar, 2019). According to Ramadania et al. (2018), religion correlates positively with halal product awareness. The concept of Islam as a way of life becomes the principles that guide a

Muslim's decisions and lifestyles for the ummah's betterment which leads to the following hypotheses:

### 2.2.5. The effect of attitude towards halal food

An individual's attitude toward halal food is influenced by their idea that the meal is halal, and this assumption can lead to favourable attitudes such as a desire to purchase the product (Ajzen, 1991). Attitude may also be described as a broad evaluation of a certain activity that reveals how much someone appreciates or hates performing it (Nico et al., 2021). The moral judgement of a Muslim's consuming behaviours is influenced by his or her attitude toward halal food (Maichum et al., 2017). Hence there is a crucial step to determine the significant factors in creating positive attitude towards purchasing halal food and services. These factors will guide halal product producer to an effective marketing

strategy and optimizing cost because advertisement content can be designed focusing on the most important factor to create positive attitude and purchasing the halal products. Hypothesis on the factors towards attitude and attitude towards purchasing behavior are shown as follows:

H1: Halal understanding has a positive influence on attitude towards halal food among Muslim Millennial generation.

H2: Halal logo perception has a positive influence on the attitude towards halal food among Muslim Millennial generation

H3: Social media influencer has positive influence on the attitude towards halal food among Muslim Millennial generation.

H4: There is a positive influence of religiosity and attitude towards halal food among Muslim Millennial generation.

H5: Attitude towards halal food has a positive influence on the purchase behavior of halal food among Muslim Millennial generation.

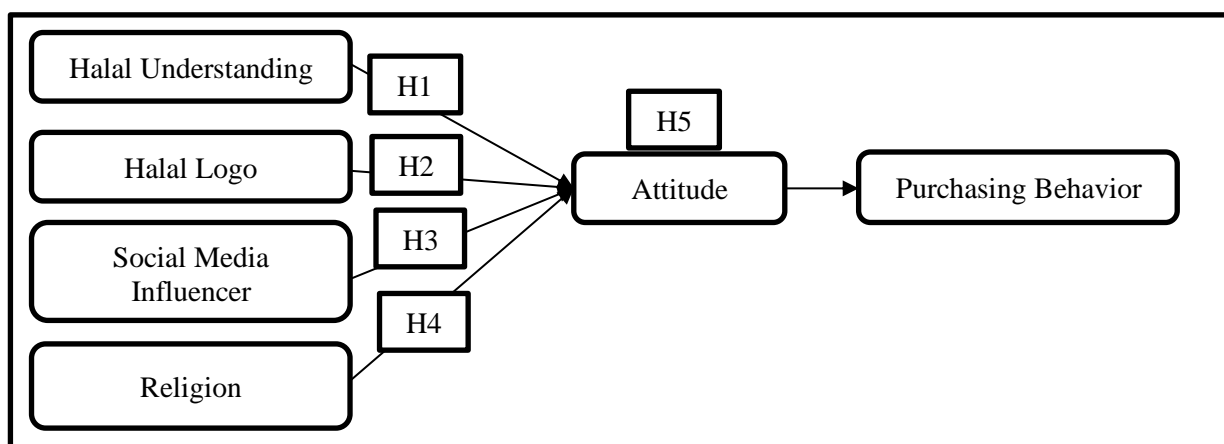


Fig. 1. Research model

Source: Del Giudice et al. (2018), Tahirah et al. (2020), Zakaria et al. (2017), Nico et al. (2021)

## 3 Methodology

### 3.1. Measurement & instrumentation

This study applied the quantitative approach and data is collected by survey. In further, the deductive reasoning approach and cross-sectional design was used for this study. Following that, the presented hypotheses were evaluated using Smart-PLS 3.2.8's structural equation modelling. This theoretical model of this study contains six variables. All items were adapted from previous research that employed questionnaire design. The questionnaire contains fifty-two items regarding halal understanding, halal logo, social media influencer, religion, attitude and purchasing behavior. Halal understanding consists of 12 items, Religion consists of five items modified

from Muhamad et al. (2017), Attitude consists of 10 items modified from Mainchum, Parichatnon and Peng (2017), Halal logo consists of eight items modified from Hamidah and Nuraishah (2017), Purchasing behavior consists of 15 items modified from Dian Novita Sari, Achmad Fauzi DH and Lusy Deasyana Rahma Devita (2018) and Social Media Influencer consists of eight items modified from Arif Billah et al. (2020).

### 3.2. Population and sampling

A total of 455 surveys were sent to the Millennial group aged 18 to 38 years old utilising the personal administered approach (online and offline). This study made use of Smart-PLS software, and the sample size was

determined using power analysis to establish the minimal sample size necessary to quantify the effect size (Hair et al., 2017). Thus, the minimal sample size was 109 respondents. Thus, in the survey, a non-probability volunteer and convenience sample approach was used. There were 455 questionnaires issued in all, with 403 of them being used for analysis. Each question was rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The use of a five-Likert scale will increase the response rate. The 5-point Likert scale encourages respondents to fill out the form honestly and completely, reducing respondents' dissatisfaction (Rehman, Bhatti, & Chaudhry, 2019c).

**4. Findings**

Smart-PLS 3.2.8 version which is a fast-growing second-generation method in deciding the theoretic model was employed for results

analysis. Bootstrapping technique with 5000 subsamples was also used in the computing factors loading and path coefficients to attain significant standards (Hair et al., 2017). When using PLS-SEM, it was also essential to run measurement model to ensure instrument validity and reliability and structural model to test the proposed hypotheses. As suggested by Andersen and Gerbing (1988), a two-stage analytical procedure was adopted. The first stage involved testing the measurement model, which were internal consistency reliability, convergent and Discriminant Validity or DV, and the second stage involved examining the structural model, which was hypotheses testing.

**4.1. Respondent's profile**

The descriptive analysis evaluated at each respondent's demographic profile is shown in Table 1.

**Tab. 1. Respondent's profile**

Demographic Characteristics	Number (N=403)	
	Frequency	Percentage (%)
<i>Gender</i>		
Male	123	30.52
Female	280	69.5
<i>Age (years old)</i>		
19 – 23	108	26.79
24 – 28	125	31.02
29 – 33	73	18.11
34 – 38	97	24.07
<i>Race</i>		
Malay	363	90.1
Chinese	28	6.9
Indian	7	1.7
Others	5	1.2
<i>Marital Status</i>		
Single	120	29.77
Married	267	66.25
Widower/Widow	16	3.97
<i>Highest Education Level</i>		
SPM	0	0.0
STPM/Diploma/A Level	62	15.38
Bachelor's Degrees	140	34.74
Master's Degrees	116	28.78
Doctoral Degrees	85	21.09
<i>Occupation</i>		
Student	45	11.17
Housewife	36	8.93
Employee	195	48.39
Self-employed	102	25.31
Unemployed	25	6.20

As per Table 1, the overall profile of the respondents includes 280 females 69.5 (%) and

the remainder 123 males 30.5 (%). The dominant of respondents are ages between 19 and 23, with 82.1 (%) being single and 17.4 (%) being married. The majority of respondents 72.70 (%) have a bachelor's degree as their greatest level of schooling. The second highest category held a Doctoral Degree 12.65 (%). For occupation, the majority of respondents 48.39 (%) were working adults on wages, with self-employment accounting for the second biggest

category 25.31 (%).

#### 4.2. Content validity

According to Rehman et al. (2019a), content validity develops when construct items that measure detailed variables have higher loadings on their relevant variable than other variables in a theoretic framework. As a result, Table 1 below shows the value for content validity.

**Tab. 2. Cross loadings**

	ATTITUDE	BEHAVE	LOGO	MEDIA	RELIGION	UNDERSTAND
ATT1	0.687	0.458	0.513	0.219	0.503	0.533
ATT2	0.857	0.726	0.712	0.301	0.725	0.761
ATT3	0.647	0.425	0.544	0.216	0.541	0.609
ATT4	0.728	0.687	0.552	0.257	0.539	0.534
ATT5	0.801	0.744	0.581	0.377	0.559	0.506
ATT6	0.670	0.505	0.430	0.261	0.466	0.412
ATT7	0.847	0.803	0.727	0.334	0.722	0.682
ATT8	0.685	0.623	0.480	0.300	0.477	0.414
BEHAVE2	0.686	0.788	0.560	0.424	0.532	0.465
BEHAVE3	0.550	0.683	0.469	0.401	0.441	0.352
BEHAVE4	0.779	0.879	0.696	0.354	0.685	0.612
BEHAVE5	0.769	0.902	0.709	0.303	0.696	0.615
BEHAVE6	0.565	0.696	0.492	0.307	0.469	0.406
BEHAVE7	0.750	0.876	0.727	0.312	0.706	0.567
LOGO1	0.567	0.533	0.788	0.284	0.634	0.525
LOGO2	0.581	0.590	0.794	0.445	0.626	0.493
LOGO3	0.734	0.743	0.844	0.376	0.725	0.657
LOGO4	0.594	0.568	0.815	0.410	0.664	0.571
LOGO5	0.704	0.687	0.882	0.398	0.740	0.622
LOGO6	0.636	0.634	0.836	0.397	0.725	0.548
REL3	0.621	0.562	0.676	0.303	0.804	0.612
REL4	0.691	0.689	0.763	0.389	0.860	0.647
REL5	0.625	0.579	0.638	0.299	0.819	0.562
REL6	0.385	0.400	0.426	0.760	0.544	0.289
SMI1	0.365	0.403	0.454	0.840	0.498	0.286
SMI2	0.331	0.386	0.417	0.874	0.471	0.282
SMI6	0.299	0.321	0.366	0.810	0.405	0.263
SMI8	0.307	0.359	0.372	0.866	0.423	0.243
SMI9	0.314	0.34	0.355	0.872	0.389	0.207
SMI10	0.349	0.375	0.414	0.878	0.452	0.288
UND1	0.516	0.447	0.417	0.214	0.458	0.671
UND2	0.423	0.278	0.387	0.161	0.471	0.715
UND3	0.418	0.307	0.399	0.206	0.411	0.626
UND4	0.619	0.523	0.581	0.225	0.583	0.837
UND5	0.577	0.431	0.488	0.182	0.541	0.811
UND6	0.721	0.635	0.678	0.275	0.633	0.851
UND7	0.636	0.578	0.615	0.303	0.583	0.773
UND8	0.625	0.542	0.570	0.276	0.605	0.795

#### 4.3. Convergent validity

According to Rehman et al. (2019c), convergent validity arises when all items of a variable replicate their connected factor

efficiently. Hair et al. (2017) determined the reading value of average variance extracted (AVE: > 0.50) and composite reliability (CR: > 0.70). However, Bhatti and Rehman (2019a)

proposed that elements with factor loadings less than 0.50 be eliminated. Therefore, there are eight items deleted are because of lower loading value of 0.6 (Hair et al., 2017). This approach was used to improve the outcomes of AVE and CR, and it might result in a comprehensive theoretical framework (Bhatti & Rehman, 2019b).

As a result, this study used all the specified methods and met the aforementioned criterion. The constructs in this study also meet George and Mallery's good (0.70) Cronbach's alpha criterion (2003) and does not have a multicollinearity problem with variance inflation factors (VIF) larger than 5 as shown in Table 2.

**Tab. 3. Convergent validity**

Construct	Items	AVE	Composite Reliability (CR)	Cronbach's Alpha	R <sup>2</sup>	VIF (Construct)
ATTITUDE	ATT1	0.554	0.908	0.883	0.713	1.895
	ATT2					3.367
	ATT3					1.953
	ATT4					1.803
	ATT5					2.378
	ATT6					1.578
	ATT7					3.012
	ATT8					1.765
BEHAVIOUR	BEHAVE2	0.654	0.918	0.892	0.728	1.966
	BEHAVE3					1.574
	BEHAVE4					3.368
	BEHAVE5					4.4
	BEHAVE6					1.584
	BEHAVE7					3.485
	LOGO					2.048
LOGO	LOGO1	0.684	0.928	0.908		2.119
	LOGO2					2.443
	LOGO3					2.48
	LOGO4					3.367
	LOGO5					2.518
	LOGO6					1.635
RELIGION	REL3	0.588	0.848	0.759		1.906
	REL4					1.723
	REL5					1.16
	REL6					3.529
MEDIA	SMI1	0.734	0.943	0.928		2.238
	SMI6					3.484
	SMI8					3.438
	SMI9					3.586
	SMI10					4.237
	SMI2					1.549
UNDERSTAND	UND1	0.583	0.917			2.439
	UND2					1.589
	UND3					2.612
	UND4					2.701
	UND5					2.889
	UND6					2.216
	UND7					2.205
	UND8					

**4.4. Discriminant validity test**

**4.4.1. Fornell –larcker criterion.**

The Fornell-Larcker criteria is used in this research to avoid multicollinearity concerns. As shown in Table 3, the diagonal values of each

variable were found to be larger than the off-diagonal inter-construct correlation values, indicating that the Fornell-Larcker criteria was met.

Tab. 4. Fornell –larcker criterion

	ATTITUDE	BEHAVE	LOGO	MEDIA	RELIGION	UNDERSTAND
ATTITUDE	0.744					
BEHAVE	0.853	0.809				
LOGO	0.774	0.763	0.827			
MEDIA	0.384	0.427	0.465	0.857		
RELIGION	0.773	0.739	0.832	0.516	0.767	
UNDERSTAND	0.758	0.633	0.693	0.307	0.711	0.763

4.5. Model fit.

Table 4 below shows the model fit measures- SRMR, NFI, and RMS\_theta. The SRMR is estimated at 0.08, which is less than 0.10, hence, the model is considered a good fit. Besides, the NFI is recorded at 0.748 that aims

to be closer to 1. The value of 0.131 for RMS\_theta is closer to zero, which also proves a good model fit, where the correlations between the outer model residuals are relatively small.

Tab. 5. Model fit

	Saturated Model	Estimated Model
SRMR	0.08	0.084
d_ULS	4.787	5.172
d_G	1.548	1.579
Chi-Square	3239.337	3276.492
NFI	0.748	0.746

Run bootstrapping technique is also employed in this section. Table 7 and Figure 2 depicted the five hypotheses, five of which are direct hypotheses.

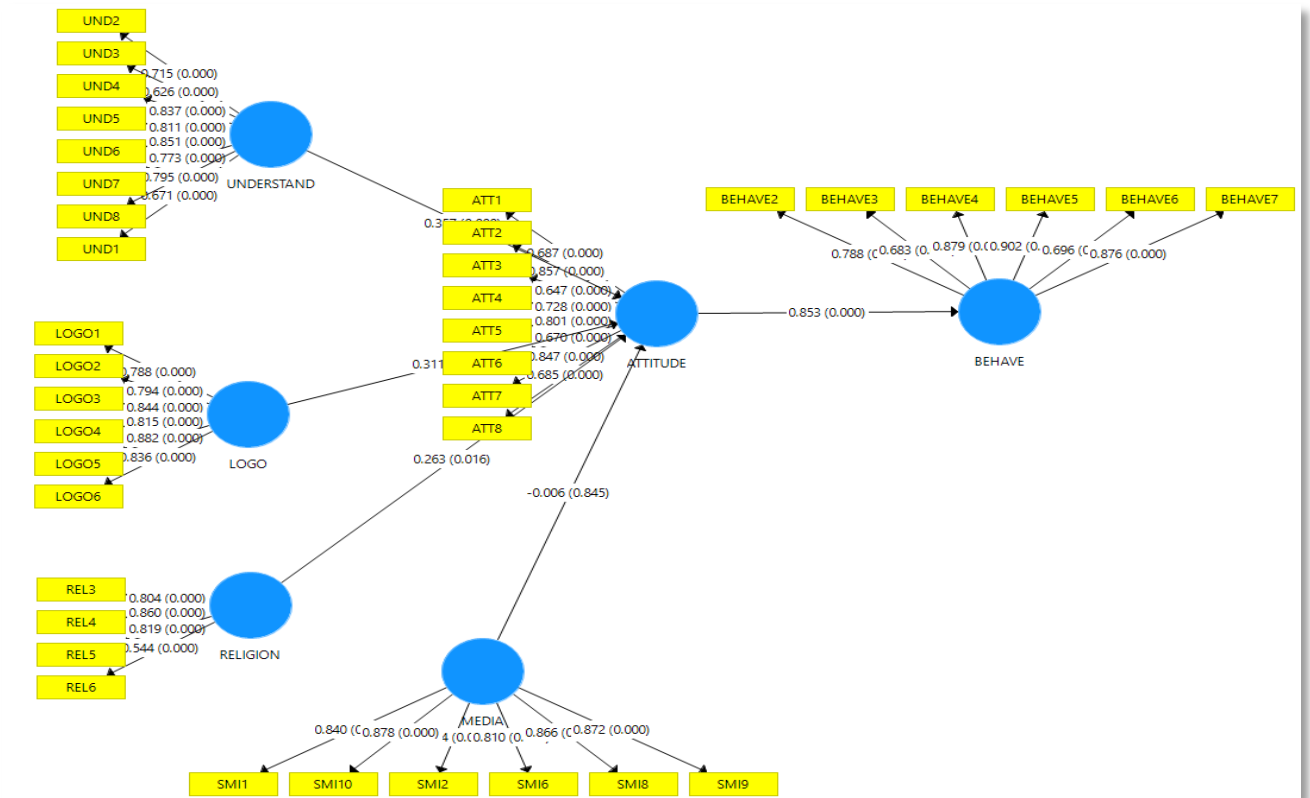


Fig. 2. PLS-SEM measurement model

4.6. Direct effect

The objective of this study is to determine the construct of halal understanding, perception of

the halal logo, social media influencer impact, religion and attitude as indicator in determine purchasing halal food products among



Malaysian Muslim Millennials. Table 5 displays the findings of the significance analysis of the relation between the variables gathered as hypothesis testing. The results reveal that all of the connections evaluated had a substantial (5%) influence on the degree of confidence.

Based on hypothesis testing, it was verified that comprehension of the halal concept has a substantial and favorable influence on the Millennial generation's attitude toward halal food purchasing ( $\beta=0.357$ , Std Dev = 0.077,  $t=4.632$ ,  $p=.000$ ), therefore H1 is accepted. The results also corroborate findings in another study by Muhamad et al. (2017) which the Muslim consumers who had good understanding of halal standards actively searched more information about halal certified products. Furthermore, perception of the halal logo has a substantial and favorable influence on the Millennial generation's attitude toward halal purchasing ( $\beta=0.311$ , Std Dev = 0.08,  $t=3.898$ ,  $p=.000$ ), indicating that H2 is accepted. This study's findings also confirm prior research findings that the halal emblem influences customers' purchase intentions for halal items (Ismail et al., 2016).

The following data demonstrate that social media influencers have a substantial and favorable impact on Millennials' attitudes

regarding halal purchasing ( $\beta=-0.006$ , Std Dev= 0.032,  $t=0.181$ ,  $p=0.856$ ), indicating that H3 is rejected. Current study findings are not consistent with the results showed by (Wu et al., 2017), which the findings found by Wu et al. (2017) indicate that social media influencers have the ability to impact customers' ideas, opinions, attitudes, and actions. Millennials place a high value on social media influencers and regard them as experts on the product or service being evaluated.

This study's findings also demonstrate that religiosity has a substantial and favorable influence on Millennials' attitudes about halal purchasing ( $\beta=.263$ , Std Dev = 0.107,  $t=2.451$ ,  $p=0.015$ ), which validates earlier findings (Abd Rahman et al., (2015); Garg & Joshi, (2018), indicating that H4 is accepted. A Muslim's trust in his religion is like a light guiding him in his life choices, therefore he will opt to eat halal food because of the numerous advantages.

H5 is also acceptable in this study since the data demonstrate that attitude has a substantial and favorable influence on halal food purchasing behavior among the Millennial generation ( $\beta=.853$ , Std Dev= 0.024,  $t=35.025$ ,  $p=.000$ ). Such findings are consistent with Azam's (2016) prediction that Millennials' good attitudes toward halal products will increase their halal product purchasing.

**Tab. 6. Path-coefficient assessment**

Hypothesis		B Values	Standard Deviation	t Values	P Values	Result
H1	UNDERSTAND ATTITUDE	→ 0.357	0.077	4.632	0.000	Accepted
H2	LOGO → ATTITUDE	0.311	0.08	3.898	0.000	Accepted
H3	MEDIA → ATTITUDE	-0.006	0.032	0.181	0.856	Rejected
H4	RELIGION → ATTITUDE	0.263	0.107	2.451	0.015	Accepted
H5	ATTITUDE → BEHAVIOR	0.853	0.024	35.025	0.000	Accepted

Note: \* $p<0.05$  is significant

**5. Conclusion**

Generally, this study has significant theoretical and managerial implications.

**5.1. Theoretical implications**

It is possible to conclude that Muslim Millennials' halal food purchase behavior is impacted by their knowledge of the halal concept, their perception of the halal logo, religion, social media influencer and attitude. An individual's attitude has a direct impact on

his or her purchasing habits. Within the research framework, attitude is customary. Food producers using the halal logo should identify customers who have a favorable attitude toward purchasing rather than those who eat accidentally. Consumers with similar Islamic beliefs in terms of consumption behaviors and the sort of food to be consumed might be targeted as potential customers. The perception of behavioral control has a direct impact on purchase decisions. Consumers who

have all of the control factors to make a purchase should be identified by food manufacturers using the halal logo. However, this study proves that social media influencer has no significant impact on Millennials' attitude for halal food products. As a result, Muslim Millennials now have no influence with promotions or advertisements promoted by social media influencer.

## 5.2. Managerial implications

This study shows that Muslim Millennials' purchases of halal food may be impacted by habit and purchasing behavior variables, even if these factors may work independently. Even the results show that the influence of social media does not have a significant positive influence on the behavior of Millennial Muslims in choosing halal food products, but with the increasing use of social media of the Millennial generation, food product makers and manufacturers should plan their marketing communication efforts on various social networking sites to increase customer knowledge on the advantages of halal products and foods. Relevant halal organizations in Malaysia should also continue to educate and encourage interested firms to enter the halal sector and obtain a valid halal logo.

## 6. Suggestion

Here are some suggestions and recommendations that can be implemented:

a) This study has focused on Muslim Millennial consumers. Studies that focus on other groups such as Islamic traders and the Islamic industry are among the latest areas that can be studied.

b) In addition, through the studies that have been conducted, the study specifically focused on examining the attitudes of Muslim Millennial consumers. Therefore, the recommendation of the study is to conduct a study on the attitudes of Muslim parents towards the need for halal food thoyyiban. For Muslim traders, a study on the understanding and knowledge of the concept of halal food thoyyiban can be done.

## 7. Acknowledgement

This research is funded by the TEJA INTERNAL GRANT 2021 [Grant number: 600-TNCPI 5/3/DDN (04) (030/2021)], UiTM

Cawangan Melaka.

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